

The Saints' Herald.

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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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No. 1.

IS THERE A GOD IN ISRAEL?

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

Has the Lord forgot His promise
Made to Israel long ago?
Will He never more redeem them
From their exile and their woe?
Will they ne'er inherit Canaan?
Will their wanderings ne'er be o'er?
Will He take the shame from Jacob?
Shall his face wax pale no more?

Sons of Abraham, long forgotten,
Long the heavy yoke you've worn;
Long down-trodden by the Gentiles,
Long a by-word, cease to mourn;
Though your land, since your dispersion,
Has but been a barren waste,
Yet in the midst of desolation,
Thou chosen people still rejoice.

See you not God's words fulfilling,
Spoken centuries before?
Know ye not your land is blooming?
Fruitful as in days of yore?
Travelers tell us grapes are hanging
There in clusters just as long,
As the spies of Moses found them,
When it cheered that weary throng.

Have all wonders ceased from heaven?
List to what the Scriptures saith,
For we trust the prophets, don't we?
Then let us put ourselves to test.
Israel's ten lost tribes, where are they?
This is yet to be revealed,
God has promised, He will do it,
Soon this mytery He'll unseal.

From north countries He will bring them,
Though they're now to us unknown:
And the day when they're united
Seven times brighter will shine the sun.
What is this we read about them:
Through the sea again dry shod:
Yes, all the heathens then shall know
The great I AM, is Israel's God.

Soon they'll hear their Master calling,
See now the ensign waving high;
Signs approaching tell us plainly,
Redemption's day is drawing nigh;
Holy propets, and great wonders
Have in our days been fulfilled;
Skeptics, ye who doubt Jehovah,
Lebanon is a fruitful field. A BELIEVER.

Views on the Gathering.

Friend Herald:—Having for some time wanted to see if some abler pen, would not essay the task, to examine some of the objections made by brother J. W. B. in his editorial of the July number of the *Messenger*, 1876, relative to, or against the permanent location of Zion being in Jackson county, in the land of Missouri; we thought by God's blessing we would essay to examine and answer some of them. We quote from the *Messenger*:

"That the rejection of the Church was closely connected with this Zion question, few will deny. * * * And how far the Reorganized Church is

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bound to follow the precedents of a rejected church, is a question of vital importance to its prosperity and the peace of its members."

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 reasoning 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.

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, did not say we are not bound to follow our predecessor 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 journeyings, or to follow Jacob in his windings to Padan-aram, &c., but 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 promise contrary to the one established 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 a moment 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 Joel in his 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 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. 3. Now no one can fail to see that this man like Moses is identical with the one of the servants in Sec. 98 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 a prediction through His servant, already raised up, concerning a man that He would raise up at some future time; and bear in mind, the Lord has said in His preface to the Book of Covenants that the prophecies and promises contained therein He had decreed should *all* be fulfilled. There are no conditions mentioned in this prediction and promise made (for it was something the Lord would do unto this Latter Day Israel) concerning 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 [or for 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 up before you, but not my presence; but I say unto you mine angels shall go before you and also my presence, and in time ye shall possess the goodly land."

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 out of bondage, and the *restoring them to the goodly land*, and that by the means of the one whom He will raise up for the purpose just expressed. And still more comforting is the assurance that He will let His own presence go before them, as well as His angels, when on their journey to the goodly land. We fail to see that the work of this Moses man is identical with the work of Baurak Ale. For instance, we see that this man who was to be raised up, was to lead God's people out of bondage, like as the children of Israel were led by Moses out of Egyptian bondage. If we are not greatly mistaken we have read it in *The Messenger* or, at any rate, heard it from the lips of those who have for a long time resided there, that the people of God [not however acknowledging them as the Church of God] at Salt Lake, or Utah, were in worse than Egyptian bondage, and had more rigorous taskmasters over them temporarily. This being the case they are in bondage, which condition they were never in in Joseph Smith's, or Baurak Ale's time, and hence a deliverance by him from said bondage was not called for. Therefore the work of the man like unto Moses, whom God would raise up, was not identical with the work required at the hands of Joseph Smith, or the "one of the servants" spoken of and thus the proposition of our brother fails in this particular.

We copy again from the *Messenger*:

"It behooveth me to require that work *no more* of these sons of men whom I commanded to build up a city and a house to my name in Jackson Co. Missouri."—Par. 18. In Sec. 4, par. 1 & 2, we are told that it should be done in this generation, consequently those sons of men were that generation of men; and this exonerating them settles the question for this generation referred to."

We would advise the reader to read the context going before in par. 18, and the 1841 revelation to see the conditions that God had laid down to be observed before He could require the work *no more* at their hands. The conditions were if those sons of men go to work *with all their might, and with all they have and cease not their diligence*, and then are hindered by their enemies, then He could require that work *no more* at their hands. Those of the Church who fulfilled those conditions could be exonerated, and no more.

We think the revelations furnish abundant evidence that a large portion, if not the majority, did not comply with the above conditions. But we desire to examine more minutely our brother's position.

We wish now to reduce the last quotation from the *Messenger* to its lowest degree of consistency, and when done what remains? Simply this, that the *purposes and designs of Almighty God have been frustrated!* These sons of men being that generation spoken of, and failing to build the *city and temple*, (because hindered by men), after going to work with all their mights, and all that they had, ceasing not their diligence, [the conditions God had laid down for their acceptance], there

is no other conclusion forced upon our mind than that puny man overcame the Lord and frustrated his designs, and therefore that his word concerning the city and temple being built in that generation falls to the ground. That those sons of men who labored with all their mights, &c., to build that city and temple and were hindered, constitute the generation spoken of, the one in which the Lord emphatically declared, without ifs or buts, that a temple should be reared on the consecrated spot, we claim is only an assumption of which proof is lacking.

That the Lord commanded the Church, or his people, to build a city and a temple, we freely admit; but that those sons of men who labored with all their might, &c., whose work was accepted, constituted the whole Church, we deny, and base our denial on the revelations of God in the Book of Covenants. These revelations teach me that those who composed that portion of the Church in Jackson county, Missouri, the place for the building of the city and temple, were cast out as a whole, (there were individual exceptions), for their transgressions, for there were jarrings and contentions, envyings and strifes, and lustful and covetous desires among them, and by these things they polluted their inheritances, for which they were cast out, and consequently their transgressions hindered them from building the city and temple at that time. Also, the eastern churches were accused of neglecting to bring their means to help build up and redeem Zion.

Now neither of these classes could be said to labor with all their mights, and all that they had, &c., to build up the city and temple, and their work could not be accepted of God, and it could not be said of them, that the building of said city and temple would not be required of them any more. But as there were individuals, according to the revealed word of God, who were not under condemnation, and did use their utmost endeavors to fulfill God's commands in the building aforesaid, as well as in other things, it behooved the Lord God to accept their work and require it no more at their hands, under that special command, and they, we think, constituted "those sons of men" whose work was accepted.

From this reasoning we conclude that those sons of men did not constitute "this generation," but only an integral portion of the same. There might be another view, differing from our brother's, of presenting the language: "It behooveth me to require it no more at their hands;" but by turning to section 26, paragraph 11 (old ed.), we find the Lord's interpretation of *requiring* at the hands of his Saints things entrusted to their charge, viz: "And an account of this stewardship will I require of them in the day of judgment." We think favorably of this manner of the Lord's requiring, for it appears to be reasonable that after men have gone to work in strict conformity to his commands to fulfill them, that he could not justly require at their hands in the day of judgment the non-fulfillment of the same, if their enemies were allowed to hinder them. On the other hand we think that he could justly require in the day of judgment of those who wilfully refused to obey him, the work that was unperformed, and condemnation would ensue. But the position of our brother makes the generation past, and no tem-

ple or city built, and the work no more required; and, indeed, if it is followed out to its legitimate conclusion, it makes Jackson county no longer the center place of Zion, or the place where a temple shall be built, and thus makes the word of the Lord void; for, granting this, then the prophecies and promises contained in God's revelations to us, have failed. But where is our hope, if this be true, or if it proves to be so in any of the prophecies and promises that may be made to us in the future? 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 declared that the city, New Jerusalem or Zion, shall be built, and a temple reared 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. 2, old ed.

We will now present some of the definitions of the phrase, "this generation." Some define 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, the longest lives as the basis of calculation. If the hundred year term is correct, nearly sixty years remain to perform the work in; if the seventy years is correct, there is nearly thirty years, and if the latter term is correct, there are many not very old men, who at the time the declaration was made, belonged to the Church, although very young, who bid fair to live many years yet; and thus we see if either of these positions be correct, that there is ample time for the work spoken of to be performed, and in this generation.

We are inclined to favor another interpretation of "this generation." Webster defines "generation" to mean, "a single succession in natural descent," that is, the children and parents are not to be reckoned of the same generation. If Webster is correct, then we can conceive that any child born, no matter if only a day old, whether in the Church or not, would be, at the time the declaration was made, entitled to be considered of that generation. The declaration was made in 1842. Children born at that time would now be forty-four years of age, and we conceive that there is, before they pass away, ample time to perform the work intended. And when we consider that there were children belonging to the Church, who, with their parents, were driven out from the land of Zion; and consider also that the Lord has said of those who were thus scattered, that those who *remain*, [evidently by this remark some were to die], and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places, and that Zion was not to be moved out of her place, notwithstanding her children were scattered, and that their inheritances were to be on that Zion, or land of the pure in heart, we are supported by the word of God [which cannot fail, though heaven and earth pass away, much

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,
Sedgewick, Decatur Co., Iowa,
Sept. 25th, 1876.

E. STAFFORD.

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 word of God relative to the time and circumstances of that great event, as found in Book of Covenants, section 98, paragraphs four and five. There the Lord declares what must happen to the Church and to the Saints, "in the day of their trouble," and also to the nations of the earth before the final gathering, the gathering to Zion, can take place. The words there found are calculated to give the most satisfactory assurance that when those things come to pass, and are being fulfilled upon the world of the ungodly, that then, "in that day," will the gathering be accomplished, and not till those events are fulfilled upon "all nations," even until the sword of indignation shall fall because their cup of iniquity is full, can it be done. Upon this satisfactory declaration we may rely with steadfast faith; and for its fulfillment we may look and labor and wait, with undaunted hope and full confidence, as being that which shall surely come, as that which shall certainly be realized; for in that "day of wrath" his purposes concerning his Saints will be fulfilled; and as a preparatory work he commands, in paragraph five, that they are to "gather together and stand in holy places, and prepare for the revelation which is to come," whereas the indignation of the Lord will be poured out upon the nations for their iniquities.

The word of the Lord is as follows in paragraph four, speaking of the Church:

"Verily I say unto you, notwithstanding their sins * * I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation * *, and even as I have said it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. [Evidently by the signs of the times, now near at hand]. And in that day * * All mine Israel shall be saved, and they that have been scattered shall be gathered * * Therefore let your hearts be comforted concerning Zion * * Zion shall not be moved out of her place. Notwithstanding her children are scattered they that remain and are pure in heart shall return * * with songs of everlasting joy to build up the waste places of Zion."

Hence the attendant circumstances may be looked for first—the universal trouble and difficulty upon all nations, and the church doing her preparatory work. Events are now fast hastening onward and the preparation of God's people should be equal in progress lest their shame be seen.

A miser named Hiram Spinney, aged about 67 years, living at Elliot Neck, Me., was found dead in his bed a few nights ago. He lived in a wretched, squalid state, and on searching his effects, some \$10,000 was found secreted in different parts of his house.

God gives every bird its food, but does not throw it into the nest.

Liberalism.

We cannot but admire the generosity that would save all mankind, the charity that would overlook every sin and every error of every individual; but, unfortunately, this extreme whole-souledness suggests some awkward questions; namely, that if men should be saved in their sins and errors, what would be the difference between the jarring incongruities in Heaven and the same state of things here on earth? Would simply changing the battle ground end the contest? Does death sanctify sin? Or, can anything unholy enter Heaven?

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 made so great a 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 furnish us with the account of numerous cruel deaths that might have been averted by very slight concessions—by a very small fraction of the Liberalism of the nineteenth century. Had Joseph and Hyrum exhibited but a tenth of the sympathy with the errors of the day that we have heard spoken, we think that the awful tragedy at Carthage would never have blotted the escutcheon of a free state.

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 brought into the Church through a false liberality ever make really good Saints? We know that it is wrong to preach for hire or to divine for money; but are there not other evils as great as money? May not an Elder have an undue thirst for popularity? and would not such an ambition have the exact, the same effect on his preaching, namely, a greater effort to please than to instruct aright?

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 co-laborers in the reformation were exclusivists, 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 by, when the Arians were 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, let him be accursed."—Gal. 1:9. 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 sayeth 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. "He that believeth and is baptized 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 it in all the prophets. "Choose you this day whom you will serve."—Josh. 24:16. It never entered the heart of the old warrior to ask in what way they would serve the Lord—under what name, or after whose method. Oh, no. Israel would have laughed at him had he put any such a question. When they wished to change their worship, they had sense enough to change their God also. So Joshua asked them not, how would they worship the Lord; but what god would they worship?

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 would be priests, that were consumed by the flame from the altar, and if you are not yet answered, ask the three thousand leaders in the golden calf business, whom Moses commanded to be put to death by the sword.

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 Noah a Liberal preacher? 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 was Joseph Smith; namely, one of those who taught that 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

was a Liberal and placed his own interpretation on the law. He allowed his puny reason to direct his worship; but God being of another mind, did not accept the offering. The first Liberal sermon on record was delivered by the father of Liberalism to mother Eve. It was not all false, but its fruit was sorrow. The Nicolaitans were Liberals, and, no doubt, perverted the gospel, just a little, to suit their own private views; but God hated them. (Rev. 2:6). And there will be Liberals at the judgment day,—the most disappointed spirits there, no doubt.

"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 then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:21-23.

We stop, not because the subject is exhausted, but lest we weary the reader. Let this truth be engrafted 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 their 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 what "the church of Christ" can mean "a hundred different churches of Christ," is merely absurd. To them the theory that two opposite faiths can lead to the same heaven is as ridiculous as would be a statement that two diverging straight lines could ever meet, no matter to what degree they may be extended; they will only get further apart. X. A.

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, to virtue knowledge, to knowledge temperance, to temperance patience," etc.; from faith to charity is meekness like a middle link to three links. Anyone to cultivate the faith of our Lord Jesus Christ by the practice of meekness, said faith will grow into good works that shall be unto salvation and reward at the end.

There is a great promise in the Scriptures: "When a man's ways please the Lord, He will make even his enemies to be at peace with him." The adversary of souls is the worst enemy to them who choose good and practice right. By searching the Scriptures, together with learning our own natures, we will find how we can please God the most. "A meek and quiet spirit in the sight of God is of great price." "The poor and meek of the earth shall inherit it." Saints of God, let us rejoice; condemn none, but bear with all from day to day, for we belong to a poor and afflicted people, whose doctrine is Christ's law; and to all who endure, salvation is free. I. N. F.

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 leave to suffer.'

"The Apostolic Church made much of giving, and considered it an integral part of worship. We are not innovators then, but only returning to the old paths, as we press this duty upon 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 monopoly in giving. As commanded at the 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 has prospered him, that there be no gathering when I come.' This, be it observed, is not mere advice, given by the permission of the Lord, but is an apostolic injunction, emphasized by the full weight of apostolic authority. It is not given to a single church, in peculiar circumstances, and so restricted in its scope, but it is the order given also to the churches of Galatia; and this epistle was directed to 'all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours.' It is an old maxim that the law continues while the reason continues. The other injunctions of the epistle we take to ourselves, unless manifestly restricted by time or place; and we see no reason why this precept, which fitted wealthy Corinth and poor Galatia, is not suited to all who in every place call upon the name of the Lord. The same reason that will confine this precept to the isthmus of Greece, and to the first century, will take the rest of the epistle also.

"It is to be observed further, that a fair exegesis throws the emphasis upon the spirit of this command rather than upon the letter. Even the law of the Sabbath bends to the

claims of necessity and of mercy. It is the laying by upon the first day of the week which is required. The bringing together, then, is not enjoined, and it certainly is not forbidden; but a frequent and regular setting apart to the Lord's treasury, according as God hath prospered, is certainly and clearly enjoined. This is made mandatory and not advisory. It is backed by all the authority of a 'thus saith the Lord.' God's requirements are reasonable, and the wisdom of this injunction appears in several particulars.

"First and foremost, this kind of giving is a means of grace. In all the fair and sweet sisterhood of christian virtues, there is none sweeter and fairer than beneficence, and none that needs more assiduous cultivation. It is not native to the heart; it is an exotic, transplanted from the garden of the Lord, and as much as any other virtue does it need care and attention. Faith and hope require culture; so does their greater, which is charity. Paul would have men abound, not only in faith and utterance and knowledge and in all diligence, but IN THIS GRACE ALSO; and it was for the sake of the Corinthian givers, not less than for the needy at Jerusalem, that he penned his order. God could feed all the world with manna; He could preach by angels; He could build churches and educate the south, and carry on the missionary work in the four quarters of the globe without our help; but he could not thus develop in us the grace of beneficence. Giving has been made a duty for the sake of the giver as well as the receiver. No part of the Sabbath service, neither prayer nor praise nor the study of truth, do we need more than the exercise of benevolence. It is only by exercise that either grace or muscle is developed. The hand seldom opened becomes clutched; the door rarely used creaks on its hinges. It is strange how painfully some hearts open, how slowly some hands let go. But to meet this very perversity Paul enjoins on every one the laying by, on the first day of the week, as God hath prospered him.

"Besides, this rule of giving meets the necessities of all. It enables the poor to do much. In this way, those who live 'from hand to mouth' may make large deposits in the treasury of the Lord. Men will easily give fifty cents a week for beneficence who would find it impossible at any one time during the year to give twenty-five dollars; yes, or ten either. The saving's bank knows the worth of this principle, and has made many a poor but frugal man rich. In the same way large investments are made where moth and rust do not corrupt, and where no thief can break through or steal. In beneficence no less than in business it is true that 'many a little makes much.' Nor is this a new discovery. Chrysostom, in enforcing this rule, says: 'Paul, by not enjoining them to deposit all at once, made his counsel easy, since the gathering by little and little hinders all perception of the burden and cost.'

"Furthermore, as it suits the necessities of the poor, so it is a necessity to the RICH. Frequent giving alone can make accumulation safe. There is no sin more insidious than covetousness. The dire dropsy, as Horace says, grows by what it feeds on; it grows, too by unseen gradations. Poor and liberal often become rich and covetous. Day and night,

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 progress towards close-fisted, pitiless, remorseless greed. Men that hear and heed the claims of mammon all the 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 owest thou to my Lord?' And if it be an 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, 'Our Father which art in heaven.' Let us then remember our brethren. Surely giving befits 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, 'Had I a thousand hearts to give, Lord, they should all be thine,' and then withhold all gifts.

"Again, this system makes beneficence a principle, and not a matter of feeling. Paul would have no gathering when he should come; and yet, with his fiery eloquence and keen Jewish sympathy, he might have so portrayed the sufferings of the Saints at Jerusalem as not only to have brought tears from eyes unused to weeping, but large offerings from the mean and niggardly. But this would not have developed the principle of benevolence. While yet bearing their gifts to the mother Church, some financier might have said, 'We should have had more to repair our synagogue with if Paul had not taken so much;' and possibly a Corinthian woman would think regretfully of the gewgaws she could wear to a near festival or Grecian game, if her feelings had not got the better of her covetousness. Thus they would learn to guard against the next agent, and the agent, on the other hand, would find Corinth a hard field. But the system of weekly offerings makes benevolence a principle, not an impulse; and thus giving becomes one of the greatest luxuries of the christian. A wise investment for the Lord gives him more joy than the most successful business venture. The conflict with greed, which with many is a life-long, wretched and unsuccessful warfare, is ended, the victory is gained, and peace is forever ratified, when one accepts from his heart Paul's rule of giving.

"Let this weekly, systematic giving become the rule of christendom, and let the measure of giving be as the Lord has prospered, and the financial distress of the Church will be removed forever.

"Every match that is struck pays a small tribute to the government. It is not much—only a portion of a mill; but the aggregate on all the matches burned for a year is very great. In our late war, a popular loan of five hundred millions which the government could not move in the mass, was readily cared for by the people when taken in small sums. 'Little drops of water and little grains of sand'

talk to us in the economics of benevolence. It is strange that, in the matter of christian charity, we have so forgotten, not only the Bible, but also first principles. As with other backsliders, our only safety is in a return.

"A most important clause in this precept has been hardly touched upon; it is this: 'According as God has prospered.' We are instructed not only in method but also in measure. One may give every week, but never give enough. Does the Bible help us in determining the proportion to be given?"

This question of the above writer we will examine in another article. W. R. S.

The Future.

We are wending 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 we 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.

Then does it not behoove us, as Saints of God, to be very careful what we send out; for we shall surely meet it in the future, at that day when the secrets of all hearts are made manifest, when we shall have to stand before the judge of the quick and dead, there to give an account for the deeds done in the body. Solemn thought! Shall we meet him in peace? Shall we be found without spot and blameless? Shall we meet with his approval?

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 that they do be done 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 future, for the past is gone;
We must meet it yonder and hear our doom,
And good or bad we must stand alone.

A SISTER.

Conflict of the Ages.

CHAPTER II.—ADAM'S FALL AND VICTORY.

Satan having caused rebellion in heaven, and being expelled therefrom with his angels, sought to destroy the world, it being the work of him upon whom he made war. To accomplish this purpose, he made use of the serpent, as he has since made use of individuals and nations from that hour to the present time. The serpent is represented to have been more "subtile than any beast of the field which the Lord God had made." It is certain that no living thing among the lower orders of creation possesses the magnetic power—or power to charm—equal to that possessed by the serpent. This power when used to take away the agency, will, or responsibility of another is always devilish; and often makes the one thus overcome the victim of knaves.

Good, as before stated, simply means obedience to God; and evil is rebellion, or departure from God's law or requirements. Hence the conflict on earth began with Satan's attempt to create rebellion, by persuading our first parents to be disloyal to God. In this case he spake through the serpent, and asked:

"Yea, hath God said, ye shall not eat of every tree of the garden?" The woman answered: "We may eat of all the trees of the garden but of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die."

But it may be asked, Why should God give to man a command seemingly so trivial in its nature? If there was aught in the tree to do harm, why have created it? If there was nothing in its fruit calculated to injure man, why forbid his eating it?

I answer, God was dealing with children—those of whom it might be said, as was said ages afterwards of the people of Nineveh—who "knew not the right hand from the left." The lesson for them to learn was the necessity of obedience; and this they could only learn by experience. They could not be really responsible until acted upon by opposing motives or powers, calling upon them to decide between two or more. They could not know that it was wrong to disobey God, or that it was wrong to give heed to the wiles of Satan, until they should know good from evil. The penalty threatened for disobedience could not restrain them, for they did not know what death was; there was no such thing as death in the world. "By one man sin entered the world, and death by sin."

Therefore, when the serpent said unto the woman, "Thou shalt not surely die;" she knew no better than to believe him. Then follows the temptation to break the commandment, which was, first, "Your eyes shall be opened;" second, "Ye shall become as gods, knowing good and evil." The woman heard the serpent; believed his words; saw that the fruit of the tree of the knowledge of good and evil was good for food, and also a tree "to be desired to make one wise." She obeyed the serpent's voice; rebelled against God, and gave the fruit to her husband and he did eat. Thus Satan's first victory in the conflict of ages was that gained over the woman, and the woman in turn overcame the man.

The tree was rightly named. They ate its fruit and became capable of discerning good and evil. The eyes of them both were opened; they saw they were naked; felt shame; clothed

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 manner revealed, and when Adam sought 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 surly die?"

And the man said, "The woman whom thou gavest me, and commanded that she should remain with me; she gave me of the fruit of the tree, and I did eat." The question is then asked 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 I will put an *enmity* between thee and the woman; between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise *his* heel."

Here the two great opposing powers in the conflict of the ages are clearly brought to view. The serpent and the seed of the serpent against the woman and the seed of the woman. In the Inspired Translation we are told that Satan "put it into the heart of the serpent;" "and he [Satan] spake by the mouth of the serpent." John, (Rev. 12 : 8), speaking of another power, refers also to the serpent-power in Eden as "that *old* serpent called the devil, and also called Satan." Satan means "adversary." The devil is the prime adversary—the chief adversary—of God and man. We have, therefore, from all we can learn, reason to believe that he became incarnate in the serpent, to bring about the fall; as the Son of God ages after became incarnate in the seed of the woman to bring about the great plan of redemption.

The woman, having listened to the voice of the serpent, and been the first in transgression, was the next to receive sentence, as follows:

"I, the Lord God, said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."—Gen. 3 : 22, I. T.

This is the sentence pronounced upon Adam:

"And unto Adam I, the Lord God, said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree whereof I commanded thee, saying, Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; by the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground; for thou shalt surely die; for out of it wast thou taken, for dust thou wast and unto dust shalt thou return."—Gen. 3 : 23-25.

The sun had not set on the day in which man rebelled, before the sentence of death was pronounced by the Judge, in accordance with the penalty attached to the law, "In the *day* thou eatest thereof thou shalt surely die."

The "tree of life" was in the garden, but Satan did not persuade his dupes to partake of that. He had done his work and undoubtedly thought his victory complete. Knowing that God could not lie, (the devil being the

father or inventor of lies), he probably thought this one act of disobedience sealed the eternal destiny of man, and that without remedy.

The Father said to his only Begotten:

"Behold, the man has become as one of us, to know good and evil; and now lest he put forth his hand and partake *also* of the tree of life, and eat and *live forever*, therefore I, the Lord God will send him forth from the garden of Eden, to till the ground from whence he was taken; for as I, the Lord God liveth, even so my words cannot return void, for as they go forth out of my mouth, they *must be fulfilled*."—Gen. 3 : 29-31, I. T.

Again the Lord says:

"Wherefore, it came to pass, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation, wherefore, I, the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead, which is the *first* death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed."—B. C. 28 : 11.

Then the Lord explains why the man did not die the temporal death in the very day in which he partook of the forbidden fruit:

"I, the Lord God gave unto Adam and his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation."—B. C. 28 : 12.

By bringing all these declarations together, we find that Adam died spiritually, and that sentence of temporal death was pronounced upon him in the day that he disobeyed God. But God, in his infinite mercy, granted him a lease of life, that, through the ministrations of holy angels, he might hear, believe and obey the glorious gospel of the Son of God. In other words, God put weapons into his hands with which he and his posterity might take part in the great conflict, and fight their way back to paradise!

"And the days of men were prolonged according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of *probation*, and their time was lengthed according to the commandments which the Lord God gave unto the children of men."—2 Nephi 1 : 8.

Thank God for this probation; infinitely more glorious than the brief probation in Eden! Adam and Eve both lived to hear, believe and obey the "gospel" that "began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost."—Gen. 5 : 44, I. T.

To show that Latter Day Saints are not alone in this belief, we will quote Orthodox authority upon the subject. John Marsh, A. M., in a work published A. D., 1833, quotes the passage, "And I will put an *enmity* between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel; and then says:

"This promise was the light and hope of a ruined world. To lead man to rest upon it, sacrifices were immediately instituted; over the blood of beasts, they were brought to feel their sinfulness; that there was no access to the Father without atonement; and to look forward in faith and hope to the Lamb of God, that should take away the sin of the world."—*Epitome Eccl. Hist.*, p. 17.

Yes; and how beautifully, too, does this agree with the divine testimony upon this subject:

"And he gave unto them a commandment that they should worship the Lord their 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 an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then 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 that thou doest in the name of the Son. And thou shalt repent, and call upon God in the name of the Son forevermore."

Our good Orthodox author further says:

"The first transgressors were the *first* fruits of the Spirit. Convinced of sin, terrors took hold on them, and they fled from the presence of the Lord. The voice of mercy melted their hearts. God gave them life. Adam, who before had called his wife Woman, now called her Eve, because she was the mother of all living; of all who according to the gracious promise were to be raised to immortal life; and Eve at the birth of her first-born, (evidently rejoicing in the promise respecting her seed which should bruise the serpent's head), exclaimed, 'I have gotten a man from the Lord,' the promised deliverer. * * * Thus early did Christ gain a victory over Satan, redeem to himself a peculiar people, and ESTABLISH A CHURCH IN THE WORLD."—*Epitome*, p. 17.

Yes, and Adam and Eve sang songs of victory over their redemption such as had never been heard in the bowers of Eden.

"And in that day the Holy Ghost fell upon Adam. * * * And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth; saying, Blessed be the name of God, for because of my transgression my eyes were opened, and in this life I shall have joy, and again in my flesh shall I see God. And Eve, his wife heard all these things, and was glad, saying, Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth to all the obedient."—Gen. 4 : 10, 11, I. T.

This was indeed a victory of the powers of light over the powers of darkness; a victory of Christ over Satan! And we rejoice to know that when the great conflict is ended, Adam and Paul may together exclaim, "But thanks be to God who giveth us the victory through our Lord Jesus Christ!" H. S. DILLE.

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. I work on Sunday when I am particularly busy, but I give 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, Joek, is the fence built, and is it tight and strong?" "I canna say it is all tight and strong," Joek replied, "but it's a good average fence, anyhow. If some parts of it are a little weak, other parts are extra strong. I don't know but I may have left a gap here and there, a yard or so wide; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a good fence on the whole, and will like it, though I canna just say that it is perfect in every part." "What!" cried the man, not seeing the point, "Do you tell me that you

built a fence around my lot with weak places in it, and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, that a fence must be perfect, or it is worthless?" "I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me that we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of judgment."—*Selected.*

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 of glory and come down to this sin stained earth and suffer the scoffs and scorns 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 a sacrifice! What a gift! Why is it that God who is the greatest of all, could think so highly of us? Why is it that the God of heaven should weep?

"And it came to pass that the God of heaven looked upon the residue of the people, and wept; and Enoch bare record of it, saying, How is it that the heavens weep and shed forth their tears as rain upon the mountains? And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?"—Gen. 7: 35, I. T.

Is there an answer to this question? Hear the word of the Lord in verses 39 and 41, where he says:

"Behold these thy brethren, the workmanship of mine hands; but, behold they are without affection, and they hate their own blood."

So He declared that His judgment was kindled against them, on that account.

"But behold their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom, and the whole heavens shall weep over them, even all the workmanship of mine hands. Wherefore should not the heavens weep, seeing these shall suffer."

After all the host of heaven had been brought forward to behold the condition of the world, there was none that was able to redeem them, save one, even Jesus, who should come in the flesh. Enoch saw the days of the Son of Man in the flesh, and it caused his heart to rejoice. He saw the Son of Man lifted up on the cross, after the manner of man; and he heard a loud voice, and the heavens were veiled, and the creations of God mourned, and the earth groaned; and the rocks were rent, and the saints arose, and were crowned at the right hand of the Son of Man with crowns of glory. And as many of the spirits as were in person came forth and stood on the right hand of God,—verses 63 and 64.

Behold the love of God which passeth all understanding. All this by the power of him whom God sent into the world. Satan desired to be sent that he might redeem mankind

from the fall, but he wanted the glory of God as a reward. Then came the Son and said, "Father, thy will be done and the glory be thine forever." Oh the love of Christ to offer himself a sacrifice for sins, and to be content with the glory which he then had. He did not ask for a higher possession then, neither did he after he came to the earth, for he said, "Now father, glorify thou me, with the glory that I had with thee before the world was." So he came and was obedient even unto death.

If God had not loved us, would he have sent his son into the world? If Christ had not loved us, would he have offered to come into the world to be a pilgrim and a stranger, a man of sorrows and acquainted with grief? 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 uncleanness, come and be washed, yea, 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 how can I pay God for all 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, 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 able to give anything, when if we would lay aside these things, our minds would become clearer, our spiritual enjoyment would be greater, our hopes for the future brighter, and we could place more means in the hands of those who, if they were able, would gladly carry the gospel to other nations.

If our elder brother, Jesus, loved us so well, that nothing was too great for him to give up, that we might have eternal life by obedience to the gospel, shall we not in like manner love our brethren? Should we not be willing, yea, anxious to send the glad tidings to them? God loved us, and he loves them. Should we, simply to gratify our appetites, keep back from them the glorious news that we so gladly embraced? No, brethren and sisters, I cannot think that you would do this thing willfully, but, rather that when you consider, you will be more ready to "support the gospel."

"Look unto God with firmness of mind, and pray unto him with exceeding faith," and He will put means into your hands to send forth the tidings of salvation, and He will console you in your afflictions, and he will plead your cause, and send down justice upon those who seek your destruction.

"O ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever."

"Oh how great the goodness of our God, who

prepareth a way for our escape from the grasp of this awful monster, yea that monster, death and hell, which I call the death of the body, and also the death of the spirit."—2d Nephi 6: 4. Oh hinder not the free course of the Spirit of God, to those whom God has created in his own image and likeness; send them the gospel, and think not of temporal concerns first, "But seek first to build up the Kingdom of God, and to establish his righteousness, and all these things shall be added unto you."

May God add his blessings to the efforts that may be made "to spread forth his kingdom abroad." Amen. M. B. WILLIAMS.

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 that Spirit which guides into all truth.

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 any of 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 lonesome.

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 for 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, he will fulfill all his 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 mockery 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 one.

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 imprint truth on every heart, that we may all 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 merest accident saved him from the guillotine. His 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 author 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 mortification, and perhaps a good deal of repentance. If men are so wicked with religion, what would they be without it?"

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

"I am sorry that that work ever 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, had the 'Age of Reason' never been published! No, sir, I regret the publication of that work exceedingly. It can never do the world any good, and its sarcastic style will doubtless lead 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 impiety is needed than this confutation 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 unfriendly 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 peace 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 ones 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 benefitted than in the past five 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—quite a 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 tract form, and it can be preserved as well as the other by the few who do preserve 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 thick 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 thralldom or bondage, one that always conveys, to such as he a sense of galling 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 only the pleasures and common luxuries of life, but also many things that are called actual necessities of life, that they may encompass the difficulty 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 disciples, 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 duns, to constant reminders of their delinquency, 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, wont make any difference anyway; besides it is a small amount;" or "He has plenty, and a few days or weeks over the time wont 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 for 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 never came around 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 those creditors say, "Well, if he had come and said that he could not do it, or that he would as soon as he could; or if he had even spoke about it, it would have been all right; but he neither apprised me beforehand that he would not be able to meet it, nor, when the day came, even seemed to remember that it was due, for he made no mention of it, nor of his obligation. I don't see what he meant; I always supposed he was an honest man." Brethren, this ought not to be so among us.

Now if this class of promise breakers would only consider how they would like to be used by any who might be owing them, if they were not able to pay, it certainly seems that they would speedily reform; respect for themselves and an ordinary sense of justice between man and man *should* cause them to become, not only promising men, but also, that class which is far more necessary to the world, paying men, else they should meet their engagements and arrange satisfactorily for a future settlement, towards which they should work with the zeal and discretion betokening success, and with that firm determination in the heart to be free at any proper self-denial or sacrifice.

"The maxim, "Out of debt, out of danger," is full of wisdom, and came from the mind of one who had a just conception of the "danger" of this truly dangerous practice, for practice, a life-long one, too, it is with many.

It is a fact, in every healthy soul, that nothing is enjoyed so well as that which is paid for; or next to it, that the payment for which is assured, or duly provided for; whereas many debts are incurred with not the slightest prospect for their payment, and others are the result of carelessness, or are as continual monuments of the folly of "castle building," or that those deceived have followed vagaries without exercising judgment, discretion, or common sense.

Common sense, however, may be, as another has said, "a very uncommon kind of sense," as often seems the case from the wrecks of "great expectations," or lesser ones, all along the pathway of life. But, more than this, poverty,—temporal, moral and spiritual,—often result from surrendering oneself to the bondage of debt, from the time of first entering the mazy labyrinth.

Again, it follows that if not anything is so well enjoyed as that which is paid for, then, as a consequence, after a thing is gone, is used up, after

we have had the benefit of it, the payment for it becomes doubly as hard as would the paying for something whose enjoyment we were yet anticipating, whose good we were yet to receive. This plainly shows the violation of a just and equitable law; and, one whose violation brings the punishment thereof, as does the disregard of any other law, whether written ones or those which need no scribe, being self-evident and universal. This fact alone ought to make an entire reform in every one who would enjoy his life the best, namely, that an article unpaid for is not half enjoyed, and, therefore, the true and healthy demands of our life are lessened in their enjoyment. But, still further, the subsequent payment of the debt seems like paying for it twice, once when receiving and using, and again when actual payment take place.

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 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 they who shall be prepared to dwell upon the "holy hill" must both give and receive, their live bearing them witness, a fullness thereof, or else their aim and object in a unity of system, order and perfectness throughout eternity, will fail of accomplishment.

Debt is physically a distress, temporally an embarrassment, mentally a humiliation, morally it blunts the faculties, and spiritually it hardens; because the spiritual man cannot escape the result of all these other damages, which leave little time or means for the soul's own advancement, or for the aid of Christ's kingdom.

A recent writer confesses his humiliation at the perilous state in which he became involved by want of ordinary care and forethought in looking into his affairs. He says that the involvement of the one who is in debt multiplies at every move, and, that to be in debt encourages self-delusion, and destroys the freedom of the heart and intellect of man.

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 spy 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 then 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 seems to have been a failing 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 with us there, and after awhile walked over to the "switch" on the mountain 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 "Washoe" might be written "Wash-ed-out." There are good Saints in those valleys, as we are prepared to affirm. Bro. George Smith of Pleasant Valley, 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 kindest 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, met Bro. E. Penrod, with whom we journeyed to Battle Mountain. At this place we remained from Thursday, 1:30 p. m., till Monday, the 20th of November, the guest of an old time play-fellow and school-mate, Bro. Albert Haws. Preached on Sunday at 2 and 7 p. m. Baptized two on Sunday in the Humboldt river, confirming them at the house of Bro. Haws, he assisting in the services.

We bade the Saints of Battle Mountain, few in number, good by, on the 20th, 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. Bro. Thomas Hudson and P. H. Reinsimar met us at the train, and we were soon "at home" with the latter named brother, who kindly offered us a sojourning place, and who failed not to 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 1302 Broadway street.

Order no more Bibles at \$2.20; we have none.

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 denies positively that his father ever received the pretended revelation instituting polygamy, or that he ever preached, practiced, endorsed, approved or gave countenance to any such nefarious system of lustfulness."

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 the hearty co-operation 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 in the house of every member and hearer of the several charges within its boundaries, and, therefore,

Resolved, That the ministers and delegates to 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 endorse the action of our late General Conference in its appointments, and that we will endeavor to uphold them not only by our prayers, but by active work 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. For obvious reasons it would be well if these were issued 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 signature of the Elder or Priest who officiated in 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 Br. Benjamin S. Jones, of Cisna, Wayne county, Illinois, is about visiting his native land, England. We trust Br. 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, send 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 lack no good thing 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 Scotsman*, of Edinburg; Br. Thomas Stewart a *Glasgow Weekly Mail*.

Bro. S. C. Andes 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 them, hoping for their conversion.

Bro. Torville Oleson and wife, of the Church, and Mr. George Bartlett, who is investigating, live on Bear River, six miles from Evaston, Minto county, Wyoming Territory. They would be glad to welcome the Elders in those parts. Bro. and Sr. Olesen were baptized by Bro. Warnock, in Utah, December 9th, 1874.

A brother suggests that if the standing officers of the branches of the Church would keep the interests 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, Indiana, 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. Page, is now, Mrs William Eaton, Independence, Jackson county, Missouri. Those heretofore addressing her at DeKalb, Illinois, will please note the change. She writes of her pleasant home in Independence, and of the mildness of the weather there.

Correspondence.

BOONESBORO, Boone Co., Iowa,
Dec. 2nd, 1876.

Dear Herald:—A few lines from this part of the land might be of interest to your readers. Boonesboro is a city of about two thousand inhabitants, situated near the Chicago and Northwestern railroad. The everlasting gospel has not been promulgated 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 be ashamed. May the blessings of Israel's God attend them. We organized a branch September 20th, 1876, 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 since our organization, and many are believing the doctrine we teach to be the gospel

of Christ, and I hope the day is not far distant when they will come out boldly and declare themselves on the Lord's side.

We have a brother and sister in the branch who were with the Church in the days of the first Joseph, but when the Church strayed away into forbidden paths and taught for doctrine the commandments of men, they stood aloof from all the factions, but when this branch of the Reorganization was formed they hailed it gladly; and when I heard them mingling their voices with the Saints in meeting and knew that they were happy to be once more identified with the Church of the living God, the words of the Apostle to Christ came to my mind: "Lord, to whom shall we go, thou hast the words of eternal life?"

We have an old soldier of the cross here in the person of Bro. Thomas S. Standeven. He gives the people to understand that God changes not, and 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 becometh 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 counsel 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 all his Saints everywhere is my 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 draw our friends and neighbors out to hear for themselves, 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 MCBIRNIE.

WHITEWATER, Walworth Co., Wis.,
Nov. 25th, 1876.

Bro. H. A. Stebbins:—It is with increasing love to God and faith in his promises, as made manifest in the word of the gospel restored, that I now write these lines. O, how I thank God that I was ever led to see the beauty of this "Latter Day work;" not only is the beauty so conspicuous as to claim the attention of the candid mind, but so also are its consistency and truthfulness as tested 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 is an Adventist, and he asked me of my hope. He knew not of the change of my views, but God gave me great liberty of speech and I believe His spirit was with me, for I was enabled to give a reason of my hope beyond any expectations of my ability; for he soon turned from me with but the remark: "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 displayed because of the truth"—Ps. 60: 4. That banner is love—Song of Solomon 2: 4. Christ says, "I am the truth"—John 14: 6. Christ when about to leave his disciples promised to send them the spirit of truth (John 14: 16, 17) exhorting them (Ver. 15) "If ye love me keep my commandments." This is applicable to us at the present day, and how can we better display this banner than by following the word of God, as revealed in Matt. 23: 19, 20, &c. Paul in his letter to the Galatians says the fruit of the spirit is love—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 access to celestial glory; and that his disciples, now as then, might not be comfortless he gave them the spirit of truth. Should we not be actuated by the same love? O, send out thy light and thy truth; let them bring one unto thy

holy hill, and to thy tabernacle—Ps. 43: 13. This is the sentiment of my heart, and I feel sometimes as though I could not keep still. Pray that I may be directed by the Spirit, and be imbued with heavenly wisdom. A. E. EVERETT.

SHANANDOAH, IOWA,

Dec. 7th, 1876.

Bro. H. A. Stebbins.—As I have not written to the *Herald* for some time, I thought I would drop a line.

I am as anxious to see the work prosper as I ever was in my life, although my circumstances for performing spiritual labor are somewhat limited. I try to preach the word as much as I can. I visited the Hamburg and Mill Creek Saints on last Sunday and tried to explain the duties of Latter Day Saints, in keeping the Celestial law, "For he that cannot keep a celestial law cannot abide a celestial glory." I found the Saints all right and in the faith.

About two weeks since I took a trip to Chicago and on my return I came by the way of Lathrop, Ill. There I found a young man by the name of George Colson, son of an old time Saint. He professes to be a skeptic. He said if an Elder would come there and preach that he would furnish the hall, and he seemed to be quite anxious that one would come, and I agreed to inform the brethren through the *Herald*, and I do so hoping that some one will take cognizance of the same. My love to all in the gospel covenant.

JAMES R. BADHAM.

KINGSTON, Mo., Dec. 19, 1876

Bro. Henry.—Although it appears in the last *Herald* that I expected to go to Oregon, Holt county, immediately after conference at DeKalb, yet I considered it to be my duty to visit Starfield Branch, Clinton county (located about six miles south of Stewartville), and also Far West Branch, before I went to Oregon and that region. So on last Sunday in connection with Bro. J. A. Kinnaman, and our wives, we went to Starfield, where I spoke on Sunday, morning and night, and on Monday night, to large audiences, especially on the two nights.

Here is located a certain preacher of the Disciple Order, who was "spoiling for a fight" with some of the "apostles and prophets of the Church," considering the local elders beneath his notice—howbeit, we consider that either Bro. Summerfield, or Bro. Bevins, would have been as "heavy guns" as he need wish to attack. But the valiant "lion" did not come out to "devour" us. The common people heard us gladly, and I think that some good will result.

On Tuesday we left with Bro. Binstead and wife, for Far West. We called on Brn. Longfield and Sykes, at Turney Station, on the road, and took dinner with them. We reached brother and sister Stropes' at night, and stayed with these old time Saints. They have always remained around Far West. On Wednesday morning we went to Bro. Wm. Bozarth's where we had quite a visit with his father—who also had been through the troubles in Far West, but like the Stropes, he did not obey the counsel of the mob to vacate the farm and leave it for the despoiler's use. Many others might have remained on the land, while doubtless still larger numbers were compelled to leave. We learned from those old Saints that a good deal of the oppression that the Saints met here, was caused by misconduct of some, and by lack of judgment on the part of others in declaring that the land and the cattle thereon were the Lord's, and that they were the Lord's, hence they had a right to these things, forgetting that the plain and positive word of the Lord was, that they should "purchase the land," and should "render unto Caesar the things that are Caesar's;" and that they were at no time authorized to take from either friend or foe by force or fraud aught that was lawfully possessed by them. And the command to "purchase the land" is still in force, and it cannot be obtained by authority of heaven otherwise. While saying this much on this subject, it might not be amiss to answer here a question often asked me, upon what ground I justify myself in locating in DeKalb county, while contending that the "regions round about the land of Zion" refer preeminently to "Jackson county and

counties round about" or "adjoining," while Clinton and Clay lie between Jackson and DeKalb? I would answer these inquiries thus: That from authentic history of the State, it appears that both Clinton and DeKalb counties were not organized for from ten to twelve years after the command given in 1833 to "purchase all the land that could be purchased by money in the region round about the land (or city) of Zion," and that at that time Clay county (one of the "adjoining counties" to Jackson) comprised all that is now called Clinton and DeKalb, hence these counties, or the land in these counties, was that referred to as the land in the "regions round about." Cadwell and Davis counties were originally part of Ray county, and were formed out of Ray. The rule governing this Church in the matter being the revelation of 1873, given by "inspiration" of God through the present Joseph, that "the commandment to gather into the regions round about, and the counsel of the Elders of my Church," should "guide in this matter," of gathering or purchasing of lands; providing always that the "counsel" of the Elders be they any special class or number or not be in harmony with the "commandments" referred to. For it could hardly be supposed that God would permit the Elders to council contrary to the commandments, much less authorize them to act or teach in opposition, should any so act or teach at any time. DeKalb county I understand is out of debt, as also is the case with other counties in this region. The county taxes of course are comparatively light, and the State taxes no heavier than many other western States, and lighter than a number in the Union. The moral, physical, and financial condition of the State will compare very favorably with any of the western States, notwithstanding the statements of the Virginia paper (copied in the *Herald* some time ago) to the contrary, for many of these statements are not correct by a good deal, as can easily be shown.

To return to my narrative. Bro. Wm. Bozarth took us on Thursday to Bro. A. J. Seelye's, president of the branch. We filled an appointment in a school house close by at night. On Friday called on Bro. T. J. Franklin, and was taken by Br. Seelye to Cottonwood school-house where I spoke to an interested audience, on the "Life, death, burial, and resurrection of the Church of Christ." To-night, I have an other appointment at the same place; and to-morrow and Monday night I expect to speak in the commodious chapel of the Disciples' in Kingston, the county seat of Caldwell county. I then expect to return to Stewartville, and then on to Holt county.

Farmers are very busy now gathering in their corn, and hence our meetings cannot commence at early candle light as they are generally advertised to do, at this season of the year. The corn crop is heavy and unusually good in DeKalb and counties adjoining, notwithstanding Missouri was "cursed to all eternity." The "eternity" was very short. I must close for the present. Yours truly,
T. W. SMITH.

AALBORG, Denmark, Nov. 22d, 1876.

Dear Bro. Joseph.—I feel as I should send you a few words from this far off country, to let you know how we are getting along. Since my report to the Semi-Annual Conference I have visited Christiania, in Norway, stayed there over two weeks, distributed a good many tracts, and found some friends, although not able to get a house to preach in, nor any place, public or private. I went out about six or eight miles from the city, but being a stranger to the country, language and all, I could not make much impression; and, as it cost a great deal to stop there, both for food and lodging, I returned to Copenhagen. I tried to rent a hall there for preaching, but I could not get one for a shorter time than three months, at twenty crowns per month, or sixty crowns (twenty dollars); it seems but a small sum, but when a person has not got it, it is a great deal. I stayed about two weeks, then went to Sweden, and had a very good time there for about three weeks. Returned to Copenhagen, in hope of finding a letter from the Church that I was released, and with the necessary means to return to my home this fall; but not so, and I see through the *Herald* that I was sustained in this mission. I am glad

of the confidence shown in sustaining me, but I know also that some steps must be taken to carry on the work here, or else my being sustained does not amount to much. I have, up to this time, worked a good deal for to pay for house rents for meetings and all necessary things, but now this fall and winter I would like to sound the gospel trumpet to several of the cities in Denmark, together with brother Brix; but it can not be done without money. I therefore ask you, brother, to apply to the Church. I had to pawn some of my things, a pair of blankets, to get money to come here, for I was called to this city because a brother was so very sick, and he believed that he would soon die.

We go from here in a few days to begin to preach in other cities; may God open up the way for us. I shall soon look for a letter from you or the Bishop, with some means to help me along. My health is tolerably good, thank God for it. I shall expect to return home by the first of April next, if it be the will of God and his servant. My love to all in the office, your family, and all the Saints at Plano. Brother Brix sends his love to you all. Please send some speedy relief, if possible, if ever so little. Direct my letter, M. Fyrando, care S. Peterson, Prindsens Gade, No. 19, 2d side, sal, Kopenhagen, Denmark.

May God bless his Church, and you and your Counsellors, as the first Elders thereof, with his choicest blessings, and also his covenant people upon the face of the earth, is the prayer of your humble servant, for Christ's sake,
M. FYRANDE.

GALESBURG, Mo., Dec. 12th, 1876.

Dear Herald.—As I do not see many letters from this part, I thought a word might cheer some of the Saints, as some of their letters have cheered me. I love to read of God's promises being verified to the people who are trying to serve him; for I know that the gifts and blessings do follow the obedient. It is almost six years since I obeyed the gospel and all I regret is that I did not obey before I did. We are not thriving in our branch just now, but I hope we are seeing our darkest day, and the light will yet shine I know. I am rejoiced when I think that the time is near when we will love each other as Saints should. Charles Derry, will you not try and come to this part of Missouri. I am a stranger to you, and not a stranger, for am acquainted by your letters. God bless all his Saints is my prayer.
DINA MILES.

CLAM LAKE, Michigan, Dec. 5th, 1876.

Bro. Henry.—I am enjoying myself spiritually first rate. I believe that God has a people in this country. I do considerable talking concerning our faith, and distribute tracts; and, when the time comes, and God by the wisdom of his Spirit signifies, I hope to be able to present our faith in public—acceptably; I feel that "wisdom is justified of her children;" and don't wish to lay stumbling blocks. God may do this to try men and nations, but it is not for us.

In a place like this, I believe it should be a wise scribe, one instructed in all the law of God, and with the gift to teach, in order that he may bring forth treasures new and old that God has in store for this and every other creed-bound and -sincured people. Nevertheless, I pray God to give me strength to bear any cross that may be given me, and to follow wherever or however he may lead. I have faith in him and in the superior wisdom of the Spirit over and above all the wisdom of men, but I want to know in all cases that it is the Spirit, for many false spirits have gone out into the world, and it is natural and true that some of these spirits are working where they can do the most mischief, that is, among the Saints, I wish that you could be here and deliver a course of lectures, or sermons, and I want you at Plano to keep this country in mind.

I want to see the honest in heart "who have erred in Spirit come to understanding," and they who are murmuring at the inconsistencies of the creeds and commandments of men, to learn the doctrine of Christ, so long obscured to mankind, for I know the work to be of God and not of man. I enjoy a considerable degree of consciousness of the existence of God, and of his wonderful wis-

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, like Paul and Abraham, pilgrims—with no continuing city.

I often think of the wonderful trial through which Abraham was called—"the friend of God" 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, commanded of God to take a three day's journey to this mount, and there sacrifice his son, whom he loved—his "only Isaac," yet contravening, as did these words, another commandment, "Thou shalt not kill," and also more—even the promise, "In Isaac shall thy seed" (which were to be as the sand of the sea shore for number) "be called;" and, if slain, how?

O, my brother, where is that faith of Abraham's to-day? Gone, with its blessing! What was his blessing? God tempted ("tried," I. T.) him and found him not wanting; prepared a sacrifice and showed him a wonderful vision, and Jesus told Abraham's rebellious and apostate seed that "your father Abraham saw my day, he saw it and rejoiced, and was glad." "And Abraham called the place Jehovah-jireh, as it is said unto this day, In the mountain of the Lord it shall be seen." What did Abraham see? I doubt not that upon this mount Moriah, Abraham beheld in grand and awful vision, one that in after time and upon this very hill, actually transpired. The Son of God atoning for the sins of a guilty world.

Let us contend for this faith. "When the son of man cometh, shall he find faith on the earth?" The original text says, "he shall find," etc.; but, in either case, the inference is that it shall be small, and so also the righteousness which is by or consequent through this faith. "For the grace of God which hath appeared unto all men, hath appeared unto us [especially us L. D. Saints], teaching us to deny ourselves of all ungodliness and worldly lusts." Excuse this long writing—I don't know when to stop when writing of the things of the kingdom. Yours in the faith,

MYRON H. BOND.

COLUMBUS, Neb., Dec. 14th, 1876.

Bro. Stebbins:—After conference I visited Galland's Grove, Dowville, Magnolia, Little Sioux, Six Mile Grove, and Castana. Before returning to my field of labor at the first named place I had the pleasure of hearing Bro. W. W. Blair two or three times, which was quite a treat to me. I believe the indications are good for this branch. Ten have been added since conference by baptism. At the last named place I held a discussion with an infidel, lasting six nights, from which I hope good will result. I, at least, was benefitted by the investigation, and am persuaded that there are no charms in infidelity for me. I am thankful to say that the Lord was with me, that in the hour of need he did not forsake me.

I met in my travels many familiar faces, and made the acquaintance of some new ones. In all the branches I was in I saw many things to encourage me, but a few things that I very much regret, one is the spirit of fault finding which has obtained to considerable extent. May God hasten the time that when we are sitting in the circles of the Saints we may talk of the good things God is doing for us, and when kneeling to pay our evening sacrifice we can unitedly plead with God to strengthen and uphold the feeble, erring ones, (which would include us all), and give them a perfect understanding of their duties. Perhaps those we think have gone so far out of the way would do better if they had the assurance that they were sustained by the faith and prayers of the Saints. Let us try it, brethren and sisters.

Since I came here I have not done much. Commenced a series of meetings in Columbus, but there was so little interest manifested that I gave it up. I go next Saturday to Merrick county, where I learn there is a good interest. I will stay two weeks and return here for our district conference, when I expect to resign the presidency of the district, as I do feel as though my calling was not in that capacity. I expect to go into the southern part of the State this winter, and perhaps into Kansas.

My faith and confidence in the work increases

daily. In one sense of the word I am satisfied concerning the work, and in another sense I am not. I am satisfied of the truth of it, but I am not satisfied with what I know about it. I desire to continue my investigations until I shall "know as I am known." I feel that I am far from it at present; but thank the Lord I have never spent an hour in cool, deliberate thought but that I have been benefitted thereby. I have never spent a moment in humble and sincere prayer but I have felt stronger and better able to battle with the world. I once sought pleasure in gay circles but I find more pleasure now in contemplating the beauty and grandeur of the works of God. I 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 journey to our home above;
E'en when my soul with anguish faints,
Christ's people cheer me with their love."

Ever praying for the success of the glorious latter day work, and for the blessings of God upon his covenant people, I am your brother in gospel love,

HEMAN C. SMITH.

LA CROSS, Hancock Co., Ill.,

Dec. 7th, 1876.

Bro. Henry:—I thought it would not be amiss to write you a few lines. We had conference at our place December 2nd and 3rd; had a good time generally. Bro. John Lake was with us. He is a good man and one that is earnestly striving to build up the kingdom of Christ, an apostle indeed, striving to do all he can, and may God bless him, is my prayer.

By the way, brethren McGahan and Lake went to see Mr. Shelton 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 spare that way. He said that he could make a hundred dollars in the time it would take him to discuss the questions, in preaching some where else. So there will be no debate with him, but the world's people want Bro. Blair to come any way. They say if he will come they will pay his way 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 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 and myself went to Colchester last Saturday and Sunday, and held meetings; think that some good was done. Bro. Lake left for home yesterday. He sends his respects, and says to be sure and have you write to Bro. Blair to come so as to be at our two day's meeting in January without fail. Good by for the present. Your fellow-laborer in the gospel,

SOLOMON SALISBURY.

RIVERTON, 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 I find good openings for preaching can be found in and about Adell. I wish the Des Moines District would send some good elder out there, for I think he can do good, as some told me that they believed the doctrine. There were two men took the address and price to send for the Inspired Translation. In the route, Bro. B. Alden was the only Saint I saw after I left Shanandoah. My brother, A. J. Donalson, one mile south of Adell will entertain an Elder if one will go there, for, although he is an infidel, yet he likes to hear the doctrine.

After I came home I went to hear two of the Brighamite Elders, Edward Cliff and Win. Reynolds, of Mount Pleasant, Utah. They said that they believed in polygamy, and after they dismissed the congregation I arose and replied to them, using the Book of Mormon, the Book of Covenants, and the Bible, as proof against polygamy. They said they would not debate with us on the subject. The audience was satisfied that the law contained in the standard books of the

Church was against them. Mr. Cliff said that I talked too plainly, and he was afraid that he could not get any more congregations here since I showed the law. I hope the people will see the difference sometime. I will close for the present. Respectfully yours,

LEWIS C. DONALSON.

SALT LAKE CITY, Dec. 6th, 1876.

Bro. H. A. Stebbins:—President Joseph Smith preached in the Liberal Hall to full houses. Brighamites are close as clams. The Saints feel well and considerable interest is manifested.

An increased necessity is felt for the chapel in this city, that those who have ears pricked to hear may have an opportunity. We shall endeavor in the meantime to get a hall or room for public preaching, at times in this city, visiting such settlements as is practicable. A spirit of unrest is visibly at work and a spirit of inquiry.

In hope, J. W. BRIGGS.

SMYRNA, Clark Co., Iowa, Dec. 8th, 1876.

Bro. Henry:—About three weeks ago, Esquire I. N. Selby, one of the trustees of the M. E. Church in Smyrna, but not himself a member of any church, invited me to occupy their pulpit on Sabbath evening, which I did, and with excellent liberty. The congregation was unusually large for the village, and paid the best of attention. Much prejudice seemed to be removed, and different ones came to me after service, and expressed a desire for me to continue my discourses there; but, alas! when the preacher in charge came round, he told his flock, so I have been informed, that he "could not allow it." But Esquire Selby informed me to-day that I could get the school-house in Smyrna, near the M. E. Church. The people seem anxious to hear, and I feel anxious to tell them as soon as my circumstances will permit. A fortnight ago, I preached in an "Old Baptist" meeting. What they thought of my remarks I never learned; but I bore my testimony to them. Yours as ever,

M. B. OLIVER.

YORK CENTER, Steuben Co., Ind.,
Nov. 28th, 1876.

Bro. Henry:—I left home September 27th, and stayed for three weeks in Lorain county, Ohio, where I preached a few times, not much interest manifested. Left there October 19th for Coldwater, Michigan; attended their District Conference, had a pleasant time; preached several times to attentive audiences. Left there November 25th for the above named place. Bro. Campbell resides here and is teaching school. On Sunday we preached to good and attentive audiences, have out more appointments. I'll remain here a short time, thence to Coldwater, thence home.

Yours &c., JOSEPH F. McDOWELL.

Conferences.

Western Wisconsin District.

The above conference was held at the Willow branch, Richland county, Wisconsin, October 20th, 1876. Wm. Savage, presiding; E. C. Wildermuth, clerk.

The excuse of Brn. 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.

2 P. M.—Instructions by Br. Savage. The contemplated change of the *Herald* to a weekly paper was voted for.

Resolved that we will sustain by our faith, prayers and means, all the authorities of the Church in righteousness.

Elders' Reports.—Wm. Savage has traveled and preached since last conference. John Bierline and John Lee have labored according to their circumstances. Robert Oehring reported his mission to Michigan; preached a number of times and baptized eight. Cyrus Newkirk, D. Wildermuth and E. C. Wildermuth expressed their desires to do all the good they can. C. W. Lange reported by letter. Priests T. J. Ward and Teacher Whitaker reported.

At 7 p. m., preaching by R. Oehring and Wm. Savage.

Sunday, 10 a. m., preaching by R. Oehring; at

2 p. m., by Wm. Savage. At 7 p. m., Freedom, German and Willow branches reported, no change.

On motion Samuel Wallace and Emily Wallace were declared cut off from the Church for apostasy; also Charles Smith and Charles Hancock.

Wm. Savage was sustained as president of this district.

Resolved that the head 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, 1 Seventy, 6 Elders, 1 Priest, 2 Teachers.

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 Freedom School House, Nodaway county, 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 Ross Grove, Oregon and Platte branches were not accepted, but referred back for correction.

[NOTE.—These reports did not contain the names, dates and place of birth, and baptism, and other necessary items of information required by the General Church Recorder].

Guilford branch report, forgotten by the one authorized to bring it; a motion to allow the branch president to report verbally, instead of the written report, was not agreed to, a written report made out according to the requirements of 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. C. Anderson had preached once in Barnard, and elsewhere. R. Hayer had labored considerably in company with Wm. Hawkins and D. Fisher; had preached some in Nebraska. N. Byergaard, — Winters, Ole 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. Christiansen had baptized one. Wm. Hawkins had been in all the branches, attended the two-days' meetings, and had labored in a new field, which was providentially opened; prospects are fair for good being done. R. Marchant, reported having preached some, and baptized two. N. Byergaard, Priest of Platte branch, reported having done some good by circulating the works and publications of the Church. J. Nielson, Teacher, of Platte branch, reported the general condition of the branch to be good—spiritually. R. Nielson, Deacon, also reported. By request of A. Jacobsen, a committee, consisting of Wm. Woodhead, R. Hoyer and Wm. Powell was appointed to investigate a case referred to by him.

Afternoon.—Prayer by T. W. Smith.

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

The question, "Is it 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?" was presented and discussed to considerable length, and it was decided that the conference consider that the necessities of the ministry and of the poor in general in the district should be first attended to, and that such is our understanding of the Bishop's instructions to his agents.

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

Committee on case presented by Platte branch reported that no grievance at present exists in the branch.

Ordered that the Bishop's Agent be instructed to pay over to T. W. Smith the means in his possession (ten dollars) for use of ministry.

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. Byergaard as Bishop's agent of the district.

Sunday Morning.—A season of prayer was enjoyed. T. W. Smith then spoke on the "parable of the wheat and the tares. At 1:30 p. m., met for social meeting, and a good measure of the Holy Spirit was enjoyed, and several interesting prophecies were given through the inspiration of the Spirit. 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., February 24th, 1877.

Pittsfield District.

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

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

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

Elders J. Goodale and D. Wetherbee reported; also Wm. Curry, Priest.

Br. J. C. Avery wished to know if he retained his priesthood after being rebaptized. The question was laid over.

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

Sunday.—Preaching at 11 a. m., by Br. Goodale.

Br. Goodale was sustained 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 Co., Iowa, November 5th, 1876, and was entertained by a 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 meeting.

Monday November 6th, 9.30 a. m.: R. C. Elvin in the chair, William Leeka, 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 other necessary business, and report as soon as possible.

President Elvin reported that his labors have been confined to a few branches this quarter; but from the best of his knowledge the general condition of the district is good, and he thinks that love and peace prevail, and that the desire to extend the Master's cause is the prevailing theme.

The condition of the following branches was reported by their presidents: Platt River, by I. N. Roberts; Plum Creek, by William Gaylord; Mill Creek, by J. W. Calkins; Moroni, by James Ervin; Elm Creek, by E. F. Hyde; Fremont, by W. Baldwin; Shenandoah, by S. S. Wilcox.

Elder's Reports.—M. H. Forscutt had visited Plum Creek, preached in Taber once, delivered twelve discourses in Nebraska City, ordained one administered to the sick, and blessed two or three children. E. C. Brand had preached at Shingletown, Rock Bluffs, and held a four days' discussion with a Christian minister. R. M. Elvin, William Redfield, W. Baldwin, S. Thomas, S. S. Wilcox, A. Mortimore, G. Kemp, J. Goode, H. Kemp, and James V. Roberts, reported. D. Hougas had baptized and confirmed three, and preached all he could. J. Thompson had baptized 4, confirmed 2, and held meeting almost every Sabbath. J. R. Badham had preached three times only, had been very sick.

Report of Bishops Agent: Received \$25 44 and paid out \$56 46, balance due agent \$31.2. William Leeka, agent.

Report of committee on order of business was read and accepted, and the committee was discharged.

Resolved that we think it will be for the interest of the work to have the district divided, the Missouri river to be the dividing line.

That we recommend each branch to send at

least one Elder, and assist them with the necessary means, to take the rounds of the district during the coming quarter.

That when any branch of this district wishes the services of the president, they will be required to procure them at their own expense.

That we recommend James Terry to his branch as one worthy to receive ordination as a priest, and that should they coincide with us, and so ordain him, that he may be authorized to labor under the direction of the district president.

Branch Reports: Plum Creek, 89 members, 1 removed by letter, 1 died. Nebraska City, 112 members, 5 baptized; 4 received by vote, 1 expelled; financial: received \$153.76 expended for branch \$17.80, rent \$85.75, ministry \$47.21, total \$150.76, balance on hand \$3.00. Mill Creek, 23 members. Shenandoah 48 members, 4 baptized. Platte River, 21 members, 1 removed. Financial: Received \$11.00, on hand \$11.00. Moroni, 15 members. Fremont, 45 members, 1 removed. Elm Creek, 22 members, 5 baptized. Glenwood, Nephi, Rock Bluff, Blue River, Farm Creek and Palmyra not reported.

Officials present: 3 High Priests, 1 Seventy, 18 Elders, 3 Priests, 2 Teachers, 1 Deacon.

Resolved that the secretary be and is hereby instructed to make an abstract from the district record of all the reports of branches in Nebraska in the several district conferences in this district since their connection with the Fremont District, and to return their district record, that the branches so set off may have a complete record of themselves, as officially reported.

That each branch president be requested to forward the names of the Elders who will missionize the branches during the ensuing quarter, at as early a date as possible, to William Redfield, Shenandoah, Iowa. William Redfield was chosen by ballot as district president.

Missions: Elder's J. R. Badham, A. L. Mortimore, J. V. Roberts and E. C. Brand were released from former missions, and all missions not released were continued.

Resolved that we recommend the Farm Creek branch to give John Weeks 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 25th, 1877.

Massachusetts District.

This conference convened at Providence, R. I., October 25th, 1876; G. C. Smith, presiding, and John Gilbert and A. Potter, clerks.

Prayer by W. Nichols.

Elders' Reports.—In person, J. W. Nichols, Albert Nickerson, John Gilbert, G. C. Smith, Wm. Brabury, G. S. Yerrington, C. N. Brown, Erastus Vickers, John Smith, E. N. Webster, C. E. Brown, John Holt, Wm. Cottam, Senterlow Butler, Eleazer Small and S. H. Morse; by proxy, Robert Farnsworth; by letter, Edgar Woodward and Wm. Pond. Priests, F. A. Potter, John Potts, E. O. Toombs, L. E. Miller, Wm. Grant; and Teachers Henry Islieb, A. Warner, T. H. Moore; and Deacons Frank Steffe, Moses Sheehy and Wm. Fenner reported.

Resolved that we consider the East Brewster branch disorganized, and that certificates of membership be granted to those who apply, and that they be instructed to join themselves to the branch nearest where they reside.

Branch reports were received and referred to a committee of three.

Resolved that the decision of the court of arbitration, mutually chosen by C. N. Brown and John Smith be read.

That we accept the decision as rendered, and that it be spread upon the record.

Sunday Morning.—John Smith preached upon the mission and character of Jesus Christ, showing also how exemplary should be the lives of his followers. Afternoon, E. N. Webster and J. W. Nichols had charge of the meeting and administered the sacrament. Evening, Senterlow Butler preached upon the unchangeableness of God, in his dealings with mankind. A collection was taken up, and after an intermission, business was re-

sumed. A. R. Whitmore reported by letter.

Upon recommendation presented by the Plainville branch, it was

Resolved that Charles Coombs be ordained a Priest.

Branch Reports Presented by the Committee.—Dennisport, Fall River, Boston, Providence, Douglas, Brooklyn and Fair Haven. Committee reported favorably upon all except the Fair Haven report.

Resolved that the Fair Haven Report be referred to the president of the district; and that, if found practicable, he shall visit the branch and give them the necessary instructions for making out proper reports.

All, including the Plainville report, were accepted.

H. H. Thompson was appointed a mission to Arkwright and Centreville.

G. C. Smith, was sustained as president.

In considering what would be the best method of raising means to assist the president of the district in the discharge of his duties, it was

Resolved that the presidents of branches try to have the members thereof pay five cents each per month, the presidents or treasurers of branches to receive the same and forward to the Bishop's agent.

Bishop's Agent's Report.—Balance on hand last report, -32.50; received 45 cts. Total \$32.95; expended \$5.55; bal. now on hand, \$27.40. E. N. Webster, Agent.

The president reported having \$6.00, and expended \$7.25.

Resolved that the traveling expenses of the district clerk to and from conference be paid by the conference.

That five dollars of the collection be given to the Providence branch to help pay for the use of the hall.

The authorities of the Church were sustained.

Adjourned to meet at 7 p. m., February 24th, 1877, at Dennisport.

Australian Mission.

Hunter's River District, of the Australian Mission, was held at Stevens' Hall, Waratah, at 11 a. m., October 1st, 1876. Gland Rodger, presiding; Chas. A. Davis, clerk.

Branch Reports.—Sydney, reported by Richard Ellis, as having 20 members; branch does not meet at present, on account of members being so scattered. Hunter River, 14 added since last conference, 1 expelled; 32 present total.

Br. Rodger exhorted the Saints to be faithful to their several duties, and he explained the order of the priesthood now on the earth. He hoped also that the Saints would cherish the desire to gather to the land of Zion, saying that they ought to prepare as much as possible for the call of the Lord, which would come in his own time, and to pray that he Lord would appoint some one from the General Conference to come here and help gather out the honest in heart.

At 2 o'clock, prayer by Richard Ellis. Br. Rodger read section 1. Book of Covenants. Financial report read and received. Br. Ellis also spoke and we received much strength, and enjoyed much of the Spirit. Sacrament administered by Br. Marriott, and the Saints testified to the work of the Lord, and thus ended our conference, one long to be remembered by the Saints of this district.

Br. Rodger preached at Wallsend in the evening, to a few of the honest in heart, those we hope will soon come forth for the Lord's side. The Saints of this District are still endeavoring to maintain their standing in the cause of Christ.

There is, perhaps, not a more odious character in the world than that of a go-between—by which we mean one who carries to the ears of one neighbor every injurious observation that happens to drop from another. Such a person is the slanderer's herald and is altogether more odious than the slanderer himself. By his vile officiousness he makes that poison effective which else were inert; for three-fourths of the slanders in the world would never injure their object, except by the malice of go-betweens, who under the mask of double friendship, act the part of double traitors.

Miscellaneous.

Board of Publication Meeting.

Minutes of the session held December 26th, 1876, the same being a called meeting of the Board, there not having been a full attendance at their regular session, December 5th, and business having been deferred. Present: Israel L. Rogers, David Dancer, Henry A. Stebbins, John Scott and Wm. W. Blair, a full Board.

After prayer by president, the minutes of the meeting held December 5th were read, also those of the September session, and approved.

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 of L. D. S., from August 16th to November 16th, 1876.*

Cash on hand August 16th, 1876	.....	\$ 139 87
Cash receipts, Aug. 16th to Nov. 16th	.....	2,279 39
		<u>\$2,419 26</u>

EXPENDITURES.

Employees in office	.....	\$1,127 92
Chicago Firms	.....	274 17
To the Church of Jesus Christ	.....	2 00
Freight, expressage, &c.	.....	100 47
Mail, stamps and postal cards	.....	105 94
Rent	.....	300 00
Coal and hauling and wood	.....	96 54
On deposits	.....	52 32
Incidentals for office	.....	25 82
On bills payable	.....	75 00
Cash	.....	259 08
		<u>\$2,419 26</u>

Adjourned till 1-30 p. m., with benediction by brother W. W. Blair.

At 1-30 p. m. prayer by brother John Scott.

The Secretary's report was adopted as read.

Some business was transacted relative to books, *Heralds*, etc., and in answer to letters of inquiry about agencies. Some other matters were considered, after which the Board adjourned with benediction by brother Henry A. Stebbins.

I. N. 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, Welsh, Scotch, continental and Scandinavian 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 fair chance to try. Some five or six are using a goodly portion of their spare time, and have already sent a handsome installment—we want fifty or sixty more to "go and do likewise."

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 to assist all they can by original compositions, and 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 the work onward, ought 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; Olive, Ripley county, Ind., February 24th and 25th; Union, Jefferson county, Ind., March 24th and 25th; Eden, Floyd county, Ind., April 21st and 22d.; Lowgap, Crawford county, Ind., June 2d and 3d.; Pleasant Ridge, Perry county, Ind., June 9th and 10th.

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

HARBERT SCOTT, Pres. of Dis.

Northern Illinois District.

TO THE SAINTS OF THE NORTHERN ILLINOIS DISTRICT.—*Brethren and Sisters*: As some time must elapse before I can see you, or be able to meet with you, I thought we might have a talk about the great principles which have been the means of bringing us into association with each other, and to an acquaintance personally, or through the *Herald*; and I hope we will all make an effort to have the *Herald*, so that we will be able to communicate our thoughts one to another. I hope that no paper of any kind will ever be considered by us so good as to exclude the *Herald* from our home, but always the *Herald* first.

And while writing this, it occurs to me that the Apostle Paul must have labored under great disadvantages in getting his epistles forwarded to the various branches of the church, as at times considerable distances intervened between him and them; and no doubt while writing, this difficulty would have its annoying effect, but, notwithstanding, 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 communication, as his epistles testify. Paul seems to have had a great desire to present the reality of the position before those who had identified themselves with that cause which was so much spoken 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 of the truth of the work, 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 danger might not appear as great as it really was. 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 them, and whatever words were needed to show what was to be gained on the one hand, or lost on the other, he was prepared to use them, let it please or offend.

Brethren and sisters, we claim to have the same knowledge, to have received the same gospel, and so we can have the same hope. If it required as much zeal as manifested by Paul to do his duty, as an especial witness for Christ, can a man in the same position to-day do his duty with less zeal? If so, what is the cause? Is there less to contend with? Or is God not so exacting? Or is the prize of less value? And if the love of God in Christ Jesus produced such love in the heart of Paul, when believed in, so that he exclaimed, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Is it not as

valuable to us? What more was in the love of God to Paul, that is not to us? And if we are so favored, as to live in a day when we are not subjected to the privations because of our religion, it is cause for great thankfulness on our part. But if our ease and comfort arise from our inactivity, our cowardice, our indifference, what then? If it took all the zeal that Paul manifested, to enable him to say, that there was a crown laid up for him, which the righteous judge would give him at that day; would the judge be righteous in giving one to us?

Brethren 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 on that day that we were ignorant of it. Neither will our indifference be taken into consideration, for all these things we are warned against. The poet says:

"He that would win the race, must guide his horse,
Obedient to the customs of the course;
Else, though unequally, to the goal he flies,
A meaner than himself, shall 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, if we are not very careful. We are all stewards, more or less. Do we look upon ourselves as such, or do we look upon all that we have as our own, and God has had nothing to do in putting it there? All my own good management! If this is my view, or yours, I think the quicker we get rid of it the better. Poor man, all mine, and not master of the next breath even; man, vain man? Let us be humble, brethren, and see whatever we have in the shape of property, or talent, or anything that is thought of by the world, it is all of grace. Let us put far from us this desire to be somebody, and see that we have nothing to glory in but in the knowledge that God has given of himself to the children of men. Oh think on the love of the great God, as manifested in Christ Jesus. Let him have the place in our hearts such love demands, and we will find to our very great joy, that his yoke is easy and his burden light. O! praise and give him glory, for this is his due.

JOHN S. KEIR.

Articles of Incorporation.

NOTICE TO AMEND.

Notice is hereby given to the Reorganized Church of Jesus Christ of Latter Day Saints, that at the next Annual Conference, holden at Plano, Kendall county, Illinois, April 6th, 1877, the following resolutions to amend the Articles of Incorporation will be presented.

First. Resolved that article "three" of the Articles of Incorporation of the Church of Jesus Christ of Latter Day Saints be amended by striking out the words: "To be nominated by the presiding Bishop, and confirmed or approved by the Church at any General Annual or Semi-Annual Conference," and inserting therefor the words, "To be appointed by the General Conference.

Second. Resolved that article "five" of the Articles of Incorporation of the Church of Jesus Christ of Latter Day Saints be amended by striking all out between the words "place" in line twenty, and "upon" in line twenty-three, and inserting in place thereof the words, By act of General Conference.

Z. H. GURLEY,
J. W. BRIGGS.

November 23d, 1876.

Church Library.

We hereby acknowledge the following donations from the far west, to the Church Library, through the politeness of brother Joseph Smith. From brother John A. Stromberg we receive "Assyrian Discoveries," "Parrot's Journey to Arrarat," and "Jacobus' Notes on St. Matthew, Critical and Explanatory." And from sister Mary James: "Das Buch Mormon," (German), "Il Libro di Mormon," (Italian), and "Darlithiau ar Ffydd," (Welsh), and from brother Albert Haws, "History of the Conquest of Peru," two volumes.

JOHN SCOTT, Church Librarian.

Notice to Branches in Southern Nebraska.

Whereas, at the last session of the quarterly conference of the Fremont District, that portion of the district situated in Nebraska was dismembered; and, whereas, no provision or arrangement was provided for the organizing of the church members of said dismembered district into a separate district, therefore, we the undersigned, hereby call a special conference to meet at Nebraska City, Nebraska, January 14th, 1877, at half past ten in the morning, for the purpose of effecting an organization. All branches in Southern Nebraska are requested to send a representative, as also their reports; and all scattered members of the Reorganized Church of Jesus Christ of Latter Day Saints are requested to represent themselves, either by letter or in person.

J. W. WALDSMITH,
Nebraska City Branch.
ISAAC N. ROBERTS,
President of Platte River Branch.
JAMES ERVIN,
President of Moroni Branch.
NEBRASKA CITY, December 22d, 1876.

Photographs.

Sister Mollie F. Springer, of Paris, Jennings county, Indiana, has for sale a picture of Joseph and Hyrum Smith, album size, price twenty-five cents and a three cent stamp, or three dollars per dozen, to one address.

St. Louis District.

The above district will hold a quarterly conference in St. Louis, Mo., on Sunday and Monday, January 14th and 15th, 1877, at No. 1302, Broadway.

T. R. ALLEN, Clerk.

Information Wanted.

Information wanted of the whereabouts of A. Biergo, or of one of his sons. Any information concerning him, or his sons, will be thankfully received by C. A. Kjersgaard, Falk's Store, Payette Valley, Ada county, Idaho.

Birth and Death notices inserted free; Marriage notices one dollar each.

MARRIED.

At Council Bluffs, Iowa, September 19th, 1876, by Elder S. P. Guhl, Mr. John L. Smith and sister Nellie C. Peterson. May their lives be happy who are thus united in the matrimonial bond, and may they never forget their covenant, but be guided in peace and love and in heavenly knowledge, so as to reign with Christ, and be exalted in perfection throughout eternity.

S. P. G.

DIED.

In the Boomer branch, Pottawattamie county, Iowa, October 4th, 1876, of quick consumption, brother John McLand, aged 47 years, 1 month and 9 days. He obeyed the gospel in England; and, coming to this country, he joined the Reorganization in July, 1860. He departed in peace.

In the Boomer branch, Pottawattamie county, Iowa, October 13th, 1876, of the consumption, Br George Wright, aged 58 years. He also was baptized in England, and united with the Reorganization, May 13th, 1863.

At Eliza, Mercer county, Illinois, December 9th, 1876, after an illness of twenty-three days of lung fever, Charles Stephen, son of Daniel W. and Catherine S. Strong, aged 5 months and 15 days. How we miss our darling Stevie; but thy will, O Lord, be done.

R. S.

Drowned at sea, November 25th, 1876, George S. Blyther, of Machias, Maine, aged 27 years. Funeral sermon by John C. Foss.

At Ross Grove, Holt county, Missouri, July 27th, 1876, after a long illness, sister Jane Ross. She was strong to the end in the faith of the gospel, exhorting her family to live the lives of Saints. She united with the Church in 1853, and always kept the faith, never following any of the factions, and united with the Reorganization. Funeral services by brother C. F. Stiles.

At Salt Lake City, Utah, May 9th, 1876, Ann Lawrence. She joined the Church of Latter Day

Saints in July, 1844; emigrated to Utah in 1861, baptized into the Reorganized Church by David H. Smith, 18th of August, 1869. Her age was 49 years on September 5th, 1875.

At West Oakland, California, December 18th, 1876, of seriel gangrene, after a long and painful sickness, Elder Thomas Dungan, aged 76 years, 9 months, and 23 days. A few hours before his departure he sung, "We'll sing and we'll shout with the armies of heaven." He was faithful to the last moment. Though he suffered terribly, he never wavered in his trust. The words, "Though he slay me, yet will I trust Him," were often used by him.

At Birmingham, England, November 14th, 1876, of cancer in the stomach, brother John Webb, aged 50 years. As an Elder and member he was faithful in his duties.

At his residence, near Galesburg, Mo., October 5th, 1876, of rheumatic fever, Elder Alexander Williams, aged 73 years. Br. Williams was one of the veterans in the cause of Christ. He united with the Church some forty-three years ago. He was baptized in Tennessee, into the old Church, by Elder Groves, and joined the Reorganized Church in 1863, in Utah,—was baptized by Elder E. C. Briggs. He died calm and peaceful, with presence of mind up to the last. On the Sunday night, before he died, on Thursday, 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, Missouri, December 7th, 1876, of pneumonia, Charles Lansing, son of Mr. and Mrs. Lansing, aged 13 years and 5 months. Funeral services by J. T. Davies.

We weep for the sound of Charley's voice,
And listen for the steps of his feet;
For the smiling lips and dancing eye,
That no more our coming greet.

At Galesburg, Mo., October 22d, 1876, Mary B. Sutherland, infant daughter of brother Orson and sister Armenia Sutherland. "Gone, but not lost." Funeral services by J. T. Davies.

OBITUARY.

Benjamin Dobson was born in Cumberland county, New Jersey, November 5th, 1799; emigrated with his parents to Butler county, Ohio, in 1805; married in 1818; emigrated to Tazewell county, Illinois, in fall of 1831. Was baptized into the Church of Jesus Christ of Latter Day Saints, December 28th, 1836, by Hervey Green. Moved with his family to Hancock county, Illinois, in the spring of 1844. After the death of Joseph and Hyrum Smith he became disgusted with the usurpations of Brigham Young, and in 1846 he moved to Wisconsin, and in October, 1850, he came to Iowa. In 1853 he settled at Mason's Grove, Crawford county, Iowa; and although he ceased to be an active member of the Church, yet he maintained his faith to some extent in the latter day work, and during his last illness gave further proof to his children and friends that he was still a firm believer in the ordinances of the gospel. The lamp of life gradually went out till he fell asleep without a struggle, on Friday, November 17th, 1876, at the house of his son, Thomas Dobson, Mason's Grove, Crawford county, Iowa. Funeral services by Elder Joseph R. Lambert.

Is it the Intention of the Czar to Re-establish a Jewish Kingdom?

WASHINGTON, D. C., Oct. 20.—There is a curious story afloat here in the circles which have access to 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, was the purchase of Palestine and the restoration of the Jews to their old home. It is said here that if war should break out it is the intention of Russia to march directly to Palestine with a double purpose: First, to outflank the Turkish dominions in Asia; and, second, to gain access to the Mediterranean and the harbors on the coast of Asia Minor. It is also asserted that, in case

Russia should get possession of the Holy Land, it proposes to erect a Jewish nationality upon the payment by the rich Jews of the world of 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 impressive and aspiring among them to again occupy Judea, and as George Eliot and her husband are known 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, so as to prepare the public for what was likely to take place.

Charles Bradlaugh, when in this country, communicated to the Graphic and other papers the fact that secret societies were at work fomenting trouble in the East between Turkey and Russia, and if this latest rumor is true, it will account for the presence of the immense Russian army on the borders of Armenia, and points to the possibility of the re-constitution of the Empire of David and Solomon under Russian auspices.

A Scheme with Regard to Palestine.

ROME, Oct. 4.—If there is any truth in the information contained in the following extract from a letter the Lombardia publishes from its correspondent in Rome, the Papal Railway in Palestine is but a feature of a much more important scheme:

Monsignore Hassoun, the Armenian Patriarch, entertains the idea of converting Palestine into an appanage of the Pope, and it appears that he has not only the support of Pius IX., but, strange to say, also that of the Turkish Government, to which the Court of Rome is rendering important services at this moment. His intention would be to attract to Palestine a powerful current of emigrants from all the Catholic countries of Europe, to allot land and cattle to them, to build workshops, and to call into activity the principal industries through which the other countries of the world flourish. The Capital of the State would be Jerusalem, which by means of railway would be placed in connection with Bethlehem, the Dead Sea, and the other holy places. At Jaffa a grand port would be constructed and lesser ports provided for the smaller cities on the coast. This project, fantastic and improbable as it is, has nevertheless obtained a number of supporters in the Vatican, beginning with Pius IX. himself, who perhaps desires to secure to his successors the faculty in that classic land of exercising both the temporal and the spiritual powers.

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 of Jesus Christ of Latter Day Saints, explanatory 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, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

Zion's Hope:

A paper for children and Sunday Schools, published semi-monthly, price 60 cents per annum, 30c. per half year, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

Holy Scriptures:

Inspired Translation by Joseph Smith the Martyr. Bound in Imitation Turkey, gilt 2 70 New Testament, inspired edition 65

Book of Mormon:

Full Roan, sprinkled edges, 1 25 Full Turkey Morocco, marbled edges, 1 75 Full Turkey Morocco, full gilt, gilt edges, 2 25

Doctrine and Covenants:

In sprinkled Sheep 1 25 In Morocco, marbled edges, 1 75

The Saints' Harp—Hymn Book:

In Roan, plain 1 25 In Roan, gilt, gilt edges 1 75 In Morocco, plain, marbled 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, muslin sides, printed headings, and ruled for 312 names. Every branch should have one. 2 00 Branch Records, same as above, for 624 names. 3 00 District Records, printed headings and ruled for 1,248 names, and bound same as above 3 00 Branch Finance Books, headed and ruled for Receipts and Expenditures of money, for Branch, District, and General Church Funds; price 35 cents. Baptism, Confirmation, and Ordination Certificates bound in flexible covers, 40 cents each.

Licenses and Notices:

Elder's, Priest's, Teacher's, and Deacon's, Licenses, 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; also a Chapter on Branch Rules, and one on Reports of Branches and Districts, 32 mo., 128 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, 43 pages, by mail 10 cents each, three for 25 cents, twelve for 75 cents. Voice of Warning and Instruction to all People, 74 pages, by mail 20 cents each; three for 50 cents, one dozen for \$2. Trial of the Witnesses, to the Resurrection of Jesus—a Legal Argument, 36 pages, 10 cents each. Concordance to Book of Covenants, 24 pages, 10 cents. Minutes of Annual Conference for 1873, 34 pages, 10 cents. Songs of Zion, by T. W. Smith, 32 pages, 10c. each, \$1 per dozen.

Tracts:

Mountain of the Lord's House, No. 1. 8 pages, 20 cents per dozen, \$1.30 per hundred. Truth Made Manifest, No. 2. 12 pages, 25 cents per dozen, \$1.75 per hundred. Voice of the Good Shepherd, No. 3. 4 pages, 8 cents per dozen, 60 cents per hundred. Epitome of Faith and Doctrine, No. 4. one page, 5 cents per dozen, 30 cents per hundred. The Gospel, No. 5. 2 pages, 6 cents per dozen, 35 cents per hundred. The "One Baptism;" its Mode, Subjects, Pre-Requisites, and Design; and Who Shall Administer, No. 6. 18 pages, 35 cents per dozen, \$2.60 per hundred. Who Then Can be Saved, No. 7. 4 pages, 8 cents per dozen, 60 cents per hundred. Fullness of the Atonement, No. 8. 16 pages, 30 cents per dozen, \$2 per hundred. Spiritualism Viewed from a Scriptural Standpoint, No. 9. 20 pages, 40 cents per dozen, \$3 per hundred. The Narrow Way, No. 10. 8 pages, 20 cents per dozen, \$1.30 per hundred. The Plan of Salvation, No. 11. 18 pages, 35 cents per dozen, \$2.60 per hundred. The Bible versus Polygamy, No. 12. 14 pages, 30 cents per dozen, \$1.90 per hundred. Reply to Orson Pratt, No. 14. 16 pages, 30 cents per dozen, \$2 per hundred. Idolatry, No. 15. 4 pages, 8 cents per dozen, 60 cents per hundred. Polygamy; Was it an Original Tenet of the Church, No. 16. 10 pages, 25 cents per dozen, \$1.60 per hundred. The Successor in the Prophetic Office and Presidency of the Church, No. 17. 16 pages, 30 cents per dozen, \$2 per hundred. Rejection of the Church, No. 18. 8 pages, 20 cents per dozen, \$1.30 per hundred. The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy, No. 20. 16 pages, 30 cents per dozen, \$2 per hundred. Truths by Three Witnesses, No. 21. one page, 5 cents per dozen, 20 cents per hundred. Faith and Repentance, No. 22. 8 pages, 20 cents per dozen, \$1.30 per hundred. Baptism, No. 23. 10 pages, 25 cents per dozen, \$1.60 per hundred. The Kingdom of God, No. 24. 4 pages, 8 cents per dozen, 60 cents per hundred. Laying on of Hands, No. 25. 4 pages, 8 cents per dozen, 60 cents per hundred. Mountain of the Lord's House, No. 26. 4 pages, 8 cents per dozen, 60 cents per hundred. The Sabbath Question, No. 27. 12 pages, 25 cents per dozen, \$1.75 cents per hundred.

The Basis of Polygamy: a Criticism upon the (so-called) Revelation of July 12th, 1843, No. 28. 8 pages, 20 cents a dozen, \$1.30 a hundred. A Memorial to Congress, 8 pages, 20 cents per dozen, \$1.30 per hundred. Trial of the Witnesses to the Resurrection, 32 pages, 8 cents each, 75 cents per dozen. Prophecy on the late Rebellion, 20 cents per hundred.

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IN GERMAN LANGUAGE.

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1 January 77.

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The Saints' Herald.

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 FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME. * * 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 OF MORMON; JACOB 2: 6.

DWELL ON THE EARTH * *, SAYING, Y. 14: 6-7.

"WE SAVE IT BE ONE WIFE."—BOOK

1877
Geo Cortless

Vol. 24.

PLANO, ILLINOIS, JANUARY 15, 1877.

No. 2.

THE DAWNING YEAR.

Where is the mind, with deep prophetic power,
To gaze into the future and declare
The great events of each forthcoming hour,
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, doth 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 myst'ry of its depths 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 cheerless soul with joyous mirth;
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 outcasts 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 righte-
ous ones. CHARLES DERRY.

January 10th, 1876.

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 disciplins, 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 discourse on Methodist Church polity," 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 override 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 completed." 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

revisal. 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 manner, 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 "Disciplins" 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 "revisals," "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 this 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 electing 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-ecclesiasticisms, that have and do exist; but who ever heard 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

existence, I fail to comprehend the divine constitution. But the kingdom of heaven happens to not be a republic, and that makes the difference.

In a republic the "elective franchise" resides in the bosom of the people—the body, but in a kingdom, the *power to grant authority is vested in the king*, and we can see, therefore, how it is that the kingdom of heaven is organized on a principle just the reverse of the one above submitted, and hence we read: "And gave him [Christ] to be the *head over all things to the church which is his body.*" (Eph. 1: 22, 23. "Ye have not chosen me, [the head], but I have chosen you and ordained you." (John 15: 16.) "Pray ye, therefore, the Lord of the harvest that he would send more laborers into the vineyard." "How can he preach except he be sent." "Separate unto me Barnabas and Saul, for the work whereunto I have called them." "Over which the Holy Ghost hath made you overseers."

It seems to me that these ever changing, fluctuating systems, cannot be the "everlasting kingdom," treated of in the divine word of him with whom "there is neither variableness, or shadow of turning." But on the contrary, is it not a "modified" continuation of that long line of legislation that began almost as early as the days of Constantine the Great, that rendered notable the days of darkness and gloom.

Again, says Inskip: "To this constant and well directed course of *innovation and improvement we are indebted for the adaptation or suitableness of our system.* This we fully confess, "Our system," with all the "adaptation" in the world, has "gradually assumed its present form," with all the "suitableness" that could be accorded to the feelings of, or is "desired by the people."

Not only is the Discipline and creed being improved, modified, changed, or abolished, as the case may be; not only are organizations being examined, criticised and modified, but some of the inner linings of the "cloth" of antiquity, are being removed from these old "garments." Some very dear old erroneous tenets, are being exchanged for others more tenable, and of more recent origin.

It has been a very comforting thought to our Baptist friends in the past, to think that the Baptist Church was originated as early as the days of John the Baptist, and that a succession of Baptist churches have existed in regular order, from the days of Christ and the apostles till the present time.

Notwithstanding this idea has been very dear to its adherents, so far is it from being true that we are glad to learn that the better informed class of this largely influential people, do dissent. Especially do the historical faculty of that body enter their protest against this old dogma, rendered sacred by age.

That such is the fact a few statements have been collated touching this point, of which the following are examples: "Prof. Norman Fox, of William Jewell College, Mo., took ground against this, and his position being criticized, he supplies this further article to the St. Louis Baptist." He says: "Rev. Heman Lincoln, D. D., Professor of Church History in Newton Theological Seminary, kindly writes as follows: 'In glancing over the columns of the Central Baptist, I was attracted by your article. Its sober views, sterling common sense, and candid historical criticisms pleased me greatly.

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 who held 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 passed, I think, before the first volume of the work was ready for the press; but when the manuscript was submitted to wise judges, 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 ably filled the chair of Church History, in Greenville Theological Seminary, in a letter says: "There can be no doubt in the world that in our so called histories of the Baptists, many sects are claimed as Baptists which, if now reduced, would not be acknowledged as such by any church or association, *e. g.*, the Novations, Donatists, and Paulicans. From the fifth to the sixteenth century inclusive there are no churches (unless we accept the churches of the Mennonites with some errors) that can be called Baptist Churches. As history now stands (what future researches will develop we cannot tell) it is impossible to trace any chain of Baptist churches from the days of the apostles till now. Those Baptists who are urging our claims on the ground of an historical succession, are only doing harm to us, with all intelligent and well read people. We do not need such aid for the success of our principle, however much Romanists and High Church Episcopalians may think they need it."

"Our country has few scholars equal to Dr. R. J. W. Buckland, Professor of Church History, in Rochester Theological Seminary. In a private letter, he says:—"My historical investigations make it perfectly clear to me that a continuous line of Baptist churches from the time of the Apostles to the Reformation period has never been established. Orchard's attempt to do it is sadly weak, and would disgrace any historical writer. He quotes the Fathers as holding views which they condemn, ignores many facts which would utterly disgrace his proposition, and shows throughout the folly of working from secondary sources of information. The valuable collection of Benedict is marred with the same faults and mistakes, and Mr. Ray's 'Baptist Succession' falls into like errors. I am fully persuaded that, taking Baptist churches in the strictest modern sense, Baptist succession can never be historically established. Your position, as you state it, meets my hearty endorsement. There were bodies which held some of our principles, but they held them only in part. We do reach a distinctively Baptist church line in the Petrobrusians in 1104, and I believe that we may claim that our distinctive principles were perpetuated continuously from that date onward into the Reformation period, and so to our day, although a part of the history is obscure, and the line may be a broken one. What we

ought to rest upon is the historic continuity of Baptist principles, and their immutability."

"Among some old letters I discovered one from Dr. George W. Northrop, president of Chicago Baptist Theological Seminary, and one of our ablest professors of church history. He says:—The idea of an unbroken succession of regular Baptist churches from the days of the Apostles to our day is a sheer historical picture. My opinion is that it is altogether impossible to make out an 'unbroken succession' of witnesses for the truth outside of the Roman Catholic Church! I should prefer to attempt almost any other intellectual achievement conceivable. The Donatists are often spoken of as an essentially Baptist sect, but the statement seems to me to be wide of the truth. The Donatists had their Bishops, Presbyters, and Deacons, nor did they differ from the Roman Catholic Church in regard to the proper mode and subjects of baptism. It would not strengthen our denominational position an iota to make out an unbroken succession of regular Baptist churches from the earliest times to the present. We depend on the 'law and the testimony,' not an unbroken 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 of our brethren indulge in the pleasant thought 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 Crozier Theological Seminary, and one of the most painstaking investigators that our country has produced, says regarding this discussion:—"So far as I know, history does not tell 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, 1873, page 348, as 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, nor in their day. Then the question arises just here, as to *when* the Baptist Church was organized, and *who* organized it. These historians, referred to above, do not answer this question very definitely, nor do they tell us *how* it came into existence. Some of them seem to intimate that the Baptist Church had its rise sometime during 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

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 apostolic age to the present time;" but this principle is believed in by all the professed christian denominations that now exist, not even the Latter Day Saints excepted.

So far as *faith* in God and Christ is concerned, it does not establish the divinity of the Baptist Church, any more than it does that of any other christian denomination.

Is it the doctrine of "repentance" that is held by the Baptists that is peculiar to them, and that renders them the peculiar people of God, to the exclusion of all others? This can not be, for this is believed in by all the evangelical denominations. Even the Latter Day Saints believe that repentance is essentially necessary to salvation.

If, then, the principles of faith and repentance do not constitute the Baptist Church more divine, any more the kingdom of God, than they would other churches, where does the peculiarity step in? In what *does* it consist? Is it possible that the dividing line that distinguishes the Baptist Church from all others, and by which it is marked off from all others as the kingdom of God, is the very peculiar doctrine of baptism, or immersion—is it? This cannot possibly be, from the simple fact that there are other churches that believe in the doctrine of immersion, that it is just as essential to salvation, as do the Baptists. The Christian Church and the Latter Day Saints Church, can claim immersion as just as positive evidence of their being churches of divine appointment as the Baptists possibly can. The Latter Day Saints believe that immersion is a saving ordinance, just as earnestly as any class of people can, not even the Baptists excepted. The peculiarity does not consist in immersion, then, any more than in faith or repentance.

It may be claimed that the great difference there is between the Baptist Church and all others, consists in the *manner* of organization. As to the *manner* in which the Baptist Church was organized, our historians have not informed us. They seem to intimate that it was brought into existence some time since the beginning of the Reformation period, but as to *how*, they have left us to conjecture. Perhaps, as Inskip says by the Methodist economy, it was by a "course of innovation and improvement" that it "has gradually assumed its present form." In this respect, the Methodist Church, is its equal. As to the *organization* of the Baptist Church, as it exists at the present time, it cannot claim a superiority over those whose organization is equal to it. Elders and Deacons are its classes of officers, I believe, two classes, and only two.

The Christian Church (sometimes called Campbellites) possesses as complete an organization as the Baptists, so far as that is concerned. Is it claimed that the men who or-

ganized the Baptist societies, had *more authority*, divine authority, than other men, who organized other churches during the same "Reformation period?" So far as the *authority* of the great reformers was concerned, so far as we are now able to see, they all had equal authority if they had any at all, from the days of Peter Waldus to those of A. Campbell. It is an historical fact that most all of the early reformers, were educated for the ministry of Catholic doctrines, and from which they afterward dissented, for which they were excommunicated from that church.

If the Catholic Church had power to give authority to those men, she had power to withdraw that authority when she excommunicated them as heretics, which she evidently did. If it be said, that the founders of the Baptist Church obtained authority from the Bible, then all the other great reformers had equal access to the Bible with the founders of the Baptist Church. Even the founders of the Latter Day Saint Church, had all the authority that could be derived from the Bible, if no more.

Wherein, then, does the preeminence of the Baptist Church over other churches consist? We ask in all candor. It is sometimes urged that there is greater freedom enjoyed in the Baptist Church, touching the general affairs thereof, by the members, than is generally allowed the members of other churches by their officers; that the business of the church is not restricted to the clergy only. But this does not constitute a preeminence of that society over others, for the members of other Christian societies do assist in electing their church officers, and choosing their pastors. Even the Latter Day Saints believe that all things that pertain to the Church should be done by "common consent, and by the prayer of faith."

Thus far in our investigation, we have not found any "principle" that pertains to the Baptist Church, that would show it to be any more divine than some other churches that are in existence.

As one of our historians, above referred to, was uncertain as to what "future historical researches would develop," we beg leave to submit the following, taken from a Baptist work published by the American Baptist Publication Society, in 1866, entitled, "*Ten Days' Travel in Search of the Church.*" The writer says: "The true Church is that which began with Christ, and has continued to the present time." It would appear from this statement, that the writer had not learned the present position of the Church, touching this subject, or he would not have come out thus in contradiction of the leading historical scholars belonging to that body.

But perhaps the statement will be better understood and explained, when the evidence adduced to sustain it is examined. It reads as follows: "We know nothing of any visible universal Church, and, therefore, we suppose there must be yet upon the earth, and always have been, some examples of that local, visible Church, which Christ established by himself or his apostles. We do not mean to say that any particular local society of Christian people must have existed from the days of Christ 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 all 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 example of that institution which Christ 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*, and *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 other. Where the apostle or the prophet is limited, or ceases to act, there 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 is necessary to show that it has not existed "from 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 that exist now—of the day of darkness and gloom, from which we are but just emerging—nor a "Reformation period."

But as all the revolutions, throbs, throes, labors and reformations, that the great "Refor-

mation period," in all its results, have failed to re-produce 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 dealt 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 hailing 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, it will be better soon. 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 soon." So they wound their way slowly up the rugged steep, after their respective leaders, some winding 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, but as my enlightened vision looked ahead up 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 throngs were climbing. That valley was rough too, but it was easier to come down hill than to go up, and in that valley were refreshing waters and fruits. Some would turn and come down, but I noticed they were apt to fall into another throng and under another leader, and begin to climb the rugged mountain of unbelief again, and soon begin to complain again, but as they were 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, and look for better.

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. It did seem to change their cry a 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 it also diverted their efforts. But then it did not seem to be much matter, for to 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 these went with their songs of praise to their 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, east and 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 high way. 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.

Copied from the *Methodist Independent* by Br. D. B.

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 operated during the year. 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, 1,482,838 packages of rectified goods. The net receipts of 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. Law, enacted by the several States does not seem to deter the manufacture and traffic in liquors. For an illustration, Iowa has a very strict "Prohibitory Law," notwithstanding which, there is operated in that state eight distilleries, and 156 breweries. And in proportion to the population, the number of places at which liquors are sold as a beverage will equal any State of the Union.

A few words relative to the favorite drink of the Teutonic Americans. There was operated during the year ending June 30th, 1876, 3,293 breweries, producing 9,902,352½ barrels of 32 gallons each, or a total of 306,875,276 gallons of beer. The total net receipts to the government from beer was \$9,571,280.66. But in addition to the foregoing let it be remembered that there is a great deal of beer drank upon the brewery premises, that no revenue is paid upon.

We will now offer a few figures, for the careful consideration of those who occasionally take a glass. Each gallon of beer is expected to be sold in twelve parts or drinks. The number of gallons produced, therefore, would be multiplied by twelve, which would give a result of 3,682,503,312 glasses. The uniform price per glass being five cents, it will be seen that the drinking public deposits with the dram seller \$184,125,165.60. The Commis-

sioner cites as a benefit to the Government that the net increase upon beer over 1875 was \$427,276.25.

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 but as zealous and free with our means as are the votaries of this sin cause, much could be accomplished in spreading the truth.

The total receipts from tobacco for the year ending June 30th, 1876, was \$39,795,339.91, an increase over the previous year of \$1,555,020.69, which equals an increase of 6 3/4 per centum, 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, 107,040,233 1/2 lbs; at 20 cents per pound, 23,282 1/2 lbs; at 22 cents per pound, 331,811 1/2 lbs; total 107,359,026 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 \$53,679,513. But we must add the cigar account, another large cause of mental and physical derangement. Receipts to the government for the year ending June 30th, 1876, from cigars, \$11,103,272.45, an increase over the previous year of \$899,444.92. The whole number of cigars manufactured was 1,908,141,057, sold at an average of ten cents, would give a result of \$190,814,105.70, spent annually by the smoking of cigars.

In all 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 drinking public pay about three-fourths more for whiskies than the original tax. Taking this data, the dram-shops' receipts would aggregate \$225,705,460.52. The total amount spent by the American people for these several injurious and sin-producing articles is as follows:—

Liquors.....	\$225,705,460	52
Beer.....	184,125,165	60
Tobacco.....	53,679,513	00
Cigars.....	190,814,105	70

Grand Total,.....\$654,324,244 82

Estimating the population of this country at forty millions, the amount spent annually for liquor and tobacco, equals a fraction over \$16.35 for each man, woman and child in the land.

Pages and volumes might and have been written upon this subject, and when I read the statistics, as presented by Dr. Hargraves, Prof. Hitchcock and other eminent writers, I would not venture to claim to be even an a, b, c, darian in presenting the facts that are claiming our present and prompt attention. May those who are the standard bearers of the gospel truth be found free and untrammelled by the evil of this terrible cesspool, and set an example of purity, worthy of emulation, that others may be persuaded to fall in with the overtures of mercy, and find that peace that is unspeakable, and full of joy.

ROBT. M. ELVIN.

It is a common law of nature which no time will ever change, that superiors shall rule the inferiors.

ANTIQUARIAN 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 they were, whence they came, and what convulsion 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 galloping 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 ineffectual resistance, often accompanied by fiendish barbarity, on the other. To this there are a few pleasant exceptions, proving that it need not have been. The peaceful, honest followers of Penn were not molested by the Indians while other colonies were continually 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. Traces 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 extent.

"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 tongues, a few of which 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 commerce and dominion, but were crowded out of the country, or absorbed by other colonies. The English came to find an asylum from persecution, and have made a mighty nation, the home of freedom and the hope 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 Zion gather in;
Follow the guide sent down from heaven,
The holy onward march begin."

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 with 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 Zionward? 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 been so deluded all these years as 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; they failed. So he concluded 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. Now we can guess some of his advisers in the matters; 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

assent. We have read and digested as was recommended in the article referred to. Or rather tried to. It wont digest, however. We fully 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,

PERLA 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 in our souls, 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 we do 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. No, but because it was not believed in. It was only the few that knew it to be the amazing condensation 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, dear brother and sister, let us arouse ourselves from our sleepy condition; let us bring up the fact 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 has been, 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, can you tell me what will? What 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 ingratitude. 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 ink the ocean fill,
Were the whole earth of parchment made,
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 it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is."—1 John 3: 2.

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, together with the Goliaths that assailed Israel in general, and each soul in particular, dwarf before us in proportion as we grow in righteousness, in knowledge, in sonship and in acceptance with our adopted Father.

"It doth not yet appear what we shall be." What possibilities there are before us! We watch the sleeping infant but just launched on the sea of life, and speculate on its future. It has life, emotions, and it may be, dreaming fancies; but it has no immediate capabilities. Yet who can say what feats of pedestrianism those napped limbs may perform? Those dimpled arms and chubby hands appearing as though made only to fondle with mamma's tresses, who shall tell the possibilities of their future strength?—the carnage they may spread? the enemies they may subdue? the homes they may protect? the structure they may rear, or the battlements they may cast down? The mind, apparently just budding into existence, who can tell its future possibilities? We know that it has a future as we believe that it has a past; but what that past was, or what that future will be, we cannot tell. Nor can we divine the relationship between the two, or we might reason from cause to effect. For there is no doubt in our mind, that the mysteries of life, as to duration, physical and mental developments, &c., are simple as the child's primer; and would so appear to us, had we perfect knowledge of all the antecedents. But without a backward glimpse into eternity, the future is a mist in which the outlines of objects are but dimly traced.

We may be looking on the future great artist of the world, whose efforts shall astonish the multitude and command the pro-

foundest admiration of the most accomplished critics; or we may be looking on a general, whose courage, wisdom and forethought shall make him the glory of his friends and the terror of his foes. This undeveloped mind, clothed in a feeble but fast developing habiliment, who can foresee the oceans it may explore, the seas it may discover or the mines of wealth it may bring to light? What it may become we cannot tell.

Nor does it appear what we shall be in the life to come. But this much we may rely on, that our future depends in great measure upon ourselves; fully as much in the life to come as in this life of varying prospects.

We are, in some sense, "as clay in the hand of the potter." He will mould us according to his own good pleasure. But who shall say how much his will is affected by our passiveness in his hands? or by the degree of susceptibility in ourselves to be moulded, fashioned, or guided by the Holy Spirit's gentle manipulations? For the potter will not use the best material for the worst offices, but is ever mindful of the adaptability and susceptibility of his materials. And in like manner God will not exalt the persistently wicked, any more than he will destroy the soul that bends to his will, and joyfully accepts salvation by the mediation of his dear Son. Like clay we are what we are; but unlike clay, we may improve in texture and pliability, so that, although now we are coarse and of little value, we may, in process of time, become the very finest of material; so that on our own efforts, in part, it depends whether we become enemies, aliens, strangers, citizens or rulers. We do not think it possible for us all to become kings or priests unto God; nor do we see how every one could become "a ruler over ten cities," or even over 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 diminutive winged cupid to the giant Hercules. He may commence to bring out the latter, but, meeting with successive flaws, end with the former.

In this way have we 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, a martyr! But, alas! in the chiseling and polishing process flaw after flaw were discovered, and defect beneath defect were brought to light, that not a few have been cast among the rubbish as totally unfit for use in God's temple at all.

But, blessed be God, we have a sure means of getting rid of the flaws in our nature. As God can make the vilest sinner clean, so will a strict adherence to his laws exalt us above ourselves, correct the flaws in our lives, improve our talents and create new capabilities, until the possibilities of our future glorified state with God and the Lamb, are beyond conception.

Then, my dearly beloved brothers and sisters in Christ, let us have HOPE in God, and eternal life. Let us STRIVE lawfully, earnestly and continually, to correct our faults, improve our lives, and to fit ourselves for the richest graces here and the brightest glories hereafter. "For it doth not yet appear what

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. Stebbins, 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, dear reader, accept salvation on 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 Christ is for the gift of the Holy Ghost, and is the ordinance of confirmation. Acts 6 ; 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.

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 those blessings are revelation, prophecy, visions, healing the sick by the lay-

ing 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 : 16; John 14 : 12; Jas. 5 : 14; 1 Cor. 12th, 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 submit to 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 up 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 is 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 religion until he had been baptized and washed his sins away. Again, Cornelius 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 no 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 no 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 tuition of the most grave, most learned opinion of the Law of Life, and that 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 accompany all honest desire for the truth, and 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 enemies 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 power,"—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 understanding, will ever lead and guide us in the 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 subservient 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; by it our duty will be plain, and his service our greatest pleasure. Fancy what greater pleasure than to serve the Lord. We can do so, no matter what our lot and station in life. It is, besides, the surest balm when ills betide, and make life's burden sore, it smoothes our troubled path, and is our comforter. And when in conflict with the world, with ourself, 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, for 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 eternal life, is of more importance 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 define what particular statutes command 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?

how reads its statutes? what are its commands?

Then, again, it being the law of God, it is written in language so imperative that we can not be mistaken in its import. It is no mean evidence of its intention, when we consider that its plainness has never been equaled. What can be plainer than "he that believeth and is baptized shall be saved." If this language is not imperative, and an express command, then we fail to discover a law at all in the gospel. I know it is often set aside on the specious plea of not discerning the efficacy of water baptism. In looking for the fancied efficacy we lose sight of the command, "ye must be born again of water and the Spirit." Nay, we can never find its meaning, save in the letter of the law itself. And it is here we have an illustration of that ill used, but jewel of texts. The letter killeth but the Spirit maketh alive. "Being born of water"—the letter of the law—live in Christ Jesus, by the reception of the Holy Ghost, walk in newness of life. There can be no newness, only on the grounds that baptism by water, as readeth the letter of the law, has a part. Being buried with Christ by baptism is likened unto dying. Hence we come up out of the water, and then, on receiving his Spirit, walk in newness of life. Then baptism is an ordinance of God's law, which cannot be set aside without violating his law,

"For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood [of Jesus] ye are sanctified."—Gen. 6: 63, (I. T.)

How can we hope for the remission of our sins, for life eternal, except it be just as the law of God guarantees it unto us? By obedience only, as I said before, for, inasmuch as it is very clear that it is the law, obedience is implied therein. Moreover, the gospel of our Lord is a covenant made by him, that by obedience to his law, he will endow us with eternal life, with the everlasting covenant, with the power of God unto salvation.

"And there are three that bear witness in earth, the spirit, and the water, and the blood [of Jesus].—1 John 5: 8.

In striving for the unity of the faith, do it lawfully (2 Tim. 2: 5). And what Paul calls sound doctrine (Titus 1 and 2), sound, because it is the law of God.

ELI SLATER.

Church Exclusiveness.

Bishop Potter's severe denunciation of the pew system in the Episcopal church has given the writers for the religious journals a lively topic, which they are handling with more or less earnestness, and it is understood that the subject will be the burthen of more than one sermon this coming Sunday. It is an old question, but the Bishop makes one point that is comparatively new—namely, that wealthy people are using the pew system to give them social position and an air of exclusiveness, as if the church were a theatre or an opera house. He objects to a system which can afford facilities of that sort and thinks it is high time something was done to stop it.

If the bishop had ventured upon a bill of particulars he might have stated that there are a good many places of public worship in New York to-day where it costs as much per annum for a pew as it does for six months' rent for a dwelling house, and that, too, when the edifices are swamped in debt, with some of them on the verge of bankruptcy. The economical tendencies of the times must force us back to plainer churches, as well as to less extravagant living, and the bishop, therefore, does a good service at the right time in trying to show "how to do it."—*Philadelphia Ledger*.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, January 15, 1877.

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 in 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 in their principal city, to these plains amid 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 institutions and their social bond—what ought we to expect from them? These thoughts and many more of a similar nature occupied us as we passed successively Farmington, Kaysville, Centerville and Wood's Cross, all scattered hamlets lying against the foot-hills to the left of the road. Above them the everlasting hills, some of them whitening with the snows of early winter.

The ride of forty miles seemed short, and soon we wound into the strange city of a strange people. Once domiciled at the home of Br. Reinsimar, we had leisure to think, and thinking to take time to determine what course to pursue. For a number of days we visited in the city, places and people, endeavoring to discover whatever might aid in the solution of the puzzle, "What shall we do?" Many received us cheerfully and pleasantly; among these were our relatives, uncle Hyrum's sons, John and Joseph F. Smith; uncle Samuel's son, Samuel H. B. Smith, and a son of cousin George A. Smith, John Henry, by name. We met many who have a hope in the ultimate triumph of the work of the last days, but who are now at a loss which way to turn to look for progress, and advancement. Some of those whom we met were cordial and friendly, but sincerely impressed that it was a bad thing for us to be fighting against that work begun by our father and uncle. To these we grant the meed of honesty and sincerity; for they frankly met us and we agreed to differ in peace. We did not ask any of our relatives to compromise themselves in our behalf, nor did they do so, though we acknowledge our indebtedness to them for kindnesses shown in accompanying us about the city, and introducing us to many of their brethren; a like courtesy was shown us by Br. P. H. Reinsimar.

We visited the Temple grounds, where work was just closing up for the winter season. The Temple walls are now some twenty, or more feet above the water table, and seem to be in a fair way of going up. We also were permitted to visit the Tabernacle, through which we were es-

corted by Prof. Thomas, who very kindly showed us over it, including the organ, one of the finest in the world. The ceiling had been festooned in the summer for festival purposes, and the ever-green boughs yet remained, making the roof look like an inverted forest of miniature trees. We heard a few notes of the organ, likewise, but could only guess its power. We inscribed our names in the visitors' book, in which we saw the names of U. S. Grant, Gen. W. T. Sherman, Don Pedro, and others of similar and less note.

In company with Br. Robert Warnock we visited Camp Douglas and likewise went over Jordan, and returned. By invitation of Superintendent H. C. Kimball, of the Utah Western R. R., Elder John Smith, wife and daughter, Bro. P. H. Reinsimar and self, took an early morning ride over the road to Lake Point, where we took breakfast, spent a few pleasant hours in examining the lake and the surroundings that could be seen, returning to the city by 2 p. m. with an excellent opinion of the kind courtesy of Mr. Kimball, and a better conception of the saltiness of the salt, salt sea. The water of the lake is much denser and saltier than that of the ocean; and we were told that by a late analysis, it is found to contain twenty-one per centum of salt. The particles of sand thrown up by the action of the waves are round, and have the appearance of being hollow. When turned into water some will float on the surface, and those that sink show still their rounded, hollow appearance. It was suggested that they were of lime formation, shells of some minute living organisms, which dying leave their shells to help fill 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 risen 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 suppositious "drowning out," to which some have consigned them.

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 filled. The audience was very attentive; and, although many of them at first looked as if they expected us to be harsh and denunciatory, this

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

On the next day, in company with Br. Reinsmar, 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 meeting 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 heretofore.

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 meetings 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 rumor; as there being no facilities for warming and lighting it, it had been closed for the winter. We did not ask for it, moreover, as we did not think it quite consistent to ask a favor hitherto denied to our brethren who had preceded us.

Collections were taken at three of our meetings, and the audience liberally responded, so that enough was realized to pay for the use of the hall. The proprietors of the Institute were, also, liberal, and gave us a reduction in the rates of hire—and this enabled 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 listening to Elder Orson Pratt, in the 17th Ward Assembly rooms. The day was cold, the room not comfortable, yet the house was well filled; and Elder Pratt spoke well; we were pleased with both manner and matter. His discourse for the first half was a relation of his early experience in Mormonism, in connection with the martyrs and others; the latter half of it was a rapid review of 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

at Br. John Hart's near the depot, also at the *Freeman* office, and stopped all night at brother Wells Chase's, a little ways out of the city. We were well treated, had a pleasant visit with brother and sister Thorn and Br. Chase's family. We left Ogden on the morning of the 12th, and stopping over at Lamoni, for Saturday and Sunday, the 16th and 17th; spoke to the Saints in their temporary tabernacle, near Br. Ebenezer Robinson's on the last named date, respecting the gathering—and we hereby apologize to the Lamoni Saints for whatever language we used that day that was unduly harsh. In company with Bro. D. H. Smith we returned home on the 19th of December, after a western tour of five months and two days, during which time we have traveled some thousands of miles, delivered some seventy discourses, baptized ten persons, seen many to us new and strange places and faces.

We return thankful to the Ruler over all for care, protection and guidance; to Him be honor and glory, for ever and ever. Our impressions of California we reserve for a separate chapter.

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 general 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 applicable to all Saints, without respect to age, sex, condition or locality, and is just as much a word of wisdom to those scattered abroad as to those gathered.

Very few keep it in its entirety; few try to. Many keep it well so far as their own persons are concerned; but fail in their flocks and herds. Some keep it so far as hot drinks go, and avoid it in regard to meat. But the testimony of all who do keep it, so far as our knowledge extends, admits its correctness. Hence we are warranted in the conclusion that those who prize that which is promised, and have the courage to keep the word strictly, are wiser than those who ignore, despise, make light of, neglect or deny the Word of Wisdom.

We are now sometimes asked whether we advise the Saints to move into the State of Missouri. We now state that we are decidedly of the opinion that those who may so desire, can move into that State in safety if they will take special pains to pay strict heed to a popular maxim of the old

prosperous days, "mind your own business," observing the rule laid down, "talk not of judgment, boast not of mighty faith."

We have so repeatedly recommended those desiring to locate in permanent homes to move "into the regions round about," that it seems almost useless to state anything about it. We have not materially changed in our views touching the redemption of the land; as we still think that it is to be "purchased" to the Saints rather than to be redeemed by blood.

We furthermore think that every man who now attempts to go near to Zion, should count the cost, and if he cannot live in peace with his neighbor, his family, himself and his God, let him by all means stay away; if he is persuaded that he can do this, let him set the boundaries of his home, plant his orchard and vineyard, and establish the door posts of his house, and his altar place, and determine there to abide. It is time the Saints ceased wandering and pitched their tents for a season of repose. If it should ever again turn out that they shall be compelled to leave their homes, let every man refuse to sell a foot of his land, *cache* his title deeds, or carry them with him; and as soon as the storm abates return to their homes. Let the Saints now live in honesty with the world and among themselves and we are fully satisfied that they will never again be removed.

We do not pretend to infallibility, nor do we think a man a heretic if he disregards our counsel, for it is the privilege of every man to act for himself; but many events that have transpired, now in the past, have shown that we were nearly correct in our forecasting the situation; and while it has taught us to be careful, it has also strengthened us in the views so often expressed, that "we can safely inhabit in the 'regions round about.'"

No immigration in a mass can be safely carried forward, neither is it at present advisable, for two reasons, distress would ensue; and, it is stated, there is an order on the statute book of Missouri, unrepealed, preventing it. This, however, need not affect those who may choose to cast their fortunes as individuals in that state. 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 prayer, 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.

PRESIDENT JOSEPH SMITH arrived safely at home December 19th, after his long absence in California, Nevada, and Utah. He was welcomed on every hand by the Saints and friends, and on the afternoon of the 22d a reception supper was given, as previously planned by the Plano Saints, at which one hundred and thirty-five persons sat down. We thank the Saints abroad for heeding the injunction "return him as good as you received him," and we welcome him to the sanctum once more, for it seems good to have him with us again, both for his society, as a helper in the office, and in the preaching and prayer meetings of the branch.

Bro. Henry Halliday, of Shelby Station, Iowa, writes that the work of the Lord is prospering there. He has baptized fourteen this year, and others are believing.

A late letter from Newport, southern California, states: "We will baptize four persons, at least, next Sunday, November 16th.

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 31st, 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 father 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 county, Indiana, near Momence, 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 his hearers the series of events foretold, therefore the manifestation in the heavens after the meeting seemed as a witness of those wonders above. Br. 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 illness of his wife has caused his 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 have read that work 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 of 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, Nebraska, and vicinity, and is now preaching near De Witt to attentive 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.

Brother and sister Cazier, of Alpine county, California, write that they cannot do without the HERALD; and Br. J. W. Vernon of West Oakland, California, says that it is worth its weight in gold to him. Many others write to the same effect.

Bro. J. R. Lambert's report of the debate in Monona county, Iowa, between Mr. J. Cartwright and Bro. Heman C. Smith, was prepared, but unintentionally omitted from the first half of this issue. It will appear in our next.

Bro. Carl A. Gross, of Silver City, Nevada, sent us a *Pearl of Great Price*, we suppose in response to the call of Bro. Wm. Aldrich for one and we accordingly sent it to him with word that it came from Bro. Gross. The next tidings we had from Bro. Aldrich was that he had gone to his rest. We had previously understood that he had been actively engaged during the fall among his neighbors and friends in defending the latter day work and the prophecies of Joseph Smith.

Bro. Torville and Sr. Martha Olsen, on Bear river, near Evanston, Wyoming, would gladly welcome Elders and Saints to their home. There is no branch there, but they feel happy, and enjoy the spirit of the gospel, and wish to assure all Saints of their love for the truth and for their brethren and sisters. They were baptized by Br. Warnock in Utah, December 9th, 1874.

Br. Lorenzo Fay, of Carleton, Michigan, writes that a young man from Lapeer tells him of a sign in the sun, seen on the morning of December 18th, by himself and others. "The sun had a strip of red across it, of the appearance of blood, and there also seemed to be men with guns and other weapons fighting." Bro. Fay also speaks of the balls of fire, the brilliant light, and the explosion, on the evening of December 21st, when the meteor, noted so extensively in the papers, made its appearance.

To the many brethren who have sent us the pleasant greeting of a "Merry Christmas" and a "Happy New Year," we return our thanks, especially to those who have, as brother George Pilgrim says, put their kind wishes into the shape of renewal of subscriptions or payments of past dues; and to all we express our sincere wishes for their prosperity and well being.

Two of the brethren have sent us copies of newspaper scraps of what has recently been published by some of the papers as a prophecy given by Joseph Smith, purporting to give the exact year of the commencement of the recent civil war, and saying that thirty years later the winding up scene should take place. It is evidently a hoax, or badly mixed by some one, for it is said to have been written by him in Delaware in 1780, which of course could not have been, and we never heard that he gave any clue to the date of 1861 as the year for the war to commence.

Bro. John Watkins writes from Lucas, Lucas county, Iowa, that eight or nine families of the Saints who were before at Des Moines, have moved to Lucas, and they expect to be organized into a branch soon, we suppose of the Decatur District. Meantime they are active in preaching in that place and have good attendance, and hope for some to obey the gospel, if they live correctly. Bro. John R. Evans has charge.

Sr. M. A. Christy writes from Viona, Humboldt county, Iowa, of Bro. Longbottom having preached there the past fall and that one family named Hess are believing, who have moved to Wadena, Minnesota, east of Becker county. Sr. Christy

has not seen a Saint for six years, excepting Bro. Longbottom. Those who can daily meet with them and worship with their assemblies may imagine the deprivation, if they can.

Br. J. J. Cornish wrote from Loadon, Ontario, January 1st, that he baptized two more the night before, cutting through thick ice to make a place. He was to start on the 2d for the Usborne Branch, and after that to St. Thomas, where he expects to find an opening.

Thanks to Bro. C. D. Norton, London, England, for late copy of the Hackney and Kingsland Gazette, and Shoreditch Telegraph.

Bro. William Anderson, of 611½ Minna street, San Francisco, California, will please accept our thanks for late California papers, San Francisco Chronicle, Post, and others.

Please notice Bro. Forscutt's notice on music. Let us have a music book. Many inquiries were made of us in California, Nevada, and Utah, about it. Our people ought to learn to sing.

Please read Bro. R. M. Elvin's article, entitled, "Alarming." It is a terrible arraignment of the liquor traffic.

By letter from Bro. Eri B. Mullen, Wilmot, Ray county, Mo., we learn that land in that region of country is worth from \$5 to \$35 per acre, owing to the nature of the improvements.

Bro. James Houston has returned from Texas, and is located at Birkener, St. Clair county, Ills.

He who, among Latter Day Saints, is waiting for some new commands to do something wonderful and strange, while there is so much already commanded which he has not done, nor is attempting to do, need not be surprised to find himself suddenly old and the former commandments not remembered, nor that enjoined performed. "Sanctify yourselves," and do it now.

Evil thoughts are the sure precursors of evil deeds; think good thoughts, therefore, that good deeds may follow.

Bro. David Brand writes from Marengo, Illinois, that they have good meetings in that branch and feel well in the Spirit. They also find a sheep for the fold once in a while.

Bro. F. C. Warnky writes from Canon City, Colorado, that he had just returned from a trip down the Arkansas river, having preached at LaJunta, Rocky Ford, and St. Charles. The truth was welcomed by many and if elders were there who would work all their time he thinks that branches might be raised up.

Bro. Wm. H. Garrett, of Pittsburg, Pa., writes us a pleasant letter of cheering words, which carry with them the spirit of love for the cause and desire to be active in the work. He says of our new dress, "Received the HERALD last evening, and am pleased with the change."

Bro. W. R. McDonald, of Bevier, Mo., writes that Bro. Thomas Matthews, formerly of Syracuse, Ohio, has been preaching at Macon, Mo., and vicinity, and the people seem to like to hear. He says that some old time Saints live about there who never followed B. Young.

See a good letter from Bro. Mills, of California, among the correspondence.

To those who had renewed their subscriptions to HERALD and HOPE and yet saw no change on labels for January 1st issues we would say that owing to the press of work and other matters the book keeper did not get all credited up on the lists before mailing time. Those who found the blue mark on theirs will understand also from

the above. We hope with this issue to have all credited up as late as possible.

Letters, considerable news summary, and other matter is crowded out of this issue.

In a review of the prosperity of Nebraska City, Nebraska, published in the *Nebraska City Press*, of December 23, 1876, we find the following:

"The Church of Latter Day Saints, of this city, are anti-polygamists. They also reject the leadership of Brigham Young, claiming to believe and practice only such doctrine as is sustained by the Bible. The Nebraska City branch was organized April 8th, 1866, with a membership of twenty-one, R. C. Elvin, presiding elder. There has been added up to the present by baptism, one hundred and thirty-two, and received upon certificates from other branches, seventy-nine. The loss has been fourteen deaths, and one hundred and six removals, leaving a present membership of one hundred and twelve. The elder in charge at present, is our townsman, J. W. Waldsmith. In connection with the church, there is a small Sabbath school under the charge of R. M. Elvin. The school has a library of about three hundred volumes. The present place of worship is at the U. P. church, on Kansas street, between 6th and 7th.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Following closely upon the horrible fate of the three hundred human beings by the burning of the Brooklyn theater comes the tidings of the disaster at Ashtabula, Ohio, by which about one hundred persons were killed by the falling of the train through a bridge to the ice and water seventy feet below, or by being burned, frozen or drowned after the fall, on the evening of December 29th. The scene was heartrending and terrible to witness, some burning alive, helplessly wedged in, and the spectators unable to rescue them. Great excitement prevails about it.

Also the same night a train broke through a bridge in Vermont; but, fortunately, no one was very seriously injured. Many other minor railroad accidents have occurred.

At Augusta, Ky., on the Ohio river, December 25th, seven young men broke through the ice and were drowned.

A hurricane off the Orkney Islands capsized one boat, and eight of her crew were drowned. Other ships and steamers were destroyed with more loss of life.

Fourteen steamboats which had been laid up 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.

By a railway collision in Belgium, eight persons were killed and fifteen injured.

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

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

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 Turkey. On the Black Sea and Adriatic fierce gales prevailed, such as heretofore unknown.

It has been very cold in the Southern States, quite a freeze occurring as far down as New Orleans, on December 29th, mercury standing 28 degrees above zero; and six to eight inches of snow fell at various points south. Heavy snow storms in the east; gales on the ocean; severe cold in the west.

Insurrection and civil war have been raging in Mexico, and rival presidents, at the heads of bodies of troops, have been contending for the supremacy. Business is at a stand still, and general unrest and disquiet prevails in that unhappy country.

Civil war has also occurred in the republic of Colombia, South America, the government troops gaining the victory at last.

The republic of San Domingo has also been the

scene of insurrection, and President Gonzalez, who succeeded to office on the deposition of his predecessor, has himself been obliged to leave. Business affairs prostrate.

The Argentine Republic, South America, enjoys peace, the revolution having ended.

It is feared that a general famine will prevail in the Madras district, India. Drouth has caused great loss of crops. Also, in Eastern Bengal, nine tenths of the plow cattle were lost at the time of the great cyclone, October 31st, when from 200,000 to 300,000 people perished, and 3,000 square miles of land were submerged by the waves; hence great destitution exists there among the survivors, or would but for the English government. As it is starvation, disease and distress are plenty enough.

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 labor for a living, are out of employment in New York City alone, and that number of men, women and children are said to be drawing 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 hoped for revival of business and letting up of hard times is acknowledged as not having been realized; in fact a stagnation of business exists more or less in the commercial centres, the papers say, and fears and apprehensions for the future are entertained; truly, 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 Canada feels a share of the difficulty. The poor and the laboring classes everywhere are in trouble.

The European war cloud changes shape and color from time to time, sometimes blacker, sometimes not so black. The results of the late conference of all the European powers, to fix up a peace, and avoid a long dreaded war, are not very promising for peace. Turkey is not willing to surrender a fraction of her rulership, and Russia is not willing for Turkey to resume her old sway over the provinces. It has seemed to us all the time that Russia had no other intention than to make war, and to drive the Turks entirely out of Europe. She is but dallying till the winter is over. Russia has called out her First Reserves, men between thirty and forty years of age, and Turkey is actively preparing, and Roumania is on a war footing for any emergency.

According to the register of the instrument to measure the velocity of the wind, a recent gust of it at Sydney, Australia, was found to travel at the rate of one hundred and thirty-five miles per hour, an extraordinary velocity.

Nine theaters have been burned during the past ten years in the city of New York alone, twenty-eight in other places, very suggestive as to the risk in attending such places.

A large fire occurred in the south part of the city of Chicago on the night of December 15th. It caused much alarm, for a gale was blowing, and thousands of people were anxious and fearful; but an efficient fire department got it under control.

Several great fires at Little Rock, Arkansas, within a short time are said to have destroyed \$350,000 worth of property.

A convent at Joliette, Canada, was burned on the night of December 25th, and thirteen persons were burned to death.

By the burning of a dwelling in Canada four children perished.

By an explosion in Texarkana, Arkansas, seven men were killed and others wounded.

Valparaiso, Chili, has lost heavily by a fire that raged for two days.

Four hundred and seventy-four fires occurred in Chicago during 1876, loss aggregating about \$406,000.

The following fires and their estimated losses occurred from December 12th to January 7th, besides hundreds of lesser note not mentioned:

Terre Haute, Ind., \$70,000; Blackville, S. C. \$40,000; Pontiac, R. I., \$150,000; near Omaha,

Neb., \$35,000; near Montreal, Canada, \$20,000; Greenfield, Ind., \$15,000; Indianapolis, Ind., \$40,000; Homer, La., \$150,000; Galena, Ills., \$20,000; Carrollton, Ohio, \$80,000; Cairo, Ill., \$35,000; Bolivar, Tenn., \$200,000; Oil City, Pa., \$35,000; Augusta, Me., \$20,000; Holyoke, Mass., \$38,000; N. Y. City, \$80,000; Elmira, N. Y., \$75,000; South Bend, Ind., \$40,000; Hamilton, Ontario, \$40,000; N. Y. City, \$35,000; St. Louis, \$50,000; Laurel, Ind., \$150,000; Colliersville, Tenn., \$30,000. Bonham, Texas, \$100,000; Clinton, Iowa, \$40,000; Brooklyn, N. Y., \$50,000.

The fire in the mine at Lykins, Pa., is said to have extended two miles underground, estimated damage \$200,000, or over.

It is reported that the parties sinking the artesian well in Sangamon, Co., Ills., at the depth of 2,000 feet have found an exhaustless supply of water, producing a fine grade of salt.

The dull times has caused the discharge of four hundred of the employees of the printing bureau, Washington, two-thirds of them women, and all over the land this is taking place.

Correspondence.

LONDON, Ontario, Dec. 18, 1876.

Brother Henry:—I have the pleasure of addressing you; and for the benefit of my brethren and sisters, and the readers of the *Herald*, I am glad to say that I too am in the fold of God. I have been a member of the Church of Christ nearly two years, and I must say that it is the best two years of my life. I believed God and trusted in Christ my Savior, but I confess that my faith was not as strong as some of my brothers and sisters. But on the 12th of December I was healed of a sickness that had been upon me for weeks, so that sometimes I could hardly straighten my back to walk across the room. The night of the above date I was about to be administered to, and some of the brothers and sisters were to come down and unite their faith, but whilst waiting for some I continued my prayers to God, as I had all that day, and suddenly the Spirit of God came down upon me and every bit of pain and sickness left me in an instant. I burst into tears of joy to think that God was so merciful to me. Now I must say that I have a stronger belief in God, and I have more of a desire to do good, and I want to live more faithful to him. Since my husband has been laboring in the ministry things have not been as smooth at all times, as when he had good health and was working, and I have said to him if any other Elder came around the Saints could easily make up nine or ten dollars for him, but could not uphold the one that has done most of the work. But he often said, let us be faithful and we shall never want; the righteous shall never be forsaken, neither will their seed beg bread. And I have seen, when we were about to lack for food, some one has given to us what was needful. So now I must say that truly I can trust my God in the future. O, my brethren, let us do as my husband says, "live faithful," and God will provide. I close by asking the prayers of all God's people, and my prayers shall ever be for you all. From your sister in Christ,
MARY J. CORNISH.

REESE CREEK, Gallatin Co., Montana,
Dec. 15th, 1876.

Dear Herald:—A few lines from this part may not come amiss. The *Herald* is a welcome visitor to the Saints in this country, and most of the Saints in the Gallatin Branch would sustain the *Herald* as a weekly paper, for it is the best paper in the world to read for good instruction, and truly I would not be without it. We are having a good time in worshipping our God; some are blessed with gift of tongues and interpretation of the same, and some with the gift of singing, others with the gift of prophecy, and others with dreams. Last evening we had a prayer meeting that will not be forgotten; the Saints enjoyed the gifts of the gospel to a great degree, and were happy in worshipping God, praise to his holy name for his goodness toward us. But we have also had a hard fight with the evil one. One sister was possessed with the evil one, and many

times it was cast out but came back again. At last Father Reese and myself were determined to find out the cause of the evil spirit returning, 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 COMFORT, Missouri,
Dec. 17th, 1876.

Brother Henry A. Stebbins:—I read in the *Herald* letters from the Saints in all parts of the country, and perhaps some may be interested in one from this part of the Lord's heritage. Something 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 to the people, and also to baptize my wife.

The call was responded to by our beloved brother M. T. Short, of Joplin, who came last July, preached two sermons, baptized my companion and blessed our little child. His appearance and preaching created considerable of an excitement; some cried delusion, false teacher, &c., and others wanted to mob him, saying that the Mormons were nothing but a band of thieves under the guise of religion, and the sooner they were put out of existence the better it would be. The local ministers of the Baptist Society have taken great pains to warn their followers against the Mormons and their doctrines, and we were looked upon and scorned as though we were some horrible monsters that if they came in contact with it would be worse than to meet him of the fiery regions. But their looks of contempt only helped to strengthen our faith, for our Savior has told us that all who will live godly must suffer persecutions, and that our names shall be cast out as evil for his name's sake, which has been fulfilled to the letter in our case. We feel thankful that we are accounted worthy to suffer shame and reproach for the cause of our blessed Redeemer, for when worldly friends forsake us, our Savior is ever near to strengthen and comfort us in our trials and afflictions. And we feel truly thankful that we have been brought out of the spiritual darkness of the world into the marvelous light of the gospel of God's dear Son, and that our lot has been cast in this day and age of the world when our Savior has again established his true church with all its ancient gifts and blessings, and we desire the prayers of all of God's children every where, that we may ever live faithful to the profession that we have made, and that we may show by our lives and actions that the enemies of all truth have falsely represented us. We are all alone in this neighborhood, the nearest Saint is about fifteen miles away and the nearest branch about forty-five miles. We are not members of any branch at this time, and we hear but little preaching. We have never been able to subscribe for the *Herald* so we get but little news. Through the kindness of brother and sister Harris and sister Wallace of Arcadia, Kansas, and brother and sister Short of Joplin we have had the *Heralds* for 1876, and sister Short made us a present of the book of Doctrine and Covenants, and Voice of Warning, with several tracts, which help us greatly in understanding the gospel of Christ, and we are more able to contend for the faith once delivered to the Saints. Your brother and sister in gospel bonds,
HENRY and MARY C. HAINS.

WHITESBORO, Grayson Co., Texas,
December 10th, 1876.

Bro. Joseph:—About two years ago myself and wife were baptized, and have great reason to rejoice that we were permitted to hear, to understand and to be numbered with the Saints of God. We have been isolated from the brethren, and have not been permitted to see a dozen of them since we believed. We want an Elder to come this way. Some of my family want to be baptized. I believe that in my neighborhood much good could be accomplished, if we could have a faithful Elder to work in this part of the vineyard to advocate the true doctrine as taught by the Master; and I think the word will be received by this people. I live four miles north-east of Whitesboro, and would be happy for any of the brethren to call on me.

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.

SCOTTSVILLE, Indiana, December 15th, 1876.

Bro. H. A. Stebbins:—I have just returned home from our quarterly conference, which convened with the Olive branch, Ripley county, Indiana, on the 2nd of this month. The weather was very cold and stormy, yet we had a fair turnout and good attention. All things considered, we had a good conference. The Saints all seemed to have their spiritual strength renewed, and the Elders seemed to have a greater determination for the spread of the work than ever before manifested. We hear of many calls for preaching in different parts of the district, but very few of the Elders are able to travel and preach, and as a consequence, some of those calls go unheeded.

The work in this district is 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,
HARBERT SCOTT.

HOPKINTON, Delaware Co., Iowa,
December 1st, 1876.

Bro. Joseph:—It is almost a year since I rejoined the Latter Day Saints, and I am sorry to say that I have been all that time without any thing to read except the Bible and the old edition of the Book of Mormon. I am here alone with my family, there being none of the Church here besides us. It seems so good to hear from the Saints, and I thought I would send for the *Herald*. Times have been very hard, and I have not been able to send before. And if any traveling Elder should come this way, if he would call on us we should be very happy to see him. I hear that there is a family of Saints in the town adjoining this, but we do not know who they are or where they live. We would be very glad to see any one belonging to the Church, and to have any of them stop and see us as they are going through to Decatur county.

Respectfully yours in Christ,
JOHN F. DROWN.

P. S. I forgot to say that we belong to the Sherman branch, Mason county, Michigan. We came here June 8th, 1876.

NEBRASKA CITY, Neb., Dec 15th, 1876.

Bro. H. A. Stebbins:—The letters in the *Herald*, and the testimonies which they contained have given me much joy and satisfaction. I have often felt to write my experience relative to my conversion and connection with this Church, which perhaps might give some joy and satisfaction to others. Quite a while before I joined the Church I went and heard the Elders preach and expound the doctrine, and through the preaching of the word I believed that the doctrine was according to the scriptures. The power of darkness then very soon presented the other side of the picture and there discovered the weakness and failings of the members of the Church and this stumbling block was very great for me to overcome but surely God's ways are not man's ways. Very soon after this I became sick, about the latter part of the month of December 1875 and continued to grow worse until the 14th of January. About two o'clock in the morning of that day I was very bad, and I felt that I must die very soon and leave my wife and darling little daughter. This caused me to feel very sorrowful, but at the same time a thought arose in my mind regarding my soul's salvation if I could be saved in the condition I was then in. A voice declared "No," and I trembled. Directly I slumbered and dreamed, I saw a country of great darkness, but by the help of a little light that penetrated this great darkness I beheld high hills, small timber and great streams of water. I also beheld great gulfs of an enormous size and depth, and besides I discovered small pathways where I possibly could go, but where the slightest mistake would cause my going down into this great gulf from whence there was no rescue, because, apparently, this country

was without any inhabitants. Again I feared and trembled at the sight thereof. I then awoke and the clock struck five. Then came to me a very penetrating voice which said, "Wherefore will you not obey the gospel, which has been revealed in these days and you know that it is true. If the work of others be ever so bad they shall answer for that in the day of judgment, and you for yourself only." My feelings of this hour I can not describe, but the spirit of prayer was given to me and I prayed the Lord for the strength of my body, that I might be able to do his will, and and it was so, praise to his holy name. That very day I sent for the Elders of the Church. They came and administered to me, and the next day I was baptized and confirmed a member of the Church of Jesus Christ, and by the grace of God hope to remain faithful to the end. Your brother in Christ,
ANDREW NELSON.

GRAYSVILLE, Monroe Co. Ohio,
December 11th, 1876.

Editors Herald:—Dear brethren in the Lord, I am still striving to live faithfully, and to prove true to the cause we advocate; because I know that it is the work of God—and a glorious and grand work it is. O, if all the Saints would only contemplate aright the privilege they have in Christ, and be more self-sacrificing, more kindly affectionate one to another, as the Saints of the living God are commanded to be, in the Scriptures, it would save them many trials which they have to pass through.

We have some good Saints in our branch yet, for which we feel thankful. We feel the loss of some of our strong members, that have been called to labor in other parts of the Lord's vineyard; but we must be resigned to the will of him that doeth all things well. When we meet the Lord is with us, and we enjoy his Spirit in power; for which we feel very grateful.

Bro. James Brown has been with us for a short time; he has gone back to Pittsburg now, to be at conference. His predominating desire appears to be to forward 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.

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

Bro. Henry:—The Waconda Branch was disorganized in September, I think, but a branch was organized here again on November 19th, known now as the Grape Grove branch, in Grape Grove township, Ray county, Missouri. We are trying to do our duty, and have meetings every Sunday.

Those who want to come west, and get homes, large or small, that is, from five acres to as large as they want, will find good 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 amiss. We are still endeavoring to hold fast to the "rod of iron," and to profit by the varied experience of the past. Along with the saints of other times, we can bear testimony 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 offered, or the bars were left down. Experience admonishes us to try the spirits, for many false spirits are in the world.

Regarding the condition of the work, it is not so prosperous as we would love to see it. The fact of the matter is, our great want is active Elders. Brn. Isaac N. White and Wm. C. Nirk are still thrusting in their sickles in the Valley Branch, fifteen miles south of Des Moines, and, no doubt, as in the past, doing a good work; but they can't devote their entire time, for the respon-

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

The district conference convened here on the 2d inst, during a dash of inclement weather. There was not a very good representation present, some branches not having a single one. There was not that unity in the deliberations that characterizes an assembly richly blest by the Spirit, so necessary to the having a good time, long to be remembered. Probably the lack of unity detracted considerably from the enjoyment and profit of the occasion. May we live and learn. The mind reverts 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. N. Dawson, as found in an article in a recent *Herald*, "Lehi's Origin," I will quote the Book of Mormon. Book of Alma, 8: 1; "Lehi, who came out of the land of Jerusalem, was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren."

The masterly article, "Vicissitudes of Ephraim," by Bro. J. Ellis, we think, gives abundant light upon the points under question by Bro. D. Let the subject have an airing. T. E. L.

PRIEST VALLEY, San Benito Co., California,
December 12th, 1876.

Bro. Joseph:—I have just finished a course of lectures in the above new place. They nearly all turned out every time, and I think good will result. I intend to take them some reading matter soon, or send them some. I was blessed with good freedom, for which I feel to praise God.

As ever, J. R. COOK.

SANTA ANA, Los Angeles Co., California,
December 27th, 1876.

Bro. Stebbins:—Last Sunday, assisted in dedicating the new chapel of the Saints here, and had a good time. The work is fast spreading and the better class of citizens are joining the Church. Our meetings are well attended, and the best gifts are manifested in nearly every prayer meeting; much interest is taken by old and young in the flourishing Sunday-school of the Saints; in short, the Lord is with us, and the Saints are building up the reputation of the Church in this vicinity. Prejudice and error are fast giving place to reason and truth. Thus may it continue. Doors are open on every hand. I shall be very busy in this region the next six weeks, and then expect to go to Nevada. Please address me here till then. We are just starting out a few laborers in the vineyard,—thank the Lord. Love to all.

Yours in Christ, D. S. MILLS

CANNON, Tooele Co., Utah,
November 27th, 1876.

Bro. Henry A. Stebbins:—I wish to renew my subscription for the *Herald*, as my time will be out 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.

SAMUEL SIMMONS.

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 wholly an evil, and disadvantageous for the world; but, like most other tendencies of the human mind, it is a very beneficial arrangement. There would be no stability in the world if the making of decisions were not a very difficult thing. What was decided yesterday would be upset to-day. Whereas, in the present state of human affairs, even if a great evil exists, it requires an immense amount of decision and decisiveness before the evil can be uprooted. This brings into play many high qualities of human nature, such as long-suffering and patience with opponents.

Conferences.

Philadelphia District.

The above conference convened at Philadelphia, Pa., Sunday morning, November 26th, 1876, at 10:30 a. m. John Stone, president; Joseph A. Stewart, secretary.

Prayer by the 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. Hornerstown, same as last reported. South Bethlehem is disorganized. Danville, not reported. Hyde Park, last report 22, baptized 6, present 28, including 3 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 S. Gill by letter.

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

That the branch officers report only to their respective branches.

Book Agent reported \$8 50 on hand; 2 books out. Resolved that the Book Agent send what money he has on hand to Plano, and the balance as soon as he receives it.

That this conference appoint a district treasurer to receive branch contributions to be used for district purposes, and that Archibald Cameron be said treasurer.

That the secretary of the district notify all the branches of the district of the appointment of Br. Archibald Cameron to that office.

That a district vice president be appointed, and that Lewis D. Morgan act in said office for the ensuing quarter.

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.

Florida District.

A quarterly conference of the above district was held in the Eureka branch, Santa Rosa county, Florida, November 4th and 5th, 1876. L. F. West in the chair; J. C. McArthur, secretary.

The following Elders were present and reported: A. Kennedy, W. W. Squires, E. Powell, J. J. Cooper, B. L. West and L. F. West. All had labored as they considered their ability justified, and as their circumstances allowed.

Branch Reports.—Both Santa Rosa and Eureka reported no changes since last conference. Mount Olive reported the baptism of 1, otherwise as last reported. No name or other particulars were furnished of the one baptized. Coldwater, no other change than the removal of three by letter; no names or particulars furnished.

A. Kennedy, J. N. Hawkins and B. L. West were appointed an adjudicating committee to visit the Eureka branch, and settle whatever difficulties they may find existing there. This committee was appointed at the instance of Br. Powell, president of Eureka branch.

Preaching on Saturday, at 3 p. m., by A. Kennedy and E. Powell; in the evening by L. F. West.

Sunday was a clear, calm day; the sun shone brightly and the birds sang sweetly, while a gentle breeze from seaward fanned the little company that came to worship. The Saints met at 8 a. m.

for prayer; at 10:30 a. m., L. F. West spoke on the organization of the church; at 3 p. m., E. Powell preached, assisted by A. Kennedy; prayer meeting at night.

Adjourned to meet in Coldwater branch, at 9 a. m., February 3rd, 1877.

Decatur District.

The above conference was held at the Little River branch, September 1st, 2d and 3d, 1876, convening on Friday evening, for prayer and testimony, Br. A. W. Moffet in the chair.

Saturday Morning.—Branch Reports: Lamoni, 180 members, including 2 Apostles, 1 High Priest, 3 Seventies, 13 Elders, 8 Priests, 2 Teachers, 1 Deacon; total last report 167; changes since last report, 1 baptized, 11 received by letter, 2 by vote, 1 removed by letter. Chariton, 19 members, including 2 Elders, 1 Priest; total last report, 17; changes, 2 baptized. Allenville, (Mo.), being delinquent again, with respect to the items of births, baptisms, &c., it was, on motion, rejected. Little River, 107 members, including 2 High Priests, 5 Elders, 4 Priests, 2 Teachers, 2 Deacons; total last report 95; changes, 5 baptized, 10 received by letter, 1 by vote, 4 removed by letter.

The president was requested to read from "Rules of Order" the paragraph regulating the calling of the previous question.

Reports of Elders.—E. Stafford, A. Kent, Geo. Spencer, J. McDiffit, (by letter), O. B. Thomas, I. P. Baggerly, C. Sheen, A. J. Blodgett, S. H. Madden, Z. H. Gurley and A. W. Moffet reported.

All members not belonging to the district were allowed to partake in the deliberations, and all officials were permitted to report labors, whether the labors were within, or without the branch to which they belonged. Elders Geo. Sweet, W. N. Abbott, M. H. Gregg and Priest Lewis Fowler reported.

Resolved that the Allenville Branch, Missouri, be again requested to forward to the district secretary, at as early a day as practicable, a full list of the names of the members of said branch, with the several items of births, baptisms, confirmations and ordinations, to what office ordained, with dates of the above items, and that the delegate of said branch carry back to it a copy of this resolution.

The committee appointed at the last conference as a court to try all cases legally coming before it reported having investigated certain charges preferred by Br. Wm. Adams against Br. F. A. Jennings, and having found the charges sustained, but that the prosecution conducted in a malicious and malignant spirit, and, therefore, they recommend Br. Jennings to the mercy of the conference.

Report received and committee discharged.

Resolved that all business transactions during conference should be recorded by the district secretary, or assistants, instead of trusting to branch secretaries as heretofore, in cases of baptisms and confirmations, and that persons baptized and confirmed are entitled to certificates from said conferences, and may be received on them by the branches.

That the several branches in the district take into consideration the resolution passed by the General Conference, viz., the necessity of raising a 'chapel fund,' for building a meeting house in Salt Lake City.

That this conference pass more decisive resolutions touching the fields of labor for elders of this district, appointing fields, and associating laborers as the conference may deem best.

Elders E. Robinson and J. Mather, and Priest H. Harder reported labors.

Missions.—H. Harder, O. B. Thomas, S. V. Bailey and M. H. Gregg were sustained in their former fields of labor. Alma Kent was given a roving commission, with power to press into service, to aid him, any one he might deem fit. I. P. Baggerly to labor in Pleasanton, as well as in the branch at Little River, and A. J. Ames associated with him. J. W. Gillen was requested to labor in the district the ensuing three months. All Elders not heretofore provided with missions were requested to labor as their circumstances would allow.

On Saturday evening, met for prayer and testimony. The Spirit of testimony seemed to rest mainly upon the Elders, and we thought a little of the spirit of preaching also. The gift of tongues and interpretation were manifested.

Sunday Morning, 9 a. m.—The recommendation of committee in Br. F. A. Jennings' case was considered, and the brother confessing, and asking forgiveness, he was, upon motion, forgiven.

A. W. Moffet was sustained as president and E. Stafford as secretary.

Whereas it has been the custom heretofore to leave unfinished business on Saturday to be finished on the Sabbath, be it Resolved that hereafter all business transactions, of whatever nature, either reports of Elders or committees, that shall be presented during the business hours of conference, shall be closed on Saturday of each conference.

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

All the spiritual authorities of the Church were sustained in righteousness.

Adjourned to meet in a grove near by for preaching, and Br. J. W. Gillen preached from Matt. 16: 16, 17 and 1 Cor. 12: 28, to a large and attentive audience.

In the afternoon Br. Z. H. Gurley preached to a large audience; subject—errors and delusions among all religionists, not excepting the Latter Day Saints, either of the old or new organization. Text, "We are not to daub with untempered mortar."

In the interval between the afternoon and evening meeting Sr. Inez Hinkle was baptized by Br. Geo. Spencer, and confirmed in the evening by Br. A. W. Moffet and J. Anderson, after which Br. Geo. Braby preached from Amos 3: 7, followed by E. Stafford in continuation of same subject.

Adjourned to meet at Lamoni, at 10 a. m., Saturday, March 3rd, 1867.

Little Sioux District.

The above conference convened at Little Sioux, Iowa, at 11 a. m., December 2d, 1876. Prayer by J. C. Crabb. J. C. Crabb was chosen president, P. Cadwell, assistant president, and D. Maule, clerk.

Branch Reports.—Magnolia, 131 members, including 1 Apostle, 1 High Priest, 11 Elders, 3 Priests, 2 Teachers, 2 Deacons; at last report 125; changes, 6 baptized. Little Sioux, 118 members including 3 High Priests, 2 Seventies, 6 Elders, 4 Priests, 3 Teachers, 1 Deacon; 2 received by vote, 4 by baptism. Union Centre, 53 members, including 1 Seventy, 7 Elders, 1 Priest; at last report 34; changes, 9 baptized, 15 received by vote, 5 removed by letter. Unionburgh, 36 members, including 9 Elders, 1 Priest, 1 Deacon; at last report 33; changes, 2 baptized, 2 received by vote, 1 removed by letter. Spring Creek, organized by James Caffall, October 18th, 1876, was on motion received into the Little Sioux District, December 2d, 1876; 14 members, including 5 elders.

Elders Reports.—P. Keemish (by letter) had not preached much outside of the branch; had labored as Teacher. David Chambers (by letter) had preached from one to three times nearly every Sabbath, also assisted James Caffall nearly every night while he labored in this part of the district. Phineas Cadwell reported the Magnolia Branch in a prosperous condition; he had baptized six since last conference. D. M. Gamet reported the Little Sioux Branch strong in the faith. C. Downs reported the Six Mile Grove Branch as in a fair condition. J. R. Lambert had preached at Magnolia, Six Mile Grove and near Castana. D. M. Gamet, in Little Sioux Branch. Geo. Montague, in Magnolia and Union Centre branches. P. L. Stevenson, in company with others, at South's school-house; preached once in two weeks. D. H. Bays preached at Little Sioux, Magnolia, Union Centre, Charter Oak, Deloit, Galland's Grove, baptized four. J. M. Putney had assisted in Union Centre branch. H. Garner had preached in company with others. C. Downs had baptized three, held meetings about every Sabbath. Benj. Kester (priest) had preached in Magnolia, Calhoun, Clay and Raglan 11 times. Br. Cox, acting as Priest in Little Sioux branch.

Missions Appointed.—C. Downs to labor in Twelve Mile Grove and vicinity; P. L. Stevenson and H. Garner in Clay and vicinity; D. H. Bays, in Soldier Valley and Maple Valley. James Jennings desires some elder to go to Plymouth county to preach; says there is a good chance there. Benj. Kester (Priest) to labor under the direction of the president and his counsellor.

A motion to rescind the action of last conference for elders to report each quarter, was lost.

Committee on Magnolia meeting house report amount paid \$64, 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 R. Lambert. At 2 p. m., prayer by D. H. Bays; sacrament administered by Phineas 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, 1875, 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, Maine, December 2nd and 3rd, 1876. J. C. Foss, president; Andrew Tabbut, clerk.

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

Branch Reports.—Mason's Bay, 35 members, 1 baptized. May, 1 baptized, total 36 members. Pleasant River, 14 members, 1 died. Olive, 30 members, 3 added by baptism. Kennebec, as last reported. Union and Pleasant View not reported.

Reports of Elders.—J. C. Foss, J. D. Steel, J. Banner, G. W. Eaton, A. D. McCaleb, Emery C. Foss and S. O. Foss; as also Priests A. Tabbut, A. W. Kelley and S. P. Steel, and Teachers N. W. Crowley and J. S. Walker, all reported in person. E. C. Foss was sustained as president of the district.

Evening, testimony meeting and much of the Spirit was enjoyed.

Resolved that we sustain J. C. Foss in the Eastern Mission, by our prayers and means.

Adjourned to meet at Jonesport, March 3, 1877.

Miscellaneous.

Annual Reports.

Attention is hereby called, should any have forgotten it, to the resolution passed at the October General Conference of 1876, reaffirming a previous one, "That each organized district, and each branch not in an organized district, throughout the world, be and are hereby requested to make out regularly full annual statistical reports, covering and designating all changes up to the last day of each year" to be sent to the General Church Recorder. So far as possible we hope that efforts have been or will be made to obtain correct reports from branches by the district officers, so that at the April Conference a statement of our progress and increase in numbers may be presented.

Also I would again urge the officers of branches and districts to make every effort to have their records corrected this winter again, both in numbers, in missing dates and items of birth, baptism and ordination, and in number of officials, of which I gave, at the Annual Conference of 1876, the number on the Church Record of each branch, knowing that they differ in some instances from the branch reports to the district conferences, and hoping for corrections of these. Also please give changes of name by marriage, names and dates of losses and how.

Very few of the 35 branches then named as not on the Church Record have yet sent in their re-

ports. Can they not do it in the leisure of the winter?

Thanking those who have been prompt, I hope or wish to see all become so in this matter, as instructed by commandment.

HENRY A. STEBBINS,
Church Secretary and Recorder.

Spring River District.

The next conference of the Spring River District will convene at the Pleasant View Branch, Cherokee county, Kansas, January 26th, 1877, at early lamp light.
JAMES DUTTON, *Clerk.*

Northern Illinois District.

In consequence of the removal of most of the Saints from Streator, and having received information that it will not be convenient to hold conference there, this is to notify the Saints of the district that the session of February 24th and 25th will be held at Braidwood.
JOHN S. KEIR, *President.*

Massachusetts District.

The next conference of this district will be held in Dennisport, February 24th and 25th, 1877.
GEO. C. SMITH, *President.*

Bishop's Report.

Church of Jesus Christ in account with Bishop I. L. Rogers, for the quarter ending December 31, 1876.

ON TITHINGS AND OFFERINGS.

DR.	
Sept. 20,	Due I. L. Rogers, balance \$94 43
Oct. 3,	Paid Sr. J. S. Patterson 20 00
" 3,	" Sr. Wm. W. Blair 20 00
" 24,	" Sr. J. W. Briggs 20 00
Nov. 3d,	" Sr. Wm. W. Blair 6 00
" 3,	" Br. J. W. Briggs 50 00
" 3,	" Br. J. H. Lake 20 00
" 3,	" the poor 10 00
" 3,	" Sr. Glauod Rodger 25 00
" 7,	" the poor 5 00
Dec. 1,	" Sr. J. S. Patterson 20 00
" 1,	" Sr. J. W. Briggs 40 00
" 1,	" Br. T. W. Smith 15 00
" 16,	" the poor 2 00
" 19,	" Sr. J. W. Briggs 15 00
" 19,	" Br. M. Fyrando over and above Danish Mission fund 2490
" 19,	" Sr. M. Fyrando 50 00
" 25,	" Sr. J. S. Patterson 20 00
\$457 33	

CR.

Sept. 23,	From Frank Steffe, Mass. \$ 2 00
Oct. 10,	" T. Reese and wife, Mont. . . . 25 00
" 17,	" Soren Wilson, Iowa 5 00
" 17,	" Christian Wilson, Iowa 5 00
" 20,	" Sr. Caroline Phillips, Utah . . . 5 00
" 24,	" Sr. Jessie Dancer, Ills. 10 00
" 24,	" James Allen, Iowa 5 00
" 24,	" Plano Branch, Ills. 4 65
" 25,	" Sr. Melvina Hevener, Ills. 5 00
Nov. 3,	" Frank Steffe, Mass. 2 00
" 3,	" Sr. Johanna Stevens, Utah . . . 1 00
" 3,	" Thomas Hougas, Ills. 25 00
" 3,	" Hans Hayer, Ills. 25 00
" 3,	" Odin Jacobs, Ills. 25 00
" 3,	" Oliver Hayer, Ills. 20 00
" 3,	" Austin Hayer, Ills. 10 00
" 3,	" Andrew Hayer, Ills. 10 00
" 3,	" Oliver Hayer, Jr., Ills. 5 00
" 3,	" Lorenzo Hayer, Ills. 5 00
" 3,	" George W. Weld, Ills. 1 00
" 3,	" Braidwood Branch, Ills. 7 00
" 3,	" John Scott, Ills. 2 50
" 3,	" I. N. W. Cooper, Ills. 2 00
" 7,	" C. G. Lanphear, Ills. 0 50
" 20,	" E. M. Bowen, Montana 5 00
" 20,	" Dan R. Harris, Mont. 5 00
" 20,	" Amos J. Moore, Mont. 5 00
" 20,	" Sr. Mary Bowen, Mont. 2 00
" 20,	" Sr. Mary E. Duncan, Ills. 2 00
" 28,	" Frank Steffe, Mass. 2 00
" 28,	" John Scott, Ills. 2 00
" 28,	" I. L. Rogers, Ills. 8 00

" 30,	" Braidwood Branch, Ills.	5 00
Dec. 1,	" J. F. Clengbak, Mont.	5 00
" 1,	" From a Friend	8 00
" 19,	" David George, Pa.	5 00
" 19,	" Joseph Squires, N. Y.	5 00
" 19,	" J. C. Clengbak, Mont.	5 00
" 19,	" Alfred Guinand, Mo.	10 00
" 19,	" John Phillips, Utah.	5 00
" 19,	" Sr. E. Penrod, Nevada.	10 00
" 19,	" John Tomlinson, Colo.	5 00
" 19,	" Charles M. Brown, Ills.	10 00
" 19,	" Frank Steffe, Mass.	2 00
" 19,	" Plano Branch, Ills.	2 98
" 19,	" Sr. M. Walker, Ills.	5 00
" 25,	" Henry A. Stebbins, Ills.	50 00

Balance due I. L. Rogers \$371 63
 85 70
 \$457 33

DANISH MISSION FUND.

Balance last report \$10 10
 Oct. 10, From Christian Wilson 5 00
 Dec. 20, Sent M. Fyrando the whole 15 10

UTAH CHAPEL.

Balance last report \$76 11
 Nov. 3, From Geo. Hatt, Neb. 5 00
 " 20, " Samuel Simmons, Utah 10 00
 Dec. 25, " Sr. Jane M. Stites, Ind. 20 00
 On hand \$111 11

CHURCH CR. THROUGH HERALD OFFICE.

By balance last report	\$60 60
Oct. 4, Sr. Susan T. Holman, Pa.	3 00
" 4, Sr. Susan Tyler, Pa.	2 50
" 9, J. W. Short, Mo.	0 25
" 14, Sr. E. G. Page, Wis.	8 85
" 17, J. W. Bryan, Texas.	3 50
" 20, W. A. Crompton, Mass.	3 65
Nov. 20, Henry Peterson, Idaho	5 00
" 22, Sr. Martha Kent, Ills.	5 00
" 28, Sr. Jemima Calif, Mo.	5 00
Dec. 13, S. C. Andes, Mo.	5 00
" 14, James Allen, Iowa.	4 25
" 14, George O. Bass, Wis.	0 65
" 29, Sr. Sarah Weaver, N. Y.	2 35
" 29, Sr. Susan Tyler, Pa.	3 00
" 29, J. G. Holman, Pa.	0 70
	\$113 30

DR.

Bill of Br. Thos. Taylor, of English Mission, as allowed by October General Conference, 1876. \$ 49 95
 Balance due Church \$ 63 35

UTAH CHAPEL FUND.

Oct. 1, In hand	\$68 25
" 7, L. E. Flanders, Mo.	5 00
" 31, Newton Branch, Iowa.	37 25
Dec. 8, " " "	5 00
" 13, S. C. Andes, Mo.	2 00
In hand	\$117 50

I. L. ROGERS, Bishop.

Addresses.

Thomas W. Smith, box 55, Stewartsville, De Kalb county, Mo.
 Mark H. Forscutt, box 400, Nebraska City, Neb.
 E. C. Briggs, Wheeler's Grove, Pottawattamie county, Iowa.
 C. G. Lauphear, Davis City, Decatur Co., Iowa.
 Alex. H. Smith, Andover, Harrison county, Mo.
 Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.
 Charles Derry, Logan, Harrison county, Iowa.

Information Wanted.

Charles Prichard desires intelligence of William Henry Prichard, son of Charles Prichard, Pentrych, Glamorganshire, Great Britain. He went to Philadelphia about April, 1866, and boarded with Mr. George Thomas, 124 South Street, until December, 1866, when he joined an oyster boat

on the Delaware river. He is now twenty-eight years of age, light complexion, blue eyes, and by trade a shoemaker.

Also, of the whereabouts of Aaron McClellan Smith, who left his home in Merrick county, Nebraska, September 21st, 1875. Any person giving information concerning him will confer a lasting favor upon his bereaved parents. Address Aaron Smith, Central City, Merrick Co., Nebraska.

Also, of Evan John, tilter and plasterer; he went from Dublin to America about two years ago, where he was last heard of by his parents, and they want to know his present whereabouts.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

At Buffalo Prairie, December 19th, 1876, to the wife of Elder John F. Adams, a daughter; mother and child doing well.

Married.

At the residence of the bride's parents, in Omaha, Nebraska, on the evening of the 24th of December, 1876, by Elder James Caffall, William M. Rumel and Sr. Louisa Sylvester, both of Omaha.

O, God, forbid that aught should come
 To break the bands which make them one;
 But grant whatever may betide,
 They may in truth and love abide.
 And when life's checkered scenes shall close,
 And thou destroyest all thy foes,
 May they be worthy then to share
 Celestial bliss, free from all care.

At the residence of the bride's parents, at Maquoketa, Iowa, December 19th, 1876, by Elder Jerome Ruby, brother James Culverwell, Jr., to sister Emily A. Maudsley.

May love, joy and peace, their path attend,
 As they both on their way do wend,
 Truth, sincerity, each act attest,
 And so they ever shall be blest;
 And thus true happiness they may find,
 In being faithful, gentle, kind.
 In God's favor may they ever live,
 And for His truth be decisive;
 For His honor, if their lives they spend,
 He will to them His mercies send;
 And mutual joys and sorrows find
 Each, to the other, loving-kind.
 In union, sweet and purest pleasure,
 May they give each their heart's treasure,
 And may they ever love each other,
 In pure affection together;
 And from their hearts this tribute render,
 In truth, constancy, forever.

In the Saints' Hall, St. Louis, Mo., Joseph A. Swift and Maria T. Thorp, at eight o'clock on Wednesday evening, November 22d, 1876, by Elder Wm. H. Hazzledine.

May Joseph protect and cherish,
 And love her through future life;
 And Maria ever be to him
 A true and loving wife.

Died.

At his residence, four miles west of Burlington, Wisconsin, Elder William Aldrich, of paralysis, aged 69 years and 24 days. Bro. Aldrich was born December 3d, 1807, at Lisbon, Grafton Co., New Hampshire; was married at the age of twenty-five, to Miss Hannah K. Montgomery, who now survives him; and in October, 1835, both himself and wife were baptized into the Church of Christ under the ministrations of Elder Hazen Aldrich.

In the spring of 1836 he emigrated to Kirtland, Ohio, where himself and family continued to reside until September, 1837, when they moved to near Gallatin, Davies county, Mo., from which place they, in common with many Saints, were driven out by the Missouri mobbers in the dreary, pitiless days of the last of December, 1838, having suffered the loss of all things temporal. On leaving Missouri they settled at Warsaw, Illinois, and remained there something over three years, after which they located at Keokuk, Iowa, for six years; removing thence to his late residence, near Burlington, Wisconsin, where he lived for near thirty years, when, on the evening of December 27th, 1876, he was peacefully, gently, and triumphantly "gathered to his people." His general health had been seriously impaired for many years past, by partial paralysis; but notwithstanding the feebleness and decline of "the outward man," "the inward man," by the grace of God, maintained its joyful hope, its unflinching faith, and unflagging zeal in Christ until the supreme hour when it passed 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 means, his timely and edifying conversations, his extensive distribution of books and tracts, as also by his christian deportment and ministerial labors, to advance the interests 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 be glad in the thought that he is happy now in the Paradise of God, in the midst of "the spirits of just men made perfect." In life he was highly respected and loved by 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 "like precious ointment." Funeral services were conducted by 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.

Dear father, thy place is vacant,
 And thy loss we deeply feel,
 But the Lord, who hath thee taken,
 He can all our sorrows heal.

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

Our little rose has faded,
 And by death has passed away,
 But we hope to meet him
 At the resurrection day.

Near Sandwich, Illinois, on Tuesday morning, December 19th, 1876, of cancer, sister Catherine Woolams, wife of brother James Woolams, aged 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. Banta.

At Springfield, Illinois, November 18th, 1876, John Robert, son of James and Rosa Binney, born October 12th, 1876, age at death, 1 month, 6 days.

At White Cloud, Kansas, December 16th, 1876, sister Elizabeth Brackenbury, aged 85 years, 9 months, and 5 days. She was born at River Head, Suffolk county, N. Y., on the 11th of March, 1791, and was baptized the 10th of April, 1831, by Elder John Carl. She was through all the Missouri persecution, and was one of the sisters that was with sister Emma Smith when the bodies of brethren Joseph and Hyrum Smith were brought home from Carthage. She was baptized into the Reorganized Church, December 3d, 1870, by Elder D. H. Bays. She was always ready to bear her testimony of the truth, and she was willing to depart this life, and be at rest.

At Coldwater, Santa Rosa county, Fla., August 25th, 1876, Francis Elizabeth Jones, daughter of Seaborn and Miriam Jones, aged 5 years, 3 months and 7 days. She was a sprightly child in mind and greatly loved by all. However it pleased the Almighty to take her away from the scenes of care and grief before the power of sin had fastened his evil hold upon her pure nature. This was a severe stroke to the parents and grand parents of the child; yet they may draw consolation from the fact that God will care much better for her than could they. And faith whispers that this separation is not final, but if they patiently abide the trial of faith that only a few more fleeting days shall pass till they will again meet their dear child, and their other loved ones gone before, in that bright sphere where death yields no scepter, and the tomb casts no shadow.

"Eve, when she wept, wept with her back upon Eden and her face to the desert; but let us rejoice, that when we weep it is with our backs to the desert and our faces toward a better Eden, to which we are rapidly hastening."—Dr. Cumming.
 One never needs one's wits as much, as when one has to do with a fool.

True Economy of Life.

The true economy of human life looks at ends rather than incidents, and adjusts expenditures to a moral scale of values.

There are thousands who do nothing but lounge and carouse from morning till midnight; drones in the human hive, who consume and waste the honey honest workers wear themselves out in making, and insult the day by their dissipation and debauch.

Church Lotteries.

It is about the season now for church sociables. The little games of chance, incipient lotteries, palaver, pious deceit, and shoving of trifles into visitors' possession, in return for their surplus cash—all this doubtful business is likely to begin.

PUBLICATIONS ISSUED AND FOR SALE

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 of Jesus Christ of Latter Day Saints, explanatory 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.

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A paper for children and Sunday Schools, published semi-monthly, price 60 cents per annum, 30c. per half year, free of postage.

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Hesperis:

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

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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, 32 mo., 128 pages, bound in limp cloth, 50 cents.

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The Basis of Polygamy: a Criticism upon the (so-called) Revelation of July 12th, 1843, No. 28. 8 pages, 20 cents a dozen, \$1.30 a hundred.

An assortment of Tracts 50 cents.

IN GERMAN LANGUAGE.

Epitome of Faith and Doctrine, and the Revelation on the Late Rebellion, No. 19. 2 pages, 6 cents. per dozen, 35 cents per hundred.

Certificates and Reports:

Certificates of Baptism and Membership, per dozen 20 Removal Certificates, per dozen 20 Marriage Certificates, per dozen 25

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

Sheet Music:

Safe in the Fold, per dozen 10c., Feed my Lambs, per dozen 10 Song of a Cheerful Spirit, per doz. 10c., Harvest Chorus 10

Miscellaneous:

Lithograph Picture of Nauvoo Temple, 18 x 26 inches, Sent by mail, carefully packed, for 1 25

FORS CUTT 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.

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 post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

When mailing a letter, whether in a railroad car, on a steam boat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "new subscriber."

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

15 January 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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. STEBBINS. \$2.15 per year.

The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints

Geo Corless
1877

"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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, FEBRUARY 1, 1877.

No. 3.

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 finde,
As farre exceeds all earthly blisse,
That God, or nature, hath assignede;
Though much I want 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 presse to heare no hautie sway;
Look, what I lack my minde supplies.
Loe thus I triumph like a king,
Content with that my minde doth bring.

I see how plentie surfeits oft,
And hastie clymbers soonest fall;
I see that such as sit aloft,
Mishap doth threaten most of all.
These get with toile, and keepe with feare;
Such cares my minde could never beare.

No priacely pomp nor wealthie store,
No force to win the victorie,
No wylie 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 poore, 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 bane.
I fear no foe, nor fawn on friend;
I loathe not life, nor dread mine end.

I joy not in no earthly blisse;
I weigh not Cresus' wealth a straw;
For care, I care not what it is;
I feare 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 plaine, I clymbe no hill;
In greatest stormes I sitte on shore,
And laugh at them that toile in vaine,
To get what must be lost againe.

Whole No. 363

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

The court ne cart I like ne loath,—
Extreames 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 cleare my chiefe 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!

WM. BYRD.

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 obligating 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 heathen 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 Infidel'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-

gin, but that the doctrine of the atonement was revealed at the time of the fall. The Scriptures teach that this was the case. (7) The prophets foretold the coming of Christ. They predicted the place of his birth, that he should be born of a virgin, and die for our transgressions, etc., etc. (8) The prophets foretold the work and name of Cyrus near two hundred years before his birth. Fulfillment proved by Rollin, Josephus and Tytler. (9) The desolation that should come upon Babylon was foretold with all its particulars. History cited to show the fulfillment. (10) The prophets foretold the wonderful debasement of Egypt. Infidel writers record the fulfillment of this prophecy. (11) Christ foretold the destruction of Jerusalem with all its particulars; also the destruction of the temple, and that the city should be trodden under the feet of the Gentiles till the times of the Gentiles be fulfilled. The Emperor Julian tried to prove Christ a false prophet by permitting and aiding the Jews to rebuild the temple and city, but he totally failed. Proof by Gibbon, Mosheim and Tytler. (12) Christ foretold the signs that should precede the destruction of Jerusalem, when the disciples should flee for safety, the sufferings and imprisonment of the apostles, that it should turn for a testimony to them, etc., etc.

In meeting these points, Mr. Cartwright argued for sometime as if we had affirmed that the Bible is *all* God's word and contains *every* revelation of his will. After being repeatedly informed that he was wandering from the proposition, he changed the application, arguing that if the Bible contains contradictions, inconsistencies or absurdities, therefore it cannot contain a revelation of God's will. He said the Bible did not offer the revelation which man's nature demanded, for it teaches us to hate father, mother, brother, sister, and even our own life, in order to be disciples of Christ.

The subject of prophecy was met in this way: The world has always had its prophets, many remarkable predictions have been made, some of which have received a wonderful fulfillment. He referred us to Mother Shipton's prophecy, and to the predictions of a negress concerning the Empress Josephine. It was further claimed that the prophecies said to refer to Christ are ambiguous, and we cannot claim, with any degree of certainty, that they were fulfilled in the person of Jesus. In reference to Babylon, he read from an Infidel author who claimed that the town of "Hillah," stands where Babylon once was, and that the Arabs do pitch their tents there.

Mr. Cartwright asserted that the Bible and science contradict each other, but, as was shown, furnished no proof. He asserted that Christ was a bastard, Joseph being his father. Yes, he put this in strong terms, saying, "I know, we all know, that Joseph was Christ's father." When told that his assertions were not evidence, he quoted the language of Mary, "I and thy father" etc., and farther said, (I suppose as an apology for want of evidence), "the whole affair is wrapped in mystery, we cannot be expected to know much about it."

The leading points attempted to be made on the second proposition were as follows:

(1) The Christian religion is of heathen origin, because of its similarity to the Pagan religions. (2) God gave Eve a desire for the

forbidden fruit, then condemned her and her posterity to everlasting burning for partaking of it. (3) Man owed God a debt, but God paid it! (4) Imperfections and absurdities in the law of Moses. (5) All nations had their way among other nations and learned the rite of baptism. (6) The Jews made their traditions from them. (7) According to the Pagan creeds there were saviors who died for the people, long before the time of Jesus Christ. (8) He referred us to the wickedness of Christians, Origen, Constantine, Calvin and others, but totally failed to show that their evil practices were authorized by any part of the Christian faith. (9) He attempted to prove that the Bible teaches the mortality of the soul. The strength of this point may be easily seen (?) when we inform the reader that Mr. Cartwright informed us that he *believed* the soul to be *immortal*. (10) Referred us to Matt. 19: 12—claimed that it was too obscene to be read in public, and that if the teaching of that scripture was obeyed man would become extinct. (11) One reason why he could not prove *positively* just *when* and *how* Christ got his doctrine from the Heathen, was because the writings of Porphery and the Alexandrian library were burned by the bigoted Christians.

Bro. Smith replied by asking him why he had come there to prove the proposition, if the evidence was not in existence. "He knew," said Bro. S., "that the Alexandrian library was burned before he came here."

(12) God pronounced a curse upon man by condemning him to labor; but we all know that it is good for man to work.

You may judge how quickly and easily this was disposed of by Bro. S.

(13) Tried to prove that because Dr. Watts and others taught infant damnation, therefore the Christian religion is unworthy the confidence of the people. (14) Refers us to the flood, the sun and moon standing still, what he calls "the big fish story," and to the wars of Moses, again and again. (15) Prayer never has been, nor ever can be answered. "If we could receive any evidence that prayer had ever been answered, we would never speak against the Christian religion again."

Time and space will not permit me to present, as fully as I would like, the manner in which Bro. S. met these points. It will be seen by the reader that Mr. Cartwright manifested weakness *somewhere*, either in himself or his doctrine, by wandering from the propositions. It will be seen further, that the chief corner stone of Mr. Cartwright's house was taken away by Bro. S., on the first proposition, viz: the Bible teaches the antiquity of the gospel, and there existed a universal tradition (proving a common origin somewhere) of a coming Savior, through whom redemption was expected. Hence the practice of baptism, and the use of the cross as an emblem.

It was shown by Bro. S. that the testimony of Jesus in regard to the origin of his doctrine had never been impeached. That Christ gave a plain and practical test of the doctrine taught by him. That the gifts and blessings promised did, we have every reason to believe, follow those who embraced and continued to obey the doctrine of Christ, that they do follow believers now. The evidence was given, and the weakness of Mr. C's position was very apparent, when he could do no better than appeal

to the prejudices and traditions of the people, by saying, "Can this people believe that through the laying on of the elders' hands the blind have been made to see, the deaf to hear, and the lame to walk? Do you believe this?" The man who stands on good ground, and desires nothing but the truth, does not say by way of argument, "Do you believe this or that," but, "Is it true or false?" if true receive it, if false reject it.

We had two preaching meetings on Sunday, (I spoke in the forenoon and Bro. Smith at night), that were well attended, and the best of attention given to the preaching. We thank him whose blessing we invoked and received, for the good we have reason to believe was accomplished through our effort.

JOSEPH R. LAMBERT.

JOSEPH SMITH.

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, the Prophet, nevertheless were scoffed at 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 preaches at Union Fort.—*Salt Lake Tribune*, Dec. 5th, 1876.

[Western Monthly, Chicago]

WHERE DOES THE WATER COME FROM?

The time was when mankind, ignorant of 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, murmured in their lakes and brooks; that the snow, this morning so pure, so gentle, so lovingly covering away earth's unsightliness, closed, last night, over a lonely ship and washed the light from despairing eyes.

The science of 1868, however, regards the evaporation and the precipitation of water over the whole earth's surface as equal, evaporation being in great excess over precipitation upon the ocean only, while precipitation 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 those sudden avalanches of water which are known to inundate mountain defiles without warning, sweeping everything before them in demoniac 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 in a generation a cosmical or cometary 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 the nickleiferous 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 off 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 propose to admit into our consideration 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 oases, 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.

Most large rivers 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. But there is a certain 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 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 country, embracing nearly the whole of Minnesota, a portion of the Territory of Dakota, western Wisconsin, a part of Michigan, and a small portion of British America bordering Lake Superior.

He cannot fail to be struck with the fact that this country, with an area of about one hundred and seventy thousand square miles, gives origin to lake Superior, the first and grandest of our great North-American chain of lakes; the Mississippi, one of the largest rivers of the globe, flowing to the South; the Red River of the North, whose waters find their way at last through Lake Winnepeg to Hudson's Bay; and two very considerable rivers, Big Sioux and the St. Jacques, which flow into the Missouri.

This region we would indicate by a line drawn from the western extremity of the State of Michigan on Lake Superior to the foot of Lake Pepin on the Mississippi, thence westwardly, across Minnesota, to the *Coteau des Prairies*, or the divide between the headwaters of the St. Peter's river and the Big Sioux; then northwestwardly, along the divide between the tributaries of the Missouri and the Red River of the North, to the twenty-third degree of longitude west from Washington, and the boundary line of the United States and British America; thence eastward, following the boundary line to the northern shore of Lake Superior. The area included is about equal to twice that of the State of Minnesota. This is certainly the greatest fresh-water ooze in the world. The portion of Minnesota and western Wisconsin which we have indicated, in particular, re-

ceived from Nicolet the somewhat fanciful name of "Undine Region," suggested by the great number of lakes therein. According to Schoolcraft 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 Winnepeg, 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 navigation in a variety of directions." The State of Minnesota has certainly more lakes gemming 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. It is only about fourteen hundred feet above the sea. The highest ridges or elevations of the country are the *Hauteur 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 at its highest observed point of sixteen hundred and eighty feet above the level of the sea, and only one hundred and thirty feet above Itasca lake,—the beautiful sheet in which the Mississippi has its origin. This moderate elevation of sixteen hundred and eighty feet, as determined by Nicolet, is the more surprising, when we consider that it is the highest continental elevation between the Gulf of Mexico and the northern seas, and is distant from the mouth of the Mississippi more than three thousand miles.

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 origin, coming probably from a great distance, urged by some great hydraulic power, even from the Rocky Mountains.

There are few, perhaps who do not understand the principle of the Artesian Well. It is usually constructed by boring downward, until a more or less perfect water-shed is reached, i. e., a rock which permits little or no

water to percolate through it. It is necessary that this rock or water-shed should come to the surface in some elevated region, as for example, in a chain of mountains. In such localities, the surface-water received from the atmosphere comes in contact with this water-shed, and follows the stratum along its dip, often to a great distance. If then we penetrate by boring to this stratum, although at a point of hundreds of miles from its mountain outcrop, the water from the interior gushes up, and generally with an astonishing force and volume, and often from a great depth. The continental water-shed with us is undoubtedly the igneous and metamorphic rocks underlying the true sedimentary formations. The Potsdam sandstone and calciferous sand-rock above, furnish easily worn veins, reservoirs or passages for the water.

The formations of which we speak find a full development and exposure in the Rocky Mountains, and do not again revisit the surface in the interval until we reach Minnesota, where at a moderate elevation above the sea, the subterranean waters must experience the full force of that wonderful hydraulic power, which we see illustrated in Artesian wells, and be discharged over the surface in the greatest profusion. Such is our theory.

We were led to indulge in the foregoing conjectures, many years ago, while living in Minnesota, and at a time when there had been no careful examinations of the aqueous discharge from Lake Superior through Sault St. Marie or of the Mississippi.

Quite recently the United States Engineer Corps, under the superintendence of General W. F. Reynolds and Assistant D. F. Henry, have made several careful water sections of the Sault St. Marie, the St. Clair river, and Niagara. The Mississippi has also been carefully gauged, under the direction of General Humphreys of the Engineer Corps, in view of new ship-canals in process of construction at Keokuk, Iowa, and at Rock Island, under the enlightened superintendence of General I. H. Wilson of the Engineer Corps.

The general dryness of the atmosphere in Minnesota and the great average heat 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, such as distinguish most regions where great water-courses take their rise—impressed 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 its area, as rain or snow, added an intensity to our convictions only to be heightened by the knowledge of the physical fact that the immense area occupied throughout this country by lakes and swamps must perforce yield 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.

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 in form of rain and snow for the three winter months, in Minnesota, is two inches, and over west Wisconsin and the Lake Superior region it is three inches. The averages are taken from Blodget's tables in his valuable work upon the Climatology of North America, and are founded upon careful observations continued over a period of more than thirty years, at various military posts. 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 severity 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 Sault St. Marie hold their volume of water in the interim very remarkably, or rather, the decline of water stage during the winter months is not unusual as compared with most rivers in the United States.

Another remarkable peculiarity which has not escaped popular attention in Minnesota is this: A very large proportion of the snow that falls is evaporated as snow from the surface, so 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 over 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 inconsiderable at or below thirty-two degrees Fahrenheit, or rather during the winter. Any house-wife, 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 great table-land which we have been considering varies, as we have said, but little in elevation, its lakes and streams being from fourteen hundred to sixteen hundred feet above the sea. The lowness of the divide between the head-waters of the Minnesota or St. Peter's river and the Red River of the North is evidenced in the fact that with almost no portage, boats can pass at all seasons between the sources of the two rivers. We have conversed with voyageurs who stated that they had often floated from the lake-like expanse at the head of St. Peter's into Lake Traverse, the head of the other.

At the risk of some tediousness, we will now introduce our calculations concerning the amount of precipitation of water from the atmosphere, and the amount eliminated by evaporation and discharge for the greater portion of the areas we have been considering.

In Lake Superior, which drains a very limited area, and whose aqueous discharge through the Sault St. Marie has been, of late, carefully estimated, we find no very complicated prob-

lem in determining the ratio of evaporation and discharge to the annual precipitation it receives. The land area drained by the lake, excluding its own area, is about 70,000 square mile. The average annual rain-fall over this region is thirty inches, according to Blodget's Rain Chart and the Meteorological Tables. The annual average evaporation over the general land surface in England is estimated at twenty-three inches, which we will take as our standard in the Lake Superior region, although it is well known that, owing to the great natural dampness of the air, in England, the evaporation is much less than anywhere in the United States. By deducting the above amount of annual evaporation—twenty-three inches from thirty inches, the observed average rainfall for this region—we have seven inches as the annual excess of precipitation over evaporation. This will give for 70,000 square miles an annual yield of 40,833 square miles of water, one foot in depth.

The lake, being continuously exposed to evaporation, loses more water thereby than is received from the rainfall upon its surface. The annual evaporation from an exposed reservoir of water protected from the rain, has been found, in the experiments of Dr. Halyoke, continued over a series of years, at Salem, Mass., to average fifty-six inches. Salem, however, has an average annual temperature considerably above that of Lake Superior. We will, accordingly, place the average annual evaporation at fifty inches—the amount observed at Syracuse, N. Y., where the annual average temperature is a little lower than at Fort Snelling, Minnesota. This gives an excess of twenty inches per annum of evaporation over precipitation.

The area of Lake Superior is 32,000 square miles; hence 53,333 square miles of water one foot deep is the annual excess of evaporation for the lake. The discharge of water at Sault St. Marie is 90,900 cubic feet per second, which is 90,740 square miles of water per annum. To this, add 53,333 square miles, the amount lost by evaporation from the lake surface, and the result is 144,573 square miles one foot deep, as the total discharged and evaporated 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 140,500 square miles of water one foot deep, which must be received from subterranean sources. Undoubtedly, should this 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 annual average evaporation from an 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 as 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.

CONTINUED.

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 token beautiful, that we may look upon it the more gladly and that we may remember the covenant which it calls to mind. In the familiar instructions of our Lord the beauty of the flowers and the happy song of the birds tend to charm away our worldly anxieties, and to teach us the precious lessons of trust in a divine providence for every need. In the ancient prophets we see the everlasting mountains lift their summits to the skies, and stand unchanged through the lapse of years, to teach us that God's kindness shall not depart, nor the covenant of his peace be removed. The mighty river rolls its full and swelling tide through the long reach of land from the source to the sea, to teach us how deep and strong, and how ever growing in depth and strength, shall be the peace of those who keep God's commandments. The stars come forth in eternal beauty upon the plains of heaven, to show us the brightness with which the righteous shall shine in the kingdom of our Father.

The oldest book of sacred history sets before us the same great promise written out as wide as the dome of the heavens, and emblazoned with all the sevenfold colors of the showery arch. According to that inspired record the bow in the cloud spans the pathway of the retiring storm, that we may look upon it as the sign and seal of the divine promise that the tempest of wrath shall be stayed from desolating the earth. God himself looks upon it and remembers the everlasting covenant between him and every living creature of the earth. We have no evidence that the laws of nature were changed after the deluge; and yet it is possible that the family of Noah had never seen the bow in the cloud till they came forth from the ark. It is said in the previous record that a mist went up from the earth and watered the whole region called Eden; but as yet the Lord God had not caused it to rain, and if the soil of paradise had been watered only by dew and by rivers, that had their head in far distant mountains, as in the case with Egypt to this day, then Noah and his sons, living in the land where the race began, might never have seen the bow in the cloud before the flood.

But when the fountains of the great deep were broken up, and the sea rushed in upon the shore, the ark floated away from the rainless land of the patriarch's early home to the mountains of Ararat, and there the clouds gathered, the thunders rolled and torrents of rain filled the air. And this continued to be still so after the miraculous and avenging tempest of the deluge was past. But when the fugitives from the flood saw the commotion in the elements, and heard the roar of rushing torrents among the hills, they would begin to fear a return of the engulfing tide from the distant sea and another descent of crushing cataracts from the open windows of heaven.

But, to calm their rising fears, God spake to Noah, saying: "I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth; and it shall come to pass when I bring a cloud over the earth that 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 with joy upon the sevenfold arch resting upon the earth and reaching to the heavens; 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 to look up to the same star, and it serves to strengthen and perpetuate the bond of friendship between them by their attention being directed at the same moment to the same shining point in the sky. And so when we see the bow in the clouds we can think that God himself is looking at the same token of his covenant, and feel that he will remember us in all our afflictions and perils, as he remembered Noah. Let the tempest rage, and all earthly calamities sweep over us in resistless storm, still we can hope and rejoice if God will hang out his bow of promise and of peace upon the cloud to show us that he is thinking of us and that our deliverance shall come in the fullness of time.

There is a peculiar tenderness and appropriateness in the condensation 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 we ourselves forget this, and yet we think it a very hard thing to be forgotten; life would have little left for us to desire, if we thought there were none to think of us with affection and gratitude. It is in condensation 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, when upon the bed of death, 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 among the living that a signet of love shall be worn, 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

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 promise, "I will never forget thee." The world, by a universal verdict, declares it to be the hardest lot to loose all name and remembrance among the living—to die and give no sign.—Selected from "Our Father's House," by Br. C. W. Dillen.

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:

CARTHAGE, Ill., 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 fair health and our wants are not many. I received some papers from you, and read a column and a half, which pretended to be a part of an angel's speech, (I suppose the man had a short hand reporter along to note it down), but having time, talent, soul and body presented a living sacrifice unto God, and he having graciously given me an abiding seal of his acceptance, (not in a dream), I did not feel that I could spend time in reading stories worse than those of *Jack the Giant Killer*. You know that the Lord graciously manifested himself to me last winter, in giving me such wonderful blessings, with my eyes open; and a few weeks after you left I received another gracious revelation, while engaged in prayer at church, (we call the revelations baptisms), and my wife received one the 21st of August last. After praying the Lord for a clean heart, he opened her heart and showed her it was cleansed and also healed her of the infirmity of her body. Some of these things you know; now you want us to make out God a liar (the Lord have mercy and forgive you and help you to fly to Jesus) and believe the sayings of an imposter.

"This is the will of God, even your sanctification" (Paul to Thessalonians); "Without holiness no man shall see the Lord" (Peter); "Blessed are the pure in heart" (Jesus); and he has come to destroy the works of the devil, which is sin, "and his name shall be called Jesus, for he shall save his people from their sins." Has he saved you? did he or does he save any of your prophets? Do they have or show the fruits of the Spirit? Can Joe Smith & Co. say with Paul "follow me, as I follow Christ?"

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 dross; 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 an immortal life,

CHAS. H. ROHRER.

WOODBINE, HARRISON Co., Iowa,
November 15th, 1876.

My Dear Brothers and Sisters:—I am glad to find that you answered my letter so soon, but the tenor is by no means pleasing, and I regret to find you making this your hobby. 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 through 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 fear reproach in having done wrong by obeying the message delivered by the prophet Joseph Smith, as you infer I have. At the close of your letter you implore Jesus to forgive me and mine, for we are filthy still. O, dear brother, your words have long been hard to bear, and I think somewhat as your child would, who after striving twenty years or more to do the Father's bidding and follow in the good way laid out for him, and still for all this the parent would use an iron rod, and call him filthy still. I think I hear him say, "Father where is your just recompense of reward that you promised?" Where, dear brother, is the charity you profess to have, that which covers a multitude of sins.

Second, Jesus died for me as well as for you, but will his blood avail me anything unless I am willing to bow to his requirements? I will use a few of your words, and I hope you won't think I am making vain repetitions, as the heathens did. Our blessed Master has said, (John 14), that he that loveth the Lord keepeth his commandments. Read also Luke 6:46-48. If we examine the Scriptures we can plainly find what was the law and testimony of Jesus and his apostles. Why not have it now? But I am agreed that you shall enjoy your own opinion in a free land, and have as many revelations as may be presented to you, for now I find that you, as well as I, believe in them, and inasmuch as they teach you wisdom and the love and law of God, in your next it will be music to my ears. But Bro. Christian, I require fair play, and if you or I live in glass houses, let us mind how we take aim. In your visions of the future, you might, after all, look through green spectacles, and see "Mother Goose" and "Jack the Giant Killer," before you are permitted to behold the true light and wisdom of that divine Being who has caused the record of the past to be written, which shows us what we may expect in the future. It teaches us that after the failing of the true gospel, false and delusive spirits would lead men astray, and I surely think they have lost the good old waymarks of the apostolic order. Prophets are not required, you say, and the gifts and blessings, but "Mother Goose" is. She can give the divines a good dinner, dress herself well and give her a good salary.

Again, you say the blessed Jesus has opened

your eyes. I am glad of that, for I do think you desire to be a true christian with your wife, and God forbid that I should throw a stumbling-block in your way, or try to make you believe a lie, as you say; for, if I believe a lie, I have none to blame but God, in whom I trust. I will try, like Simon, to hear up with all that you or others may say about the Saints; they are dear to me, and so are the truths they teach. You fear for me, and ask if I expect salvation.

Dear brother and sister, do you really know the consequences of rejecting the terms offered by our blessed Savior? He has spoken to me, and it is to you and to all:

"Except a man be born again, he cannot see the kingdom of God."—John 3:5.

"Born of water and the spirit."—vs. 8.

What will you do with this?

"He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Mark 16:16.

I have obeyed this call years ago, and have experienced the gifts and blessings promised to follow; therefore God is true though man may lie, and he is the same to-day and forever, and is 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 me, so that I may have a part in the first 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; and I will also pray for you, for 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 "Forseutt and Shinn'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 fellow, and our church steeples do not tower high enough for the popular 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 yet failed to have 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 condemn Joseph Smith before reading his 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,

ESTHER 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 by 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—braves and warriors—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 result? 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 treasure? One 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 begets like, then love begets love, hate begets hate, hostilities beget hostilities. If we approach a man with the weapons of death presented in advance, we should not be surprised should he make 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 strung and three iron pointed arrows in his right hand—the signal of death. I arose, met him pleasantly but firmly, and offered him 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, determining ever after to remain 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 they must be in order to be included among the jewels the Lord is coming to make up. Let all who know that they have been unfaithful 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. GALLUP.

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, winding up with the prediction that the earth shall come to an end in 1881, are all very modern forgeries. Take the following, which we clip from the *Boston Journal*:

A REMARKABLE PROPHECY.—The following, which is known as "Mother Shipton's Prophecy," was first published in 1488, and republished in 1641. 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 woe.
Around the world thoughts shall fly,
In the twinkling of an eye.
Water shall yet more wonders do;
Now strange, yet shall be true.
The world upside down shall be,
And gold be found at root of tree.
Through hills man shall ride,
And no horse or ass be at his side.
Under water men shall walk;
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.
Iron in the water shall float,
As easy as a wooden boat.
Gold shall be found, and shown
In a land that's not now known.
Fire and water shall wonders do.
England shall at last admit a Jew.
The world to an end shall come,
In eighteen hundred and eighty-one.

The substance of the above is found in what purported to be a fac-simile reprint of the 1641 edition of Mother Shipton, edited by Edwin

Pearson, and published in London a few years ago. It has, however, been still further modernized since its then late issue, to include a hit at one of England's statesmen. The line which now reads—

England shall at last admit a Jew,
reads in the reprint we have cited—

England shall at last admit a foe.

In the eighth line, "no horse or ass" has been extended at the expense of the metre to make it more pointed by the addition of the two words in italics; and the two lines—

Water shall yet more wonders do,
Now strange, yet shall be true,

have been added by a poet who wrote a very lame hand indeed if this was his best.

The use of the word "carriages," as applied to a wheeled vehicle, totally unknown to the times of 1448, when the prophecy was dated, was sufficient to put any thoughtful critic on his guard, and few sensible men admitted the genuineness of the "remarkable" prophecy. A comparison of the reprint with an old edition of Mother Shipton showed that about a dozen of the most clever pieces in the later book were new. After a spirited discussion of their merits, Mr. C. Hindley, of Brighton, came before the public in a letter and acknowledged that the entire piece we have quoted above, and some ten others, more or less striking, contained in his reprint of 1862, were pure inventions of his own, composed to make the issue a successful business adventure. The whole of this "remarkable prophecy," therefore, which notes all the modern discoveries, and proposes to wind up all mundane affairs in 1881, was first wrought, with many other of like character, out of the brains of Mr. Hindley, in 1862.

Before closing, we may notice another invention, which was at first passed around as a veritable Mother Shipton prophecy:

When Princes get tipsey on arrack,
And farmers grow thin on cold meat;
When soldiers look red in their barrack,
And beggars look blue in the street;
When monarchs with purest intentions,
To settle all national qualls,
Assemble in holy conventions,
And study the prophets and psalms;
Strange things upon wet land and dry land,
On wood land and waste land shall be,
And Oat land, and Wheat land, and Rye land
Together be sunk in the sea!

After Mother Shipton had been hunted through in vain for this production, it was ascribed to "Nostradamus," but turned out to have been a clever hit on the subject under discussion, in a literary gathering, by the poet Praed.

No one can justify this style of literary forgery. Many a person has been greatly disturbed by the supposed fulfillment of all Mother Shipton's prophecies save that which ends the world "in eighteen eighty-one." As the first part of these predictions was written only fifteen years ago, when all of it that has been realized was history, no great stress need to be laid on the last fearful warning.—*New York Journal of Commerce, October, 1876*

"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."—"Go home, now, and pray. Father, glorify thyself;" was the reply—"selfish prayer contains no nutriment."

Abstain from all appearance of evil.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, February 1, 1877.

THE OGDEN "JUNCTION."

NOTWITHSTANDING our question, asked of the Ogden *Junction*, last spring, whether its editor desired to "spoil our digestion," that paper is after us again. In the issues for March 11th and August 23d, 1876, are two argumentative editorials from which we make the following extracts; promising that our silence in regard to the *Junction* and its articles, was not the result of the challenge referred to, though we have no objection to the editor thinking so, if he so please, as it may amuse him and does not hurt us. From the issue of March 11th, we quote as follows:

"The writer bases his argument upon an 'if.' If, says he, 'the Church was organized upon an unchangeable platform.'"

"If." But that 'if' is fatal to his position. One of the great distinctions between this church and those founded upon man-made creeds is, that its faith is not bounded by any thirty-nine articles, or any set form; but, with the key of revelation in its hands, it has access to the boundless universe of truth, and looks for increased light as its age and experience prepare it for 'line upon line, precept upon precept, here a little and there a little.'"

"A great many principles have been revealed and accepted as doctrines of the Church since the beginning, and 'celestial marriage' is one of them. The *Herald* editor objects to the public declaration of that doctrine, because it was received at a 'special conference,' held August 29th, 1852, instead of a general assembly of the Church. What difference does it make whether the conference was held in August or April, if it was a general assembly of the people composing the Church, or their representatives. And to show how shortsighted the writer is, we have only to refer to his own words in another part of his article, where, to prove the validity of the acceptance by the Church of the Book of Doctrine and Covenants, he says it was presented to an assembly of the Church, August 17th, 1835. That is, an acceptance at a conference in August in one case is all right, and in the other case all wrong."

"He says, the article on marriage in that book, was read by W. W. Phelps, which was accepted and ordered to be printed in said book by unanimous vote. Exactly. But is was not read, accepted nor printed as a revelation," * * "but waiving all argument in relation to it, we take the same ground that what might have been improper under one law, may be proper under another; or when monogamy was the law of the Church it was wrong for any member thereof to marry more wives than one, but when the law on celestial marriage was revealed it was perfectly right, if the conditions were complied with."

"But the *Herald* man goes on to say, 'The only evidence the world has that Joseph Smith ever received the revelation used in Utah, as the originating sanction for polygamy, is the word of Brigham Young only.' Now we do not wish to be uncharitable, but we are just as satisfied as we can be of anything, that the Josephite Editor is not speaking the truth. * * And will he dare publish in the *Herald* that Joseph Smith never married any other woman but his wife Emma? * * Shame on the man who is trying to break down what his father lived and died to build up."

The argument of the article, to which the foregoing is a reply, was based upon the ground taken by all the early promulgators of Mormonism, that God did not change his laws given to man by which their spiritual conduct was to be regulated; and for that reason, said these men, "the gospel is not changed." Hence, when we used

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 army of Elders who taught the "new and everlasting gospel" during the life-time of the martyrs. Nor can the assumption of the Editor of the *Junction*, 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 vitiated, until he had ceased to be pleased with it; that when restored by revelation commanding that it be again promulgated it was declared that "God had not changed," therefore his law had not changed.

Now, the Editor of the *Junction* 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 mind of an unchanging God, is made up of what may to-day be truths, to-morrow lies; to-day, errors, to-morrow correct principles; to-day laws emanating from God, commanding one line of conduct, as pleasing to him, to-morrow, changing the command and authorizing a line of conduct quite the contrary; to-day giving a law to govern his chosen people, which he characterizes as a righteous law, and to-morrow giving the same people a law directing them to do what he has in unmistakable language stated was "abominable in his sight;" contrary to what he had already told them, was "suitable for them in their then existing condition and in the New Jerusalem." If the Editor means this of the Church he represents, we do not deny it; but we certainly think it a damaging "distinction," though it may be a "great" one.

The Editor of the *Junction* flatters himself and compeers with the thought that the Church has the "key of revelation in its hands;" and "has access to the boundless universe of truth;" and has a right to expect "increased light."

To this permit the suggestion, the possession of the key implies the right to unlock at pleasure; but men of unskillful hands, or men of corrupt minds, may unlock at random; hence we are not surprised, that in attempting a foray into the "boundless universe" somebody went backward, mistook a fact, an error, of the past for a revealed truth of the present and the future. For it is to us certain that if the law enjoining monogamic marriage in the days of the Nephites, and, laying down a like rule to the Church of Jesus Christ at its inception, and during the first thirteen years of its existence, was light—the light of revelation—all subsequent light, (revelation), must be of a similar character. Light has experienced no material change since God said, "Let there be light;" nor can twilight, or darkness be called light, or day. The dawn is the precursor of day; and the light of the day is but the full ray of the sun's power, and is not dissimilar to the light of the dawn, only in its degree; day being but the increased light of dawn. To ask us to accept the doctrine of "celestial marriage" as practiced in Utah under the term "plural," or "polygamic marriage," as an increase of "light" upon the in-

stitution of marriage as "ordained of God," according to the revelation of March, 1831; "For marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made;" (a) is to ask us to believe that twilight, or darkness is an increase of light; for the one is no more opposite to the other in one case than in the other; the one is light, the light of 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 appertaining to the gospel was once fixed by revelation, it was thenceforward 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 *Junction* mistakes our objection to the publication of the revelation on polygamy at a "special conference," August 29th, 1852. Our objection is this. The laws given to the Church, February and March, 1831, "Thou shall 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;" were presented to a General Assembly of the Church, called to take into consideration the labors of 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, led by the written statement of the Twelve that "these commandments were given by inspiration of God, and are profitable for all men, and are verily 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 covenants 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, 1835. At that Assembly was presented the article on marriage referred to, and by the same solemn authority it

(a) Doc. and Cov., Cincinnati Ed., sec. 46, par. 3; Liverpool Ed., sec. 45, par. 3.

was accepted by a *unanimous vote*. The revelation on polygamy, or "celestial 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 advised that such a document was to be 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 Pres. Young told them that he had been its sole custodian for years, and only those who had a right to see it had ever been shown it; that Elder Orson Pratt then first essayed its public defence; that no *vote of acceptance, approval, or rejection* was taken, either by quorums or as a whole. Subsequent attempts to account for the possession of a copy only, betray themselves by offering two or three stories, each different from the other, and neither worthy of credence. With all this before us, we state again that "celestial 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 state again "the evidence the world (and 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 52-54; discourses of Pres. Young and O. Pratt; also, discourse on celestial marriage, delivered in 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 other evidence given to the Church and the world, that the alleged copy was a revelation, or a true copy of one received by Joseph Smith, on the subject under discussion, if he ever received one. This is the ground we have occupied from the beginning of the controversy, and the one upon which we have denied the validity of the doctrine, as urged by the *Junction* and its supporters.

We now state that Joseph Smith, the martyr, was never legally married to any other women but his *wife*, Emma. By this, the question whether the "Herald man" will dare publish such a statement is answered. The fact that Emma was his legal wife is admitted by the question asked. And if President Young could truthfully assert in his plea to Ann Eliza's bill of complaint, that he had only *one legal wife*; and the *Junction* could honestly defend his veracity in making that plea, as it did do, why should we not dare to make the assertion that Emma, Joseph Smith's wife, is the only woman to whom he was ever legally married.

To make the matter as bad for ourself as the Editor of the *Junction* might desire, we here state, that if it should be proven by incontrovertible

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 by command of God, and as accepted 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 can not 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 things stated 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 robberies 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 concur in this belief.

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 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 commission sent to treat with 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 we should never be removed we have been removed five times. *I think you had better put the Indians on wheels, then you can run them wherever you wish.*" Another said that the war was caused by white men, and that judgment had not been exercised, and that it was "displeasing 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 the Ordinance of 1787, and they add: "The whole civilized world knows 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 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." Unless redress is made for the wrongs they think the nation "must forever bear the disgrace and suffer the retribution." The Commissioners refer to the Indian tribes of Canada, who live under equitable laws in peaceful enjoyment, without molestation, and molesting no one, and they commend the humane policy of President Grant, under which they think more has been done to civilize than during any other period of our history.

As an instance of the frauds practiced on the red men they mention one while 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 27,234 pounds was found on the 153 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 *Circassian* [see News Summary] and the twenty-eight men, ten of whom were Indians, mentions the civilization and Christianity of those Indians of Long Island who are reported as being "honest and kind, and easily taught to believe in Christ;" also as being slow to anger, devout, generous, and hospitable.

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 human as themselves, ready to strike hands, 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 [earthly] 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.—When, where, 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 hunted many authorities for facts, but find nothing more positive than the above. All seem to admit that the Acts is the only safe history of the event.

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

A.—January 25th, 1832, at Amherst, 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 ordination 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 Brn. Wandell and Rodger in 1873?

A.—None received.

Q.—Have you ever written to any of them as Brn. 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.—Yes. 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. 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 grander, 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 in the Godhead, there are some brethren who would not now be looked upon as half-way heretics.

If, therefore, the Editors were to assume 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 why 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 that 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 report 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 Osborne 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 be 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 for 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 Brighamite 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 Mooresville, Livingstone county, Missouri, that he has been preaching in that region, and that Bro. Emsley Curtis baptized three there December 28th. Bro. Inman desires an opportunity to till 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. John Burlington for a St. Joseph, (Mo.) *Herald*; Bro. Wm. 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 cost 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 *Circassian* went on the rocks off the coast of Long Island, on the morning of December 30th, during a terrific gale, and twenty-eight seamen, who had lashed themselves to the masts to be kept from washing away, went to the bottom with the masts that broke and fell overboard. It was close to the shore, but no boats could reach them in the awful fury of wind and wave, and the crowd upon the land were compelled to hear their cries and prayers for aid during the long hours till the end came, and the icy waves covered them.

During December the diphtheria was a scourge to the people of Davenport, Iowa, and vicinity, and the physicians were not able to successfully combat the disease. Families lost from two to six children each. One which lost six out of seven children had three dead in the house at one time.

The late storms on the coasts of England and Scotland did much damage. By floods of rain, by wind, and by the rising of the sea, houses, wharfs and other property were destroyed, or injured

greatly. Sad accounts have been given of wrecks, disaster and loss of life by them.

The Cincinnati *Commercial* gives the following lists of murders and suicides in the United States for 1876.—Murders: Number of killers 632, males 543, females 50, children 7; means: shot 312, drowned 111, beat 30, stabbed 111, poisoned 14, axe 26, hatchet 15, kicked 12, other means 114. Number of victims 735, males 604, females 99, children 47; causes of crime: robbery 51, revenge 4, feud or grudge 22, quarrel 143, whisky 50, woman 24, domestic troubles 3, jealousy 25, other mean 133. Suicides.—Total number 552, males 441, females 111, children 13; insanity 61, temporary insanity 60, poverty, finances, etc., 98, family or domestic troubles 45, whisky 37, love 54, murders 9, ill health 26, tired of life 8, mortification 8, religion 13, hanging 117, shooting 143, poison 113, stabbed 15, drowning 80, cut throat 45, other methods 25.

A meteor, estimated as being about sixty feet in diameter, and moving at the rate of twenty miles per second, giving a good deal of light, and making considerable noise in exploding and casting off its fragments, was visible on the evening of December 21st. Its course was from Kansas across Missouri, Illinois, Indiana and Ohio, in a north-east direction, ending in the state of New York, where its last fragments are supposed to have fallen. Its height was estimated at seventy miles when above Kansas and forty when above Ohio. It was seen on each side of its track, from Wisconsin to Kentucky, and caused some alarm and apprehension for the moment. A large one recently fell into the Pacific Ocean, near the shore. They are quite common, mostly small, however, and several thousand are estimated as falling per year. The largest known was found by the Swedish Arctic expedition, weighing twenty-five tons and was taken to Stockholm.

The strike among the engineers of the Canadian railway caused the government to bring out the soldiers, but no special violence was offered, and, on January 3d, the strike ended by the company accepting the conditions of the strikers, so that travel and traffic were again resumed.

Among other deeds of blood and violence, of every name and nature, we read that five murders of prominence were committed in the state of Kentucky, from December 1st to 23d, others not mentioned. One man in Hoboken, N. J., killed his six year old son with a poker; another in Whiteside county, Illinois, struck his wife with an axe, and then shot himself; another in Dakota beat his wife's brains out with a gun; and one in Cincinnati stabbed his wife and then himself.

In the Arkansas Valley, Colorado, heretofore noted for its mild climate, extolled as the refuge for consumptives, and the home for the invalids, is experiencing unprecedented cold weather. Railroads have been blockaded, cattle and sheep frozen, and general discomfort like as in more northern states. 1,500 sheep were lost in one lot, and the faithful herder staid with them, he, with them being found frozen under the snow, when search was made after the storm.

Meanwhile on the Pacific coast a drouth has continued a long time. A dispatch dated January 7th, expressed anxiety over the crop prospect, should the dry weather continue a short time longer. Some sections suffering. A dispatch of January 17th, from San Francisco, announces the arrival of the long wished for rain there, and in portions of the state, to a greater or lesser degree.

Destructive forest fires have occurred in Spain; miles of woods and mountain lands being burned. In other parts of Spain there has been incessant rain, severe cold, darkness and gloom, floods and disaster thereby, 80 to 100 lives lost, houses swept away, and cities flooded.

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 coal barges, and others by a further break the 16th, with an estimated loss of \$2,000,000 to \$3,000,000. Heavy losses in the same way at Cincinnati, Louisville, and other Ohio river points.

The six 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 globe places it at one billion, four hundred and twenty-four million.

Large fires since last report: Dennison, Texas, \$22,000; Jacksonville, Ills., \$95,000; Cincinnati, \$10,000; Winona, Minn., \$65,000; Edenburg, Pa., \$65,000; Clearwater, Minn., \$45,000; Decatur, Ind., \$16,000; Oshkosh, Wis., \$40,000; Pontiac, Mich., \$20,000; Prescott, Arkansas, \$17,000; St. Louis, \$50,000; Brooklyn, \$100,000.

The estimates by the English Government of the famine in India places the figures that 1,000,000 people will require relief in Bombay alone by April 1st, from the increase constantly going on in the number supplied, and as many or more in Madras.

The effect of the storm winds of the sea twice recently has been so great on the river Thames, England, to cause it to overflow its banks, and to inundate the country, flooding hundreds of houses to such a depth as to drive the people from their homes, causing suffering, destruction, and loss of labor to the poor.

The terrible storm in the north part of Scotland in December, was renewed January 3d, and the villages and country became lakes of water; houses and property 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.

An immense land-slide in Austria destroyed some houses and people.

The cattle and sheep disease, known as the rinderpest, has broken out in Germany and Belgium. European war news says: Roumania declares her independence of Turkey; Russia will make no more concessions; Turkey notified that she cannot expect assistance from England; Russian troops making preparations; the Grand Council of Turkey rejects the propositions of the European powers, and declares for "war rather than foreign interference; Russia orders more arms and ammunition from the United States. All sorts of rumors are afloat, both peaceful and warlike, mostly the latter.

The British papers still discuss the causes of the failure of the late Polar exploration. It is charged that one cause was the failure of Captain Nares to furnish sufficient lime juice for the men, a fruit acid necessary to allay or prevent the scurvy. In this country Captain Hougate is anxious to see the Americans try once more to find the open Polar Sea.

Total losses to the fishing fleet of Gloucester, Mass., for 1876 was 27 vessels, valued at \$150,000, and 212 lives.

The army in Montana defeated the Indians, December 18th. Weather very cold; mercury forty degrees below zero.

The English relief works and measures against the famine in Madras and Bombay, India, have caused an expenditure of some millions of dollars.

In a thick fog off Cape May the steamer *Seminole* run into the *Montgomery*, which sunk, taking down thirteen of the crew and passengers.

The French steamer *Amerique* went ashore at Seabright, N. J. Only three persons lost out of two hundred and twenty on board; for, fortunately, a life-saving station was near, and a life-boat brought them ashore, also the mails and specie.

The steamer *Emelia* sank off Key West, Florida, with some loss of life.

Ruins of some ancient British villages, supposed to be two thousand years old, are being discovered under the present soil of England.

Dr. Schliemann in his explorations and excavations in Mycene, Greece, has discovered rich and marvelous relics of the Greek heroic age, tombs, bronze swords and lances, gold and silver treasure of great richness and fine workmanship, cups, vases, breastplates, sword handles, etc., and fine pottery; but no vestiges of iron or glass.

The Raleigh *News* contains an account of having in North Carolina, thirty-six inches of snow, and of the mercury being eighteen below zero, trains snow bound, rivers and creeks frozen, and people fearing a flood when the thaw comes.

Destitution and starvation exist in the coal regions of Pennsylvania, as well as in the great cities; while all around the number who need work and food increases. Men are committing

suicide because of no work and no bread, and the *Irish World* says that it is hard that one man should kill himself for the lack of a little money, while another has millions of it that he cannot use, only to stack it up.

Correspondence.

DUNLAP, Harrison Co., Iowa,
January 1st, 1877.

Brethren Joseph and Henry:—A new year has dawned smilingly upon us, and it reminds me of my duty of once more communicating through the *Herald*, my labors and prospects.

On the first of January last, I, and my family, were agreeably surprised by a "surprise party" at our little temporary house in Columbus, Neb. The party consisted of the kind hearted Saints of that Branch, headed by Br. H. J. Hudson. They took possession of our home, and loaded the table with the good things of life, and discoursed sweet music for our comfort. It was, for us, an auspicious opening of the new year now passed, and its prediction of good cheer for us did not fail us, thank God.

We have labored with varied success in Nebraska and Iowa during the year. On the last Sabbath in September I resigned the presidency of Central Nebraska District, determined to spend my time wherever the Church, in General Conference assembled, should appoint me. In accord with this determination I told the Lord that if he would send me a renter or a purchaser for my place, at reasonable terms, I would devote myself entirely to his service. I tried to rent my land, but could not; I even offered to let any suitable person have the use of it without any rent at all, but without avail. I went to conference thinking I would find some brother who might want a home for a year or two, but I found none.

However, I determined to fill my part of the contract, and therefore placed myself in the hands of God and the Church. I was appointed to labor in southern Iowa and Missouri. In the meantime a kind friend, Mr. David Kennedy, of Logan, Harrison county, Iowa, had sent me a proposition that if I wanted to devote myself entirely to the ministry, he would let me have a house and lot as long as I needed it, free of rent. I consulted my family and one of my brethren whose counsel I esteem, and, in harmony with their decision, I accepted his kind and generous offer, my family assuring me that God would not prosper me unless I devoted my entire time to the ministry of his word.

As soon as I returned home from conference my wife informed me that a gentleman and a stranger had been to rent my place, and was waiting in the neighborhood for an answer. Here I found the Lord had taken me up at my proposition. I made the arrangement at once, and, after giving away considerable of my stuff, and selling the remainder at low rates for promise to pay, by the kindness of Bro. John Harbottle of Newman's Grove, Madison county, Nebraska, my family was removed to Columbus (fifty miles), where they spent an agreeable time with the Saints there, who gave an ample assurance of their love for us. From there we went to pay a visit to my brother George at Fontanelle, where I preached some, and met our worthy brother, James Caffall, whom I took up to Wisner and helped him labor a few days, and then left him to gather the precious pearls, those waiting to be taken into the ark of safety, and he did baptize Bro. Robert E. Farley and wife; the former known as a staunch laborer for the truth, years long gone, in England. Disgusted with Brighamism in Utah he united with the order of Joseph Morris, hoping to see the redemption of Israel by that means. Though advanced in years he is well calculated to do good.

After my visit with my brother and wife I came to Iowa, and met Bro. Blair at Council Bluffs. I need not say that I was blest in his company; every Saint would know that it was my fault if I was not. My family in the meantime had been received by Mr. and sister Kennedy, with kindness known only among lovers of truth. On the 3d of December I commenced preaching in

Whitesborough, and in various places where preachers are scarce. From that time I have preached about seven times each week to very attentive audiences. Quite an interest is manifest in Whitesborough, Twelve Mile, Six Mile, and Harris Groves, and in Jeddoe.

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 boasted that he met "the great Elder 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 my ability, if not my honesty, by telling them that "Elder Derry was the best calculated to sugar coat Mormonism of any man he ever saw." I reminded him that the truth of God needed no sugar coating, but that falsehood did, and that I was willing that the people should decide who was doing the sugar coating. The result was a challenge from him to discuss the points of difference between us upon the subjects of the baptism of the Holy Ghost, and the miraculous spiritual gifts. I requested him to define his position on those subjects, and I would meet him. I have received no answer at present writing; but, while I was away preaching, he came 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 to his next meeting that I would take up his subject on Friday evening. I did so, but business had called him away, no doubt. I overhauled his views and showed the contrast between them 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 plain." But the "tug of war" has yet to come; and while I have but little confidence in my own ability, I have unbounded confidence in God and in his truth.

Being invited by brother and sister Farmer, of North Grove, to spend New Years with them, I and family came here on Saturday. I attended meeting in Galland's Grove, December 31st; and, although I came up thinking to rest, I had to preach twice. The meeting house was literally packed in the evening by attentive listeners. I was pleased also in finding a Sabbath school established and in session; the best of order and attention prevailing; and the low hum of the scholars, as they were reading, some in the Bible and some in the Book of Mormon, reminded me forcibly of a hive of bees, busy at work laying up their rich store of honey; for so were these youths and maidens gathering truths from the records. God has given truths even sweeter than honey; and I trust that they and their teachers, and their loved superintendent, will long continue the good work until the rising generation may truly be said to be "all taught of God."

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 selfish 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 \$65.50, in flour \$7, in wood \$10, in meat \$10, and removing my family \$10, (besides the provisions brought us at surprise party mentioned at commencement and a pair of boots and a scarf), make a total of \$102.50, including traveling expenses and this for the labors of one year. How many preachers, outside of our Church, are found who would labor for the above sum one year, and never ask any but the Lord of heaven and earth for assistance? Still, I find the Lord is true to his promise. He who clothes the lily of the field also feeds and clothes me and mine. I thank him that he provides me with true friends, and that he has enabled me, by my own exertions, to supply the lack that would have been found from so small a sum.

I presented the above facts to Mr. Denton in public and he turned his back, dropped his head, and was silent. I am now fairly launched in the ministry, rejoice in the truth, and expect to spend and be spent in and for the same.

Truly yours, CHARLES DERRY.

AGENCY, Buchanan Co., Mo.,
January 3rd, 1877.

Bro. Joseph:—I write upon another important matter, namely, the German Mission. Correspondence has been kept up between the Saints there and myself, since I left the old country. They had nobody else to write to but me; and from no other source had they spiritual comfort, since I left them, except what they got through my letters; so that for fully two years now, they have been left to themselves. In consequence thereof some have become weak. They have not passed through the fiery ordeal that some of us have, so that we can not easily be shaken; but they are yet tender plants and need to be watered, or they will wither through the dryness in the length of time, if not looked after.

Br. Thalman wrote me a long time ago, that it is very hard for him to visit the Saints, inasmuch as they are so scattered. He is poor, and has not the means to travel, as times are hard and he was sick a whole winter, not able to do anything, and was therefore not able to pay his own board. Last week he wrote me again, that through that great flood which submerged the Ct. Thurgall, in which he lives, times have become harder, so that he has very little work, and wants to know what shall be done; and whether the Church would not send a missionary, so that he may be released, as he is not able to travel and visit the Saints.

You may think that Bro. Ursenbach is doing the work there, or helping some; but he is not. I never saw him while I was there, neither did any of the Saints; they do not hear from him; he does not preach, neither write to them, nor go near them. Bro. VanBuren did not go to see them; he wrote to some of the sisters and left again for southern France. Bro. Thalman did not see him, neither knew where he was, till he was gone to France.

You can understand the situation the Saints there are placed in. I would like to know if the Church could not remedy this by sending a missionary there to prosecute the work which was begun, or shall it go down, and the pains and labors which were spent be for nothing? It needs a man who understands the German language perfectly, and one who is sober in spirit, and keeps his promise; a true man, a humble man, and who make no fun. Please answer me this letter, so that I can inform Bro. Thalman about it, as he is anxious for an answer. I am respectfully yours in Christ Jesus. J. L. BEAR.

JONESPORT, Maine, Jan. 2d, 1877.

Brother Henry:—I have been laboring since the first of July, in the state of Maine; including a visit of one week to the island of Grandmanan, N. B. The branches in Maine being some distance apart, and it took me some time to visit all, and allow labor in some few new places. The blustering snow storms, have now come, and so I had to lay by for better traveling.

Since the first of July I have baptized nine, preached in thirteen different places. Shall take up my march as soon as possible. This is a hard field to labor in, in the winter season, it is so cold and stormy. Yours truly. J. C. FOSS.

COUNCIL BLUFFS, Iowa, December 31, 1876.

Bro. Henry:—I have been thinking of writing to you for a long time, and this being the last day of the old year, I wish to say that I am trying to live right, and to overcome all evil. Looking back in the past year we may see where we might have done better, yes when viewing the battle for that spiritual life in the past we see that many times our foot has slipped for a moment, but the hand of mercy has been stretched out, and our feet have been placed more firmly on the rock, and the encouraging word of God has said, "press onward and upward, the reward is sure;" and so we feel to-day, as the new year comes in, even to press onward in the good cause.

I attended meeting at Crescent City three weeks ago to-day, and had the pleasure of hearing uncle John A. McIntosh bear his testimony to the Latter Day Work. How much good it did me to hear a man whose hair is white with many winters, and who has passed through the many trials that have come over the Church since the death

of the prophet, stand forth and bear a faithful testimony.

I have done no preaching in the last year, only in the branches of the district. I believe that Bro. Blair's visit to this part of the country did much good in strengthening the Saints; and I pray that God may bless him. We close, praying God to bless you. This leaves us all well, hoping it may find you the same, DANIEL K. DODSON.

BLUE CUT, Jackson Co., Iowa,
December 30th, 1876.

Bro. Henry:—The work is progressing slowly here. There has been two more precious souls added to our branch, the result of our good Bro. Patterson's and Bro. J. F. Adams' labors. We came to this country in 1849, saw the wickedness of the ways of some in St. Louis; revolted from them, and came to Wisconsin in 1850; lived in exclusion from the Church. In 1861 we came to Iowa, and in 1862 we were baptized into the Church, father, mother, my sister and I, by Elder H. P. Brown. We have prayer and testimony meetings. We have no Elder in the branch except presiding Elder, good old father E. Larky, who is a father in Israel; May God prolong his days. We are expecting brethren Ruby and Larky in a few days. Your sister, M. HINDS.

HILTON, Ont., Dec. 21st, 1876.

Bro. Henry:—Yours of 15th inst was received at Trenton, where I was holding meeting. I have now returned, here where I will probably stop more than at Trenton for the present. I have held several meetings around, and there is considerable interest, and excitement. The doctrine is all new through this region, although some old settlers think that many years ago they heard the same, and now begin to surmise that I am a "Mormon." I have engaged and circulated my appointment for the Wesleyan Methodist Church in Smithfield, first Thursday night in January, and many of my old acquaintances desire to hear me.

I dare take your advice and will study hard through the holidays, and let my meetings rest for about two weeks; and, by the grace of God, I will take every opportunity of treasuring the truth in my heart, and study to be approved, a workman that needeth not to be ashamed. A number of souls are already convicted, but I wish to have them thoroughly posted, so that they may know what they are doing when they are baptized. I will need some tracts as soon as I can make a raise.

I must stand up for the faith which was once delivered to the Saints; though the whole world be against me. I feel that I am growing in the grace of God, and in his strength, and in the knowledge of the Lord Jesus Christ; and I have felt greatly blessed in the delivery of the word in all my discourses in this place. I ask your prayers, and those of Bro. Joseph and of the Church. My respects to the inquiring brothers and sisters, and may the love, and favor of God be with you all. Your brother, and fellow laborer in the gospel, WM. CARLTON IRISH.

MILLERSBURG, Mercer county, Illinois,
December 22d, 1876.

Editors Herald:—When, oh, when! will Zion's children learn to mind their own business more, and that of their brother's less. By a careful reading of the *Herald* we see much to study about. Zion and gathering seem to trouble a great many. As there seems to be a division among Zion's watchman; perhaps these should read sec. 98: 6, B. of C., and strive not to forget the nobleman's warning, that the enemy may be kept out of Zion's borders. There are many of the weak ones wondering why it is that those called to high positions in the Church do differ. When shall we ever see eye to eye? When shall Zion be redeemed?

We have yet a few faithful Saints that will meet to worship God, whether it storms or not. The Saints are the most noble hearted people to be among, when living their religion, I was ever with. We are not entirely forsaken of the Lord, for when we come together he doth bless us with his Spirit, for which our hearts rejoice; and so, them that have the love of God in their hearts are kept safe.

If there can any "good Elder" come this way, he will be welcomed, at least by the Saints. It is not Elders by name we want, but good preachers; those able to instruct in doctrine. Saints get tired of the same old story, told by one man from time to time. Change is good, for where is the Saint that does not love to hear good preaching; and an able speaker. In bonds,

E. T. BRYANT.

BELOIT, Wis., Dec. 21st, 1876.

Brother Henry:—I thought to write you concerning my prosperity since I became a member of the Church. And I would say that I have striven 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 serve out my probation in such a manner as to be made worthy of an inheritance in the celestial kingdom. Brn. Dutton and Rasey have held meetings regularly all summer, when the weather would permit, preaching at Janesville, Porter, and Afton. The inquiry after the truth in this section is very limited. We have tried to do something for the cause in the way of distributing tracts, and three persons have read the Book of Mormon. I am greatly troubled with the heart disease and it is for an interest in your prayers and those of the Saints, I write, knowing that the fervent prayers of the righteous availeth much. And I wish intercession in my behalf, that if it be God's will I may be healed. My brother George has improved greatly in health since last spring. I remain yours.

CHESTER A. BASS.

XENIA, Dallas Co., Iowa.

Dec. 24th, 1876.

Brother Henry:—Brother Stamm was here in November and preached four discourses, and a few are bold enough to say that he preached the 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 earnestly than before, and I think that good will result from the effort made. Brother 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, but I was strengthened very much in hearing the word once more. I request prayers that my health may be fully restored, and that I may overcome all my weaknesses, and that the Lord will grant me a portion of his Holy Spirit that I may be faithful in keeping his commandments, also that my family may yet receive the truth. Ever praying for the redemption of Zion I remain your sister,

S. E. BOUTON.

DAVISVILLE, Yolo Co., California,

December 23d, 1876.

Brethren Joseph Smith and Henry A. Stebbins:—We are striving to live so as to be able to enjoy the good Spirit. My wife and little daughter that Bro. Joseph administered to in connection with Brn. Mills and H. P. Brown, have been restored to better health than they have had for years, thanks to our God. Bro. Price and family, and all the Saints here are, I believe, striving to live so that they may enjoy that faith which was once delivered to the saints.

I consider that seeking our soul's salvation is, in one way, a selfish thing, and if so, why then many things pertaining to it will be also selfish; I mean that no other man can save me, for I find that if I must save myself, the sooner I commence for myself the better, and by the assistance of God's Holy Spirit, I have earnestly resolved to save myself in every respect, and in addition to this to do all in my power for the salvation of others in the kingdom of God. This is my determination, trusting to my heavenly Father for his assistance in all my righteous resolves, for I am confident without his aid no good thing can be accomplished. Furthermore, I find by reading the Book of Mormon, Book of Covenants and the New Translation, that the day is too far spent to be trifling with our soul's salvation, for the signs already appear, and corruption and wickedness increase, and all manner of abominations are wrought as God hath spoken of through his serv-

ants; and I am confident by the Spirit that many things will take place before long that will confirm the faithful, and strengthen their hopes in the cause of our Redeemer, even Jesus Christ; for Zion shall be redeemed according to God's own word, and the pure in heart that remain of her children shall be gathered home, to their inheritances. Her consecrated land is good, and will not be removed out of its place, though her children have been scattered. My brethren, may God grant that we may so live as to be accepted and numbered among the pure in heart.

I remain, by the help of the Spirit of God, your brother and friend in the church of Christ.

ALFRED NETHERCOTT.

RED BLUFF, Tehama Co., California,
December 23d, 1876.

Bro. Henry:—The old year is about to depart, and be remembered only among the things of the past. I have been here one month. There are no Saints here but my brother and his family. We found J. R. Elliott, who apostatized about a year ago at Sweet Home, Oregon, and there challenged any one to discuss with him. I consented to debate with him, and propositions were drawn up and the time set, but he failed to appear, and he has not mentioned debate since. He is preaching here, but does not pretend to belong to any church.

Last March I contemplated taking a trip with Bro. J. C. Clapp to the California Semi-Annual Conference, but as a cold settled on my lungs, I was unable to go. However, in June I was able to travel, and with two of the elders visited the Salem Saints, and held three meetings. With one of the elders, I started to carry the good news into Washington Territory, but when we got to Lewis River, the whole country was covered with water, like the flood in the days of Noah; so we had to travel in a skiff from house to house, going through fields, orchards, and gardens. We found some old time Saints, but there was not much chance for the people to get together. But little preaching has been done in Washington and Oregon, only what J. C. Clapp has done, although there are several elders in Oregon. We attended the conference at Oakland, California, and saw President Joseph Smith for the first time.

Yours,

JOSEPH S. AMES.

JOPLIN Mo., January 1st, 1877.

Dear Herald:—We wish the Saints, throughout the earth, a prosperous new year, in their works of faith and labors of love. We thought to write in the first century of the American independence, but we received a visitor. The end of the century has come. The last double decade of years have been ripe with results. The earth, the sky, old ocean, the young republic, mind, morals and commerce have passed through shocks and changes. The children of the day may "look and learn," as well as the far-seeing and beloved Washington. My soul is stirred while the country's glory, power and stability is waning, trembling, and fast receding. Intestine and frontier wars have sown broadcast the seeds of discord, infringing upon fidelity, and paved the way for anarchy. Are we alone with evil omens hanging over our national existence? Ah! no. The restlessness manifested in the courts of foreign powers presage scenes of carnage and overturning.

The weakness, folly and inadequacy of man to govern man will soon be demonstrated. Then the glorious Theocracy of the Son of God will rise in solemn grandeur, and, eventually, roll over and crush out thrones, democracies and imperial powers. Let us revere, pray for and obey the law of the land by giving Caesar his claims. As the laborer obeys the sub-boss in the absence of the true boss, so we will be true to the colors until the "ensign" is unfurled in Zion and the "standard" waves triumphantly from the citadel of our God. "The Prince of life taught the final doom of all earthly rule; when the prayer is consummated that says, "thy kingdom come thy will be done on earth as it is done in heaven." Those sentiments have sweetly lingered in the minds of the chosen vessels in different ages. The true child of God, in times of trouble, will pray for the prosperity and happiness of others, even,

while he is drinking the bitter dregs of sorrow and misfortune; while the 'baser sort,' in squalid want, with pipe, glass and cup, will try to console themselves in the old false adage "misery likes company." The destroying angel's message may not be written on a wall, but war, pestilence and famine, fire, wind and water, with other truthful witnesses all declare that the work is in progress. On our cottage walls hang the portrait of a fond brother, a dutiful companion, and the German Wagner brothers, whose hearts were generous, kind and true. Great Father remember the cries of thine afflicted people, and vindicate their cause when thou comest. The Saints of this district are enjoying fair health. I have been greatly strengthened in preaching the word and administering the ordinances of the house of God of late. I rejoice to realize that the Lord is using poor unworthy me in pruning the vineyard. My whole desire is to spread the truth and peace. My faith, hope and zeal are fixed though my weaknesses are not a few. We are scattered and peeled, but cherish the thought of the gathering. If the Lord wills it we trust we will meet a great many of the beloved brotherhood in the Plano Conference. Your brother in the new covenant.

MORRIS T. SHORT.

KAPPA, Woodford Co., Illinois,
December 25th, 1876.

Bro. Henry:—My husband and I came to this country two years ago. We are the only Saints in this vicinity, four miles west of Kappa. There is a society here called Evangelicals, a good people, who seem very devout, and who have looked upon us as having a strange doctrine. We have only conversed with a few on the subject of religion. On the 18th of December they commenced a protracted meeting, and desired all who had a word for Jesus to speak. I availed myself of the opportunity, and, with the help of the Holy Spirit, I bore testimony of our blessed Redeemer. They were amazed, as they thought that we did not worship Jesus, and the testimony was the means of removing a great deal of prejudice.

On the evening of the 21st, I attended meeting again, when an opportunity was afforded to bear my testimony to my parents, who were present. I had prayed that God would open the way for me that I might speak to them of the goodness of God, that they might realize how I was striving to be a child of God.

The next day the minister called to converse with me on the subject of religion. He enquired for my "Golden Bible." I handed him our Bible; he was surprised when I told him that the Bible was our standard, and that we worshipped Jesus Christ. "Why," says he, "I thought you worshipped Joseph Smith." With the help of the Spirit I strove to make the truth of the gospel plain. Before we parted, for we conversed three hours, he told me that he believed that I was on the right road to heaven, and that he could accept all my views on the Scriptures, and believed them to be right, but I must leave out Joseph Smith and the Book of Mormon; he could not see the need of a prophet. I told him I could not do it; if it took prophets in ancient times to do God's work it took the same to-day. Oh, how I wished for some Elder to have the chance to talk with him. I felt that I was but a weak instrument in the hands of God to defend his cause. My husband was absent, therefore it fell upon me. I hope that good has been done, for we desire the welfare of the Church. I remain your sister in the gospel,

MARY A. SMITH.

DAVIS CITY, Decatur Co., Iowa,
Dec. 25th, 1876.

Brethren Joseph and Henry:—As I claim to be one that has hope in God, and believe in what has been spoken by the prophets, concerning the latter days, I thought to venture a few lines for your paper that is so gladly welcomed by the hundreds of Zion's converts throughout the land.

I have good news to communicate from this part of the country. In the first place I have found quite a number here that have a good word and testimony to give on the Lord's side, and who are trying to live in such a manner to win the

great prize at the end of the race. It is also quite apparent that the Saints (according to the word of the Lord to them) are finding favor with the people in the borders of Zion, and throughout the western country. The people here are very friendly towards the Saints.

Brother Henry C. Smith of Michigan called here to day. He has bought a farm a few miles over the line in Missouri, some ten or fifteen miles south-west of this place and is now on his return to Michigan for his family.

I believe that the Lord has favored me and hope for a continuance of his goodness in my behalf. I have preached a few times, twice with very good liberty. Yours in faith, with regards,
C. G. LANPHEAR.

PERU, Ills., Dec. 28th, 1876.

Brother Henry:—This leaves us enjoying our usual health, although we feel the infirmities of age gaining fast upon us, which reminds us that we have but a short time to continue in this state of probation; and we are striving to make our calling and election sure by promoting every good to the best of our ability, and by avoiding every appearance of evil, and by diligence in keeping the commandments of God. We have obtained a promise from him that we shall at the end of our probation possess eternal life, and none can tell but those who receive it what a consolation it is to obtain such a promise. It is worth a great deal more than it costs to obtain it, and all can obtain it who contend for it, unless they get discouraged and cease to contend before they have made the sacrifice necessary to obtain it, which is to devote themselves with all they possess entirely to God. It can be had on no other conditions. Jesus compares it to a man seeking goodly pearls, and to a treasure hid in a field, which none could obtain without the sacrifice of all things else. Oh, that all the Saints had their eyes and their ears open to the importance of this subject, for all who make the sacrifice will be saved, and all who do not will be shut out with the foolish virgins; and whenever the time comes that the largest share of the Saints honor and obey this law of devotion to God Zion will arise and put on her beautiful garments, and will become the joy and praise of the whole earth. Love to all in the office, and by no means forgetting your self. As ever yours in covenant love,
JOHN LANDERS.

BUTTERNUT GROVE BRANCH, Jackson Co., Ia.,
December 30th, 1876.

Bro. Joseph:—While the good work goes on in other localities, we are trying to do something for the cause of the Master in this direction. I attended the conference for this District, held at Buffalo, December 2nd and 3rd. Found the brethren there striving to honor their profession. Some differences have arisen, but none that (if they have not already been), cannot be easily adjusted. A good spirit prevailed during the conference, and I feel safe in saying that a new impetus was given to the work.

I visited the Saints at Davenport and found them laboring together for good. Returning home, I visited those old-time Saints, brother and sister Maudsley, at Maquoketa. They, with their son and his family, their daughter, Nettie, and brother and sister Mears, are lonely in their isolated condition. May our heavenly Father bless them and help them to adhere to the faith.

Bro. Jerome Ruby joined me at my home on the 16th inst, and on the 17th we inaugurated a series of meetings here that have been well attended and from which we have hopes of good results. By the kindness of a friend to the cause, the Christian Church building at Fulton, Iowa, was opened for us, and we held two meetings there. There was good attendance, good order, and a good spirit prevailed. We have also held three meetings in the school house near Bro. Keene's, seven miles south-west of my home. To-morrow evening will close our efforts in this vicinity for the present.

Monday, New Year's day, we expect to start for Jones county, Iowa, where we shall remain one week; then we go to Inland Branch, where we have appointed to be on the 12th of January. There are many places where there are invita-

tions to come and preach, more than we can fill. We shall visit Buffalo and Davenport, holding two-days' meetings at each place.

Praying for the triumph of truth, I remain your brother,
EDWARD LARKEY.

LLANELLY, Wales, December 22nd, 1876.

Bro. Stebbins:—Not having sent a report to the General Conference, I feel to say a word through the *Herald* now. We are moving onward, and the Lord, in his kindness doth bless our labor. We are trying to make out a true report of all the members and officers, as soon as we can. You will find other reports from our secretary, J. R. Gibbs. With kind love to all the officers and Saints, I remain yours truly,
ROBERT EVANS.

Conferences.

Central Missouri District.

The above conference was held in the Valley Branch, November 4th and 5th, 1876; J. D. Craven, president; A. J. Cato, secretary, and J. B. Belcher, assistant.

Resolved that E. Curtis, S. Crum and W. W. Felkins act as an adjudicating committee.

Branch Reports.—Carrollton, 18 members, including 1 Elder, 1 Priest 1 Teacher, 1 Deacon; 1 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. Hazel Dell, 17 members, including 4 Elders, 1 Priest; 2 received by letter. Wacanda and Alma, not reported.

Elders' Reports.—J. B. Belcher 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. S. Crum had done 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 Westwood had preached nearly every Sabbath in the branch; baptized one. Priest John Allison reported. Teachers W. T. Craig, Samuel Crum and G. W. Payne reported the Valley, the Hazel Dell and the Carrollton branches.

Resolved that all the Elders and Priests in this district be requested to labor as their circumstances will permit.

That the Bishop's Agent be authorized to pay all the money in his hands to the District President, to repay him for his expenses to the October General Conference.

Bishop's Agent Reported.—Balance on hand \$15.25, received of conference \$7, total \$22.25; paid T. W. Smith \$7, A. J. Cato 25 cts; balance \$15.00.

Officials present: 11 Elders, 1 Priest, 2 Teachers. Resolved that we sustain all the authorities of the Church in righteousness.

That J. B. Belcher act as vice president until next conference.

At 7 p. m., prayer and testimony meeting, and the Spirit of God was enjoyed to a good degree.

The Elders and Priests ordained since last conference were granted licenses.

Sunday, at 9 a. m., prayer meeting; 11 a. m., preaching by J. B. Belcher.

Some two days meetings were appointed throughout the district.

Adjourned to meet at 10 a. m., March 3d, 1877, at Carrollton.

Nauveo and String Prairie District.

A conference of said district was held in Pilot Grove, Hancock county, Illinois, December 2nd and 3rd, 1876; John H. Lake, presiding, and John Stevenson, clerk *pro tem*.

Prayer by the president.

S. Salisbury, D. Salisbury and W. McGahan were appointed to prepare the order of business to come before the conference.

At 2 p. m., prayer by Solomon Salisbury.

The committee on conference business reported it in the following order:

Branch Reports.—Pilot Grove, 53 members; 2 baptized. Burlington, 69 members; 6 baptized, and 1 removed. Farmington, 46 members; no

change. Keokuk, 35 members; 3 baptized, 2 received by letter. Rock Creek, 40 members, 1 baptized. Elvaston, 19 members: 2 baptized. German Burlington, 17 members; 2 removed by letter.

Reports of Elders.—Solomon Salisbury and J. H. Lake reported.

Resolved that John H. Lake be sustained as president of the district by our prayers and means.

A motion was made that the officers of the several branches in the district be requested to do their duty as branch officers, or else resign, also district officers the same. An amendment was offered, that this conference request the officers of the several branches to do their duty as officers, and that at the end of each quarter they be sustained by vote of the branch, and so report to the conference.

The resolution as amended was accepted.

Resolved that licenses be granted to A. D. Richter, Temme Hendricks, John R. Nicholas, Jones W. Sawyer and Amos Martin.

Some two days' meetings were appointed, one to be held in Rock Creek, Hancock county, Illinois, February 10th and 11th, 1877.

At 7 p. m., preaching by John H. Lake.

Sabbath morning, 10:30 a. m., preaching. At 2 p. m., prayer and testimony meeting. Preaching on Sabbath night.

Adjourned to meet at Farmington, March 3rd and 4th, 1877.

Kewanee District.

The above conference convened at Princeville, Peoria county, Illinois, December 2nd, 1876; H. C. Bronson, president; J. M. Terry, secretary.

Branch Reports.—Kewanee report referred back to the branch for correction. Peoria, 14 members, including 2 Elders, 2 Teachers; 1 removed by letter. Henderson Grove, 30 members, including 2 Elders, 1 Priest, 1 Teacher; 1 died, 1 added by letter. Millersburg, 44 members, including 2 Elders, 2 Priests, 1 Deacon; 8 baptized; 2 received by letter, 1 by vote; 2 removed by letter, 1 died—net increase eight. Princeville, 19 members, including 2 High Priests, 1 Seventy, 3 Elders.

Kewanee Sabbath School reported 65 scholars, 6 teachers, 4 officers—total 75; Joseph Boswell, superintendent; Jane E. France, secretary.

Report of Elders.—E. T. Bryant and J. D. Jones reported by letter; H. C. Bronson, L. Sturgis, R. Lyle, P. Bronson, J. A. Robinson and J. M. Terry reported in person.

Whereas the Kewanee district conference has repeatedly and in the spirit of meekness, begged the Elders of the district to report to the quarterly conferences, and, as many of them have paid no attention to it, therefore be it Resolved 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 president; also the names of those belonging to a quorum who do not thus report at next conference be sent to the quorum authorities as not worthy of a license.

Inasmuch as the district has been divided, therefore be it Resolved that we do not need a vice president, and that we release Br. John Chisnall as such.

A renewal of license was granted to R. Lyle and Geo. Burnham.

Resolved that it is not right or proper, in making out branch reports, to say good or bad standing.

That the minutes of each session be read separately.

That we sustain President Joseph Smith and his counsellors, and all the quorums of the Church; also the authorities of the Kewanee District.

Bishop's Agent reported: Amount on hand last report, \$1.35, received since \$22.50—total \$23.85; paid to support ministry \$25.35, balance due Agent \$1.50.

The District fund reported: Total received \$21.50; paid district president \$5, balance on hand \$16.50. R. J. Benjamin, Agt.

Financial reports were received from Peoria, Henderson Grove, Millersburg and Princeville, giving a total receipt of \$17.36; expenditures \$15.37.

Report of Canton branch was received too late for conference, but having no doubt of its correct-

ness, we give it place. Present strength of branch 70; baptized 7, received by letter 8; 1 expelled.

On Sabbath the word was declared by J. A. 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 Saints' Hall, at Newton, Jasper county, Iowa, December 2d and 3d, 1876; John X. Davis, presiding *pro tem.*, John Sayer, clerk.

Branch Reports.—Independence, 43 members, including 7 Elders, 1 Priest, 1 Teacher; 1 received by letter, 2 removed. Des Moines, 36 members; including 2 Elders, 1 Teacher, 1 Deacon; 1 received by letter; 24 removed by letter. Newton, report rejected, not being correct. Des Moines and Pleasant Grove not reported.

Elders Reports.—N. Stamm had preached in the Pleasant Grove, Des Moines and Des Moines Valley branches; went up the river to Xenia and preached there four times, to large congregations; also preached at Swede Point, where they obtained a church for him to preach in; also preached in other places, and administered to the sick. John Sayer has preached, and also has administered to the sick with good effect. George Walker has attended to his branch meetings and has preached, twice outside. John X. Davis has preached a few times, and baptized one. Moses Houghton, B. Hughes and Bartly Myer reported preaching.

John X. Davis, Bishop's Agent, reported a balance last quarter of \$2.90; received from Newton branch and John Sayer, of the Independence branch, \$6.20—total on hand \$9.10.

John X. Davis preached in the evening, assisted by Bartley Meyer.

Sunday, 10 a. m.—T. E. Lloyd reported preaching six times; sickness in his family prevented his doing more. Robert Young and W. N. Ray had attended to their branch duties. Wm. C. Nirk, the same; also preached away from his branch some. Teachers Merrill and Batty reported. Priest Curtis White had preached in the Des Moines Valley and Newton branches.

After the business was over Brn. Nirk and Stamm preached.

The afternoon was devoted to sacrament and fellowship meeting, Brn. Nirk and Walker presiding.

Alfred White was released from the presidency of the district.

Evening.—N. Stamm preached; following which Wm. C. Nirk was chosen to preside over the district, and John Sayer sustained as clerk.

Joseph Smith and the authorities of the Church were sustained.

Adjourned to meet at Des Moines, Saturday, March 3d, 1877, at 4 p. m.

Alabama District.

The above conference convened at the Butler branch, Butler county, Alabama, November 11th, 1876; G. T. Chute, presiding; W. D. Clark, clerk.

Branch Reports.—Pleasant Hill, last report 56, removed by letter 13, present 41; condition of branch good. Lone Star, 88 members; branch not in very good condition. Butler, 27 members; branch in working order. Flat Rock, no report.

Elders Reports.—J. Booker, J. G. Vickery, J. F. McPherson and F. Vickery have labored principally in the branches, and have done the best they could. G. R. Scogin has preached in Conecuh, Escambia and Monroe counties; found no lack of opportunities to preach, and much prejudice has been removed and new fields are open. G. T. Chute has been doing the best he could; has organized one branch of 17 members; more opportunities to preach are presented than he can fill; is satisfied that the cause of Christ is onward, and expects to continue to do the best he can. Priests W. Allen and W. D. Clark, and Teachers J. Pickens and B. McPherson reported.

Resolved that hereafter the sacrament of the Lord's supper be administered in each branch of this district on the third Sunday in each month, at 3 p. m.

Afternoon was principally spent in discussing financial questions. At 6 p. m., preaching by G.

R. Scogin; Sunday, 11 a. m., and at 3 p. m. by G. T. Chute. At six p. m., prayer, testimony and sacrament meeting.

Adjourned to meet at Pleasant Hill branch, at 10 a. m., March 10th, 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 get off at Hamilton station, and inquire for brother 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 one o'clock, the day before conference, for a priesthood meeting.

JAMES KEMP, *President of District.*

Information Wanted.

The Ephraim Branch at Hennifersville, Utah, would like to hear the whereabouts of Hyrum Thomas, Thomas Timmins, Frois Swenson, Mary Lytle, and Johanna Nielson, members of that branch. If they will report by letter or in person, or others give us information, we will be obliged.

J. E. FOSTER, *President.*

W. L. MITCHELL, *Clerk.*

Information wanted of the whereabouts of Morgan Watkins, and of Susannah his wife, late of Des Moines, Iowa. His father and mother want to hear from them. David Watkins, Rosa, near Beauford, Monmouthshire, Wales.

Bishop's Agents.

The agents appointed to the various districts are reminded of the previous instructions concerning making out reports of their receipts and expenditures for the year ending March 1st. I would like them as early as possible after that date. Agents who are instructed by the districts to publish the reports quarterly, or annually, will please so state.

I. L. ROGERS, *Bishop.*

Expelled.

Notice is hereby given, that Elder Simon McNeill and sister Amanda F. Mulno, of the Union Branch, Maine, having been charged with unchristian-like conduct, and for which they were duly notified to appear and answer to said charges, on Tuesday, December 25th, 1876, and the charges being fully sustained, they were expelled from the Church.

EMERY C. FOSS,
President and Clerk of Branch.

Pittsfield District.

A conference of the above district will be held at Pittsfield, Pike county, Illinois, March 24th and 25th, 1877.

J. GOODALE, *President.*

Pittsburgh District.

The above conference will be held at Pittsburgh, Pennsylvania, March 10th, 1877. It is desired that all the branches be represented.

JAMES BROWN, *President.*

Birth and Death notices inserted free; Marriage notices one dollar each.

Died.

At Sandwich, DeKalb county, Illinois, January 3d, 1877, sister Fanny Griffiths. Sr. Griffiths was born in Bolton, England, in 1816, obeyed the gospel in 1843, emigrated to America in 1866; was a faithful wife; a tender mother, intensely devoted to the interests of her family; and lived in constant hope of final rest. Her husband died about two years before her, and since his death she gradually failed in health, having no desire to live; but earnestly desirous to depart and be at rest with him.

At the residence of Mr. Swartz, eight miles east of Council Bluffs, Iowa, December 12th, 1876, suddenly, brother Charleston Fellows, 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 Fellows') death, I baptized him; the next time saw him a corpse. Death is sure." Funeral services at the Saints' Chapel, Council Bluffs, on the 15th December; sermon by Elder Forscutt.

At Henderson Grove, Knox county, Ills., November 16th, 1876, sister Sarah Jane Williams, wife of brother Hiram Williams, after an illness of about two years of what was supposed to be consumption, aged 27 years, 8 months, 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, aged 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 1862. 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 Edwin and sister Prudence Stafford, aged 16 years and 22 days. She was baptized and confirmed by Elder Z. H. Gurley, December 3d, 1876. Funeral services by Elder Alexander H. Smith.

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 croup, Louis Christensen, son of Christen and Anne Marie Christensen, aged 2 years 1 month and 10 days.

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

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

Freddy dear, we mourn to lose thee,
Though we know thy sleep is sweet;
But thy life to us was lovely,
And thy absence makes us weep.
Thou art gone, but not forever;
Soon the summons we must greet:
Then we hope, with our dear Freddy,
And with Jesus Christ to meet

At Canton, Illinois, January 8th, 1877, of heart disease, Walter Thomas, a member of the Canton Branch. He was born in Wales, and was 40 years, 5 months, and 25 days old. He came here from Brookfield, Ohio. D. E. E.

OBITUARY.

Ezra Keene, born September 19th, 1842; was baptized into the Church of Jesus Christ of Latter Day Saints, January, 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;
Faithful husband—loving father,
Gone to reap a just reward.
Father, bless the anguish widow;
Guard the little orphans dear;
Give them lasting cheer and comfort:
Be thine angels ever near.

PERLA 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 twentieth year, and was taken away at that period when life is the sweetest. He was baptized when a boy, and was a model young man. By his death society loses the promise of an honorable and useful Saint. J. W. V.

There is no restraining men's tongues or pens when charged with a little vanity.

Very Useful to Every One.

In no other way can a person get back so large a profit for a very little money, as to expend it in learning *what* to do when to do it, and *how* to do it—in other words, to have his brains help his hands. Here is one way to do this: The small saving or extra production of less than half a cent a day, or 3 cents a week, will now procure a large, beautiful, cheap Journal, for all of 1877, splendidly Illustrated, with over 600 fine original Engravings, and over a Thousand Columns of the very best, plain, practical, trustworthy information about the every day in-door and out-door work and comfort of every home, in Country, Village, and City. This information is not prepared by mere scribblers, but by a large force of intelligent working men and women, who know what they write about, and they are assisted by many others, who furnish information from their own practice and observation. Such a Journal is the *American Agriculturist*, so named because started 35 years ago as a rural journal, but since greatly enlarged and improved to suit the daily wants of every man, woman, and child in City, Country, and Village—for the Farmer and Gardener, the Merchant and Mechanic, the Professional Man—indeed, all classes. It is packed full of useful information that every one ought to have. Many single hints and suggestions will repay more than a whole year's cost of the paper. Its original engraved plans for buildings and improvements, with details of cost, etc., and common-sense directions, are worth far more than a majority of the costly works on architecture. Great care is exercised to have every line in the paper reliable. Its constant, persistent, and full exposure of a multitude of humbugs and swindlers, are alone worth far more than its cost, and have saved to its readers and to the country millions of dollars that would have gone into the hands of sharpers. The Departments for Housekeepers and Children are very useful and entertaining. In short, the *American Agriculturist* is full of good things, and ought to be in every house in the land. The circulation is so large that the Publishers can supply it at little above the cost of the printing paper—or \$1.60 a year, sent post-paid; or four copies \$5.40. Take our advice and send your subscription for 1877, (Vol. 36) to ORANGE JUDG COMPANY, 245 Broadway, New York. You will find it pay, and pay well.

How sacred, how beautiful is the feeling of affection in pure and guileless bosoms! The proud may sneer at it, the fashionable may call it fable; the selfish and dissipated may affect to despise it, but the holy passion is surely of heaven, and its made evil by the corruption of those 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 true wisdom. "I shall never sue anybody 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 desires like children.

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AT THEIR PUBLISHING HOUSE
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Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory 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, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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

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1 February 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. 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.

The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Geo. Conless

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAY, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, FEBRUARY 15, 1877.

No. 4.

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 26th, 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 old "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 "Mormonism Unveiled," first; and we may then, if time and space permit, give you a little Mormon testimony, and then let a candid public judge for themselves. We do not propose to insert this testimony in full, any further than is necessary to get at the turning points of the matter.

First then, in 1833, or thereabouts, E. D. Howe, and Dr. Rosa (Alias Philastus Hulbert), of Painesville, Ohio, for reasons which we trust we will 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. Hulbert 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, Hulbert claims to have come in contact with many of Spaulding's old neigh-

bors, 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 no such 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 these were got up on the ground where Joseph Smith commenced his ministry, among those most bitterly opposed to him, if these certificates were really genuine, the wonder would not be that, though a righteous man, so much was said against him, but so little.

Bunyan, Luther, Calvin, Knox, Wesley, Whitefield, if so judged upon the exclusive testimony of their enemies would come off worse, and Jesus and his apostles far worse. But at this time, while most of the witnesses, whose testimony is recorded against him, are yet living, scattered through half the States, and able to answer for themselves, the Saints know, and continually assert, that most of these certificates are forgeries, never sworn to, signed, nor seen by those whose names are signed to them; and they perpetually challenge the world to the investigation, assured that the cause which must be supported by perjury is rotten.

Hulbert finally arrived in Monson, Middlesex county, Massachusetts, where he found the widow and daughter of Solomon Spaulding, and whether or not he obtained the grand object of his search and labor of love from the widow, that is, the "Romance" written by her husband some twenty-three years before, took

it and kept it safely in his possession, or destroyed it as he chose, so that afterward, when Sidney Rigdon was to be accused of stealing it, and manufacturing the Book of Mormon out of it, it might not be to be had by any one curious enough to make a comparison of it with the Book of Mormon, may be best determined from his own statements, and those 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 1812, 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 be heard of it after being carried to this establishment, there is the strongest presumption that it remained there in seclusion till 1823 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." "We therefore must hold Sidney Rigdon out to the world as the original 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 287, 289, 290).

You will perceive, sir, from the above, that Messrs. E. D. Howe and Hulbert 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 certified 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-

stance, except for the material fact that the inconsistency is not pointed out and does not exist.

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 "humorous passages," which Spaulding frequently read to company. (Howe's History of Mormonism, p. 283). As there is not a humorous 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 the arts, sciences and civilization of the first settlers of America. (Page 235) But the Book of Mormon contains none of these things. 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 people whose history is there recorded.

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 about 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 the book. And if the religious part of the book was taken out, it is quite probable that we should have nothing but the binding left; or next to nothing, as any one may see who reads the book.

Unable to get certificates signed to his own satisfaction, Howe has added an unsigned certificate of one witness, Artemas Cunningham; (Howe's History of Mormonism, p. 286); and numerous unsupported statements of his own, of what various other persons have said, and would have said if he could have found them, and asks the world on such *ex parte*, unsworn, unsupported, contradictory, incredible and impertinent testimony, and hearsay, to believe the Book of Mormon plagiarized from Spaulding's Romance.

Had testimony like this been given in open court, upon a regular examination and cross examination of witnesses, no reasonable man would have deemed it else than a mere farago of lies and contradictions. But when it was picked up by a lawyer, in *ex parte* examination of witnesses opposed with religious zeal to the cause he is attacking, it amounts to nothing at all. The plan once set on foot, it is a matter of surprise that so bald a case is made out. But against the testimony that any part of the Book of Mormon was plagiarized from Spaulding's manuscript, is the overwhelming fact that in 1832 Orson Hyde introduced the Book of Mormon at Conneaut, Ohio, the residence of Spaulding when he wrote his manuscript, and there preached, and built up a numerous body of Mormons, among Spaulding's old neighbors, many of whom were familiar with his manuscript found. They could not be deceived, and had no possible inducement to es-

tablish themselves, and their children and friends in a delusion. This is the bitter end of the Spaulding story.

We shall now introduce a little of Mrs. Spaulding's testimony upon this subject as elicited from her some time prior to 1840, through the instrumentality of the Rev. John Storrs, of Holliston, Massachusetts, and a friend of his, named Austin, a near neighbor of the widow Spaulding, in Monson, Middlesex county, in the same State.

It may not be amiss to state that at that time there was a great deal more excitement in the States upon the subject of Mormonism than there is now. Mormonism then drew out many converts from nearly all of the denominations, and many of the ministers and leaders of the different bodies were unduly alarmed at the inroads Mormonism was making among them.

Among these was the Rev. Storrs, in consequence of losing the deacon and several members of his congregation. Howe's work had then been some years published; but the baseness of that story, as well as the corruption of its authors, had been met and fully exposed by the Mormons, and others, and the conversions to their faith went on as usual. Rev. Storrs being fully satisfied that something stronger than the Hulbert and Howe version of the "Spaulding story" was necessary to annihilate Mormonism, urged his friend Austin to visit Mrs. Spaulding, get all the information he could from her, and send to him forthwith. The desired information was soon forthcoming, and in some time after was published in the *Episcopal Recorder* of Boston, and with Mrs. Matilda Davidson's (formerly the wife and widow of Solomon Spaulding) name attached to it, went the rounds of the press for over two years. That letter, not to quote it in full, reads as follows:

"From New Salem, or Conneaut, Ohio, we removed to Pittsburgh, Pa.," that is in 1812. "Here Mr. Spaulding found an acquaintance and friend in the person of Mr. Patterson, an editor of a newspaper. *He exhibited his manuscript to Mr. Patterson, who was much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spaulding that if he would make out a title-page he would publish it, and it might be a source of profit. This Mr. S. refused to do, for reasons which I cannot state. *** At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has been frequently examined by my daughter, Mrs. McKinstry, of Monson, Massachusetts, with whom I now reside, and by other friends.*"

Here sir, you will perceive "some knavery and crooked work." Here is where we need the formidable talents of such men as the redoubtable J. L. B., of Clarinda, Iowa, to remove the difficulties which Mrs. Spaulding and the Rev. Storrs have placed in the way to the reception of Hulbert and Howe's work, called "Mormonism Unveiled," which makes Mr. Patterson say he has "no recollection of any such manuscript being brought to him for publication, and that he would not be likely to have seen it, as the business of printing was wholly conducted by Lambdin at that time," and makes the widow Spaulding say she is

"unable to say whether it ever was brought back from Patterson's office after it was taken there or not, and knows not what has become of it;" and that it could "no where be found."—Howe's History of Mormonism, pp. 287, 289.

From these statements, it is evident that we have a real Tennessee lawyer's client's case on hand. Howe makes it appear very plainly: "1st, that he never borrowed any tea-kettle." Mrs. Spaulding and Storrs make it quite as satisfactory; "2nd, that it was broke when he borrowed it." And by what shall soon follow, it will appear beyond question; "3rd, that it was whole when he returned it."

The above letter also asserts, that Sidney Rigdon was, at the time the manuscript was in the hands of Patterson, "connected with the printing office of Patterson and Lambdin." But we will get at that matter presently.

The time when the manuscript was in Patterson and Lambdin's office, was from 1812 to 1814; for Spaulding came to Pittsburgh in 1812, and remained there but two years.—Howe's History of Mormonism, pp. 282, 287. Here she pointedly contradicts Howe again, or at any rate the letter over her name does; for Howe says 1823 or 1824 was the time when Rigdon "located himself in Pittsburgh,"—p. 287.

This letter obtained by Austin and Storrs, so pointedly and flatly contradicted Howe, in the effort to make out a stronger case against the Mormons, that numerous persons visited the widow, for the purpose of making a more searching enquiry into this matter. The following letter from Mr. John Haven, of Holliston, Middlesex county, Massachusetts, to his daughter Elizabeth Haven, of Quincy, Adams county, Illinois, and published in the *Quincy Whig*, is a little item that grew out of that enquiry, and speaks for itself. We need not insert all the particulars:

"Your brother Jesse passed through Monson, where he saw Mrs. Davidson (formerly Mrs. Spaulding) and her daughter Mrs. McKinstry, and also Dr. Eli, and spent several hours with them; during which time, he asked them the following questions, viz: Did you, Mrs. Davidson, write a letter to John Storrs giving an account of the origin of the Book of Mormon? *Ans. I did not. Ques. Did you sign your name to it? Ans. I did not; neither did I ever see the letter, till I saw it in the Boston Recorder; the letter was never brought to me to sign. Ques. What agency had you in having this letter sent to Mr. Storrs? Ans. D. R. Austin came to my house, and asked me some questions; took some minutes on paper, and from these wrote the letter. Ques. Is what is written in the letter true? Ans. In the main it is. Ques. Have you read the Book of Mormon? Ans. I have read some in it. Ques. Does the Book of Mormon and the manuscript agree? Ans. I think some of the names agree. Ques. Does the manuscript describe an idolatrous, or a religious people? Ans. An idolatrous people. Ques. Where is the manuscript? Ans. Dr. P. Hulbert came here and took it, and said he would get it printed, and give me one-half the profits. Ques. Has Dr. P. Hulbert got the manuscript printed? Ans. I received a letter, stating that it did not read as they expected and they should not publish it. Ques. How large is the manuscript? Ans. About one-third as large as the Book of Mormon. Ques-*

tion, put 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, or a religious people? *Ans.* An idolatrous people. *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 in the Book of Mormon? *Ans.* I have not. *Ques.* Was your name attached to that letter which was sent to Mr. Storrs by your order? *Ans.* No; I never meant that my name should be there. * * * JOHN HAVEN."

There are several very interesting and important items in the above letter. First, that Matilda Davidson, or Mrs. Spaulding, never wrote the letter over her name in the *Boston Episcopal Recorder*. Second, it accounts for the assertion in Storrs' letter that Sydney Rigdon was connected with the printing office of Patterson and Lambdin's at the time when it was said that the manuscript was in Patterson's possession. (Since to leave this impression was the chief object of Storrs writing that letter). Third, it shows that at the time when Howe was writing his "Mormonism Unveiled" or "History of Mormonism," that the genuine "Romance" of Solomon Spaulding duly entitled "Manuscript Found," was entire and un mutilated in the hands of Hulbert and Howe, though Howe, most pointedly asserts, that neither Patterson nor Mrs. Spaulding knew anything of its whereabouts and that it "could no where be found." Fourth, it agrees with the statement in Storrs' letter, that "Dr. Hulbert (in 1834) brought to me (Mrs. Spaulding) a written request, signed by Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my old neighbors at New Salem," to let him (Hulbert) have the manuscript in order to "compare it with the Book of Mormon." It agrees also with the further statement in the same letter that it (the manuscript) had been frequently read by her daughter Mrs. McKinstry, and by others," after the Spaulding family had left Pittsburg in 1814. Fifth, it shows that the written manuscript was only about one-third the size of the printed Book of Mormon, and consequently would not contain more than about one-tenth the reading matter. Sixth, that Mrs. McKinstry, being but five years old when her father wrote his manuscript in 1810, she would be about twelve at the time he died in 1816; and this would be two years after the family left Pittsburg, the time she says she used to read the "Manuscript Found" "for diversion."

Rev. Samuel Williams, minister of the Baptist Church, Pittsburg, was in 1842 actuated by the same spirit of alarm, that possessed Rev. Mr. Storrs, and made all the enquiry possible, in respect to the Spaulding manuscript, and wrote another missile or pamphlet against the Mormons. In this work, Mr. Williams makes Patterson acknowledge the receipt of Spaulding's manuscript, from Spaulding himself; and that in consequence of Spaulding being unable to furnish funds for the printing of this work, it was, as he supposed, "returned by Silas Engles, foreman printer of Patterson's office, to the author, after it had been some

weeks in his possession;" thus contradicting Howe again, who says Patterson knew nothing about it.

Now as the chief object of all four of these men, Hulbert, Howe, Storrs, and Williams, was, if possible to fasten the plagiarism of the Book of Mormon, from Spaulding's work, upon Sydney Rigdon, while the manuscript was 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 Sydney Rigdon, being born in 1793 was at this very time but a youth of fifteen or sixteen years old, working on his father's farm, some twelve miles west of Pittsburg, 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 a Baptist preacher by the name of Clark, and was licensed to preach, by the Conoquenessing 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 tanning business till the winter of 1827 and 1828, when he (Rigdon) moved into the Western Reserve, Ohio, and there continued to preach, till the Latter Day Saints, or Mormons came to that place, and he joined them, and continued to be an elder in that church.

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 Pittsburg in 1823 or 1824. 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 Pittsburg.

What then, becomes of the statements contained in Storrs' letter to the *Episcopal Recorder*, that Sidney Rigdon (one of the founders of the sect) who has figured so largely in the Mormon History, was at that time, (1812 to '14), connected with the printing office of Mr. Patterson as is well known 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 villainous fraud and contradictions, that, since the world began, a more 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 Patterson and Lambdin's printing office, or that such an office had 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 Pittsburg, 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 Pittsburg, while Patterson and Lambdin's office existed; not a witness that he ever saw, or heard of Spaulding or his manuscript, previously to the publication of Howe's "Mormonism Unveiled," in 1834. Moreover, John E. Page, who was then in apostolic charge of a large body of Latter Day Saints in Pittsburg, answered Williams in a small pamphlet, embracing not only the facts herein stated, but much more, and distributed them by tens of thousands throughout the States and foreign countries, inviting investigation and challenging refutation. Yet not a man since that day has ever successfully overturned one of these facts. No man after reading it could ever believe the "Spaulding story;" and we defy even the credulity of J. L. B. with its enormous calibre and capacity to take it in. If he can, he has no need to laugh at the credulity of "Ichabod Crandall."

If now, your patience is not already at too great a strain, by the length of this article, you will be kind enough to insert the following abridged letter from Sidney Rigdon; but first let me say that the Book of Mormon rests upon a basis, precisely as any other great national fact. The testimony of some twelve men, as to its real origin, is attached to its pages and has never yet been impeached.

"Messrs. Bartlet and Sullivan:—In your paper of the 18th inst., I see a letter signed by somebody calling herself Matilda Davidson. * * * It is only necessary to say, in relation to the whole story of Spaulding's writings being in the hands of Mr. Patterson, and who is said to have kept a printing office, and my saying that I was connected in the said office, &c., &c., is the most base of lies without even a shadow of truth. There was no man by the name of Patterson, during my residence at Pittsburg, who had a printing office; what might have been before I lived there I know not. Mr. Robert Patterson, I was told, had owned a printing office before I lived in that city, but had been unfortunate in business, and failed before my residence there.

"This Mr. Patterson, who was a Presbyterian preacher, I had a very slight acquaintance with during my residence in Pittsburg. he was then acting under an agency in the book and stationery business and was the owner

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. Hulbert wrote his lie about me, I should be a liar like unto themselves. Why was not the testimony of Mr. Patterson obtained to give 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. Hulbert 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. Hulbert. 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 pious old deacon of the Campbellite Church, by the name of Onis 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. Hulbert went to work catering lies for the company. Before he got through, his conduct became 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 Hulbert was concerned in. * * The tale in your paper is one hatched up by this gang, before the time of their explosion.

"Respectfully,
S. RIGDON.
"COMMERCIAL, May 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.

BOYNE, Michigan, December 6, 1876.

REVELATIONS 3 : 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."

"Behold, I stand at the door and knock,"

Poor hungering, thirsting, doubting one;
To Him, who stands waiting without, unlock
The pride-bound door, and let the "Sun
Of righteousness" into the dusty room,
Which a selfish life has filled with doubt
And darkness, and tainted air, and gloom,
With the rubbish of sin, and hath kept without
The person of Him, that glorious friend
At whose presence your former companions de-
part;
Those foul companions, who till the end
Your substance waste;—and who rifle your
heart
Of its store of sweetness and freshness of youth;
And naught in return for your cheer they leave,
But the ashes of joy, of hope, and of truth,—
The after harvest—remorse and grief.
Arise! and open to this guest, who seeks,
Nor content yourself to say—"Come in."
Not force,—will this gentle stranger, meek,
But by power of Love Divine to win
His way to your heart, with his presence, your
room

To fill with a joy and a peace divine.
Why should He, in places so sad with the gloom
Of sin, seek shelter who left a clime
And abode of glory. 'Twas naught but for love;
And love, not force, must open your heart.
Come in, dear Lord! To this guest from above
I open the door, 'tis a needless part,
To longer wait. Now behold, and lo,
In his glorious presence the shadows depart;
The foul images, muttering and lowering go.
I turn, and in penitent grief, to the heart
That loveth me so, I am clasped in embrace
So sweet and so pure; and the burden rolls
From off the heart. In the beautiful face
That was marred for me, I can look and behold
That tenderest grace; and the Almighty love
That completest design, from my sins me to save,
I have fed upon husks, with the bread from above
Feed me, Lord, evermore—and what I may have
Or can in return give to Thee, for this boon
Of Infinite Love, and of God's sacrifice.
"Thy heart in return, this day give, my son;
Nor thy heart alone,—thy allegiance, thy life."
"The contrast you've seen. You've abounded in
sin.

Through my love, my grace in you more shall
abound;
The glory and purpose of life shall begin
From this hour, and henceforth, in your life to
be found."
And now as a guest oft with me He abides;
Or, and if He depart, at my penitent cries
For deliverance from those false friends who de-
ride,
And my tears of distress, to my rescue He flies.
And as so in his hand the five loaves they once
grew,
And the fish multiplied to the multitude's need;
So does Christ and his love to my wondering view,
With microscope power my vision to feed.
And my soul satisfies with the Infinite Love,
Which the presence of my new companions*
now bring;

Foretaste of the joys of abodes above,
When as guest,† not host, of my Christ and my
King.
CLAM LAKE, Mich., Nov. 20th, 1876. M. H. B.

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 this 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 Babyton, her ways and her sins, her pleasure and her carnality.

Should I permit myself to join 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 become 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 unfruitful works of darkness, which the Spirit of Christ tells us to renounce.

Now I believe that when we went down into the watery 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 Christ or his Spirit 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-

* 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 the Lord would 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 any person 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 the Mississippi river and sources, 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 of 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. Had we an accurate 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 65,000 square miles, the average annual temperature is about the same with that of Salem, Massachusetts, where the evaporation from an exposed reservoir of water protected from rain is fifty-six inches. In England, the proportional evaporation from a reservoir surface and from the land is as forty-two to twenty-three inches. An equal proportion here would give thirty inches and four-sixths as the annual evaporation from the land. According to the rain charts and meteorological tables, half of the foregoing area has a precipitation of thirty inches per annum; 10,000 square miles in north Iowa has a precipi-

tation of thirty-five inches, and 15,000 square miles in Illinois has a precipitation of forty inches, while a small portion of Iowa, say 7,500 square miles has a precipitation of forty-two inches.

The mean of the above would give thirty-four inches and a half as the annual precipitation for the whole area of 65,000 square miles, This would give three inches annual excess of rain-fall over evaporation, or 17,500 square miles of water one foot deep.

The State of Minnesota, embracing an area of 83,000 square miles, has, for nearly its whole surface, an average annual precipitation of twenty-five inches; but, for a small portion of the State, Blodget 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 placing it higher. We have, then, 68,000 square miles of land surface, 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, and making the deduction for the rain-fall of twenty-seven and a half inches, we have twenty-two and a half inches as the excess of evaporation over precipitation for the lake surface of Minnesota, which yields 28,125 square miles of water one foot deep. This, diminished by 25,500 square miles, the amount precipitated over the land surface of Minnesota, gives 2,625 square miles of water one foot deep, the excess of evaporation over precipitation for Minnesota. After deducting 2,625 from 17,500 square miles, the excess of precipitation acknowledged for Wisconsin, Iowa, and Illinois, we have 14,875 square miles as the total excess of rain-fall for the whole of the large area considered. The annual discharge of water at the Lower Rapids of the Mississippi is 27,000 square miles per annum, or at the rate of 30,000 cubic feet per second, from which, if we take 14,875 as above, we have 12,000 square miles of water discharged by the Mississippi river in excess of precipitation for the entire area considered—leaving out of the estimate the amount eliminated by the Red River of the North, of which no water section has been made, which yet drains a very considerable portion of Minnesota.

We think we have been able to show that Lake Superior is supplied from subterranean sources. The great depth of this lake, averaging eight hundred feet, and often reaching to twelve hundred, certainly suffices to cut across the water shed, for it penetrates throughout its extent to the granite, below which, we think, surface water does not percolate to any extent.

It is a popular belief that there is a subterranean connection between Lake Superior and Lake Michigan. The latter lake is also deep enough in many places to cut across the watershed, of which we have spoken. The great discharge accorded to the waters of the lakes

at Detroit—viz., 236,000 cubic feet per second—is clear evidence to our mind that so great an increase beyond the discharge at Sault St. Marie, which is 90,900 cubic feet, is not entirely atmospherical. The fact that the increase of discharge between Detroit and Niagara reaches only 242,494 cubic feet per second, satisfactorily shows that the drainage of a very considerable additional country with a large rain-fall has had but little influence in increasing the discharge. Lake Erie, it will be remembered, is quite shallow, and certainly nowhere penetrates the geological formations which constitute the true water-shed.

We have taken pains to estimate the amount of country drained by Lakes Michigan and Huron, and place it as follows:

	Square Miles.	Annual Precipitation.
Illinois and Indiana	20,000	42 inches.
Wisconsin	16,000	34 "
Michigan Peninsula	36,000	34 "
Canada	30,000	34 "

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 surface, leaves thirteen inches annual excess of precipitation, which yields 164,666 square miles of water one foot deep per annum. To this, adding 90,740 square miles, the amount received from Sault St. Marie, we have 255,406 square miles. Lakes Michigan and Huron, with an area of 40,400 square miles, and an annual evaporation of fifty-six inches, less thirty-six inches for the annual rain-fall, will give 67,333 square miles of water one foot deep 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 267,180 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 rock exposed over the greater part of Minnesota and western Wisconsin, particularly in the lake region, is igneous rock, or the overlying Potsdam sandstone and calciferous sand-rock of the New York geologists, in which formations, with but the alluvial drift-cover, the Minnesota lakes are bedded. 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 *Mauvais Terres* or the Evil Lands. 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 how much the other members of the Silurian 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 corniferous 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 corniferous limestone in Kentucky.

The well sunk by Mr. Belcher at St. Louis, penetrated 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 1,190 feet, which would place the vein in the lower part of the Potsdam 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 grit at the base of the coal measures, the other the lowest fossiliferous sandstones."

The last, or Potsdam, sandstone, so far as we have been able to observe, in the Northwest rests upon igneous rock or granite.

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 Pacific Ocean, sweeping upward along the Pacific coast, and which in so marked a degree moderate the climate of the Pacific States, coming, as they 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 this range. A large portion of this moisture finds its way to the southeast by the Missouri and other tributaries of the Mississippi, and by the Saskatchewan, the great river which flows eastward from the Rocky Mountains to Lake Winnepeg; but another large portion, following the water shed of the igneous rocks, glides 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 connections between lakes which lie near together. Schoolcraft 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 veins.

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-courses, that many of the tremors which strike 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 sea, the watery god may assert his reign.

We cannot but think that the great bulk of water which, as we surmise, glides for so great a distance under cover of so large a body of formations, does not come from the Rocky Mountains at their nearest point, but to the north of the sources of the Saskatchewan 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 an interested observer of its manifold peculiarities. 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 even, in its show of ruined castles. But its storm-wrought pinnacles and turrets 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 wierdness of cypress swamps. Above the Missouri, however, the Mississippi is swift and powerful, yet placid 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 climatic influences which induce low water, as are the rivers which follow one 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

detergents 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 feeders 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 majestic strength to the sea, long after many 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 tropical 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.

There are many evidences around us of great recessions of the Mississippi. Within a stone's throw of where we are seated, there was once a cataract equal, if not superior, to Niagara, which sounded away for ages in the remote and, perhaps, unpeopled past. The wearing away of barrier after barrier of rock has permitted the great valley water-course to shrink into its present channel.

The great mother of waters in the North is as full-breasted 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 West and South.

KEOKUK, Iowa, March, 1869.

REASONS FOR LEAVING UTAH.

President Joseph Smith:—Having learned from the *Herald* that there is an agent for the same in Birmingham, England, and having once had a large circle of friends in that vicinity, I desire to answer the oft repeated question, "Why did you leave Utah?"

In order to be rightly understood, I will first give my reasons for going there. On or about the 3rd of October, 1847, I received the principles of the gospel of Jesus Christ, and with them the "pearl of great price," according to the promise of Him who cannot lie. The evidence of my faith in that gospel was before the world, manifested in six years of hard, laborious toil, in the midst of circumstances the most adverse, poverty, revilings, contempt, and almost every kind of abuse that the world and pretended friends could inflict, without resorting to death, and that some desired to effect, but were baffled, according to their own confession. During this time, I labored in Warwickshire, Staffordshire, Shropshire, Lincolnshire, Worcestershire, and in other places, and my works are well known in all these places, and thanks to my preserving God, I know that none of the above people can produce a stained record of my deeds. And when the secrets of all hearts are made known, my errors will be seen to be through a want of judgment, and not from a wanton desire to

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 boastfully, but I say it to the honor and glory of God, who preserved me 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 preeminent degree. This made my soul rejoice, for I had found a people whose interest was one, and who endeavored to imitate their divine head. I wished to live and die with them. 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 vallies 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 fountains 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 could be brought up in the fear of the Lord 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, waging war 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 disappointment, if you can, when I found the opposite of all this, in that 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 crept in among us and were acting thus under a cover of sanctity, and that ere long their hypocrisy would be manifested and their deeds discountenanced 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 hailed as the best of men, and such were put into all the responsible positions 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 lust, I will sustain you in your baseness, 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 in Utah.

"When the head is sick, the whole heart is faint,
And the spreading disease produces complaint."

But I am sorry to say that it exerts such a debasing influence, that the people seem to lose sight of each other's welfare in their own selfish desires, hence that pure cementing confidence which the gospel brings, is gone, and this fact is so universally admitted among them, that Brigham tells them "to treat every man as a rogue until they have proved him to be an honest man." A very dangerous precept indeed, for the Master says "whatsoever measure you mete unto others, it shall be meted unto you again."

This being the council upon which they act, the natural consequence is that confidence and love take their flight to seek a more congenial clime. I have heard it stated there by those who felt how hard it was to bear the weight of the iron-hand, that it was impossible for an honest man to live in Utah. No wonder then, that Brigham Young should confess in a sermon, published in the *Deseret News*, February 19, 1862, that "there is not another community, according to our numbers, so infested with thieves as we are." Often have I been asked by honest, but disappointed, wounded souls, "When will confidence be restored?" My answer invariably was, when this people learn "to do unto others as they would that others should do unto them." Yet they are no people that make such a boast of their righteousness as the people of Utah do, which reminds me of the words of an old prophet, when speaking of a similar people that departed from the Lord, that they would profess to "lean upon the Lord and say, Is not the Lord among us? Our works are in the dark who seeth and who knoweth us."

I have already intimated that I found, by experience, that it is a system of oppression, and that far worse than the people endured in their native land. I will now proceed to prove this point. I will commence then with the emigration fund. First come the ten, thirteen, and fifteen pound companies. Those that could raise these various sums, paid them over to the Church authorities at Liverpool, expecting that the Church would furnish them teams, &c., to carry them to Utah, and that when there, those teams would be divided or sold, and their means divided among them that had paid for the same; but when they arrived there and each individual expected to receive his portion; instead of this being the case, the church brand was put on every animal and 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 worth more when they arrived there than they were in the States, and the cattle, after they had been wintered, would be 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, but then 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 toils 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 the 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, if he lives to reach 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 icy hands of death, the burden falls upon his wife and 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 fatherless 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 inconsolable grief?" There are hundreds of souls that can bear testimony to this fact. Of course they have to wait before these poor creatures can satisfy their demands; 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 was perfectly ignorant of the transaction of the debt until after his marriage, 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 handcart, half starved and half clad, 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 pretended revelation on that subject, that whoever will not obey it will be damned. This is continually rung in the poor man's ears, and if he does not comply with it he is denounced, and ridiculed by the "faithful," and finally given to understand that the time is nigh at hand when all that will not comply with the "celestial law," will be cut off. Hence the poor man, in his desire to do as he is told and to avoid the odium cast upon all monogamists, rushes into polygamy although the wife he has already is but illy provided for, and her little ones are half naked. Here, then, his mental and physical strength is taxed beyond endurance to support his numerous family, to say

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 most galling, and degrades his posterity to the lowest degree? Did he not say to his people on the western continent, "I will not suffer that the cries of the fair daughters of this people, shall come up unto me against the men of my people. They shall not lead away the fair daughters of my people because of their tenderness, save I shall visit them with a sore curse." Book of Jacob, 2d chapter, in Book of Mormon. And is it not oppression of the heaviest kind to compel the people to do so, when God has declared there, that it is an abomination in his sight? It is 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 suppose are honorable; 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 she has borne him a family, and felt 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 at the poor, misled creature that has crawled into her bed and stolen the light, the love, and the heart that was once all her own? Was it any wonder that God should thunder his anathemas against that people, that should thus cause the cries of the fair daughters of his people to arise to heaven against them? Is it any wonder that God should "be a witness against those" that thus deal treacherously with the wife of their youth, seeing they do indeed "cover the altar of the Lord with weeping and with tears?" Malachi 2: 12, 14. Oh my soul! blush for those who were once candlesticks in the temple or house of my God; who have brought the daughters of Zion to shame and made them a reproach and a hiss in the earth. Oh, thou Redeemer of Zion, hasten the day when the chains of thy people shall fall from off their necks; that those who have been misled may be brought back from their wanderings; that their oppressions may cease; that Zion may arise and shine and the day of her shame be remembered no more forever.

But to return. Another means of oppression is the perverted law of tithing. The real law on this subject is, that the surplus prop-

erty shall be put into the hands of the Bishop," * * "and after that those that have been thus tithed shall pay *one-tenth* of all their interest annually." But how is it carried out in Utah? The man that has not sufficient means to provide himself with the absolute necessities of life, much less having a surplus, is tithed one-tenth of his time, and one-tenth of what he raises; also one-tenth of what property he has when he arrives there; but this last is sometimes exacted in Liverpool before he starts. Now, I ask every candid mind, if this is not the heaviest kind of oppression? Nay, is it not robbery to take the bread 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 word would have no meaning at all, and it would be useless to talk of rewarding every man according to his works.

But then, for what is it expended? We were told in England that it provided for the poor and needy; but I think it safe in saying that the first widow, the first fatherless child, and the first poor person in any situation, 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 I 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 wet it, if you cannot eat it dry," and their wives that 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 every hope was blasted. The peace, 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 or misrepresent those people, but 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 which is realized in going there, I shall thank God that my labors have not altogether been in vain.

I subscribe myself the friend of humanity at large, especially a friend of suffering, bleeding Zion.

CHARLES DERRY.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, February 15, 1877.

WHY NOT?

A sister writing from a not far distant field says:

"Questions often come to mind that we fain would have answered; one is, If one is striving to keep the teachings of the word—and is starving and can get nothing but bread, would it be a *sin* to eat freely—because the word teaches that 'man shall not live by bread alone'? Again; If one is starving, not for bread or water, but for the word of the Lord, would it be a shame for a woman to impart gospel food; because the Scriptures teach that such honors belong to man? If these questions are literal and our faith is true, why could there not have been some man converted in our vicinity, that we could occasionally listen to a gospel sermon, that we should not be obliged to feed on promises alone?"

This sister lives in a neighborhood where an Elder would be listened to with respect, and where he would get a fair audience; and she unconsciously strikes a theme for serious consideration, not only for us to whom the letter was addressed, but for many Elders who may be waiting opportunities to drift to their doors. Besides this the actual hard fact that she and others are starving for that upon which they might feed and grow, spiritually, appears in the terseness of the questions and their tone; and there arises to the memory the startling fear, that while the *men*, to whom the Scriptures may confine the *honor* of administering spiritual food are debating the questions of heresy and proscription, upon abstruse points of doctrine, that may be termed the cakes, creams, ices, pastry, frost-work and froth of a desert to the gospel feast, among themselves, portions of the flock, just as worthy of salvation and just as precious in the sight of God and who are to share the *glory*, are compelled to sit idly by, waiting for these epicurian gospels to finish spoiling their own digestion, so that they may receive their share of the solid food on the gospel table.

For it is a fact, that as bread is the staff of physical life and is ever eaten with a relish; so are the simple principles of the gospel plan of salvation the staff of spiritual life, and are ever

received and enjoyed with a relish by the household of faith. The knick-knacks of doctrine, abstruse, mysterious and enticing, with which some are fond of tickling their own and others spiritual appetites are just as hurtful to the moral and mental digestion of the saint, as are the spices and after meal dainties of our state dinners, to the physical man; only strong constitutions will withstand 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 converse among the Saints, Why should not these waiting sheep 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., contains a report of a meeting at Oakland Point, on the previous evening, at which Joseph Smith delivered an address. An elderly gentleman asked some embarrassing questions of the speaker, who had expressed himself 'opposed to polygamy 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 declaration, if correctly reported, puts it beyond the power of the speaker to dodge the issue that it brings. The gentleman referred to, asked Mr. Smith whether his father had not been a supporter of polygamy. He answered:

"Evidences which have come to me have forced the conclusion upon me that he neither practiced it nor sanctioned it. I have so declared it. I have so far failed to find conclusive evidence that he ever sanctioned it or preached it. I know it is said he did, but I have no evidence to convince me of it."

"A short time since we challenged Mr. Smith, who had referred in his paper to some articles in the *Junction* on the polygamy question, to state plainly whether his father taught and practiced polygamy or not. He suddenly ceased to allude to the *Junction* and the subject of polygamy. Now, being cornered in a public assembly, he has been compelled to define his position and declare it. We do not know how to convince Mr. Smith that his father taught, encouraged, and practiced polygamy. He may be something like the old lady who was accused of not being open to conviction. "Not open to conviction," said she, "I'll let you know I am open to conviction;" "but," added she after a pause, "I'd like to see the man that could convince me." If he wishes to oppose polygamy, he had better attempt it on the merits of the doctrine and practice, and come squarely out in his true character, as an opponent of the system for which his father lived and suffered and bled and died."

The first thing to be noticed in the foregoing is, that Joseph Smith was not questioned at Oakland Point, but in the city of San Francisco. The next thing, the questions were asked in a quiet gentlemanly way, and were not embarrassing to the speaker, and were answered without heat, or anger.

The position assumed there is precisely what we have always taken; nor is there now any more than there was then any desire on our part to "dodge the issue which it brings." On the contrary, when coming home from the west we staid some three weeks in Salt Lake City, and spoke four times in a public hall. In one of those efforts, in reply to a question offered through one of the daily papers, we took similar ground, giving the law of the church as we found it in the books and published records, and stating, just what we have so frequently done, that we did not know whether Joseph Smith did, or did not receive the revelation which it is alleged he did;

we contented ourself with denying in general terms, throwing the burden of *proof* upon those who affirmed the receiving of the revelation and its defence.

We are not like the "old lady" referred to, as we are willing to confess; while we could not, and would not deny the force of legitimate evidence, we would not "like to see the man that could convince us." We much prefer to believe that Joseph Smith, the founder, under God, of the common faith of all professed Latter Day Saints, was a good man, a true man, a man of God unpolluted by the lust of the flesh. Nor shall we be content to sit idle, and dumb, under the *ex parte* statements of men who are confessedly under a necessity to make him like themselves if they would have honorable human sanction for the faith and practice of a dogma bearing strong marks of the flesh, or the devil.

There has been, hitherto, little opportunity for those having a faith in the fundamental principles upon which the church was built, and prospered, during the lifetime and ministry of Joseph and Hyrum Smith and their fellow ministers, but who oppose polygamy, both upon its merits and in regard to its origin, to compare notes with those who hold to that tenet; for from the earliest history of the Reorganization down to the present, the elders from Utah have been instructed, as they themselves have stated, not to discuss with the "Josephites," the "elders of the Reorganization." The same rule of refusing a comparison of reasons has prevailed in Utah. By instruction, doors were kept closed against the elders sent from the Reorganization to Utah, notwithstanding they went there with an invitation in their hands for such comparison of views. And we can not but think that the Editor of the *Junction* has subjected himself to reprimand from the "powers that be," for even so cursory and argumentative a notice as he has given us.

We deem it not a little singular that the Editor of the *Junction* should rejoice that we had finally been committed by speaking out, so that we could not dodge the issue. Suppose that we were to avail us of an example set us, what was permissible 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 spoken and the "issue which it brings." The one must be bound by what he says, and its consequences, 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 opponent 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 righted many a wrong, will by and by bring to pass the reckoning day—

then it will be seen who they are who are opposing the truths for which the martyr lived and died.—We bide the issue.

ARCTIC COLD AND STRONG DRINK.

THE London *Times* furnishes some statistics from the records of the Arctic Expedition upon the temperance question, 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 sledging duties and expeditions northward were over, during which there was great suffering from the scurvy 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 officers and doctors is unanimous and conclusive that it was demonstrated that no continued work can be done as well upon grog as without it. The only temperance man who suffered from scurvy was one who broke his pledge and took his allowance with the drinkers. This experience fairly refutes the old theory that men who drink can endure more cold, and more fatigue than those who do not.

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 referred to is a sort of deadlock between the "wonts" and the "wills," the wills being arrogant and determined, and the wonts obstinate and saucy; there is a lack of adjustiveness between them both, that we think strangely unbecoming, and entirely unlike him who patiently held the "reed" which the soldiery of Pilate thrust into his hand as a token of the sceptre of power. He who is right can afford to be conciliatory and magnanimous, and he who is wrong should be conceding and generous, if he wants to become noble.

A VERY unmanly and unsaintlike method of proceeding against Elders or brethren to whom persons take 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 so." And after getting an opinion from the authority written to, using it to the discredit of the persons referred to. It not infrequently happens, that letters are received by those in leading authority 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 tattling, and its effect is injurious. If an Elder does that for which he is censurable, the person or persons 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, first 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-

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 thenceforth 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 defamation of character, 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, 1862. 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 Uniting 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. They 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 a living.

If some of the elders in or near Powesheik 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 unworthy 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.

Clerks of conferences will oblige both themselves and us by sending in their minutes as soon as possible after the sessions, for frequently we are crowded at the last to get them in before the time to which they are adjourned, and some go in earlier than is necessary to avoid the press as much as possible. If all were sent in early we would know just what to calculate on in time. The Pacific Slope minutes will appear next issue and the Canada ones as soon as we are able.

Bro. Francis M. Sheehy writes from Dallas, Texas, near which he expects to locate on a farm. He is pleased with the prospects, and says that he shall do what he can for the cause, as the way may open.

Bro. William Powell of Sweet Home, Missouri, writes that he has been disabled from preaching by sickness, and wishes to be remembered in the prayers of the Saints that he may recover.

Bro. T. W. Smith has been preaching at Fanning, Kansas, so writes Bro. B. B. Brackenbury, and that a good time was had.

Bro. R. R. Dana of Los Angeles county, California, expected to start early in February with Bro. J. E. Burton on a preaching tour through some of the counties of California, hoping to do good in the Master's cause.

Bro. J. J. 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. Y. Graumlich of Healdsburg, California, writes that their faith has been tried in various ways, but by the help of God they have endured so far, and by the same help they hope to continue to stand. There is no preaching had there at present, for the want of some one to present the word in public.

Bro. John Keir of Braidwood, Illinois, writes that some Brighamite elders have been there, but instead of injuring the truth, their presence has only shown the people that there is a great difference between them and us, in precept and doctrine.

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 *Deseret News*, 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 font room, the auditorium, and the sealing room, are given in full, the first one equal to four columns of the *HERALD*.

Bro. Wellington Bearnse writes from Mobile, Alabama, that brother N. C. Eldrege 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 Shenandoah, Iowa, that their branch moves steadily and peacefully on in the work. Bro. Forscutt 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 leaven 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, and—that would be "so nice." We are progressing.

A brother in England sends us a copy of *Reynolds' Newspaper*, published in London, England, in which some one signing himself "N" puts in a "Plea for Mormonism," especially for the polygamous part of it. We thank the brother for the paper; it may sometime be turned into a boomerang, against "N," and his compeers.

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 Oaklands, California, where he will do what he can for the cause. Bro. Albert 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. Prettyman writes from Knox, Stark county, Indiana, that they have been holding a series of meetings there, Bro. C. W. Prettyman doing the preaching, and being blessed therein. As a result three desire 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 association 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 Haun'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 to have all the Saints obtain 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 that they had done so, or had not purchased elsewhere.

QUESTIONS AND ANSWERS.

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

Answer.—A deacon is, as we understand it, one in whose charge the sacramental service should be lodged; to whom the care of the house of worship should be trusted; one who should see to the seating of the congregation; take the collections, and look after the comfort and well being of the members in their assembling for worship. He should be janitor, if competent.

Q.—Where is the law for all this?

A.—There is not much. We gave some of the references once, in an article on duties of officers.

Q.—Is it proper and advisable for Elders, when administering to the sick, to do so ostensibly "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 vested in us;" and recommends the asking for the blessing in the name of Jesus, and to avoid any ostentatious display.

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

A.—Yes, if such person expresses such opinion 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 so state is conceded in the answer to the foregoing query; but we have not yet seen the man, who, if he does say it we 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 Pres. 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 grim,

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

A.—Certainly. They are disorderly, and should be labored with, remonstrated with, plead with, admonished, reprov'd and finally dealt with. If families will not live in peace with each other, they will not with neighbors, saints or sinners.

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

A.—Certainly, the word "worlds" means worlds. But nothing further than the facts of the existence of many worlds, and that by 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, "Here is wisdom and it remaineth in me," that is to say, it is not revealed. We do not understand that the passage cited, gives any account of the peopling of the other worlds. It may be inferred, but inferences are not always safe.

Correspondence.

STEWARTSVILLE, MISSOURI, Jan. 31, 1877.

Bro. Henry.—We have good meetings here; the Saints enjoy themselves. I have not been a member of this branch very long. I used to belong to the Long Valley branch, in California; but father sold his place and moved back here to 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 continue his blessings unto his people until they become more perfect. In gospel bonds,

THOMAS MCKEE, JR.

TABOR, IOWA, January 4th, 1877.

Brother Henry.—As the Lord in his goodness has permitted me to return to kindred and friends, after an absence of one year, we feel to render due thanks to him for his care over us in the past; trusting still in his promises, we hope to be worthy of his love in days that are to come.

In this the beginning of a new year, we have looked back over the few years that we have been permitted to sojourn here, and we see that the most of that time has been spent in folly, vanity, and in rebellion to God and his word; yet we can see where his protecting care has been over us. Many times our life has been spared by his special providence, and at that time we did not render thanks to him, but walked in darkness; yet he has led us from darkness into light; from bondage to liberty. Truly did Jesus say, "The truth shall make you free." 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 him, there has been much to cheer me on my journey through life. I have seen bright prospects, and a glorious triumph for the Saints of God; although the past has not been without some trials. The last year our time has been spent in the service of our blessed Master, and I hope our labor will bring forth fruit, that his name may be glorified by his children.

I believe that I left my field of labor with the confidence of the Saints, and many friends. I

remember the many kind favors bestowed by Saints and friends, and I thank those who have assisted me, and those who have so kindly provided for my family the past year; may the choicest of heaven's blessings be given to them, both now and in the time to come.

Trusting that our labors will be crowned with success in the future, I remain your fellow laborer for Christ,

R. J. ANTHONY.

DANVILLE, Illinois, January 4th, 1877.

Bro. Henry.—As temporal interests have called us to spend the winter in Danville, Illinois, where there is no branch of the Church, the *Herald* is more valuable than ever to us; as it has to supply the place of sermons and social meetings, and I am glad to say that it is a truly good substitute, as we always feel benefitted by the sound doctrine each number is sure to contain.

Wishing to be remembered in the faith and prayers of all believers, and with a kind remembrance to those of our personal acquaintance, I remain yours in gospel bonds,

A. W. C. BENJAMIN.

DETROIT, Minn., January 8th, 1877.

Brother Joseph.—The most that rests upon my mind is the re-establishing of Zion, and the gathering of the Saints. We are in a cold country and a good ways from Zion, but we are greatly blessed from time to time, and we enjoy the gifts to some extent, and are all trying to keep the tithing law, as well as we can in our poverty, and some are trying to keep the word of wisdom, and such have been greatly blessed in so doing. We all feel the spirit of gathering, believing that the revelations are just as binding as ever.

Bro. Marcus Shaw is at Clitherall, laboring with the Hope of Zion branch, and is greatly blessed in his labors; and Bro. Martin is traveling and doing all he can for the advancement of the cause, and exhorting the Saints to be faithful, and to have their faces and hearts Zionward. Pray for us that we may not lose the blessings that have been promised us. Your brother in Christ,

C. A. SHERMAN.

OREGON, Holt Co., Mo.,

January 29th, 1877.

Bro. Joseph.—I have been preaching in White Cloud, Kansas, in the Congregational Church, having the free consent of the pastor, Mr. Adams, and the trustees, to the house. Congregation at times quite large, at other times small. I preached some at Fanning, Kansas, to crowded houses. Also at Ross Grove, Missouri, lately to good audiences, and at Bigelow one night to a very full house. And yesterday I spoke twice at a new point on the riverside in Missouri just below White Cloud; house full and much interest shown. At all these points the people are anxious for more meetings. I have had all the liberty in speaking that I could desire. I have more calls in every direction than I can possibly fill. At Fanning I believe we got some long standing difficulties settled, and parties pretty well united, and Fanning Branch which had been disorganized revived and reorganized. The *Herald's* present shape I fully approve. Quite a number who do not now take it promise to do so, and others to renew their subscription as soon as possible.

T. W. SMITH.

SANTA ROSA, Cal., January 11th, 1877.

Bro. Joseph Smith.—Since you left us I have made a trip over to Bro. W. C. Sides, in Potter Valley; preached twelve times to them, with very good attendance and good attention, and though a stranger in that part of the vineyard, some would come to me after meeting with outstretched hand and say, "It is the only gospel I ever heard. I thought I had heard the gospel before, but I have not." I think there will be a good work done there if it is followed up in the proper time. I expect to return there in the spring, and want Bro. D. S. Mills to go with me, if it is possible. Quite a number expressed their belief in the work, and others 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 days with them. I think that it is best to go where they want to hear the gospel. Brother Jeremiah Root is there now, and wants me to come very much. Yours in bonds,

JAS. M. PARKS.

FALL RIVER, Mass., January 19th, 1877.

Brother Henry:—On December 24th the Saints met to dedicate their new meeting house, which they have been able, by God's blessing to erect in this place. The services commenced at 10:30 A. M., by singing hymn 770; prayer was offered; some appropriate scripture was read; hymn 768 was sung, and Elder John Smith, of New Bedford, preached from Gen. 28:17, "This is none other but the house of God; and this is the gate of heaven." He preached an excellent discourse, instructive and comforting.

He spoke of the first worship of God by man upon the earth; of Israel's journeyings during their journeyings 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. He spoke of the effect upon Eli, the old prophet, when the Ark of the Covenant was captured by the Philistines. The sad news of his sons' death he bore up under, 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 from there had proceeded God's word; that to him was the house of God, the very gate of heaven; and when he learned of its loss, he knew that the glory of Israel had departed.

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 than had hitherto been, where our children can gather and be taught the ways of the Lord, and 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 whom all the documents were referred, and they were instructed to see that everything was completed, and to collect moneys to pay the debt still remaining; with the view that when everything is completed, and everything paid off, the deed of the building shall be turned over to the Bishop of the Church. A collection was then taken up, the Doxology sung, and the benediction was pronounced.

And now we have a home of our own, a place wherein to lay our heads so to speak, and we say to the branches elsewhere who may be and are as we have been, even knocked around from pillar to post: Go thou and do likewise.

Yours in the hope of Zion, JOHN GILBERT.

DRUMBO, Ontario, January 8th, 1877.

Brother Henry:—Around here this fall and winter, there has been considerable excitement as regards religion, but not about the religion of Christ; anything else for the mass of mankind. I attended some of these protracted meetings, and when there was privilege given, I improved the opportunity and presented the gospel to the people. The preacher always acknowledged what I said was scripture, and he seemed to be rather liberal minded. After those meetings closed, I commenced to preach in my own house, but few came out. I do considerable fireside preaching with those I can get to talk, and some have acknowledged the truth and I think will obey ere long.

I attended one meeting of another class of people, who for two months have taken the whole neighborhood. Their mode of worship exceeds all others I ever witnessed. They open their meetings after the usual form, and then deliver a short discourse; after which is an invitation to

sinners to come forward to the mourner's bench. Then they all engage in what they call prayer. But I would call it by another name. Together they all commence yelling as loud as they can, some in German and some in English. This they keep up for about an hour, and during this time some of them fell over and lay until after the meeting was over. While under this power they were motionless, cold and stiff. I asked some of them what caused them to act so, and was told that it was the power of God, that they were so filled with joy. They have succeeded in getting quite a number of converts. They seem to manifest a great zeal for their cause, and they baptize any way that their converts want them to, and after baptism they are received into the church by kissing and the right hand of fellowship by their elder and the church. Their discipline forbids taking up arms to fight; young men and women from courting; tea parties, etc., etc. Some of the young converts act very strangely while under the influence they receive; they will talk to themselves, and also laugh a silly laugh, and then thank God that they are saved and that their sins are forgiven.

Bro. Henry, the signs plainly show that we are living in the latter times, and Satan is struggling for the mastery. As for myself, I feel that I am growing stronger in the work of the Lord, and my prayer is that all Christ's people will walk in the light. Only three have obeyed the gospel about here. Your brother in the gospel,

JOHN MCKENZIE.

PLATTSMOUTH, Neb., January 15th, 1877.

Brother Henry:—Since coming west last summer, I have preached every other Sunday, in the Court House here, and once at Rock Bluffs, and during Christmas five times near Louisville, Cass county; held two sacrament meetings, blessed one child, administered to the sick in and out of the Church, and have been attended with the blessing of God in these services. To him be all the glory.

Bro. E. C. Brand has been with me during the last week, and he has been a blessing to me, and to this city. Numbers are investigating, others almost persuaded, and I hope to see a gathering to the fold of Christ before long. From every point I have calls to preach, especially among the Germans. Pray for me that God may give me his Spirit to sustain me in the discharge of my duty, and give me grace to stand. Your fellow laborer in the gospel,

CHAS. L. MUETZE.

LYNCHBURG, Ohio, January 13th 1877.

Brother Stebbins:—I am still striving to do the Master's will, by filling the mission assigned me. I left home December 29th with Bro. C. Scott, for Amanda, Butler county, Ohio, to attend a two days' meeting at that place. We remained there ten days, Bro. Scott preaching nearly every night to fair congregations at Amanda and Middletown. As my services were not needed, I left, January 7th and came to this old and aristocratic town, and immediately set about trying to secure a house to hold meetings in. I applied to those who were supposed to have control of the church buildings, but each in turn seemed to throw the responsibility on the next one; so, after spending three days in trying to ascertain where the responsibility rested, I succeeded in obtaining the promise of the Christian Church; with the understanding that I was to pay for fuel and light, and a man to care for the house, but not having sufficient funds to foot the bill, I was compelled to forego speaking to the people of Lynchburg. I have an appointment for Monday night next at a school-house in the country, three miles from this city; whether I shall continue the meetings there will depend upon the interest manifested.

I am undecided where I shall go next, most likely into Kentucky, thence wherever the Spirit may direct. I am stopping at the house of the sisters Pemberton, who, although they are not members of the Church, are firm believers in the work, and will probably identify themselves with the people of God ere long. Their kindness to me will be long remembered; may God bless them. As I came through Cincinnati I called on Sr. Emerson and spent a pleasant hour with her, at the house of her son-in-law and daughter, who

treated me very kindly. I confidently expect to hear good news from Bro. C. Scott ere long.

January 15th.—Since writing the above some of the citizens of the place called upon me and kindly proffered to pay for keeping fires, lights, etc., as long as I desired to remain, so I occupied the stand twice yesterday, to attentive audiences, being greatly blessed of the Lord on both occasions. I had somewhat found favor in the eyes of the people, being suddenly surrounded with friends where I least expected them, and several persons offered their hospitality to me. I have appointments for five nights in succession.

I still desire to do what I can in the good work, and I request an interest in the prayers of the Saints that I may continue faithful in the same.

Yours in gospel bonds, B. V. SPRINGER.

PROVIDENCE, R. I., January 13th, 1877.

Bro. Henry:—It is with thankfulness to God that I write these few lines to you, to tell you how the Lord has blessed me and my family. We had a little boy that had got the typhoid fever and was fast falling away. The doctor said that he had done all that he could for him, and some of my brethren and sisters that saw him, thought he was too far gone, for he looked as though he was dead. Our beloved president and his brethren pleaded with the Lord in mighty prayer for his recovery, and some of the brethren and sisters had a special prayer meeting; the Spirit of God rested on them and they said that he would live; and God has raised him up as it were from the dead. The boy said he would sooner have Bro. Bradbury, or any of the brethren, than three doctors. The doctor says that he never knew such a case before.

Your brother in Christ, T. H. MOORE.

RICHLAND CENTER, Wis.,

Dec. 31st, 1876.

Dear Friends, or Brethren, if I may so call you: After a long absence, I write to the *Herald*, hoping if it does me no good, it may be a warning to others who are members of the organization. You are well aware that I, like the prodigal son, wandered away from my Father's house; and have suffered affliction, both of a temporal and of a spiritual character; and I believe with all my heart that they were a just judgment visiting me for my sins; yet, for a long time, I was ashamed to return and confess my sins, thinking all the time that I could find some hopes or happiness in the denominations of the world; but I found none. Afflictions still follow me, and now friends I stand and knock at your door, asking the prayers of God's people. Will you let me in? I am willing to make my crooked path straight, and I ask pardon of all those whom I have offended. I do not wish to preach any more until I have proved myself to be a true Saint of God, for I would "rather be a door keeper in the house of God, than to dwell in the tents of the wicked." Please let me ask the brethren that know me, to write and let me know if they will forgive me. Direct to Enoch W. Bell, Richland Center, Richland county, Wis.

MOORESVILLE, Livingstone Co., Mo.,
January 7th, 1877.

Bro. J. Smith and H. A. Stebbins:—I appointed a meeting at Moody's school-house, preached twice. At my third appointment, I sent for Elder Curtis, my first fruits of the gospel; he came and we held a three days' meeting, and brother Emsley baptized three, a Mr. Wright and his wife, and Mr. John Biggs, on the 26th of December. So the cause gains here. There are requests for labor at other points, which we shall fill as able. Your brother in bonds, A. C. INMAN.

MANDEVILLE, Mo., January 3d, 1877.

Editors Herald:—I will write a few lines that you can publish if you are pleased to do so. The work of the Latter Day Saints Church appears to be on the decline in this immediate vicinity; but I think there are some branches building up in this county.

I do not preach the doctrine of the Church in a regular way now, but I sometimes tell people, in private conversation, of my experience among the Latter Day Saints. Some people cannot imagine how I can stand where I do, when I testify

to them what I have known and seen, during my connection with the Church. I tell them I don't care whether they believe what I tell them or not, they can see the same if they will take the trouble to investigate in the proper manner. The reason why I am so bold to make such promises to them, is because I know whereof I affirm.

It does vex me sometimes, when I use great pains to explain the difference between the Reorganization and the church under B. Young, for people to ask why it is that the Reorganization does not let people know that there is no connection between the two bodies. I think I came very near making a convert to the Latter Day Saints' Church not long ago.

My friends, do not condemn me, as a teacher without authority, if I yet make some converts to your doctrine. I don't care how many I convert, so it is done by the truth. Most respectfully,
J. L. TRAUGHER, JR.

OTTER LAKE, Kansas, January 11th, 1877.

Bro. Henry.—I have been in the field some of late in Marshall county, and with very good success. Last Sunday, the 7th, had the pleasure, of baptizing two, and more are ready and will obey the gospel as soon as I go out there again. We shall 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.

The work is onward here; the people seem to be surprised to think our doctrines have been so little understood. Invitations to come and preach are received from all sides. May the Lord prepare the way and loosen my hands so that I can go and labor for the Master.

Yours in the gospel, GEO. W. SHUTE.

SCRANTON, Osage Co., Kansas,

Jan. 2nd, 1877.

Bro. Joseph.—We have been isolated from the Saints till this last few months, most of the time, since we were baptized in Utah by your brother Alexander; yet we have had the regular visits of the *Herald*, *Hope*, *Messenger*, and tracts; from which I am 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 that it was my duty to warn my neighbors; which I have done, in distributing 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 gospel. Bro. George Chapman, came out here in October last, and told us that it had been manifest to the Saints in Leavenworth by the Spirit, that the Lord had a people in this locality; and in a few days after Br. Chapman arrived Br. Henry Green came. We then came together in the harmony of the gospel to take into consideration what was needful to be done for the work of the Lord. We had a meeting at my house December 10th, 1876, 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 Brn. Henry Green and Geo. Chapman, and chosen as the president of the branch. The branch numbers seven members. The meeting adjourned after singing and prayer.

Bro. Henry Green preached in the school-house here, December 24th, and had a good hearing. We expect to have the use of the school-house, occasionally hereafter, and prospects look good. We would be glad for Bro. T. W. Smith or any of the elders that are traveling to pay a visit to Scranton the first opportunity. Yours in the gospel,
J. B. JARVIS.

LACROSS, Hancock Co., Ill.,

January 22d, 1877.

Bro. Henry.—Bro. Blair closed his series of meetings here last night; had large congregations, good attention, and a good 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 soon. The people seemed to think that Mormonism 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.

Now the branch numbers fifty-seven, with a fair prospect of more uniting with us before long. I don't desire any of the honor or glory, but do desire that God's church may be built and established once more upon the earth, preparatory to the coming of the Lord Jesus Christ. To his name be all the glory and praise, forever and ever and ever, amen.

I have assisted Bro. Blair some in opening the meetings, being with him part of the time, and can say that he is a man of God, the Spirit bearing witness. May God bless him with health and with length of life, that he may bring many souls to Christ. Respects to Bro. Joseph. Yours in the gospel,
SOLOMON SALISBURY.

TABOR, Iowa, January 8th, 1877.

Bro. Joseph Smith.—I will tell you a dream I had the other night. I do not know where I was, but I was standing at the door of some house looking to the left, where I saw a large church, fenced all round; you were standing outside the church, but inside the fence. Some one called my attention and told me to look up, when I saw an angel flying through the heaven, having a trumpet in his hand, and making directly for you. The angel seemed to be traveling from one end of heaven to the other, and he came and gave you the trumpet, and told you to sound it to the ends of the earth. Respects to family and Bro. Stebbins.
MRS. E. C. BRAND.

PROVIDENCE, R. I., Dec. 6, 1876.

Bro. Henry.—I believe that God is working with his people in a special manner in this region, for although the Saints have passed through many trials yet it has brought to them certainty and knowledge, and a better understanding of the work and of each other. We are blessed in our meetings, the voice of the Spirit brings comfort and consolation to our minds.

Since I last wrote three more have been baptized, and the Lord is confirming them in the work. I have found great comfort of late in administering to the sick as called upon, and we find peace and joy in believing the promises of God.
WM. BRADBURY.

LEICESTER, Eng., January 10, 1877.

Brother Stebbins.—I left St. Louis for England December 13th, and New York the 16th, on the steamer *Britannica* for Liverpool, where I arrived on the 24th. It was a rainy, disagreeable voyage, but a quick one. We had 170 steerage passengers and the ventilation was poor, the atmosphere impure, and on deck it was so rainy we had but little chance to better our condition. The ship was 480 feet long, 48 feet wide, and made to carry 3500 tons of freight. There were 120 cabin passengers; and 140 officers and crew. It cost me \$46 from St. Louis to Liverpool. On my arrival in London I visited Bro. Thomas Taylor's and was received cordially. I attended the fellowship meeting Sunday afternoon, and was introduced to the Saints. The true Spirit was there. By the request of Bro. Taylor I preached to them in my humble way at night. Since that I have been traveling around to see my relations. I expect to visit the branches soon.

As far as I have been able to judge, the general practice of drinking ale and liquors, among all grades of society, is a great evil. The prevailing practice in showing kindness to friends seems to be to give them all they wish to drink. But the English people are a kind hearted, outspoken people, and no doubt thousands are as moral and devout as ever lived on the earth, considering the customs and traditions they have been raised under; but where is the remedy for all the evils that have taken so deep hold of the masses? It seems that moral suasion has little effect on them. It only reaches a few, while the majority travel the broad road. Surely it was necessary that the Church should be organized to prepare a people in doctrine, in piety, and in morals, for the coming of our blessed Lord. Neither liars, drunkards, nor adulterers will be able to stand when he appears, but he will lay the axe at the root of all these evils, that the earth may be redeemed and universal righteousness brought in.

I left Birmingham December 5th, and visited

my native village. In the church-yard I saw where my father, mother, and brother lie. I went to church on Sunday and heard much scripture read and chanted. I visited the parsonage and the rector received me with kindness. We had a pleasant conversation on the principles of our church, particularly on baptism, its mode, design, and who were proper subjects. He was as willing to receive evidence as he was to give it. I asked him what I was to understand by Christ descending into hell as those prayer books taught. He said that Christ went into the spirit world and preached to a certain class of spirits. I went to the Methodist chapel in the afternoon and heard a discourse on faith. They invited me to preach in the evening, which I did. They never heard but one sermon before from a Latter Day Saint, which I preached before I went to America. The chapel was well filled and they invited me to come again. I believe that some of the elders zeal exceeds their wisdom in giving stronger food than they can digest, and so much. We must learn to give just as the capacity can receive.

My address is 78 William St., Lonsdown Place, Losales, Birmingham, England. My respects to all Saints. Your brother,
B. S. JONES.

OGDEN, Utah, Jan. 8th, 1877.

Bro. Joseph Smith.—I have held meetings in Plain City and Slaterville, eight miles from this place, four since Thursday last, with the largest and best attendance I have yet met. Yesterday, by request, at the former place I canvassed the Marriage Question. I saw more emotion manifested there, and at Plain City the night before, than anywhere in Utah yet. Yours, &c.,
J. W. BRIGGS.

FARMINGTON, Ky., Jan. 16, 1877.

Brother Henry.—I received the letter you forwarded to me from Bro. Gerber of Georgia. I fear it will be out of my power to go there and do anything at present to counteract Brighamism in that region, for the Southern Mission is so large that it is impossible to encompass it yet, even if I had plenty of means to travel with. The mission is in a tolerable good condition, and we are slowly gaining ground, but it is only slowly. It is an easy matter to get people to believe, but it is hard to get them to obey. We have had some cold weather for this country and a good deal of snow. There is some fear here that we are on the verge of another war. I hope, however, that it may pass over. Remember me to Bro. Joseph and all in the office.
J. H. HANSEN.

OAKDALE, Antelope Co., Neb.,

January 3rd, 1877.

Bro. Henry.—After writing last, I spent nearly two weeks in Merrick county, where I think there are a few honest souls, who will obey the gospel some time. The five Saints there are doing as well as could be expected, considering their circumstances. While there I was the guest of a Mr. Smith, of the Dunkard Church; I think he is not far from the kingdom. After I was there last fall a Baptist minister had considerable to say about us; among other things, he said "These Mormon preachers were like geese, a man might pick them bare and throw them over the fence and then they would hiss at him." I went to his meeting while there the last time, and gave him to understand that I was ready to be picked; but he had come to the conclusion that he wanted no controversy; therefore I was not picked and it is not likely I ever will be by him.

The conference for Central Nebraska District met the 30th and 31st of December, at Columbus. We had a very good time; all passed off pleasantly, and we had the assurance of the Spirit that the Lord accepted of our works. Bro. George W. Galley was chosen as president of the District. I think it was a wise choice. I do not believe the work is destined to die in Central Nebraska, though it seems to languish at present; the whisperings of the Spirit seem to be that our prayers and labors are not in vain. I fear there can be but little done in the winter season, the storms are often so severe that it is dangerous to go from place to place; but with the help of God we will do all we can. Your brother in the love of the truth,
HERMAN C. SMITH.

Conferences.

Pottawattamie District.

A conference of the above district was held at Council Bluffs, Iowa, November 25th and 26th, 1876; James Caffall, president; Frederick Hansen, clerk.

Officials present: 1 Apostle, 1 Seventy, 10 Elders. Branch Reports.—Council Bluffs, 135 members, Elders Reports.—Asa Walden and Andrew Hall had not done any preaching in the field to which they were assigned. Samuel Longbottom, S. P. Guhl, H. N. Hansen, James Caffall, Lewis Davis, H. Hansen, W. Strang and A. G. Weeks reported preaching both in the district and outside of it.

H. N. Hansen was continued to North Star 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 tithes and offerings \$41.10, total amount \$61.70; paid to the poor \$5.70, to the ministry \$15.00, for rent of Grange Hall \$1.25, total amount paid out \$21.95; balance on hand \$39.75.

Committee of arrangements for the last October General Conference reported: Received from the district \$54.70; paid out for conference (including deputy sheriff's fees \$14.00) \$59.50, which leaves the district in debt to the committee \$4.80. Andrew Hall, president of committee.

Resolved that the resolution as published in the minutes of the conference of August 26th, 1876, in the *Herald* of November 15th, reading as follows: "The resolution requiring the Elders to report to this conference was repealed," be corrected so as to read, The resolution passed at the May session, relating to Elders' reports, be rescinded.

Resolved that the branch presidents are hereby requested to solicit means from their respective branches for the purpose of defraying the debt that the district owes the committee of arrangements, and that the clerk notify those presidents who are not present.

The district was left in charge of James Caffall. The authorities of the Church were sustained. Preaching during conference by R. M. Elvin and James Caffall.

Conference adjourned to meet in Council Bluffs, at 10:30 a. m., Saturday, February 24th, 1877.

South Eastern Illinois District.

A conference of the above district was held at Springerton, White county Illinois, December 2nd and 3rd, 1876; G. H. Hilliard, presiding; I. A. Morris acting as clerk.

Branch Reports.—Dry Fork 24, including 2 Elders, 1 Priest, 2 deacons; 2 baptized. Brush Creek 61, including 2 Elders, 1 Priest, 1 Teacher; 1 died. Elm River 9, including 2 Teachers. Little Wabash not reported. Deer Creek 21, including 2 High Priests, 2 Elders, 1 Teacher, 1 Deacon. Springerton 39, no changes; Sunday-school in fair condition. Tunnel Hill, no changes.

T. P. Green has been in all the branches but Tunnel Hill and Little Wabash; finds a good feeling everywhere; has baptized several. John F. Thomas has filled his mission from last conference; went to White county with Br. Brown, and preached there; also to Williamson and Johnson counties with I. A. Morris and held fifteen meetings; finds a great inquiry after the truth. Elisha Webb reported that the work in Johnson and Williamson counties is spreading rapidly, and prejudice is giving away before the truth. I. A. Morris had filled his mission from last conference.

At 3 p. m., prayer by T. P. Green. The president gave some good instruction; said that he had not been much in the ministry the past quarter, but visited some of the branches, and desires still to work for the Master. He offered his resignation, but the resolution to accept was lost, and he was sustained in charge of the district.

Resolved that the elders mission themselves the next quarter.

That we request the priests and teachers to labor all they can.

Evening.—Prayer by Br. Thomas and preaching by I. A. Morris, followed by the president.

Sunday, 10 a. m.—Prayer by I. A. Morris.

The authorities of the Church were sustained. A half hour was occupied in singing and prayer; then preaching by T. P. Green, followed by I. A. Morris. At 3 p. m., the sacrament was administered by Brn. Thomas and Morris. At night, G. H. Hilliard preached on the fullness of the atonement; it was one of his ablest efforts.

Adjourned to meet at Springerton, at 10 a. m., on Saturday, March 3rd, 1877.

Pittsburgh District.

A conference of the above district was held at Pittsburgh, Pa., December —, 1876; Jas. Brown, presiding; W. H. Garrett and R. S. Salyards, secretaries.

The Pittsburgh, Pa. Belmont, Ohio, Church Hill, Ohio, and West Wheeling, Ohio, branches reported. The financial report of Church Hill branch was returned for correction.

Elders Parsons, Garrett, Reese, Lawrenson, and Deacon George Hepworth reported.

Resolved that the resolution of former conference that all reports given shall, without formality of motion, be judged as accepted, unless objected to, be rescinded, as conflicting with "Book of Rules."

That all existing resolutions made previous to acceptance of, and which conflict with Book of Rules, be and are hereby rescinded.

Report of District Treasurer of Elders' Fund, for quarter ending November 30th, 1876: Balance last report \$21.30, received from Pittsburgh branch \$13.45, West Wheeling \$10.90, Belmont \$6.00—total \$51.65; paid James Brown per order of September conference \$21.30; balance in hand \$30.35.

Resolved that money in the hands of the District Treasurer of Elders' Fund be subject to order of District President.

Adjourned to meet at Pittsburgh on Sunday, March 11th, 1877.

Northern Nebraska District.

Said conference convened and was called to order by H. Neilson, district clerk, December 16th, 1876. T. J. Smith being absent, Z. S. Martin was chosen president *pro tem*.

M. H. Forscutt was invited to take part in the conference.

F. W. Curtis stated that the resolution requesting branch presidents to co-operate with the Bishop's agent was presented but not passed. As no definite conclusion could be had, it was agreed to let the minutes, together with F. W. Curtis' statement, stand as it were until next conference.

Branch Reports.—Omaha (Scandinavian) and Platte Valley, no change. Omaha (English), 1 added and 1 removed; 61 members. Elkhorn, 1 added and 1 removed; 26 members.

G. Medlock and J. Avondet, committee on enrolling scattered members reported having found some, but had only enrolled one. The report was received, and, as J. Avondet refused to act, they were discharged, and G. Medlock, W. Ballinger and H. Nielson were appointed to succeed them.

Elders Reports.—J. Avondet, W. Ballinger and J. Gilbert had not filled their appointments. G. Medlock had assisted some in the branch. M. H. Forscutt had preached once in Omaha. He said that the Lord was now working in a very peculiar way with those Elders who exert themselves to preach the word; and, in a short review of the situation of the Church in this place, its present prospects in contrast with its gloomy condition a few years ago, he showed that the Lord had verified the promises given by the Spirit when a few held meetings in private houses. J. Anderson had not done much for two years. Br. Hodges asked to have his and wife's name erased from the Church Record. Nelson Brown had traveled and preached with Z. S. Martin and T. J. Smith, as well as alone. F. W. Curtis reported the Elkhorn branch as doing well. H. Neilson had acted as clerk and book agent for the district, and as assistant superintendent of Sabbath school, and done some preaching besides. Z. S. Martin had done his best.

Bishop's Agent reported; Balance on hand June 24th, 50 cts.; received \$25.25; paid the

ministry \$23.75, the poor \$1; in hand \$1.

Resolved that a collection be taken up to-morrow afternoon to defray conference expenses and for the ministry.

Sunday Sessions.—Resolved that we wish the Elders to continue in their former fields all they can, and that all the Elders not assigned anywhere would do all they can to build up the cause of Christ.

The authorities of the Church were sustained, and also T. J. Smith as president of the district. A collection of \$6.86 was taken up.

Preaching in the morning and afternoon by M. H. Forscutt, and in the evening by Z. S. Martin and M. H. Forscutt.

Officials present: 2 High Priests, 10 Elders, 3 Priests, 4 Teachers, 1 Deacon.

Adjourned to meet in Omaha, on Saturday, March 17th, 1877, at 2 p. m.

Galland's Grove District.

The above conference convened at the Salem branch, December 1st, 2nd and 3rd, 1877; Eli Clothier, president; John Pett, clerk.

Prayer by the president. Visiting brethren were invited to take part in the exercises.

Officials present: 1 of the Seventy, 13 Elders, 3 Priests, 1 Teacher.

Branch Reports.—Galland's Grove, 170 members; Salem, 70; North Coon, 18; Camp Creek, 13; Pleasant Ridge, 11; Boonsboro, (organized August 20th, 1866), not reported.

Samuel McBirney and David Norton were each granted an Elder's license, and Joseph B. Lewis a Teacher's license.

Elders' Reports.—George Sweet, John Hawley, John Pett, Wm. M. Goreham, Eli Clothier; Henry Halliday had baptized two and Samuel Longbottom one. Priests Thomas Bullard and John Latham reported, and Teacher Richard Latham.

John Pett reported as Bishop's Agent: On hand last report \$36; received since \$10; paid out \$25; leaving a balance of \$21.

Saturday, 10 a. m.—The report of 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 anywhere in the district the Spirit may direct. All the Elders, Priests and Teachers not appointed missions, were requested to labor all they can.

2:30 p. m.—H. Carroll and Benan Salisbury were recommended to their respective branches for ordination as Elders; and the Elders appointed to labor in the locality where they reside were requested to attend to their ordination.

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 Eli Clothier as president of the district.

7 p. m.—The Saints held a prayer and testimony meeting. Many encouraging testimonies were given, and much of the Spirit of the Lord was enjoyed.

Sunday, 10:30 a. m.—Preaching by Jas. Caffall. Afternoon, preaching by Eli Clothier. The attendance was large on both occasions, and the discourses were listened to with marked attention.

The evening was profitably spent in prayer and testimony meeting.

Adjourned to meet at Galland's Grove, March 9th, 10th and 11th, 1877

Western Maine District.

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

Branch Reports.—Green's Landing, 35 members; Rockland, 18; Little Deer Isle, as last reported; Brookfield, 2 added; Bear Isle, not reported.

Elders' Report.—J. C. Foss, Peter Eaton, J. W.

Blastow, S. S. Eaton, G. W. Eaton. Priests: J. B. Knowlton, E. B. Gray.

Evening.—Prayer by G. W. Eaton; preaching by J. C. Foss.

Sunday Morning.—Prayer by J. C. Foss; remarks by the same; and the sacrament was administered. Afternoon.—Thomas Ames was released from the office of district president, and George W. Eaton chosen in his stead. Prayer by J. C. Foss, preaching by G. W. Eaton. Six p.m.—Prayer by G. W. Eaton, preaching by J. C. Foss.

Adjourned to meet with the Brooksville Branch, February 24th and 25th, 1877.

Far West District.

A conference of the above district was held at Crabb Orchard School House, December 2nd and 3rd, 1876. James Kemp, presiding; Frederick Collins, secretary; Robert Winning, assistant.

Visiting brethren were invited to participate.

Branch Reports.—Starfield 27, including 3 Elders; 2 received by letter. Hannibal 21, including 2 Elders, 1 Priest, 1 Teacher; 4 baptized. Bevier 58, including 9 Elders, 1 Priest, 2 Teachers, 1 Deacon; 10 baptized, 9 received by letter, 9 removed by letter, 1 expelled. St. Joseph 40, including 5 Elders, 2 Priests, 1 Teacher, 2 Deacons; 2 received by letter, 8 removed by letter, 3 expelled, 1 died. De Kalb 75, including 1 Apostle, 1 High Priest, 9 Elders, 2 Priests, 1 Teacher; 1 baptized, 5 received by letter, 2 removed by letter, 2 expelled, 2 died. Delano 27, including 2 Elders, 1 Deacon. Far West 55, including 7 Elders, 1 Priest, 3 Teachers, 1 Deacon; 2 baptized, 2 expelled, 1 dropped from record.

Elder's Reports.—John Taylor, by letter; D. E. Powell, Wm. Summerfield, D. J. Powell, F. M. Bevins, D. Flanders, E. E. Binstead, A. J. Seeley J. Franklin, — Sykes and L. W. Babbitt, in person. James Kemp reported as president of the district. T. W. Smith reported his labors in Bevier, Stewartsville and Andrew county, Missouri.

R. C. Moore and Wm. Woodhead, delegates from the Nodaway District, reported the good condition of their district, and the determination of the Saints to do all they can, and that they had come to salute this conference as an evidence of their good feeling as a district in the work we are engaged in.

Resolved that we reciprocate the salutation, and return a like greeting, with a wish that God may speed them in their good work.

F. M. Bevins and J. T. Kinneman were appointed as delegates to the Nodaway district conference, February 24th and 25th, 1877.

Resolved that the Elders in this district labor according to their office and calling, subject at a times to the district and branch authorities where they labor, and that all resolutions interfering with the above be null and void.

Resolved that we sustain Br. Joseph as President of the Church, his Counsellors, and the members of the several quorums of the Church.

That we sustain T. W. Smith in his present mission; James Kemp as president, and Frederick Collins as secretary.

A resolution to sustain Br. A. Bishop as Bishop's Agent was lost.

Resolved that J. T. Kinneman be recommended to Bisop I. L. Rogers as agent for this district. A vote of thanks was tendered to Albert Bishop for his past services as Bishop's Agent.

W. W. Blair, R. C. Moore and Wm. Woodhead were appointed an adjudicating committee.

Sunday Morning, 10 a. m.—Preaching by W. W. Blair. After a recess of one half hour we were addressed by T. W. Smith.

Officials present: 1 of First Presidency, 1 of the Twelve, 1 High Priest, 17 Elders, 3 Priests, 3 Teachers, 3 Deacons.

Adjourned to meet at Far West, on Saturday, March 10th, 1877.

The general cry is against ingratitude, but sure the complaint is misplaced, it should be against vanity. None but direct villains are capable of willful ingratitude; but almost everybody is capable of thinking he hath done more than another deserves, while the other thinks he hath received less than he deserved.

Miscellaneous.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

The commissioners appointed by the Government three years ago to examine 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, after investigating the official reports of the various surveying officers, made their report to the Government. The commissioners concluded that the route *via* Lake Nicaragua is the best adapted to making the interoceanic passage way for the nations. It will have a length of 181 miles from Graytown on the Atlantic to Bricton on the Pacific side, including the 56 miles through Lake Nicaragua; the surface, of which is 107 feet above the sea level, making necessary ten locks on either side, between it and the sea. The providing of suitable and sufficient harbor-room at either terminus for the commerce of all the nations of the world that seek admittance to the new road, seems to be the chief difficulty. The total cost of canal and harbors it is estimated will be \$110,000,000; this to be paid by the various nations which are to be benefitted. Several European Governments have expressed a lively interest in the project, and plenty of aid is expected when the plans are decided on. This route will save about nine thousand miles to the majority of the commerce which now goes around the cape, a very important matter in distance, time and expense, considering the great and increasing commercial interest between these two oceans *via* America.

A summary of the campaign against the Indians since its opening last spring gives the damage to the Indians as follows: Four important battles fought besides many skirmishes, resulting in the destruction of the lodges or homes of 3,000 Indians; the taking of 5,000 buffalo robes and other valuable furs, tons of fresh and dried meats, also clothing, ammunition, arms, etc.; 350 Indians killed, 450 wounded, 370 captured; 1850 ponies captured. They have been pursued and harrassed, and had at times even to slay 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 good demand and plenty of cotton on hand to work up.

A recapitulation of the failures of business houses in the United States for 1876 puts the number at 9092, with liabilities aggregating \$191,117,786; but it is thought that the worst is passed in business affairs, and that trade and labor will mend from this time, especially as our exports now far exceed our imports, whereas once it was the reverse of this, as far more gold went out for foreign products, fineries and luxuries than came in for American goods and manufactures. Meanwhile the London *Times* complains that it has been the reverse of this with England, saying that their imports exceed their exports six hundred million dollars for 1876, the United States, who were once among the best customers, now being the poorest, as they have been buying less and less of everything late years. This is an encouraging exhibit for the manufacturing worth and ability of our country, and the retrenchment in certain departments.

The *Rail Road Gazette* shows that 2,442 miles of rail road were built in the United States in 1876, and that there are now 76,640 miles in this country.

Hurricanes, torrents, of rain, inundations, floods and fires are making great destruction in various parts of Spain, destroying life and property to a fearful extent.

The British Consul in fear of the rinderpest has passed strict orders to prevent receiving into England any cattle, sheep, hay etc., from Germany and Belgium.

Through some legal technicality Slade, the medium who was sentenced to three months in an

English work house was liberated, but Prof. Lankester took out a new summons for his re-arrest.

The English papers give further accounts of the terrible storm of wind and water on January 1st, the heaviest and most destructive of any since the year 1703.

Several recent dispatches, concerning Pope Pius Ninth, speak of his growing weaker in his illness, and it is thought that he is drawing near his end.

President Grant endorses the resumption of specie payment at an early day, in fact thinks that it can be done immediately.

A young man of unsound mind, living on Staten Island, N. Y., assaulted his mother, aged 70 years, with a club, on February 1st, and killed her, afterwards mutilating her body, and then attacking his sister, who escaped with some wounds. He also injured a Mr. Curry before he was bound.

At Louisville, Ky., on the same day, a young man of 19 years, also of unsound mind, killed his mother, aged 65 years.

The *Insurance Chronicle* gives the number of fires reported in the United States for 1876, as having been over nine thousand, and the property destroyed was valued at seventy four million dollars. Among a long list of buildings enumerated we find that 390 hotels were destroyed, 87 flouring mills, 215 saw mills, 258 liquor stores and gin houses and 79 churches.

Every effort has been made by the European nations to prevent a war between Russia and Turkey, as they fear that such a war would be a general calamity to all. As we write there seems less prospect for war than at any time yet. Russia is embarrassed financially, Turkey is stronger in men and armaments than supposed, and also has been making overtures towards Servia for a peace, although her propositions are not satisfactory to the latter, and things are yet unsettled as to 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 in 1876, costing two hundred million dollars to the smokers.

Eighty-six deaths from small-pox occurred in London the last week in January. In this country it prevails to some extent in various cities.

In New York City some fear has recently been had concerning a possible riot by strikers and laboring men out of employment.

Complaint is being made that of the ponies taken from the Indians, and to be sold for the benefit of the Indians, hundreds have been lost or stolen by rascally white men, during the drive from the frontiers to St. Paul, the place of sale. The red men becomes the prey of the spoiler at every turn made, and there is not much choice between war and peace, so far as results to them are concerned.

A stay of proceedings was obtained in the case of John D. Lee, and he was not executed January 27th, but the case may go up to the Supreme Court for another trial. Gold has not lost its power yet.

Fifteen hundred million people in the world. Europe averages 82 to the square mile of her territory, Asia 48, Africa 17½, America 5½, Australia 1½.

Late statistics show that Charlestown, S. C., is the most unhealthy city in the United States out of fifty given, the rate being thirty deaths to the thousand per year, and Peoria, Ill., the healthiest, has thirteen deaths to the thousand. The other forty-eight are all the way between these extremes.

Appointment of Bishop's Agent.

Having received official notice of the choice of brother John T. Kinneman as Bishop's Agent for the Far West, Missouri, District, I hereby notify the Saints of said district that I appoint him as the agent thereof, hoping that whatever is necessary for the support of the cause therein, and at large, will be done by them, and that wisdom and the Holy Spirit will be his guide.

ISRAEL L. ROGERS, *Bishop.*

Expelled.

John H. Fewell was expelled from the Union Branch, Indiana, on the 12th day of January, 1877, for apostasy. ROBERT DUNLAP, *Clerk.*

Call to the Seventy.

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

C. G. LANPHEAR, *President of Quorum.*
DAVIS CITY, Decatur Co., Iowa,
Jan. 27th, 1877.

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. C. NIRK, *President.*

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 inasmuch 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 rendered abortive, we respectfully invite you to attend; or if distance or other obstacles prevent, please report by letter, and in the event of reporting by letter, think of the distance you are from the above place, and mail in time to reach the place of meeting on the above date.

JAMES CAFFALL.

Birth and Death notices inserted free; Marriage notices one dollar each.

Married.

At the residence of brother George A. Yerrington, Providence, R. I., December 3d, 1876, brother Charles W. Young, of Dennisport, Mass., to sister Mary F. Randall, of Providence, R. I., Elder William Bradbury officiating.

Died.

At DeKalb, Missouri, October 25th, 1876, of congestion of the lungs, sister Ellen Collins, wife of brother Frederick Collins, aged 44 years. She was of good report as a saint, a wife, and a mother. Four young children are left to the care of the father.

At his residence in Healdsburg, Cal., December 28th, 1876, brother Richard Cox, in the 76th year of his age. He obeyed the ordinances of the gospel in 1846, and has ever been firm for the truth.

Near Creston, Iowa, October 3d, 1876, of diphtheria and membranous croup, Daniel L. Bullard, aged 5 years and 5 months, son of Albert M. and Mary E. Bullard, formerly of Henry county, Illinois, and members of the Kewanee Branch.

At the residence of his daughter, near Davenport, Iowa, December 18th, 1876, brother Robert Clift, in the eighty-seventh year of his age. Brother Clift was an old-time Saint, an Elder, at Nauvoo. At the time of Joseph's death, and the scattering of the Saints therefrom, he refused to join with any of the factions, but he removed to Davenport, where he resided twenty-nine years, loved and respected by all who knew him. He was baptized into the Reorganization June 23d, 1867, by Elder Richard Rowley, who also preached his funeral sermon, January 28th, 1877. Bro. Clift leaves a wife, two daughters, one son, three grand children, and four great grand children; also, a large number of friends to mourn his loss.

At the residence of brother George Kemp, near Tabor, Iowa, December 30th, 1876, of old age, sister Mary Dunsdan. She embraced the latter day work in Devonshire, England, in the year 1847, and went to Utah in 1860, but returned to Iowa in 1861.

At Philadelphia, Penn., December 27th, 1876, sister Elizabeth Johnson, aged 65 years. She was faithful unto death, and fell asleep with a bright

hope of a glorious resurrection. Funeral services by Elder Wm. Small.

At Coffeyville, Montgomery county, Kan., January 17th, 1877, Mr. William M. Jay. Mr. Jay married the widow of the late Elder James Hart. He did not unite with the Church, but his last request was that his son would go to hear the Saints. He lived a good life and died in peace, and in the hope of a resurrection with the just. He desired to be administered to during his sickness by Bro. John T. Davies, but Br. John was too far away to come.

Dear husband, thou art gone to rest,
And this shall be our prayer;
That when we reach our journey's end,
Thy glory we may share.

At Newman's Grove, Madison county, Nebraska, of cancer in the breast, sister Janette Masters, wife of George Masters, in the forty-third year of her age. She was born at Bedwachte, Wales, and emigrated with her husband to America, about 1860; was baptized at Brookfield, Ohio, in 1864; in 1869 removed to Nebraska, where she resided till her death, January 14th, 1877. In consequence of the evil acts of some so-called Saints, she became somewhat disaffected, but still retained her membership in the Church, and during her last illness repeatedly called on the Elders, as the law directs, and was several times greatly blest and her pain removed. Who shall say her rest will not be glorious.

At Soldier Valley, Iowa, February 3d, 1876, of dropsy, after an illness of two months, sister Louisa Paden, aged 48 years and 10 months. She had been an old time Saint; and again, some over two years before her death, she reunited with the Church. She was strong in the faith of the latter day work, and died in hope of a glorious resurrection. Funeral service by Br. J. M. Putney.

At Oak Lake, Minnesota, January 17th, 1877, Hyrum W. Sherman, son of brother C. A. and sister Editha Ann Sherman, aged 6 hours.

At West Belleville, Illinois, November 19th, 1876, of apoplexy, Mary Angell, aged 53 years, 7 months and 19 days. She joined the old Church in England in April, 1842, and came to this country in 1866. She and her husband joined the Reorganization in April, 1876, at West Belleville, Ills. She leaves a husband and eleven children. She was a good Saint, a good wife, and a kind mother and neighbor. Funeral Services at house and grave by Elder J. E. Betts, and a funeral sermon was preached November 26th, by Elder Geo. Hicklin.

At Rock Island, Illinois, December 5th, 1876, of congestion of the lungs, Mary, infant daughter of Francis G. and Alice D. Dungee.

At Laporte, Black Hawk county, Iowa, January 20th, 1877, of diphtheria, Joel Moore, son of Alice D. Dungee, aged 10 years, 2 months and 9 days.

Addresses.

H. C. Bronson, 613 North Washington Street, Peoria, Illinois.

Thomas W. Smith, box 55, Stewartsville, De Kalb county, Mo.

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

Buried Forests.

The discovery of a subterranean forest just below the surface of the Thames river, is attracting a great deal of attention in England. The oak, the alder and the willow are the principal trees found. These retain their vegetable character, but other signs show that the forest belongs to the period of the elk, and the red deers in the south of England. There is such a subterranean forest in the New Jersey flats; it consists chiefly of cedar trees which have become very hard, and in some instances have paid the cost of extraction. The time of their burial has not yet been determined, but the cause is undoubtedly due to the slow subsidence of the State of New Jersey, which, it is authoritatively stated, sinks now at the rate of about 16 inches in a century. If this sinking has been uniform, 3,000 years would have 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.

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 keep vulgar and obscene objects before the mind, engender impure images in the imagination and make unlawful desires prurient. From the prevalent state of the mind, actions proceed, 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 inflamed into a vicious desire, gains strength and boldness by always being welcome, until at last, under some urgent temptation, it dares, for once, to put on the visible form of action; it is then ventured upon again and again, more frequently and less warily, until repetition forges the chains of habit; and then language, imagination, desire and habit bind their victim to the prison-house of sin. In this way profane language wears away the reverence for things sacred and holy; and a child who has been allowed to follow, and mock, and hoot at an intemperate man in the streets is far more likely to become intemperate himself than if he has been accustomed to regard him with pity, as a fallen brother, and with sacred abhorrence, as one self-brutified or demonized. So, on the other hand, purity and chasteness of language tend to preserve purity and chasteness of thought 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.

Defence of the Goose.

It is a great libel 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 be by no means wanting general cleverness. Its watchfulness at night time is, and always has been, proverbial; and it certainly is endowed with a strong organ of self preservation. You may drive over dog, cat, hen, or pig; but I defy you to drive over a tame goose. As for wild geese, I know of no animal, biped or quadruped, that is so difficult to approach. Their sense of hearing, seeing, and smelling, are all extremely acute; independent of which, they appear to act in so organized and cautious a manner when feeding or roosting as to defy all danger.—*Sportsman.*

FORCE OF HABIT.—If temptation be once yielded to, the mind loses much of its moral force—is weak where it has once given way. It is long before a principle restored can become as one that has never been moved. It is as in the case of the mound of the reservoir: if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that, if it gives way again, it will be in that place.

The training of children is a preparation for the gravest and most important relation of life, and upon the character of our home-life must rest the well-being of our nation and the permanency of all our institutions.

A vain man can never be altogether rude. Desirous as he is of pleasing, he fashions his manners after those of others.

1 February 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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Geo. Corless
1877

Vol. 24.

PLANO, ILLINOIS, MARCH 1, 1877.

No. 5.

EZEKIEL—WAS HE A FALSE PROPHET?

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) prophesies that Nebuchadnezzar should come and utterly destroy Tyre. He did come, and invested the city for thirteen years, but did not take it. Then in the twenty-seventh year, sixteen years after, Ezekiel admits the failure, and prophesies again that he should have Egypt as a compensation for his hard and fruitless attempt against Tyre. See Ezek. 29 : 17, 18, 19, 20.

We fail to see that Ezekiel prophesied 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 Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape 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 God: and it shall become a spoil to the nations."—Ezek. 26 : 3-5.

In these verses is displayed the terrible calamities 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 Tyrus, and break down her towers." No clue 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 to the nations as they should, in their turn, make the conquest of it. This prophecy, we see then, was to have its fulfillment 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, began the work of subjugating and destroying this great city, which at that time was built chiefly on the main land.

"Nabuchodonosor, 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 Ithobal [Ethobal] was king thereof. Tyre was a strong and opulent city,

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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 in ships, 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 daughter soon surpassed the mother 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, to whose yoke all the rest of the East had submitted. It was not till after so long an interval that, Nabuchodonosor made himself master of Tyre."—*Rollin, History of the Assyrians, ch. 2.*

By this quotation we learn that Rollin 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, Art. 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 Chaldees. 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 will bring upon Tyrus, Nebuchadnezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground."—Ezek. 26 : 7-11.

The personal pronouns referring to Nebuchadnezzar are italicised that his special work in the premises might be readily distinguished from that of the "many nations," of which Babylon could be but one, at most, who were to come up against Tyre, in succession, "as the sea causeth his waves to come up." Tyre, as we have seen, was to "become a spoil to the nations." (verse 5).

"And they [many nations] shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy

stones, and thy timber, and thy dust in the midst of the water."—v. 12.

Nebuchadnezzar, as we have seen, conquered Tyre, after a terrible siege of thirteen years; and this was about B. C. 572. And about B. C. 330, after a seven months' siege, Alexander the Great, made the conquest of Tyre, which "was at that time seated in an island of the sea, about a quarter of a league (one mile) from the continent. It was surrounded with a strong wall 150 feet high, which the waves of the sea washed."—*Rollin, History of Alexander*, section 6. It is clear that it was in this last siege that the following items of the prophecy found their precise fulfillment: "And they shall lay thy stones, and thy timber, and thy dust in the midst of the water." (v. 12). For it is historically true that Alexander, in order to reach the island city, built a causeway across the arm of the sea, using therefor, in part, at least, the very stones, and the timber, and the dust of the former city. Rollin says that Alexander "found the ruins of old Tyre, which stood on the continent, and was called Palæ Tyrus, [Ancient Tyre], materials to make piers, and he took all the stones and rubbish from it. Mount Libanus, which was not far distant from it, so famous in Scripture for its cedars, furnished him with wood for piles and other timber-work."—*Ibid.*

As further evidence that Nebuchadnezzar did conquer Tyre, as predicted by Ezekiel, (and also by Jeremiah, 27 : 2), we quote the words of Berosus, the Chaldean, found in *Josephus Against Apion, Book 1 : 19.*

"This Babylonian king conquered Egypt, and Syria, and Phœnicia, and Arabia; and exceeded in exploits all that had reigned before him in Babylon and Chaldea."

Tyre was the leading city of Phœnicia; and if Nebuchadnezzar had failed to capture it with the rest of Phœnicia, Berosus, and Josephus after him, would not have omitted to mention it. From the language used we can only conclude that his conquest of Phœnicia was complete; and that both these writers intended to be so understood. The Phœnician 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 and rubbish in making his causeway from the continent to the island, which henceforward were joined together. * * * So that, as to this part of the city, the prophecy hath 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 from Alexander, not only by his taking and 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 ruin. It had the misfortune afterwards of changing its masters often; being sometimes in the hands of the Ptolomies, kings of Egypt, and sometimes of the Selucidae, 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 639, in the reign of Omar, their third emperor. It was retaken by the Christians, during the time of the holy war, in the year 1124, Baldwin, the second of that name, being then in Jerusalem, and assisted 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, Alphix, who sacked and rased this 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 1516, by Selim, the ninth emperor 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, frequented by all the 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 as to this part likewise of the city, the prophecy hath 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. 166, 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, or to some islands of the Ionian and Ægean 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 rams, whatever precious things in gold, silvers, clothes, and various kinds of furniture the nobility had, they put them on board their ships, and carried 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 “many nations,” as that great prophet of God had fore-shown.

The writer before referred to says that Ezekiel admits, sixteen years after he delivered the prophecy against Tyre, in the twenty-ninth chapter, seventeenth to twentieth verses, that his prophecy against Tyre had failed; and that he “prophecies again that he should have Egypt as a compensation for his hard and fruitless attempt against Tyre.” This statement lacks proof.

Ezekiel does not admit that his prophecy failed; but he states that the king of Assyria, and his army, had “no wages,” “for the service that he served against” Tyre. We quote:

“Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore thus saith the Lord God: Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take

her prey; and it shall be the wages for his army.”—Ezek. 29: 18, 19.

In the quotation from Jerome by Newton, we see how true it was that, from Tyre Nebuchadnezzar and his army took no spoil, “no wages;” for before Tyre fell into the hands of the Assyrian king and his army, “whatever precious things in gold, silver, clothes, and various kinds of furniture the nobility had, they put them on board their ships, and carried to the islands; so that the city being taken, Nebuchadnezzar found nothing worthy of his labor.” How precise this prophecy! and how exact its fulfillment! Well may we “tremble at the word of the Lord.”

Rollin's testimony on this point is essentially the same as that of St. Jerome. He says:

“It was not till after so long an interval, [thirteen years] that Nebuchodonoser made himself master of Tyre. His troops suffered incredible hardships before it; so that, according to the prophet's expression, ‘every head was made bald, and every shoulder was peeled.’ Before the city was reduced to the last extremity, its inhabitants retired with the greatest part of its effects, into a neighboring isle, a mile from the shore, where they built a new city; the name and glory whereof extinguished the remembrance of the old one, which from thenceforward became a mere village, retaining the name of Ancient Tyre. Nebuchodonoser and his army having undergone the utmost fatigue during so long and difficult a siege, and having found nothing in the place to requite them for the service they had rendered Almighty God (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 the 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. Well might the great apostle Peter say, “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 the prophecy came not in old time by the will of man; but holy men of God spake as they were 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 conclude that “prophecy of the Scripture” 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 would fall. The prophecies of these “holy men of God” are perfect as to the *facts* 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 and observed them. If they were not true, in part and in 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. 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, to mislead; and see also that ways and means are provided by which a false prophecy may be detected before any harm to innocent parties results therefrom. The prophets we now speak of are those whom God chooses and appoints as his servants, through whom to reveal his will and commandments, for 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 the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.” Nothing can be plainer than this to show that God is pledged to protect the innocent from deception through a possible false prophecy given through his prophet. This terrible punishment indicates the tender regard God has for his word, and for those to whom it is sent. Such manifest care is fitly calculated to inspire confidence, and trust, in the prophetic Scriptures. In Ezekiel, 14th chapter, we are informed that if a prophet of God even inquire at the hands of the Lord, in regard to a matter idolatrous, a “stumbling block of iniquity,” evidently to desire it for his own gratification, or for the gratification of others, that it is a great offence, and in doing this the prophet is liable to be deceived; and further, “If the prophet be deceived when he hath spoken a thing, I the Lord hath not deceived that prophet, and I will stretch out my hand upon him, and will

destroy him from the midst of my people Israel."—v. 9.

In the 11th verse we are told why God will destroy him,—“That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.”

In Jeremiah 23 : 10–17, we are informed that the prophet Hananiah (though not a prophet of equal authority with Jeremiah, evidently), 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):—“Thou makest 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—death. Such punishment was threatened, we see, under the law of Moses, and reiterated substantially, through Ezekiel; and in this case, of Hananiah, we see how certainly, and how swiftly it was executed upon the transgressor. From all this we should learn that for a prophet of God to prophesy falsely is a capital crime; and one that the Lord will not suffer the person to continue to perpetuate to the hurt of his people, and to the dishonor of his cause. God's prophets are not ignorant of the fact that “that which cometh from above is sacred, and must be spoken with care and by constraint of the Spirit” (D. C. 63 : 16); and that if they speak “Thus saith the Lord,” when the Lord hath not spoken, they can only look for disgrace and punishment. Wm. E. McLellan “endeavored to write a commandment, like unto one of the least of the Lord's, but failed.” This he did, not intending to palm it off as the word of the Lord, but simply to imitate the language of Jesus Christ. And of this trifling and irreverent act the Seer has said, “It was an awful responsibility” (*Millennial Star*, vol. 14, p. 85). Such an act, “awful” though it be, can be regarded as only an evil of very small magnitude when compared with a false prophecy by an anointed prophet of God. The Seer has said, “It is a great thing to enquire at the hand of God, or to come into his presence; and we feel fearful to approach him with subjects that are of little or no importance, to satisfy the queries of individuals, especially about things, the knowledge of which men ought to obtain, in all sincerity, before God, for themselves, in humility by the prayer of faith” (*Mill. Star*, vol. 14, p. 413).

From this and similar passages we may learn that the matter of enquiring for the word of the Lord, by a prophet of God, is a very grave, and important one; and one to be carefully and judiciously considered as to the motives prompting, and 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 a false prophecy, lost his gift of translation for a time, and also his “mind became darkened.” Thousands of passages might be

quoted to show the value and importance of the word of God, especially the prophetic scriptures, and the accurate manner in which they are given, 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 thought of questioning 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 believe not his writings, 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 may be seen by the saying of Jesus to them,—“O fools, and slow of heart to believe all that 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 honored “Moses and all the prophets,” and “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. To the governor, Felix, he said, “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 have Moses and the prophets; 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 pathway of the past, the blinding haze and mists of the present, and upon the dreadful and portentous 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 Sacrifice and the Savior—“the Lamb of God,” and “the King in his beauty.” Their beaming radiance illumines 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 up the tabernacle and temple, large and costly 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 grace and degraded a duty? May a christian, 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 cannot think is to give less than a tenth. In certain cases David may eat the shew bread, and in certain cases we may eat all our loaf and not spare a crumb. But the Bible spirit, as well as the Bible teachings, would, we think, put the tenth as the minimum; and this doctrine should be our rule both in preaching and practice. And here let me say that I, for one, believe that until this matter of giving is preached it will not be generally, intelligently and faithfully practiced. It may be just as pertinently asked of this as of any other christian duty, “How shall they hear without a preacher?” If it is a christian duty, then it should be urged—not only in the pages of the Church paper, which may be, and often is carelessly glanced at and laid aside, to be no

more thought of—nor in the business meeting, where it is almost certain that only a majority of the branch, and those the very ones who least need urging, will be present—but in the pulpit—on those occasions when the greatest possible number of Saints are likely to be present on Sunday and at “two day meetings, and at conference.

Its importance to the interests of the Church should be explained; the great causes 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. And yet there is a strong feeling among our people against any mention of pecuniary matters, 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 don't do all that we might in this direction, it is unpleasant to be reminded of our remissness 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 worshippers of the God of Israel, or among the early followers of the meek and lowly Jesus. The Bible, 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 perception of their duties in this as well as in other matters pertaining to the service of God.

We are told *how* liberality 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 indeed a blessed privilege). We are told *for what* we should give; for the support of the ministry, for the forwarding of missions, for the support of the poor, etc. We are admonished that the want of liberality brings many a curse—that it is a proof of want of faith—of want of love for God. We are reminded of the blessing attendant upon liberality, and the promises to those who exercise it. To incite us to emulation we have many notable examples of the exercise of this virtue. In short, the treatment of this subject throughout the sacred writings is such as at once to show its importance and to give us an example of how it should be treated in these latter, and in this respect, I fear, degenerate days.

W. R. SELLON.

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 then 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 source 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 imaginations of man. I was afloat on the trackless ocean, and my bark was tempest-tossed, without a rudder to guide, or a compass to direct me. In this condition I reflected upon the *truths* I had received, and the blessings I had enjoyed, as the fruits of those truths; but these formed the cloak that Brighamism wore, and under them I could see the hideous form of corruption, and I turned loathingly away.

In this condition, one Sabbath morning, a little pamphlet found its way into my hands; it lies before me now; the eleventh number of the *Herald*, for 1860; and with it came the Spirit of the Lord, resting mightily upon me. I recognized its power, and my heart melted under its divine influence. The words of the *Herald* were as the light shining upon the darkness, and they were a light to my feet; my soul was stirred to its depths, and the old bright, glorious, God given hope, received in the years ago, when I first bowed to His truth, revived again in my soul—I 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 mind.

While thus engaged, Utah stood like 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.” In an instant the cloud vanished from 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 Elders 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; Elder William W. Blair administered the holy ordinance of baptism to me in Farm Creek, and, being confirmed by himself and E. C. Briggs, I felt that I was once more a child of God, and I sought for nothing higher.

My reasons for uniting with the Reorganized Church were:

1. I felt that God was with it; that it was established in truth and righteousness.

2. That that truth was plain, unmistakable, and in perfect harmony with every other truth that God had revealed; there was nothing doubtful and dark about it. It required no secret chambers to reveal it in. There were no points, nor corners to hide up under the cover of deceit; nothing that needed the cunning and ingenuity of man to hide; nothing for the “strong minded” that might not be revealed to babes. It was the plan of salvation as taught by Jesus, and revealed by holy angels in these last days. It directed every mind to the Supreme Being as to one living and true God; and to Jesus Christ, his only begotten Son, as the only Savior of the world, and to the Holy Ghost as the comforter, guide, teacher, inspirer, sanctifier of our souls, and seal of our adoption; and thus forbade the worship of any human being.

3. It taught the sanctity, purity and immutability of God's law, regulating marriage, as it was revealed to Adam, renewed to Noah, declared by Moses, affirmed by Malachi, and reaffirmed by the Son of God on the eastern and western continents, and again revealed in these last days through his servant Joseph, saying, “Marriage is ordained of God unto man; wherefore it is lawful that he should have *one* wife, and they *twain* shall be *one* flesh.”—D. C. 49 : 3. Again, “*Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.*”—D. C. 42 : 7.

4. It forbids the shedding of blood. “And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.”—D. C. 42 : 6. It forbids stealing. “He that stealeth and will not repent, shall be cast out.”—D. C. 42 : 7. “If any man or woman shall rob he or she shall be delivered up unto the law of the land.”—par. 22. In fact, everything that is contrary to the strictest principles of justice and right I found forbidden in the Reorganized Church.

5. I found in the promises God had made to Joseph the martyr, that it was the right of his seed to lead the church of God, under the direction of Jesus Christ, by the guidance of the Holy Ghost, for it is written, “For this anointing have I put upon his head, that his blessing shall also be put upon the head of his

posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, *in thee and in thy seed* shall all the kindreds of the earth be blessed." In the language of one of old, "What was I 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 the use of his name. This I was satisfied was a base falsehood, although I had never seen the man; and, as many were coming to me for information on the subject, I thought proper to write to Joseph and ask for a plain and straightforward statement, defining his 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 straight-forward, honorable course and manly action, I answer you out of hand.

I thank our Heavenly Father that he has cast my lot in with those who dare to ask, and who cannot take unsatisfactory say-so's for facts. Now, therefore, when any body tells you that I am not in my place at the head of the new organization, or of the Church, tell them that I wrote to you and with my own hand, and said to you, that as I said in the Conference on April 6th, 1860, so say I now. I say moreover to you, that inasmuch as my father's voice has been heard on earth, so shall mine be heard ere long, calling on the Saints in the name of Israel's God to come away from their transgressions and wickedness; and to turn to the right ways of the Lord. I have been called, and I will be called again and again, for so is the promise to me until the people shall know that *power, lust, and gold* are not the gods that called me, nor the ends at which I aim.

I ask none to believe without investigation. I desire that none may take hold of this work who doubts still. I don't ask one to believe on my words alone, but ask each and every one to seek God in prayer for confirmation in his faith; also that I may be tried by the standard, "To the law and the testimony."

You and I may be brought together, then you may know what manner of man I am. Ask W. W. Blair, ask E. C. Briggs, ask any, or all who have known me, and see if one (except enemies of God's gospel), will tell you that I would hazard my soul in holding a lie to the face of Jacob's and Joseph's God.

I am a believer in the gospel revealed in these last days; and I am thankful to my Heavenly Father that he is going to use me as an humble instrument in his hands of bringing the Saints back to a remembrance of their covenants.

I do not wonder at the many stories that are in circulation in regard to my connection with the Church. According to report, I favored Brigham for years; so, also, Strang built on the same; so again, uncle William; and all who have undertaken to steady the Ark, held some claim on me. Now, brother Derry, the Lord works through whom he will; he has undertaken to do a certain amount through me, and he will accomplish it if I am humble and do not exalt myself. I hope, by

his assisting power, to keep myself in the path of my duty, and I ask the people of this Church to sustain me only when I am right; when I am wrong I shall be punished. But, in the meantime, I do not want to be made father of all the lies told about me.

I am sincerely glad you wrote to me. I am anxious to form your acquaintance. Show this letter to whom you will; I know in whom I trust, for he "doeth all things well." Give my regards to Elders Blair, Briggs, &c, when you see them. May God bless you and all the honest in heart, is my prayer. Yours in all faith.

JOSEPH SMITH.

It is now nearly sixteen years since I became identified with the Reorganization, and in that time I have had ample opportunity to test and know the spirit and operation of the work, having sat in some of the highest councils, as well as the General Conferences; having traveled with Joseph, labored with him, counseled with him, slept with him many times, and ate and drank with him,—I have seen him under a great variety of circumstances, and I am prepared to say that the work under his charge is of God; and so far as I can judge by observation, not blinded by man worship, or overweening reverence, I am now prepared to say, that I have yet to see the man who so nearly illustrates the beauties of Christ's gospel as that man. Yet I know that he, like all other servants of God that ever lived, is only a fallible man, liable to err, and hence he needs the continual prayers of all saints, that he may always be guided of God; for unless God directs, the counsels of man are vain; his Counselors I know to be servants of God, and they always have my deepest love.

In conclusion, I thank my God that my lot has been cast in this Reorganized Church of Jesus Christ. To me it seems the only hope of humanity—the Ark of safety in the day of trouble, because God is at the helm.

CHARLES DERRY.

MOUND BUILDERS.

Prehistoric Races of Colorado and New Mexico.

Special correspondence of the St. Louis Globe-Democrat.

I see by copies of your paper that much interest 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 precious metals, 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 Territories above named. I have had uncommon advantages for studying what I considered the historic people of this continent—the Zimis and Moquis—who are undoubtedly the last of a once powerful and enlightened race, who were once the Mound Builders, Aztecs and Toltecs. Their language is peculiar, so are their habits, and they are totally unlike either the Indians or Mexicans. They have feast days, and worship the sun, but not a deity, but as the central power of a deity for distribution of divine favor. They have knowledge of pottery, weaving, and several kinds of ornamental work, and are very industrious and thrifty. Their pictured representation of their history, of which they are very choice and jealous, is certainly wonderful, and is done

and painted on something resembling parchment. 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 present home, and the various prominent scenes 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 principal chief among them, but the pictures speak rather plain. The first picture represents the people armed with bow and arrow and spears, some on horseback and some in chariots, and a people armed the same who oppose them. The countenance of the people are Asiatic, and they are dressed with mantles and sandals, and this people seems to be defeated and inclined to flee. The next scene is a body of women and children approaching a mountain with sheep, horses and other animals, the horses laden; also camels laden, and a body of armed men in the rear. They seem to be leaving the country and traveling over the mountains. Then come what appears an encampment, and the animals feeding around, and these people dressed in blue. There seems to be several head men, one who has something on his head resembling a crown, and probably a king. They are met by a people who wear baggy trousers and turbans on the heads. Next is another procession as before, and they travel down beside a large river; Many are riding different kinds of animals, and many animals are being driven. Then is represented the same leading men treating with one another, and a peculiar looking people resembling Chinamen. They have long queues and the head partially shaved. The next picture represents ships with square sails, and on board of ships can be seen different kinds of animals and people; the sun is sinking in the west, and they are steering north-easterly. The next represents the ships near shore, with distant mountains and many trees, and animals resembling deer. The men appear to be dressed in heavy garments, indicating cold weather. The next picture 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. Next the ships are in the cove nearly surrounded by land, and the climate is apparently tropical, as the surroundings are green, 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 position of the setting sun on the waters they are traveling eastward. Next comes a large river, with trees on each side. Here, for the first time, we see houses and mounds, some of them round and some with square base, and in form of pyramid; cattle and sheep are feeding on the plain, and this means settlement. Now comes another battle, but no chariots; they seem to be fighting a large and dark race of men, who have feathers in their heads and down the back, and are armed mostly with spears, and are nearly naked. The next is another procession, traveling toward the setting sun, and they are followed

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 can interpret these pictures, they are a history 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 battle in their own country—probably Eastern Asia—and they were defeated and driven out, and the first procession is their leaving with their families and their flocks and herds. They travel through some part of India or Arabia, where the turbaned people are, and the leading men are treating for a passage through the country. The next people are the Chinese, with whom they treat for land or ships, and the ships leave the coast of China and take a course northeast, that will bring them into the cold northwest, and they sail southward to a warm climate, and the land is on the Pacific, where they leave their ships. They then travel in procession, as before, over the mountains and plains, and come to some of our large Western rivers, where they settle and build mounds and houses, and the battle represented in the last picture is with the present Indians, who probably came in from Northern Asia and overrun the country and drove out this people, and they retreated west and built the remains that are so thickly found in New Mexico, Colorado, and Arizona. The people probably are the same who settled Mexico and South and Central America, and the life and civilization was crushed out of a noble race of men by the merciless savage, aided by the no less merciless and relentless Catholic Spaniards, and all that remains to tell of the once powerful and noble race of this continent is the few remnants of Zimis and Moquis, who have degenerated for countless ages, and know but little of those gone before, and the few arts of weaving and pottery are all that is left them of all the knowledge that was brought from the most enlightened portions of the Old World. That the discoveries made in this and other parts of the continent are bound at last to unravel the mystery of the mounds and the mound-builders is undoubtable, and when that is done we will find that Young America is the historic ground, and that we are but following in the footsteps of a nation whose knowledge of arts and science was second to none, and that they had attained a high civilization.

C. FLINT.

PRAYER.

As Latter Day Saints, we believe in the power of prayer; yet if we went to God in prayer more than we do, we should not so often be heard complaining of ills, privations, and hindrances in many ways, both to our spiritual and temporal good. Our life should be a constant prayer and thanksgiving to God for all our blessings, the greatest of which is the light of our blessed gospel. We are bidden to seek first the kingdom of heaven and its righteousness, and are promised if we do this that all things shall be added unto us. Prayer is an essential part of this righteousness which we are to seek. We are bidden to pray oft, pray without ceasing, &c. Jesus often prayed, he

who knew no sin went to the Father, begging for help in his time of need. We should live a meek, humble life, and in every instance examine our hearts before going to God, that we do not ask for things we do not need, or ask amiss.

James says, "Is any afflicted among you, let him pray." Our afflictions of mind, especially, if we do not feel the Lord is near, are greater than bodily afflictions; but when the troubles are removed we should pray the more, giving thanks and praises. If we live prayerful, meek, humble, so that our every day life shall be a constant sermon of light and truth for our neighbors to see, we should not be so often complaining, using the words, "What is the use of preaching to them, they will not receive the truth." A sentence in Golden Grains, *Herald*, Nov. 15th, reads thus, "The best prayers are those we try to answer ourselves after we have made them." This is a sermon worthy of praise, let us heed. We should pray earnestly for divine help, that we may live a righteous life, in this way save ourselves, and be the means in the hands of the Master of saving others.

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, thinking 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. 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 ever thankful.

Let me tell more of answer to prayer. During the late war my aged mother often and earnestly went to prayer in behalf of a son 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 are 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.

Extinguish vanity in the mind, and you naturally retrench the little superfluities of garniture and equipage. The blossoms will fall of themselves when the root that nourishes them is destroyed.

Pride is never more offensive than when it condescends to be civil; whereas vanity, whenever it forgets itself, naturally assumes good humor.

Vanity makes men ridiculous, pride odious, and ambition terrible.

REMARKABLE 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 parting 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 stone warehouses 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 (no 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, 1873, we hoisted sail and cut our way on the waters of the great deep. As we bore on 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 night 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 with packing that was possible to stop the leak, but to no avail. One morning, very early, all looked very blue. After con-

versing with the seamen, 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 the wind ceased, and the sea 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, had fine weather and all went on well. About this time, in the slumbering hours of midnight, I dreamed that I had fallen among a strange, dark people. One of them was very courteous and took me to his house, and said, "There, here you can stay, there is your bed in the corner." I thanked him and said, "I did not wish to disturb his family." But he urged me to be at home. He introduced me to a dark man, black mustache, and a book in his hand. I said, "Let me see your book." He replied, "You can see it, but you cant read it." I saw groups of people together and considerable stir. I thought at first they were jealous of me, but I went to bed, and found no bed but a mat and blanket. I asked their names, and Brown and Smith were given me. And thus I awoke. I lay thinking on the singularity of the dream, and when daylight came I arose, took my pocket book and wrote my dream. In a few days I told Bro. Wandell that I had a dream and it was impressed on my mind firmly that we would find friends, if we reached Tahiti, and one would be of the name of Smith, the other would be Brown. Brown's name was not so clear to me as Smith.

In course of time we reached the island and anchored in the harbor at Petitetete. 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 the hand and shook me heartily, saying, "You 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 Morwons. He said they were located about five miles from there, 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 understanding the language. We hurried on our way and found 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.

Rui 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 to me and said he was fully convinced upon the truth of our mission and desired to be baptised. 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 his name was given to me while on the sea. He was very humble and was baptized with fifty others. After the baptism, we all went to the meeting-house, a bamboo building thatched with leaves, beautifully plaited and the long ends hanging down to carry off the water. While Bro. Wandell was taking the names of those baptized, Rui pie entered, carrying the very book I had seen in my dream. I asked for it and he gave it to me and laughed. It was the church record, but I could not read it. Thus all things were fulfilled, exactly as shown to me in the visions of the night, hundreds of miles away and weeks before.

After our vessel had been repaired, we raised our anchor and set sail for Sydney. In four weeks we hove in sight of the iron bound coast of New South Wales. A pilot came aboard, and next day we entered port Jackson. A tug towed us up the harbor. The scenery on either side was delightful. I believe no prettier harbor can be found in the world. Near circular quay we dropped our anchor. With the spy glass I viewed the town and harbor, but could not see anything like I had beheld in vision of my landing in Sydney. The captain, Bro. Wandell, and others, went ashore in a small boat. Bro. Wandell did not return that night. Before nightfall the captain returned with a tug; we raised anchor and the steamer towed us gently round, passing many vessels to Miller's Point, and there we tied up along side of the great stone wall about twenty feet high, back from the wharf about fifty yards. There also was the two large stone warehouses, about a hundred yards apart, our vessel lying between. I stood upon the quarter deck, and gazed with astonishment. Here was the old ship with her black and white bulwarks; here were the warehouses, and the wall; here was I, in Sydney at last. When all was fast, I stepped ashore and could but give vent to my feelings in tears of gratitude to the God of revelation who had marked my path and guided me through the dangers of the great deep. I was now a stranger in a strange land, far separated from the Church and a loving family for the gospel's sake. I little thought that ere long my traveling companion would fall by my side, and I should be left alone for a time, to bear the banner of truth through this howling wilderness of sin; but such has been my lot.

This land was long a penal settlement, a prison to many, a prison to me; far, far from

home and hearts most dear; but as the three years in this colony is near up I expect soon to be released; feeling assured that the hand that has guided me thus far will guide me to the end, if I am true and faithful. I have found many kind and loving hearts in New South Wales; many not yet in the Church, but who will be at a future day.

In looking over the past I am led to exclaim what is poor, mortal man, but a worm of the dust; and yet thy great condescension, O God, make known to him the hidden mysteries of the future at thine own time and in thine own way. Well might the Psalmist exclaim "What is man that thou art mindful of him."

With kind regards to all; hoping all things will be overruled for the best in regard to the office and gathering, I remain your brother in faith and love,

G. RODGER.

SATURDAY NIGHT MUSINGS.

How the weeks rush along! Many Saturday nights have come and gone since last I lifted my pen to write thus. Many who were then readers of the *Herald* have been laid beneath the clods of the valley—have reached the Saturday night of life, and gone to their reward! We, who remain, have been spared through the mercy of that great and good being who has given us life and opportunities for doing good. Let us improve the weeks remaining to us, by exemplifying in our daily lives the profession we have made. Do we love God? Let us do his will. Has hate or envy found a place in our hearts? Let us banish them and forgive.

The sun that will rise to-morrow morning will shine *for all*: the good and the bad; the christian and the infidel; the friends and the enemies of truth, will alike enjoy the sunlight and breathe the free air of Heaven. But there is an end; somewhere in the future there awaits us a *final Saturday night!* *What lies beyond?* Between this life and the other there is a great gulf fixed, and of those who have passed to the other side none have returned to tell us the story of the realm of shadows! Each week there crosses "with the boatman cold and pale" many a spirit to the other shore. Each Saturday night sees tears fall and the stars twinkle above the last resting place of many a loved one. Let us hope they have gone prepared to enter upon God's Sabbath of rest; also that it may be our happy lot to meet them there when we shall have passed the final Saturday night of our existence here.

The weeks are given us here to prepare for an inheritance *over there*. Let us keep our hearts pure; let us drive out the bad and make more room for the good. Have we lost ground in the battle of life? Let us not be discouraged; rather let us begin the new week with increased determination to conquer evil; and also make a better record this week than in the one that closes to night.

My brother, or friend—you who are striving to get gain—are you feeling that the week just closed has added but little to your possessions? Remember God's patience, and endeavor to cultivate that divine attribute. While you sit at your desk to-night examining your books, give a thought to life's ledger; it is kept in double entry; the column in which is entered the good is side by side with

* The two natives who hung on to me so were Elders in the Church, good men.

that in which is kept a record of the bad. The week is well nigh dead; 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 characterize all 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 love; they add to each others happiness by kind acts and loving words, which are golden links in the chain that keeps them away from the contaminating influences of the outer world, and attaches them to the home hearth. This Saturday night I have mingled my voice with theirs in songs of praise; with them I have knelt around the family altar, and now their cheeks rest upon their pillows.

May their dreams be pure and bright,
And may their sleep be sweet.

In my own home there are those who think of me to-night. May God keep them safe and well, and let this chapter tell them they are not forgotten.

Dear readers, there remains but a few moments before this Saturday night will have been added to the many gone before, and there remains but one more Saturday night in the year; one more week to be filled with deeds, kind or otherwise. Before these lines greet you the year will have closed and you and I—if our lives be spared—will have entered upon the new; may the prospects of all be brighter than before, and may the love of God prompt us all to better deeds—a better life—kind words and acts that speak our love for each other; then, when comes Saturday night, our hearts will be filled with a glad peace that none can take away.

In the coming year I hope to greet you often through the *Herald*; and I trust that these chapters may prove a mutual benefit to us—the reader and the writer.

May the holidays bring you many happy experiences; and, in the weeks which are to come, may you improve each opportunity for doing good so that, when the week closes, yours will be a glad

SATURDAY NIGHT.

The greatest and best men and women look back to their homes for the impulses which have, under the blessing of God, made them what they are. And it must also be said that not a few shipwrecks made by many are traced to the defects of the homes of their early years. As we advance in life we remember with increasingly fond affection fathers and mothers long ago dead, the brothers and sisters with whom we played, the counsels we often heard, it may be at times with reluctant ears, the prayers and hymns we learned, the morning and evening family altar, and the church where we worshiped. The remembrance of these restrains great multitudes from wandering from the right path, sweetens the lonely hours of many widely separated from kindred and friends, and is one of the first experiences of the prodigal when he has been arrested in his downward course.—*Presbyterian Banner*.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, March 1, 1877.

BAPTISM OF CHILDREN.

IN reply to question as to whether parents are compelled to baptize their children, we may say that we understand it to be obligatory upon all parents, wherever situated, to strive faithfully, earnestly and prayerfully to teach their children the truths and principles of the gospel, and that they should call upon the Lord in prayer, even in their childhood, and that they should be taught to do so reverently and understandingly, according to their years, so that they may desire to obey the ordinances of the gospel at the age set by command of the Lord, or soon after. But we do not understand that there is any other compulsion to do this than the moral obligation of God's law, to thus teach and instruct; also 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 inexcusable, 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.

A I R.

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 man.

God designed the boundless universe of the air, so constantly stirred by zephyr, breeze and storm, as a store-house 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 epidemical scarlet fever. The whole medical force of the city is engaged in a combat with local uncleanness, and foreign miasma, in an endeavor to counteract the disease and prevent its spread. One point, upon which they all agree, is this, personal cleanness is indispensibly essential to recovery or freedom from the disease. This

cleanness 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.

THE WORLD IN COMMOTION.

A CORRESPONDENT of the *Chicago Times*, writes from England, January 13th, of the continued rain storms, and the attendant display and force of the other elementary powers, that if Moab was anciently called the wash pot of the world, then Great Britain might now with propriety and truth be called the slop basin, so heavy and continued were the floods, overflows and inundations, by rivers and sea. He says that England began the year in floods, and storms, and apprehensions, both physical and political. He also mentions the stormy nature of the political sky, and says that a great outburst of evil and trouble is fully expected from the complications. He quotes the *London Times*, which says: "There is an uncomfortable feeling, something like the distress of nations, and men's hearts failing them for fear." The correspondent also writes of the political situation of affairs in almost every part of the world, that although it is of the gravest import, yet that it is overshadowed by the vastness of the prospects involved in the Eastern Question.

He gives expression to the idea, which seems now to be held, that the Jews and Turks are in sympathy with each other, both coming from the East, and both against Russia; that the Jews are very large holders of Turkish bonds, which necessarily increases their interest in Turkish affairs; that the *London Telegraph*, which is owned and conducted by Jews, gives forth a constant stream of favor and sympathy for the Ottoman Empire; and that there is a kindred feeling on the subject between Lord Beaconsfield (Disraeli), the Rothschilds and other rich Jews, and the newspapers on the continent owned by Jews.

It certainly is very evident that the fate of Turkey will to a great extent involve the fate of Palestine; and if Russia and her allies be the veritable Gog and Magog of prophecy, as few can doubt, then the Jews already feel the spirit of the antagonism that will eventually culminate on their own land, even when they shall be gathered back with their riches, and when the Triple Alliance, in their financial distress, shall seek "to take a spoil and to take a prey;" at which time the Lord says (Ezek. 38: 10) the spoilers shall "think an evil thought" concerning those "that

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 invention is referred 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 was obtained 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 and others 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 1829 the first locomotives were brought to this country, horse railways for stone quarries and coal mines having been in use since in 1826.

Q.—Were the ties made of fir? 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 ornamented 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 pineries of the north, the fir and the pine being alike evergreen. We are also informed that the translators of old knew not exactly from the Hebrew what tree was referred to in the term usually translated fir-tree.

BRO. JAMES KEMP president of the North-west Missouri District, writes from Stewartville, February 2nd, that he had been laboring in and near Bevier, 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 Thutchly, 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 place where the Saints are living in peace, after the precepts of their faith, there the Lord blesses their labors. See what Bro. Springer writes 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 the solution of the 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 latterly a flight of rumors, 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 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, or was lately, in Palestine, writes of 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 its 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, * * that 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 Rothschilds are worth, 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 thee." 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 sons and they daughters from far, and thy gold and thy silver 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 rumor is afloat that the Porte has offered to sell the hereditary Pashalic 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 a German association 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, frugal 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 *Examiner* 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 late 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 scarcely any 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 superficial 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 produce the finest fruits, and be 'a land flowing with milk and honey,' if the modern methods of agriculture could be applied."

Of the article from the correspondent of the London *Times* the Chicago *Times* of January

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 significance.* One of the prophecies of the good book, and one which indicates that the *end of mundane things* is nigh at hand, is that the Jews shall be gathered once more to Jerusalem. Such people will derive some hopes from the indications 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 necessarily mean the fulfillment of the prophecy in regard to the 'restoration.'"

"The fact is, 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 in world's population. When the prophet *thought he foresaw the restoration of God's chosen people, the entire known world was not much larger than the State of Illinois.* The captive Jews were scattered around among a few adjacent tribes of heathens, and their restoration to unity and power seemed a matter easy of accomplishment. It was not suspected then that the world was much greater than what lay within the visible horizon. Jehovah was simply commensurate with this pigmy world. He was supposed to sit up a mile or two in the sky, whence he could overlook this narrow world, and hence, when he had sufficiently punished his people he would restore them to Jerusalem as easily as a farmer gathers up the scattered sheaves on a ten-acre lot.

"But the world has extended enormously since those days. The Holy Land, once *nearly all there 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 interwoven with every nation in civilization. They 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 hired to pull up his stakes for the purpose of resetting them in the soil of Jerusalem.* The Jews are a fixture where they are. They cannot be torn out except by force, and this would ruin them and disrupt society. In fine, what is believed to be a prophecy was simply the dream of some patriotic Hebrew, who saw his people scattered, 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 scouted, that the prophecies in God's word foretell "that the Jews shall be gathered once more to Jerusalem," in connection with which also would "the end of mundane things be nigh at hand."

Again to damper the ardor of those who believe in such a restoration, and to strive to not believe the nevertheless irrepressable 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, Greece, Persia, Phenecia, and the settlement of the vast Chinese Empire, and of Gog, Magog and their fellows in Europe, which left

Palestine that it was not a thousandth geographical part of the known world in the days of Isaiah and Jeremiah. It is astonishing 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 impetus 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 the wonder and glory of it, even the accomplishment of that which the nations have sought in vain to do. It says:

"There is a feature about this buying up of Jerusalem by the Jews that it is worthy of note. For the best part of eighteen 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 grand crusades, occurred, in which were mingled the very flower of the world's chivalry, from Count Robert of Paris to St. Louis and Richard Cœur de Lion; hundreds of thousands of lives were lost; and yet the Saracen retained his hold upon the sepulcher. In those days the Jews were a hunted and despised race. They were allowed no part in the labor of rescuing from the infidel 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—they are slowly conquering the Holy city from the infidel.* They are not doing it with sword, lance, or battle-axe. They are simply employing the weapons to whose use they have devoted themselves since they were scattered as a nation. These weapons are shekels. They are keener than the scimeter of Saladin, and will cleave deeper than would the ponderous sword of the lion-hearted Richard.

Should the Jews succeed in buying up Jerusalem, after Christendom had failed to conquer it, it will be, in some sort, an avengement of the obloquy to which Christianity for so many centuries inflicted upon that people.

Thus the writer is carried away in contemplating that which he feels will be, even while trying to deny the evidences before his eyes, and he is forced to believe against his own will, and while admitting it to be a just reward to the race, and an avengement upon the Christian world for its conduct towards that race.

We think that the above presentations will be confirmatory to those who believe "in the utterances of the Bible, just as they stand," hence to the Saints.

We call the attention of our readers to the article on the Mound Builders in our first half, written by a correspondent of the *St. Louis Globe-Democrat*. The facts presented are very striking, and are among the best antiquarian evidences of the Book of Mormon yet presented, although some of the conclusions relative to the wars on this continent are of course incorrect.

In connection with this and to substantiate the

fact of vessels being driven across the Pacific, from Asia to America, as reported of the ships of the founders of ancient American civilization, which statement has been so ridiculed by our opponents, we find an article in the newspapers as follows:

"Since 1832 forty-one wrecks of Japanese vessels have stranded on the American coast; twenty-eight since 1850, only twelve deserted, and all swept across the Pacific by the great current at the rate of twelve miles an hour. In the great past, it is said, America was thus settled, the more recent Indian coming by the way of Behring Straits."

Thus from year to year, one by one, are added to the "cloud of witnesses" that prove our testimony of the origin of the people who made the history of this continent in the dead and dusty past, to be correct.

BRO. M. H. FORSCUTT has been laboring in St. Joseph, Missouri, the following appeared in the *Chronicle*, for February 5th:

"The Rev. Mr. M. H. Forscutt, of the Latter Day Saints, preached his first, of a series of sermons, at the rooms occupied by the Latter Day Saints, on Fifth, between Francis and Felix streets, Sunday night. The congregation was out in full force, and a large number of visitors attended. The discourse was able, interesting and convincing, and the reverend gentleman is well worth listening to. Christians, infidels, skeptics, etc., can be edified and instructed by his expounding of gospel truths. He discourses to-night at the same place."

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 a nephew of the martyrs, a son of Catherine Salisbury, one of the surviving sisters of Joseph and Hyrum Smith. And, in Missouri, there is missionary 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 that 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. John Hansen writes from Kentucky, that there are fears there of another war, to grow out of our late closely contested election. We do not think war to be imminent; though it being the "abomination which maketh desolate," it is always to be dreaded.

Bro. James Foxall writes from Hannibal, Missouri, that he believes that the majority of the twenty-one members there are trying to serve God, and that good meetings are being held. Bro. John Taylor presides and is considered as the right man in the right place. Bro. Foxall thinks that many honest people dwell there, those who begin to think that all religious faiths are wrong because so many ways are taught and no certainty in them. May the honest indeed "ask for the old paths," and be directed to the true gospel ministry.

Brn. Joseph Smith and E. Banta are giving a course of doctrinal lectures at Cornton, De Kalb county, Ill., February 17th to 24th.

Bro. W. W. Blair left for Kewanee, Canton and other places in that district February 9th.

Bro. M. H. Forscutt commenced a course of lectures at St. Joseph, Missouri, February 10th.

Bro. M. B. Oliver, near Woodbine, Clark county, Iowa, writes that he has many invitations to preach in that region.

Bro. Thomas Dobson, of Deloit, Crawford county, Iowa, writes that there are so many calls for preaching that he is doing what he can to teach 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 Sr. Seelye's eyesight, the film increasing until she is now nearly blind. The Saints are requested to pray for them that she may be healed; also that others, who are similarly in affliction, may be comforted, and, peradventure, be also healed. The feeling of being shut out from vision of God's world and its beauties, and the one of solitude and loneliness of spirit must indeed be very great. May the Giver establish the heart and give comfort and hope.

Bro. Samuel Caudle writes from Xenia, Clay county, Ill., that the Saints there are firm in the hope of the gospel, and that there is a good prospect for further addition in number.

Bro. P. Stilwell of Grand Prairie, Nobles county, Minn., writes that himself and family and brother and sister Spaulding feel strong in the faith, although they be poor in earthly things. The grasshoppers cleared their crops quite effectually last season, but they do not feel to murmur, for their trust is in God that he will make all things well.

Bro. John McKenzie sends us a St. Louis *Globe-Democrat*, containing some Presbyterian sermons on Nebuchadnezzar's dream. Both gentlemen assured their hearers that Christ's earthly mission was the starting time of the stone that was to break in pieces the kingdoms of the world.

Like erroneous conclusions were arrived at by Prof. Swing and Dr. Ryder, of Chicago, on the subject of Miracles, about which there has been some controversy there, because of a real or assumed case of healing. These teachers in different ways arrived at the same conclusion—"that the age of effects produced by supernatural causes is some hundreds of years past and gone."

Sister Susan E. Cook of Victoria, Knox county, Ill., thinks that if some devoted elder came there for a few weeks that a branch might be raised up in that place. The Saints there wish that field to be remembered in the appointments of the General Conference.

Sr. Jane S. Grumley writes from Iowa Point, Doniphan county, Kansas that she has earnestly prayed for an elder to be sent there to preach the principles of the doctrine of Christ to the people. She expected when she wrote that Bro. T. W. Smith would come there soon.

Bro. Geo. W. Shute writes from Pottawattamie county Kansas that he has been on a three weeks tour, and preaching nearly every night or by day. He had the attention of goodly gatherings of intelligent people and baptized seven, and others expressed a feeling to unite hereafter. He expects Br. Heman C. Smith into that region shortly, and promises him a good field of labor.

Sister J. Lively of Chatham, Ontario, writes (as also do many others) of being cheered and in-

structed by the visits of the *Herald*, by which they hear from all parts concerning the work of God in which they rejoice. Sister Lively expresses her gratitude that she was led by the Spirit of the Lord to see the beauty and glory of this gospel of the Son of God, after having been tossed about by the winds of doctrine before encountered. She now feels safely anchored in the harbor of truth and that the day star has dawned, making the way clearer and brighter. Some of her family obeyed the ordinances with her and they rejoice together, though they live twelve miles from a branch.

Professor David 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 was now very widely extended and would not be particularly, nor beneficially enlarged by the use of the elective franchise. His reasoning was specious and flowery, and his sermon doubtless entertaining to his audience. But an admirer of his, in a letter to the *Tribune*, takes him to task for his flowery embellishment of his harsh conclusion; he calls it a "dagger wreathed with flowers."

Thanks to Bro. H. R. Mills for *The Christian*, of St. Louis; Bro. Joseph Hammer for Baptist *Battle Flag* and St. Joseph *Herald*; Bro. Thomas Stewart for *Glasgow Mail*, of Scotland.

Please do not send mutilated scrip and bills, for we cannot pass it, but will return such pieces to the senders.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

The news from the East, in its general tone, and notwithstanding the past words about peace, indicates that Russia is determinedly preparing for war; and, even as we write, getting ready for an advance movement against the Turks. There seems no longer any reason why she should wait, for Germany, by Bismarck's word, is in alliance with her, and the adherence of Austria is expected, which will make the Triple Alliance a unit again, and an irresistible combination to oppose.

Earl Russel, of the British Parliament, proposes to put the question before the House of Lords in a motion that England shall discontinue all diplomatic intercourse with the Ottoman Empire, on the ground that that nation is unworthy to rank with the enlightened people and nations of Europe.

A London correspondent gives a very interesting account of the installation of the eminent Jew, Disraeli, or Lord Beaconsfield, as a Peer of the British realm, at the opening of Parliament, Feb. 8th, whereby the Premier of England attained to the high honor of a seat in the House of Lords. Victoria sat on the throne, and the ambassadors from all nations were present. The glitter and pomp attendant on royalty was there in full array, while the multitudes filled the streets and were noisy with their cheers, the artillery thundered and the bells rang their joyous peals, so that Disraeli entered upon his new position under majestic circumstances, and with dignity and renown, leaving behind him the House of Commons forever. The success of this man in his ascent of the hill of fame has indeed been wonderful, so much so as to have given him, as well as Napoleon, the title of "the man of destiny."

There is a rumor that the mining companies of England intend to import cheap labor from China. It alarms the English colliers. The hand of oppression and monopoly are indeed heavy, and the laboring man is year by year losing more and more of his hold upon the tangible substances of the earth, and is everywhere more and more at the mercy of the rich and great. Thousands of English miners are out of employment and in distress and destitution.

The Rothschilds, all together, are said to be

worth three billion four hundred million dollars.

It is said that in Germany married people can not separate until they have applied to a clergyman, or civil officer, to make a reconciliation, and that he must do all in his power to persuade them to remain together. Many divorces are thus prevented.

In the famine-stricken districts of India are twenty-three millions of people who live on the "hand and mouth" principle, dependent on the single staple of rice for a living; and, as they make no provision for the future in the least, this improvident course, upon the failure of one crop, brings starvation. The government has expended thirty-two million dollars in relief of the needy, but it is a mooted question with English statesmen whether they should thus expend vast sums to help those who are so improvident and unthrifty as to make no preparation for their own future at all. No rain yet, and the trees and every green thing is either burned or dried up with drouth.

The British steamer, *Ethel*, was wrecked, Feb. 7th, and nineteen persons perished.

A colliery 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 and fifty men have indeed been lost.

A gunpowder explosion in India killed fifty and wounded one hundred persons.

At Reading, Pa., a Dunkard elder was baptizing some converts, and, as they dip each one three times, the elder became chilled, as also did a heavy lady he was baptizing, and both came near being swept under the ice below, but were saved by some gentlemen who sprang into the river.

The total of petroleum shipped from the oil regions during 1876 amounted to ten million barrels.

The United States mints coined 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 statue to Mrs. Elizabeth Goose—the original of "Mother Goose"—who died in Boston in 1757.

It is said that between seventeen and twenty thousand alligator skins are tanned yearly and made into boots, shoes and slippers. Louisiana and Florida furnish the animals.

Capt. Eads, by his jetties, deepened the channel at the mouth of the Mississippi so that vessels drawing nineteen feet of water pass through. He received United States bonds worth \$560,000 for the work.

An extensive system of smuggling between the States and Canada has been ferreted out by the detectives. During ten years the chief of the band has made \$250,000 by the per cent allowed him.

Amasa Lyman, formerly one of Brigham's Twelve, died February 4th. He stepped aside from their ranks about ten years ago, and so far as we know affiliated with no other people.

There has been more fighting with Indians in Montana and Wyoming. They are said to have firearms, 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 housed and situated.

At a meeting of Methodist preachers in New York, February 12th, the new revision of the Bible was considered, and among the proposed changes is the leaving out of the story of 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 in the name, which reminds one of the mistaken teaching of some in the world about getting into the name of Jesus, a mysticism of language we cannot solve. "Straining at a gnat" will be "straining a gnat;" and "the love of money is a root of all evil" not the root, etc., etc. The new book will be called "the authenticated word of God."

A Black Hills correspondent writes of the influx of immigration there, all classes and conditions of men, and those of all ages. He presents a picture of the condition of many who have rushed there from comfortable homes only to find toil and want,

and he especially warns young men from going upon such uncertain prospects. Gold is doubtless there in abundance, but not to be easily obtained except by those who have the appliances, and the few may do well, but the greater number meet with disappointment, bitter and prolonged. People there ask that a new territory be formed, to be named Eldorado.

The report of 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 are said to 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, 67,000 to the Lutherans—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 storm there the 18th, thousands of which could be seen yet on the 19th. Their length twelve to eighteen inches.

In relation 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 diseases has been noticed among the Jews in all 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 to pork-eaters. Bilious disease is largely attributable, it is well known, to the use of pork. But the Jews not only reject pork from their dietary, but they also, under their religious laws, exercise extraordinary care to secure the meat of animals that are in a perfectly sound and healthy condition when killed. In our Washington markets, for instance, they deal only with certain butchers, who provide them with meat from animals selected and killed under the conditions of Jewish rules."

The St. Louis bridge across the Mississippi was singed 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.

LATER.—The storm is reported as the heaviest since early in January; thirty vessels lost, the crews also of many. Its violence was 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 may be interesting and perhaps instructive.

On April 15th, 1873, I bade my kinfolk, friends and family good-by, and started for the far west, thinking of course to seek out a better country to make a home in, and on May 1st our steamer entered the beautiful bay on the Pacific Slope. While in Monterey county, sometime in the month of November, the message came to my ears of Latter Day Saints going to preach, and glad to hear preaching of some kind, I attended, and I was convinced of the truth of the word preached by Brn. J. R. Cook and Henderson. I accepted the gospel and was strengthened and built up by Brn. D. S. Mills, Alexander Smith, and others; but knowledge of the things of God comes not by man, but from God by his Spirit, in dreams, visions, prophecy and such ways as seemeth good to him. The trials, conflicts, temptings and victories, with the love, joy, peace, hope and increase of faith, I need not recount, as all Saints are acquainted with them. But thus far I have had grace and strength, thanks to the God of Israel. Staying nearly three years in California after I came into the Church I became acquainted with

many good, kind people, long to be remembered. May God bless and save all the faithful. On December 7th, 1876, I parted with those about Washington Corners, Alameda county, and started for my native land, the home of my family, and in sixteen days I was safe in my father's house, and the day after arrived at Scott's Bay, my home.

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 earnestly contend for it; and I do feel that God has been a great help in time of need. Your brother in Christ,

G. N. DAVISON.

AALBORG, Denmark,

January 18, 1877.

Bro. H. A. Stebbins.—Your letter of December 23rd is welcomed, and the money sent came in good time. I will give you a little 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. Brix. 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 Years we went out twenty miles and have had good success, holding meeting every night during the week, and having good congregations. I shall always praise God 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 tomorrow, for I only came in to 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 stay, praying God to bless the effort. I only wish I could be in several places at a time, but it cannot be. Give my best love to Bro. I. L. Rogers, Bro. Joseph, and all the brethren in the office. From your far off laborer for the truth,

M. FYRANDO.

CLEVELAND, Ohio, Jan. 24th, 1877.

Bro. Stebbins.—I have just read an article in the *Herald* about the support of the gospel. I am very, very much pleased with it indeed. It has roused me to my senses. 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, but cannot leave their families as their have to work for their support. Dear Saints, let us stop and think for a moment: can we not as Saints help them with our little mite, so as to help along this great work. I, for one, will do my best to give a helping hand, and we can all give. Let us each have a box and put in what we can on the first day of the week, and call it the Lord's box. Your children can put in their pennies. Let us do this with prayer, and the Lord will bless us with his Spirit.

I am one of the old time Saints. I came from England in 1856 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 sorry to say they have lost their faith. It is not to be wondered at, when we come to know how Brigham Young has done. Your sister,

THYRZA JACKSON.

TENANT'S HARBOR, Maine,

January 20, 1876.

Brother Henry.—Several pieces have been in the *Herald* about the building up, and gathering to Zion. I have read them all with interest, till a piece came in the January 15th *Herald*, signed Perla Wild. I would like to know who Perla Wild is? I have seen this name signed to pieces in the *Hope*, as I thought bordering on fiction. Truth is what we want and is what will stand at the great and last day.

Sister Perla appeals to the Elders, the teachers of Israel, for their opinions. I will here say, Put not your trust in the opinions of men, but search for yourselves, all ye Saints, and see that the leaders do not step out by the way. As I understand the subject, the pure in heart are Zion, but not the city. That there is to be a city built is evident by what Christ said to his disciples on this continent.

Book of Mormon, chapter 10, commences thus: "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 the remnant of Jacob unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem."

It is plain to my mind when the city is to be built; and when it is built the pure in heart shall inherit it. Now it is for us to purify ourselves that the Lord may hasten the time and we be ready to dwell therein.

I wish to say that the *Herald* should be in the family of every Saint; but the excuse is, "I am so poor I cannot take it." Some of the same ones who thus state are spending money enough for tobacco and tea to take half a dozen *Herolds*. This I think, is not right. While our leaders are struggling to keep the *Herald* up many of the Saints are lending no help; when by taking one or two chews of tobacco the less a day, and their tea a little weaker, they could take the *Herald*, get knowledge, and help the cause greatly. Saints, wake up, let us deny ourselves of a few things that the Lord has said are not good for us, send in our subscriptions, have the *Herald* a weekly, study the commandments God has given us, and obey them; stop our disputations, which Christ said was of the evil one, and show ourselves wiser in our generation than the children of this world.

D. S. S.

SACRAMENTO, Cal., Jan. 30th, 1877.

Bro. Henry.—Bro. Cornelius Bagnall has not yet recovered his health, though he returned here many weeks ago, and he has been in our meetings some. He appears now and then to be getting better, and then he relapses. The ailment is congestion of the brain. Bro. H. P. Brown has gone to Oakland, near San Francisco, to take the charge of the San Francisco and Alameda Sub-Districts. We miss him very much, for he is an able preacher, full of faith and of the Holy Spirit, and a most estimable brother and friend. Highly favored are the people who have his society and ministrations, and we trust that our brethren and sisters there will rightly appreciate the privilege of having him with them. We of Sacramento, felt to say to him: "Go, brother, go," because we knew that the Lord had called him from among us to do, with divine assistance, a work in that part that none but he can do. We felt in our hearts, though we did not say it in words,

We love thee so dear we all could resign,
Nay give up our lives, most gladly for thine;
But, since the Lord calls what else can we do,
But submissively say, "Go, brother, go."

Yours in the best of bonds, E. H. WEBB.

ADEL, Dallas Co., Iowa,

February 10, 1876.

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, and were the guests of Bro. Smith. From there we went into Dallas county, and preached in Xenia, where I spoke four times last fall. Bro. Nirk was again elected, and the people turned out well upon short notice. We were well cared for that night at the house of Bro. Biggs. Bro. Nirk went the next day two miles west of Xenia to make an appointment, and preach in a school-house. The house was full, and Brn. Sayer and Nirk preached, and the people seemed well pleased. Their stopping place 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 Xenia I preached on the Restoration and on the Divinity of the Book of Mormon, and I must say that I never had better attention given me in any place, than I had that night for two hours. Now I am at 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

gospel of the kingdom of God. But as the roads are very bad now I think I will go to Des Moines and preach as opportunity may offer.

I have not seen a better time to preach than there is now. In this district the way is open every place, and I am the only elder that is traveling through this part of the country. I have had a call to go to Osceola; there are three members there, and Bro. M. B. Oliver is not far off. I expect to be preaching all my days, for I know in whom I have believed. I do not intend that anything shall stop me from bringing souls to Christ, and I have the promise that my labor shall not be in vain; blessed be his holy name now and forever, amen. N. STAMM.

HOPKINTON, Delaware Co., Iowa,
Jan. 20th, 1877.

Editors of Herald:—We read the letters from the Saints in all parts of the country, and, as we cannot meet with them to give our testimony, we think to write a few lines, for perhaps it will help to cheer some one who is alone, like ourselves; even as it does us, to read news from others. The *Herald* is a welcome little visitor, and our only preacher and teacher, and hailed with gladness.

We were baptized and confirmed into the Church by Br. Ethan A. Shelley, Mason county, Michigan, January 31st 1876, and we enjoyed the society of the Saints until March 27th, since which we have not seen a Saint. Although we are alone and daily persecuted by those around us, yet our faith is as strong as it ever was, if not stronger; and we try to live according to the commandments of God. My father joined the Church about six years (I think) after the first rise of the Church; a number of years after he was ordained an elder, and when we came from the east to Michigan he preached the doctrine and organized a branch in Sanilac county. At that time I was about sixteen years old and I obeyed the gospel. The branch thrived and had the gifts and graces with them for a good while; then they got careless and the evil one came among them and broke up the branch, and the Saints became like sheep without a shepherd. Although I was where I could not hear any preaching, nor meet with the Saints until I went to Mason county, yet I never regretted joining the Church; my faith was always strong in the latter day work, for I had a witness with me that it was not of man, even the manifestation of God's Spirit; and although Joseph was slain still my faith was strong that there would be another raised up in his place, and that neither B. Young nor J. J. Strang were appointed to lead the people in his stead. But I thank God that he has brought forth another, to teach the gospel to the people, as Christ revealed it to be taught. My wife was a Catholic, and supposed that all the Mormons were Brighamites, until we went to Sherman a year ago last fall, and until a few days before we were baptized she was very bitter against them, and did all she could to hinder me from obeying the gospel, but was at last convinced of the truth and joined the Church with me. We desire the prayers of the Saints that we may remain faithful and be prompt in our duty to God. My father and mother died in the faith and I hope to do the same. Should an elder come this way we would be glad to have him call on us. They can tell him at the depot where we live. Any Saint will find a welcome with us. Your brother and sister in Christ,
JOHN F. & N. A. DROWN.

CANON CITY, Colo., Feb. 11th, 1877.

Bro. Henry:—Since I last wrote I have been at another new field called Coal Creek in this (Fremont) county. Held a discussion with a Mr. Forsha, a Presbyterian. Subject: Is God, the Father, a material being, and not every where present at the same time. My opponent proved himself a gentleman, and a believer in the Bible. I preached there (besides the discussion) seven times. Mr. Forsha and some others expressed themselves to believe what I preached. I also found one Brighamite, who, with his wife, after hearing me received me and treated me kindly, and will no doubt unite with us. I left an appointment for February 25th. I am now making arrangements to hold meetings here. Thus far I have not succeeded in getting a free house, which

I desire, because my purse is very small. I can get a church by paying for the use of it, which I will do if I cannot do better. By leave of the Editor of Canon City *News* I intend to stir up the people before I leave this city. Remember me kindly to brethren Joseph, Blair, Scott and other inquiring Saints. As ever your brother in Christ,
F. C. WARNKY.

SHARPSBURG, 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, so much the poorer we get, and some, by and by, will not know where to lay their heads, still the foxes will have holes and the birds have nests. And it is evident the whole world is troubled. 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. Well, 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 mighty company that is to come, for everything will depend on our worthiness. Oh for the change! Oh for the rejuvenation that is to be, that we may be like him who has sent us word that he is coming. Come then, 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 the brethren.

ARCHIBALD FALCONER, M. D.

PARK CITY, Utah, Jan. 20, 1877.

Bro. Joseph:—Your preaching at 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 will go to all the honest in heart. The Saints at Hennemerville 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 work of God will prosper and cover all Utah. I know the Spirit and power is with us. The Saints wish to be remembered to you all. May God bless the honest in heart is the prayer of your brother in Christ,

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 have no more of that pleasure; so I thought about these things for many months before I could make my mind up to be baptized. But I thought that it was surely the true Church, and that the Elders preached the true gospel, and I studied about this for about three months before I was baptized. And I prayed earnestly to my Heavenly Father for knowledge, and to be guided aright, and to know if Joseph Smith was a true prophet. For I was seeking after the truth, I was seeking and determined to find it; and although my parents had belonged to the Church for a good many years; still it seemed to me that I was not convinced. But there was a conference held about thirty miles from this place, and I attended it, and after it was over I staid at the same place about two weeks. One Sunday morning, while at Church listening to the elder who was preaching, I was studying about baptism, and there seemed, as it were, a voice saying to me "It is the true Church of God; now is the accepted time; do not wait until it is to late." So I was fully convinced, and I gave my name for baptism and was bap-

tized, and the Lord has blessed me, and brought me out of the dark paths into the paths which lead unto that eternal home which is preparing for those who keep his commandments; and oh let us ever live faithful, so that we may gain that home. It is a pleasure to think of it, for the Lord has promised to bless us if we only do what is right; and it is my determination to serve him so that I may be numbered with the righteous. If we would all contemplate aright the privilege we have in Christ, and be more self-sacrificing, and more affectionate one to another, as the Saints of the living God are commanded to be, it would save many trials which we now have to pass through. Brethren and sisters, let us all live faithful, and never fail to return thanks to our Father in Heaven for his kindness towards us, in protecting us from all danger. I close by asking an interest in the prayers of all. Your sister,
A. M. BROWN.

EEL 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 meeting through the summer and brotherly love and the holy Spirit was truly with us. Elder B. Robinson is our main stay, and he is a bold soldier in the cause of Christ, has had much to 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 evil doings of others. How hard this is, 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 there, we prayed that he might come here, 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 hear from ye elders in the field. We are well satisfied with the *Herald* in its new form. We ask an interest in your prayers. Your sister in the gospel bonds;
A. WELDON.

WILMOTT, Ray Co., Missouri,
January 23d, 1877.

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 come to Missouri can do as well here as in any other portion of the state. Land is cheap both in small pieces or in large ones, or land can be rented for one third. This is also a healthy country, and the people are peaceable, the nearest dram shop being fifteen miles away. We live eighteen miles north-east of Richmond the county seat, and fifteen miles from the railroad. Stores and post office are convenient. We are forty miles from Independence, on the state road leading from Lexington to Utica. 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 seven years; 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.

LITTLE SIOUX, Iowa, Feb. 6th, 1877.

Editors Herald:—Thinking it might be of some interest I will mention my labor in this part. I have recently held a series of meetings in Clay and Jackson townships, in connection with Bro. D. H. Bays, and others. We succeeded by the aid of the Holy Spirit in bringing four to a knowledge of the truth of the gospel, and to obedience, and others are believing; and some have expressed their desires to unite with us soon. So the work here is onward, Bro. D. H. Bays being the chief laborer; and the good master is with us, praise his holy name. Yours in gospel bonds,
P. L. STEPHENSON.

JANESVILLE, Wis., Feb. 10th, 1877.

Bro. Henry.—I thought you would be glad to hear from us so I take this opportunity. Union prevails among us, and God blesses us with the gifts of his Spirit. Br. Dutton, and I have tried to do all we could in preaching the gospel here, and in the surrounding country; and may God bless the labors of his servants, is all that I can say. With love to Br. Joseph and yourself, and a request for your prayers I remain your brother in the gospel covenant,
D. B. RASEY.

WEIR CITY, Kansas,
Jan. 31st, 1877.

Dear Editors.—At last we have the pleasure of informing you that as a district we are being made to rejoice, that our conference instituted some provisions that will be the means of bringing action whereby the guilty may be brought to justice, and receive their punishment when the Saints will be called up to lift their hands against them. While on the other hand, the innocent may be liberated and privileged to have access to the wishes of mercy, esteem, confidence and love of their brethren. A very great spirit of love pervades every heart; all manifest a desire for union and peace at cost of any nature, yea, they offered to meet each other two-thirds of the way and make any sacrifice required, in order to restore peace and union again; for we have been brought to realize that our actions collectively have been speaking louder than words; yea, reaching farther out in the world than our elders, priests, teachers, and good Saints have been privileged to carry the Good News. O, how much we see that we stand need of an observance of the saying of our wise, inspired Master, "Watch and pray." We believe it to mean, (for truly it is the great and grand cause of all our present troubles), watch our temper, and pray for wisdom which would enable many of us to live more truly and better the life of a Saint, not so apt to be taken unaware, but even retaining the presence of mind, so as to say "Thy will be done not mine;" and also to say, "Vengeance is thine, Lord, and thou wilt repay." Yours,
C. M. F.

CHURCHILL, Trumbull, Co., Ohio,
February 11th, 1877.

Brother Henry.—We are a branch of twenty one members, but there are none among us capable of preaching the gospel in English, therefore an elder capable of preaching both in the English and in the Welsh language would be very acceptable here, one who is able to work both temporally and spiritually. We are however, trying to serve God in such a manner that we may be worthy of a place in the kingdom of God, and our desires are to show by our walk and acts that we are the people of God. Your brother and fellow laborer for Zion,
JOHN R. LEWIS.

WEST OAKLAND, Alameda Co., Cal.,
May 26th, 1876.

Bro. Charles Derry.—Yours of the 1st of May, came to hand on the 5th, and I was truly glad to hear from you again, and grateful for the renewal of my license, although I am sorry to say laboring under painful affliction in my foot. About the first of February I had a bad corn on the toe next the little one on my left foot, it got chapped and sore; a person gave me some corn medicine having a strong poisonous acid, having several corns I applied (without thought) some of this acid to my sore toe, which soon inflamed my foot giving great pain, with a dark dry rot. I got a physician but he did not understand it. I then got a quack but it was ditto; they cut my toe off at the second joint, but it did not stop, so I got another physician a homeopathist, he pronounced it dry gangrene, peculiar to old people alone, hard and tedious to cure. I have been under his care about a month with little improvement. I have endured more pain with this toe and foot than ever I endured from like causes before. I suppose I shall loose a part of the two joining toes, how long before I can call it well enough to travel I cant tell, though it is a little easier to day. Tuesday last we buried my poor afflicted companion after long and tedious illness. I dont know how it happened but the secretary

dated my ordination 11th day of April, instead of June, though it makes no difference.

Our Church doings and doctrine has certainly expanded beyond its original limits; extensive latitude has been given to speculative views, and a great variety of conclusions adopted, or at least suggested for others to adopt; it seems that some of our big guns have been shooting heavy blasts even to the demolishing of some of our pet theories, including some of our most venerable foundation stones; perhaps it is all right, only intended as a feeler, but when such things come over the signature of those occupying the highest class of teachers known in the Church, we are jealous, for we recollect the day when speculative heretical views were suggested at first, that afterward assumed the character of doctrine and commandments of the Church. Now we fully believe that we may have adopted many views that will finally be cast aside as unprofitable, for we know that nothing in the form of doctrine untrue will do any good.

"Truth eternal will remain,
On its rock we'll meet again."

But as you generously give me an invitation, that if at any time I could suggest any measure for the improvement of our Quorum you would be pleased to receive it, I do feel like handing in an item, the adoption of which I believe would result in the most invaluable blessing and benefit of the Quorum, both temporal and spiritual for verily there is an inseparable connection between the two kinds of blessings, among the people constituting Saints:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written."

That is what the Lord requires of all, otherwise the fruits of the kingdom will not be brought. This requisition was made within twenty nine months from the organization of the Church, and has been partially unheeded by the body, in view of the almost entire disappearance of those venerable waymarks that always did distinguish the genuine form and authority of the gospel of our Lord Jesus Christ, from the multitude of man-made and assumed forms of gospel so universally popular among the great and noble of the earth. I can but feel the necessity of recommending the above paragraph in the most solemn terms to the consideration, not of our Quorum alone, but to the entire Church as the surest method of finding the old paths wherein is peace. If God had not revealed the Book of Mormon to Joseph Smith (or somebody else) the fullness of the gospel would not yet have been upon the earth. Some writers have called it, Book of Mormon, the stone that was cut out of the mountains without hands, at all events it is the original Text-book of Latter Day Saints, and why we should lay it aside either altogether, or in part, amounts simply to apostasy from the latter day faith.

Now Bro. Derry you will see some very singular awkward marks on the face of many words in this epistle, reason why, I get but little rest day or night, consequently go to sleep right in the middle of a word, let the pen wander at its will &c.; this may be my last epistle to Bro. Derry as the disease in my foot still seems to be spreading, I have laid aside doctors' prescriptions and called the elders. If this fails farewell to this probation. Give my love to your family. Respectfully your brother,
THOMAS DUNGAN.

HENDERSON GROVE, Illinois,
Feb. 9th, 1877.

Brother Henry.—We have had the pleasure of a visit from Bro. J. A. Robinson of Peoria. He arrived the 3d, and staid over Sunday, preached four times with good liberty, and I think that good will result. One man has already said that he was convinced, and another thought that it would do to live by. Your brother in the covenant,
W. D. LEE.

Conferences.

Pacific Slope Mission.

The Semi Annual Conference of the Pacific Slope Mission convened at Music Hall, Oakland, Alameda county, California, October 6th, 1876. President Joseph Smith was called to preside over the conference, and D. S. Mills as vice-president, Peter Canavan as secretary, George S. Lincoln as assistant secretary, and Wm. N. Dawson to act as deacon.

Some friendly and brotherly advice was given by Pres. Smith concerning our action as Saints towards one another, and towards those not yet united with us, and also in our business transactions, to act in a christian manner.

ONE P. M.—REPORTS OF DISTRICTS.—Nevada District reported by letter, as having four branches, Carson, Mottsville, Franktown and Dayton. Carson 42 members, including 1 Seventy, 2 Elders, 2 Priests and 3 Teachers. Mottsville 42 members, including 6 Elders, 1 Priest, 1 Teacher. Franktown 19 members, including 4 Elders. Dayton 9 members, including 3 Elders. Very little preaching is done in Nevada, and no traveling Elder there. A. B. Johns, president; T. R. Hawkins, clerk.

Oregon District, no report.

California District, no report.

The Alameda Sub District was reported by its president, H. P. Brown, who stated that he had not labored in his district since last conference; but he considered that the district had not suffered for lack of preaching, as Br. Mills, Br. Clapp and Br. Joseph Smith had ably defended the cause and expounded the doctrine of the Church therein.

BRANCH REPORTS.—West Oakland 47, 1 High Priest, 6 Elders, 1 Priest, 3 Deacons; 3 received by letter, 1 by vote, 1 died, 5 removed by letter; Peter Betts, president; Peter Canavan, clerk.

San Francisco 63, with 10 Elders, 2 Priests, 2 Teachers, 1 Deacon; 2 received by letter, 1 removed by letter; Wm. Hart, president and clerk. Santa Rosa 67, 5 Elders, 1 Deacon, 1 baptized, 1 expelled, 1 died; Jeremiah Root, president; J. Heger, clerk.

San Bernardino 152, with 7 Elders, 6 Priests, 3 Teachers, 2 Deacons; 2 baptized, 1 received by certificate of baptism, 4 removed by letter; John Garner, Sen., president; R. Allen, clerk.

ELDERS REPORTS.—D. S. Mills reported his labors in the mission; had preached in Oakland and San Francisco; had lectured in San Francisco with Br. J. C. Clapp; thence to Watsonville and San Benito. With Br. Joseph Smith, visited and held meetings in Nortonville, Stockton, Sacramento, Davisville, Santa Rosa, Healdsburg, Petaluma, Watsonville, San Benito, Jefferson, Gospel Swamp, San Bernardino, and back to San Francisco. Is doing all he can. Thanks all for their assistance towards him.

James Parks had been east on business. While there he had preached as often as he could and had baptized three.

David J. Phillips had been to Round Valley. Also assisted in branch labor.

Daniel Brown, all he had done was in the branch in keeping up the meetings.

H. P. Brown had been blessed in his labors and administrations, especially in the healing of the sick.

John Carmichael had labored some in his district, but mostly confined to preaching in the Jefferson branch; if continued in his present field intended to visit all the branches; considered the district in a tolerable fair condition.

John Cobb had labored as circumstances permitted; held meetings every other Sabbath.

James B. Price had been living in Davisville about seven years, has preached there, and has assisted others to preach there, and endeavored to get congregations to hear them; has labored and prayed earnestly for his fellow men.

Jacob Adamson, George Oman, Henry Burgess, Lyman Hutchins, Joseph Vernon and Peter Canavan reported having done but little.

Orren Smith and A. H. Anderson were requested by the conference to assist Brn. Ferris and Stromberg as committee of arrangements.

At 7:30 p. m., prayer by John Carmichael

Preaching by Pres. Joseph Smith, from the text: "Confidence in an unfaithful man in time of trouble is like a broken tooth or a foot out of joint."—Prov. 25: 19.

OCTOBER 7TH.—Nortonville branch reported 31 members, with 3 Elders, 1 Teacher; Thomas R. Davis, president; Henry H. Green, clerk.

Watsonville 39, with 4 Elders, 1 Priest, 2 Teachers; 2 baptized, 1 received by letter; Daniel Brown, president; D. J. Philips, clerk.

Davisville 18 members, including 1 Elder; J. B. Price, president and clerk.

Sacramento 52 members, including 1 High Priest, 5 Elders; 3 baptized, 1 removed; E. H. Webb, president *pro tem*.

Joseph F. Burton, of the Los Angeles District, by letter, reported the district in good condition.

Orren Smith reported the work in the Stockton and Visalia Districts; considers that the Visalia branch is disorganized for lack of materials for officers; Stockton branch in a good condition.

J. B. Price asked to be released from presiding over the Yolo sub-district. It was understood by the secretary and others that this request was granted by a previous conference, hence it was thought unnecessary to take any further action.

E. H. Webb asked to be released from presiding over the Sacramento sub-district. H. P. Brown opposed releasing him. Release was not granted.

H. P. Robbins, of the Stockton branch, reported his labors as confined to the branch; he is the only Elder there; has gained friends to the cause there, and believes that some there will yet join the church.

Russel Huntly had not done much but visit with the Saints, most of the time with the Newport branch.

Wm. Anderson preaches whenever he has opportunity to do so; had preached in San Francisco and Oakland; hoped for the time when he could do more in the field.

Thomas R. Davis said that his labors were confined to the Nortonville branch; held meetings every Sunday and did all he could.

The Bishop's Agent's report was read.

At 1:30 p. m., prayer by Peter Canavan.

Stockton branch 44, with 1 Elder, 5 Priests, 1 Teacher, 1 Deacon, 1 received by certificate of baptism, 1 by vote, 4 removed by letter; H. P. Robbins, president and clerk.

Alameda Creek 71, with 1 Seventy, 6 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized, 2 received by letter; S. B. Robinson, president and clerk.

San Benito, no change; J. H. Lawn, president and clerk.

Santa Maria 12, with 1 Elder, 1 Priest, 1 Teacher; 2 removed; Newton W. Best, clerk.

Long Valley 40, with 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 1 expelled; John Holmes, president and clerk.

Jefferson 21, with 1 Elder, 2 Priests, 1 Teacher; John Carmichael, president; Hiram Holt, clerk. Albert Hawes, G. N. Davison, Joel Edmunds and Walter Bohall reported by letter.

Resolved that we sustain John Carmichael as president of the Santa Cruz and San Luis Obispo Districts.

That E. H. Webb be continued as president of the Sacramento District.

That we sustain Orren Smith as president of the San Joaquin District.

That J. M. Parks 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 associate, or have been identified, without taking letters of removal as directed by the General Conference, therefore be it

Resolved that the officers of branches from which such members may have removed be instructed hereby to issue letters of removal to them, sending the same to the persons themselves, or to the officers of the branch where such persons reside, and noting such removals on their respective records, and reporting the same to the ensuing session of conference.

That J. F. Burton 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-Districts.*

The following were sustained:

Alma Whitlock as president of San Bernardino District.

Bradbury Robinson as president of the Humboldt District.

J. C. Clapp as president of the Oregon District.

A. B. Johns as president of Nevada District.

D. S. Mills as president of the Pacific Slope Mission.

P. Canavan as Recorder for the Pacific Slope Mission.

John Roberts as the Bishop's Agent.

Resolved that all the licensed officers in this mission are hereby called upon to labor in the field as circumstances will permit.

That we sustain President Joseph Smith and all the authorities of the Church in righteousness, by our faith, prayers 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 Conference per year, 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 Corners, October 6th, 1877.

At 7:30 p. m., preaching by H. P. Brown.

A collection taken up for rent of hall and advertising; amount collected \$37.00.

The chair appointed H. P. Brown, Peter Betts and John Carmichael as a committee to audit the account of the Bishop's Agent with the Church.

SUNDAY, OCT. 8TH.—Met in the tent, (the Republican head quarters), at 9:30 a. m.

Preaching by Pres. Joseph Smith, on the marriage question. After the preaching five gave in their names for baptism, which was attended to during the intermission.

The afternoon was occupied in partaking of the sacrament and in testimony. Sister Maria Zimmerman was received into the Church, by vote, on her former baptism.

At 7:30 p. m., Pres. Joseph Smith occupied the stand, and was blessed with good liberty of speech. The audience was large and attentive; the large tent was crowded, and a good number were outside to hear the son of the putative father of Mormonism hold forth on the principles of the gospel, and they heard him.

Adjourned. Benediction by Pres. J. Smith.

Southern Nebraska District.

A conference was held at Nebraska City, January 14th and 15th, 1877, for the purpose of organizing those branches in Nebraska, heretofore included in the Fremont District, into a district by themselves.

Sunday Morning.—Prayer by R. C. Elvin. M. H. Forscutt was chosen to preside, and R. M. Elvin as secretary. Prayer by M. H. Forscutt.

M. H. Forscutt delivered a lecture on the resurrection of the dead.

Evening.—Prayer by R. M. Elvin. M. H. Forscutt lectured on "Eternal Judgment."

Officers present: 1 Apostle, 2 High Priests, 11 Elders, 4 Priests, 2 Teachers, 1 Deacon.

After a short intermission, the sacrament was administered, and the Saints enjoyed God's blessings in testimony.

Monday Morning.—Prayer by R. C. Elvin.

Branch Reports.—Nebraska City 112, including 2 High Priests, 10 Elders, 4 Priests, 2 Teachers, 2 Deacons. Platte River, reported by I. N. Roberts; Blue River by R. C. Elvin, and Rock Bluffs by W. J. Olyear. Platte River, in good condition, 3 added, sacrament and preaching every Sunday. Rock Bluffs, only four members left; prospects good, but want help; prayer meetings twice a week. can hire a hall for preaching. Palmyra and Moroni not reported.

R. C. Elvin reported having preached several times. Intends visiting the Moroni branch, and Rock Bluffs and Plattsmouth; will do all he can in the district; nothing lacking but active officials;

*[This, by the subsequent action sustaining him, would seem to be an error.]—Eds.

Platte River branch increasing and an Elder needed there; good field between there and Fairfield; Palmyra needs an Elder who can preach in Danish.

Address by James Caffall.

R. M. Elvin had written to the five other branches, and received replies from all. Notice of meeting for organization was read from *Herald* of Jan. 1st., also Sec. 11, "Rules of Order."

On motion it was

Resolved that the brethren who are present from the several branches be recognized by the conference as the legal representatives of said branches to the conference.

Resolved that we proceed to organize.

First ballot for president: M. H. Forscutt 6, R. C. Elvin 3, R. M. Elvin 3, N. W. Smith 1.

Br. Forscutt declined because of a prior appointment from General Conference as missionary.

Second ballot: R. C. Elvin 9, R. M. Elvin 4, H. Kemp 1.

R. C. Elvin was declared elected, and Br. Forscutt resigned the chair to Br. Elvin.

R. M. Elvin was chosen district secretary, and J. W. Waldsmith was recommended to the Bishop of the Church, for appointment as Bishop's Agent.

The Church was named the Southern Nebraska District. Boundaries: Missouri river on the east, Kansas on the south, Colorado and Wyoming on the west, and Platte River on the north.

C. L. Meutze reported by letter. On motion, he was given a mission to Plattsmouth and vicinity. I. N. Roberts was appointed to Blue river and vicinity, in connection with the branch officers.

The president was authorized to assign fields of labor to the Elders not otherwise appointed.

Adjourned to meet at Nebraska City, April 1st, 1877, 9:30 a. m.

Miscellaneous.

Information Wanted.

Information wanted of the whereabouts of Soren Wilson. He lived in Carson City, Nevada, in 1863, and some years after emigrated to Iowa. Any information concerning him will be thankfully received by John F. Clengbak, Falk's Store, Ada county, Idaho.

Information Given.

Morgan and Susannah Watkins, about whom inquiry is made in February 1st *Herald*, reside at Columbus, Platte county, Nebraska.

HEMAN C. SMITH.

Born.

At Stewartville, DeKalb county, Mo., February 10th, 1877, to brother and sister James Kemp, a daughter.

Died.

At Dowville, Iowa, of diphtheria 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 praised by all.

Oh, Father, thou 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 "thy will be done," And keep our feet securely, until our work is done.

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 we were incorrectly informed in regard 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 putrid sore throat, Alma Moroni, son of Thomas and Elizabeth A. Whiting, aged one year and 4 months. Services by Elder John Gilbert.

Why should we weep for Alma dear,

As though we are alone?

For he's with the children near,

To that bright eternal throne.

At Philadelphia, Pa., December 27th, 1876, after lingering for years with a cough and general debility, sister Elizabeth Johnson, aged 65 years. She was esteemed for her good character, and for her firmness in the faith. Funeral services by Elder William Small.

In the Yellow River Branch, Knox, Stark coun-

ty, Indiana, December 13th, 1876, Joshua Hilliard, son of Charles W. and Catharine Prettyman, aged 1 year, 3 months and 28 days.

Addresses.

William Hart, 865 Folsom Street, San Francisco, Cal.
Thomas W. Smith, box 55, Stewartsville, De Kalb county, Mo.

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 this—be true to God, and true to your own selves. Try to be not great, not successful—not a source of pride to your family and friends—not to outshine others; not to be either the future President of the United States or his wife; but try to be just what God in His wisdom had fitted you to be—nothing less, and nothing more. If you have but a little work to do, do it well, and be thankful. If you are to live in a humble home, be contented. Sing your life song sweetly, though it may be heard by only a few. So live and work that you may have at last the approbation, "Well done," and the fadeless crown—*The Methodist.*

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1 March 77.

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The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Geo. Cortless

Vol. 24.

PLANO, ILLINOIS, MARCH 15, 1877.

No. 6.

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 need of such a thing that a 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 the first place, 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 foregoing, 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 12th verse, he says, "For the perfecting 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 alway, 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 : 15, 16. Jesus asked his apostles (15th verse) "Whom do men say that I am? And they said, Some say that thou art John the Baptist, some Elias," etc. But Jesus said, "Whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the son of the living God." Mark the answer that Jesus makes (17th vs.): "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, that 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. But where do 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 as follows: "Now concerning 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 to "follow after charity and desire spiritual gifts, but rather 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 believed in 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.

In the 16th, of Mark, beginning at verse 15th, we have some of the divine teachings of Jesus himself. "He said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. 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 professed Christians. Paul prayed, that the "God 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 he 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 prophesyings. 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, secondarily prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, govern-

ments, diversities of tongues.—1 Cor. 12 : 28.

Now, God put these in the Church. Who took them out, or 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 : 5

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 the primitive one, agreeing in every particular, and the power attending it; for "the gospel is the power of God unto salvation unto them that believe." Read the fourth chapter of Ephesians, and note the teachings of the great Apostle Paul. Again, the only way that you can know is by doing as Jesus says, by doing the will of God. For He said,

"The doctrine is not mine but His that sent me, and if any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself."—John 7 : 16.

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 "rock" that Christ told Peter he would build 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 except there come a falling away first."—2 Thes. 2 : 3.

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."—1 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 : 2-3.

This sounds as though they knew something of the future. Revelation enabled them to know the future. Have they "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, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."—2 Tim. 3 : 1-5.

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 learning now for eighteen hundred years, or nearly, and they get further away the more they learn. Because they do not do 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 act so) and they go groping along in the dark, as far 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.

Every testimony goes to show that there would be a falling away. 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 suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."—Mal. 3 : 1, 2.

It is very evident that Christ, in his first advent, did not fill 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."

"He came to his own, but his own received him not." 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 who 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 known. It is 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."

If Joseph Smith had been some great man of the world more would investigate the matter. But, "God's ways are not man's ways," for we are told that "he chose the weak things of the earth to confound the wise [in their own conceit] that no flesh might glory in his presence." That is, if God does a great work, with these weak men as his servants, they will give God the honor, instead of taking it to themselves.

We will now turn to the fourteenth chapter, sixth and seventh verses, of John's Revelation, and read:

"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 that made heaven, and earth, and the sea, and fountains of waters."

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 broke "the everlasting covenant." This passage also tells us that it was to be done through the instrumentality of an angel, just as Joseph Smith says he received his authority.

Again, John says he saw things which would "shortly come to pass," but they were yet in the future. Therefore Joseph received his authority just as it was shown to John that the last dispensation would be begun.

Now I do not suppose that I have said anything but what every Latter Day Saint knows. The foregoing are some of the reasons why I am one, and I hope to be able to "stand when he appeareth." 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.

CHAS. A. PARKIN.

THE WORD OF WISDOM.

"I also will offer mine opinion," of B. of C., sec. 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 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 us to use, 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 mash 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 of being 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 es.

sential 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 animalcule, than the gastric fluid could 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.

RENOGLAF.

JAMES 1:25. HOW READ.

Bro. Henry :—I have looked for a reply to the article, "To Whom it May Concern," in *Herald*, 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 referred 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 us to men's restrictions, would be to level us with orthodoxy. The wide, world-renowned orthodox standard authority, explaining Scripture to meet their gilt edged notions, like this, "The messages of God are incomprehensible to man." Soon, forgetting what they have said, they tell me I "must always be governed by God's messages."

Did not God favor his church with his guiding Spirit, I would take my chances. Could I find nothing better than orthodoxy, the different collections of human opinions, I would stand aloof from all, so called, churches. Taking away this restraining of the word of God from that latitude and generality, and the understandings of men from that liberty where-in Christ and the apostles left them, is, and has been the only fountain of all the schisms of the church. Restore christians to their just and full liberty of conforming their understanding to scripture only, and as rivers, when they have a free passage, run all to the ocean, so it may well be hoped, by God's blessing, that universal liberty, thus moderated, may quickly reduce christendom to truth and unity.

B. A. A.

Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.

Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.

PARODY ON "THE FAMILY BIBLE."

Selected by A. B. F.—Changed from one sent him by his mother.

How pensively pleasing the fond recollection,
Of youthful connection and innocent joy,
When blest with parental advice and affection,
Surrounded with mercies—with peace from on high—

I still view the chair of my sire and my mother,
The seats of their offspring as ranged on each hand;

And the three best of books, worth more than all others—

The three sacred volumes which lay on the stand.

These books are the volumes of God's inspiration,
At morn, and at evening they yield us delight;
And the prayer to our Father was a sweet invocation,

For mercy by day, and for safety by night.
Our hymns from the Harp of thanksgiving were swelling,

All warm from the hearts of the family band;
For the best of all books, excelling all others—
Were the inspired volumes which lay on the stand

Ye scenes of tranquillity, long since departed,
Though my parents are not, I their dying deplore.
Yet in sorrow and sadness our earth life was parted.

And I wander alone on a far distant shore,
I doubt not a Savior's kind care and protection,
And forget not the gifts from his bountiful hand;
O! let me in patience abide his correction,

And study those volumes that lie on the stand:
For they're best of all books, excelling all others—
Bible, Book of Mormon, and Covenants so grand.

Blessed volumes; light and guide of God's people;
With them I'm encircled with parents and friends,
Their counsel will guide me through toiling and danger;

And comfort and cheer their perusal attend;
Hope wakens to vigor, and rises to glory,
I'll hasten and flee unto Zion's blest land;

For refuge lay hold on the joy set before me,
Revealed in those treasures that lie on the stand.
The old fashioned gospel, is the latter day gospel,
Revealed in those volumes that lie on the stand.

Hail, rising the brightest and blest of the morning,
The star which has guided my parents safe home,
A beam of bright glory my pathway adorning,
Shall scatter the darkness and brighten the gloom;

As sages and shepherds to worship the stranger,
In ecstasy hastened to Canaan's far land—
I'll bow to adore him, but not in a manger,

He's seen in the volumes which lie on the stand.
The old fashioned gospel, the Saints' blessed gospel,
We can glean from those volumes that lie on the stand.

Though grief and misfortune press hard on my feelings,

I'll flee to the gospel and trust in the Lord;
Though darkness shuts out his merciful dealings,
My soul is still cheered by his sanctified word,—

And now from things earthly my soul it is reaching:
I soon shall shout glory with the heavenly band;
In raptures of joy be forever adoring

The God of those volumes that lie on the stand;
The old fashioned gospel, the Saints' blessed gospel,
Revealed in those treasures which lie on the stand.

INQUIRER.

MY STARS.

Right over there, to-night, above the southern horizon, a triangle of three bright stars shines like diamonds in the sky. That brightest one is Sirius. It was the watch-dog of the Nile. It rose when the great Nile flood rose every year. As they had fever then, they thought the Dog-Star Sirius warned them of fevers. And some people here believe the rising of the Dog-Star—dog-days are fever days.

How brilliant it is! Wonder how far off it is! Let's see; how shall we come at it? The tailor measures by the yard; but the yard measure will not do. Railroads measure by the mile. Well, that may do to start on. Let's get a few distances. From New York to Chicago is, say 1,000 miles, to Denver, Colorado, 2,000 miles, to San Francisco 3,000 miles. A pretty broad country, that.

But this will hardly do for the stars. It may 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 a 100,000,000 times as far from us as the sun—that is 100 000,000 times 1 1/3 million miles, or about 100 000,000,000 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 376 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 in about 376,000,000 years, allowing for 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 blotted out to-day, yet for twenty-three years its splendor would gem 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 untraveled immensity.

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 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 20,000,000 of them, some of them smaller, but many of them far mightier

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.—Selected.

"SHALL WE GATHER HOME TO ZION."

A REPLY TO PERLA 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, and the prophecies and promises which are in them *shall all be fulfilled*." What I the Lord have spoken, I have spoken, and I excuse not myself, [and he does not require of any one else to make excuses for him], 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 spake by the moving of the Holy Ghost, at which times he spake the "mind of the Lord," that he spake by the "voice 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 wisdom, here is wisdom." Again in August, 1831, "Behold, verily I say unto you, the Lord willeth that the disciples and the children of men should open their hearts even to purchase this whole region of country, as soon as time will permit."

5th.—The "will of the Lord" is "concerning his Church" that the "City New Jerusa-

lem" "shall be built beginning at the Temple Lot, which is appointed by the *finger of the Lord*, in the western boundaries of the State of Missouri." "Verily, this is the *word of the Lord*, that the City New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple *SHALL BE reared in this generation*; for verily this generation shall not *all pass away until* an house shall be built unto the Lord."

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 to 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 generation—But there must be some of them who shall live to see the house built.

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 land of Zion, and shall be sent away, and shall not inherit the land."

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 mights, and with all they have," (had) attempted to obey the command, and were prevented by their enemies, the Lord afterward said, "Therefore, for this cause [*i. e.*, that they did all in their power 'with a willing mind,' to obey the command, and were 'hindered by their enemies,' for this cause] have I accepted the offerings of those whom I commanded to build a city and an house unto my name in Jackson county, Missouri." It is sheer folly to say that the Church as a body "hearkened 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 1873 to "gather into the regions round about." The Lord said of the Church in June, 1834, "Behold were it not for the *transgressions of my people*, speaking concerning the *Church*, and *not individuals*, they might have been redeemed even now; but behold, they *have not learned to be obedient* to the things which I require at their hands," &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 rebellious were to be "cut off out of the land of Zion," and should be "sent away." And they were cast out, and the *innocent* suffered with, and because of the *guilty*.

8th.—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 inheritances they and their children * * * to build up the *waste places of Zion*. And *all this* that the *prophets might be fulfilled*."

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 her waste places, *were* the churches, who 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? why, *insults*, to the Almighty, for they 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 moneys." Because of this spirit; because of the "transgression of my people," the Lord said, "it is expedient that mine elders should wait for a little season for the redemption of Zion." That too, after the Lord had accepted the offering of the obedient, after they had been "hindered by their enemies," which hindering came about through the "transgression" of the "rebellious," and the "lustful and covetous desires" of the "sinners in Zion;" some of them boasting of the "Lord's promise to give them the land," vainly assuming that they could get it without "purchase," and by their boasting of "faith and mighty works" and through talking 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 "they that remain and are pure in heart *shall return*" for the "mouth of the Lord has spoken it." It was doubtless the "mind of the Lord," in 1857, when he said that he "had not changed concerning Zion." Nor has he changed, for "Zion shall yet be the home of the pure."

9th.—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 so in the "regions round about," without any obstacles being thrown in their way by the "feelings of the people" or any laws of the State. The land does not belong to the Saints, except in promise, and so does remission of sins, and the gifts of the Spirit, but they are conditional, and the land is promised, on condition that it is *purchased*. If we are *true* Latter Day Saints, we cannot help believing, and obeying the principle of gathering. Take Bro Joseph's counsel on the subject, and you will not miss the mark very far.

"Shall we gather home to Zion?" Yes, most certainly, if we are "pure in heart," "willing and obedient" and be worthy of being gathered, "None others need apply." When shall we gather? Just as soon as we learn to be obedient to the things we have received, *just as soon* as we are *prepared*, and not before; it is just as we will have it. The Church, "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.

Before the "stares are burned in the fire," which event will take place at the Lord's coming, the "wheat" is to be "gathered into the barn," but there must be a "barn" to deposit it in, and built before "the wheat is

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 his sword against his neighbor must needs flee to Zion for safety." This Church is not yet prepared to "deny the faith," or to slide off the "rock" of inspiration, nor to turn away from the "former commandments" "given concerning these things." The "minds" of the Saints, "in time past have been darkened because of unbelief," and because they have "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." And if this "generation" or the Saints composing this Church are to "turn their hearts and their faces toward Zion" is it 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 on turning all day long.

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" were. They have been moved out of their place, or places; but "Zion" 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."

T. W. SMITH.

SELF-INFLICTED EVILS.

Bad colds are the common complaint of the the human race. Everywhere we find them. If a neighbor comes in, the first question asked is, "Are your family all well?" "Yes, all except having bad colds," is generally the answer; and then they begin 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 clothing each time, that the little 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 stylish ones, and thus they 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 created man and gave unto him life that he should live. God also said, "Thou shalt

not kill." But are not those who are constantly practising the above ways, and thereby bringing on bad colds, coughs, asthma or consumption, (by which disease so many of the human 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 so, we shall most assuredly be held accountable for habits that 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 flannel or heavy clothing, but when gone, 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. JOHN B. HATCHER.

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 figure 7. As there is generally more importance attached to the "lucky 3" we may as well give 7 a chance and see how conspicuously it figures in the history of the world, more particularly in religion.—*Translator.*

When God created the world he rested on the 7th day. There are 7 days in the week, 7 letters in the name Jehovah, 7 syllables in the Mohammedan formula of prayer—la ill Allah ill Allah. As the flood was to begin on the 7th day and continue 7 weeks, Noah selected 7 pairs of clean animals and birds, male and female, and gathered them into the ark. On the 7th day the dove returned with its message. Every one is familiar with the 7 fat and 7 lean kine, the 7 fruitful and 7 barren ears of corn, 7 years of plenty and 7 years of famine. Jacob served 7 years for Rachel, and was cheated with Leah and served another 7 years and received his reward. Seven days he was followed by Laban, his father-in-law. (That was before the unhappy days of mothers-in-law). When Jacob died his son Joseph lamented for him 7 days. Every 7th year the Israelites permitted their fields to remain idle and untilled. (This was called the "Sabbatical year.") At the siege of Jericho 7 priests with 7 trumpets (trumpets) went around the walls of the city, and at the 7th blast the walls fell. (We have no such dangerous wind instruments in our day, although there would be little difficulty in finding "blowers.") Seven times 10 years were the Israelites held captive in Babylon. Seven times 10 Hebrew scholars translated the Old Hebrew Testament into Greek for the Alexandrian library. There were 7 times

10 members of the high council of Jerusalem, not counting the presiding high priests.

When Peter asked, "Lord, how many times must I forgive my brother, is it enough 7 times?" Jesus replied, "I say unto you not 7, but 70 times 7."

"A just man falleth 7 times and riseth up again."—Prov. XXIV., 16.

When thine enemy speaketh fair believe him not, for there are 7 abominations in his heart (Prov. XXVI., 25). There are 7 attributes 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 chalices filled with divine wrath; also 7 lamps 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 contains 7 heavens. Rome has been governed by 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, Strasburg 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 Lisbon. Ancient Thebes, also Athens, 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 branches to the lamp in the temple at Jerusalem; 7 wicks in the perpetual lamp (eternal flame) to the rites of the Greek Church.

The River Nile has 7 mouths (but still remains discreetly silent about its source). There are 7 Canary islands, 7 Ionian islands, 7 colors in the rainbow; there are 7 tones in the musical scale, 7 precious metals. Pleiades, one of our most beautiful constellations, numbers 7 stars.

There are 7 cardinal virtues; three of these are faith, hope and charity, "and the greatest of these is charity." The Duke of Wellington had 7 marshal's staffs.

The Pope is priest of 7 churches.

The human head has 7 openings.

The entrances to the celebrated dome 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 son of a 7th son might predict a new set of 7 wonders, arising from the Centennial era, not omitting the Missouri exhibit.—*St. Louis Republican.*

Scarcely 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.

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 necessities 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 *must* eat all my loaf; 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 families of the Saints 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 two articles, with the necessary sugar, at least three dollars a month, or thirty six 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 richer 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 that *calls* for the exercise of self-denial. 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 can justly appreciate. And we are 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, nor height, nor depth, nor any other creature, 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 lesser 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, if we do it for this object; if, as the Sabbath comes, week by week, we are able to increase our contribution by the amount saved in this way?

I find it so, at least. Accustomed for thirty-five years, to the daily and often excessive use of all three of the stimulants mentioned, and engaged for much of the time in occupations which often tax to the utmost my physical powers, and require perfect command of the intellectual faculties, I had 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 other motive, I abandoned the use, 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 abstaining entirely, but I don't know that I should 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, "I go slow yet when I am passing a tobacco store;" and the "no, thank you," comes very reluctantly when asked to take a cup of tea or coffee.

There are but 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 if we do so, that we may thus 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 later revelations of the will of God as this of "giving for the support of the gospel."

I have spoken of tea, 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 habitually, or even occasionally use; but are there not other habits which some of us might give up, at the cost of a little or much self-denial, in order that the cost of them may be paid into the treasury of the Lord, without depriving those dependent on us of a single comfort with which we have heretofore provided them? Remember that we are not now talking of this self-denial as affecting our moral or spiritual status, but to show that there are ways by which many who think they cannot "spare a crumb" might give very considerable amounts, and many more of us might increase very materially our contributions.

And there are other ways in which money could be obtained for this purpose, and that so as to be felt but lightly by even the very poor, if only the money so obtained be regarded as something in which we have no interest, except to see that it is deposited in the Church treasury, never allowing ourselves to think that it can be applied to any less sacred purpose.

In the village, or on the farm, a hen with her season's supply of eggs and chickens, or a pound of butter out of every ten or twenty, or a collection of strawberry or raspberry vines, or a grape vine or two, set apart and cultivated for this especial purpose; and, on the farm, a piece of ground, more or less according to the size of the farm and the bigness of the owner's heart, consecrated to God, and cultivated in whatever will produce the largest return, all these and many an other way which will suggest itself to those who are really desirous of doing their part in the great work which God has given into the hands of the Church in these latter days, will, if conscientiously carried out, produce results which will astonish us. We shall have thousands where now we have hundreds of dollars, and may send out into the field ten laborers where we now have one.

In this, as in almost everything else, "where there is a will there is a way." There is means enough in the Church, poor as it is, if we would but exercise that liberality, and the self-denial necessary, to render liberality possible, which we ought, and which we might, without depriving even ourselves, and much less those dependent on us of a single *real* comfort. All that is needed is the will, the deep seated, sincere conviction that we, each and every one, rich and poor, old and young, learned and ignorant, have something to do in this work of regenerating the world; and, in this particular part of work, too, such a conviction as obliged us to unite ourselves with this poor, little, despised, beloved Church of ours, such a conviction as will lead to earnest, consistent action.

Bearing always in mind that there are those in the Church who may be justified in

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 of us 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. SELLON.

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 peering down into the darkness of the night, like eyes that are lidless and never sleep; the meteor gilding millions of miles with flashing beauty, and consuming itself with its own burning magnificence; the quenchless 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 apparel of flowers and verdure; the brook and the rivulet, the cascade and the cataract, 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, and arched with a sweet rainbow of promise to man, all bear this shining signet of nobility—the nobility of labor—the labor of Eternal Thought.

Blood never makes a nobleman. The blood of the king is as poor as that of the peasant, and often poorer. The blood of the autocrat, whose whisper shakes a kingdom and whose nod awes a continent, is not more crimson or of greater virtue than the serf's which the autocrat despises. Birth never endows nobility. The magnificence of the cradle or the tinted frescoing and gorgeous drapery of the palace never created rank. He alone is a nobleman who has made the world better and happier for having lived, who has fringed the clouds with silvery beauty, planted the rose and watered it into bloom upon the desert waste, beautified the forest wild, or gathered the splendors of the valley into charming symmetry. There are millions of noblemen's graves over which a tear was never shed, and which time has leveled to the even surface of the prairie, but from which streams back through centuries the glow of a nobility which charms a world into humble worship of its sublimity and genuine worth. Many a man has died unhonored and unsung who left in every footprint from his childhood to the tomb a

rich and brilliant legacy to the world, and no legacy worth commemorating was ever left the world, which was not baptized in the sweat of honest toil. From mental and physical exertion the earth has been made to blossom, the seas have been covered with life, civilization has shot its sunshine into the gloom of rudeness 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 thought that burns to light the world, 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 exclude ordinary conversation both before, and during, and immediately after the services. Chatting, whispering, motioning—all such conduct is out of place where people have come together to engage in the most solemn act of which they are capable. What a spectacle for angels, who ever convene with God's people in their worship, to be witnesses of the animated tattle of two worshipers, who should be subdued in to 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 throughout, a confused buzz, which made me feel that I had not come to worship God, 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 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 occasions when it is suitable 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-cultured persons wish to draw the gaze of a congregation to themselves, when they and others are met for the serious matter of religious instruction and devotion. They desire, also, that as far as possible all distinctions of rich and poor, great and little, shall disappear in the sanctuary; that thus, by an appearance of equality, the lowly may be encouraged to attend public worship. If there is one place where a true heart wants to be free from the affectation, or even the semblance of assumed superiority, it is in the presence of the great God. "The rich and the poor meet together; the Lord is the maker of them all."

—Selected.

I WILL TRY.

Reading in the *Herald*, last number of the twenty-third volume, some impressions were made on my mind, and I thought I would notice a few points in the way of bringing the readers' minds to them afresh. What first caused me to try to write for the *Herald*, was the article on page 747, headed, "Do What You Can;" so I chose to write under the head, "I Will Try." Who knows what he can do before he tries? The second article I will notice, is on page 753, "We invite all who can; and especially the elders in the field, to contribute doctrinal articles, and accounts of labor in the ministry, &c., &c. They might write as briefly as they choose, they could give the readers of the *Herald* many good things, some cheering news."

Yes, especially to such of its readers as yet live a long way out of the border of the land of Zion, or away from the assemblies of the Latter Day Saints, and not in a condition to emigrate; (from causes which cannot be helped by those who are members at present); to all such, the *Herald*, no doubt, is a welcome visitor, especially when filled with good articles from many of the elders and saints in general—not only a semi-monthly, but we would say a weekly visit, as soon as it can be accomplished.

The point we notice next, page 738, is in making use of unbecoming language, which should be well remembered by all 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;" "mighty well," 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 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 that we may reform. Very often we do these 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 748 and 749, concerning the things of this world's goods as we are blessed with them. We should 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.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, March 15, 1877.

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 Saint's 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 order of business sessions observed at the Annual and Semi-Annual conferences of last year, will be continued; unless press of business shall compel longer sessions.

The most important item of business, other than the usual reports and consideration of missions, known to us, will be the presentation of 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, as to what we may safely believe? What pillars of belief will bear 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 circumscribed only by the eternal limits of truth: this Church must continue the even tenor of her way, and 'spread undivided, and operate unspent.'"

1. "We believe in God the Eternal Father, and in His son Jesus Christ, and in the Holy Ghost." (a)

2. "We believe that men will be punished for their own sins, and not for Adam's transgressions." (b)

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 that these ordinances are: 1st, Faith in the Lord Jesus Christ; (d) 2d, Repentance; (e) 3d, Baptism by immersion for the remission of sins; (f) 4th, Laying on of hands for the gift of the Holy Ghost." (g)

(a) Matt. 28:19. 1 John 1:3. St. John 11:26.
(b) Eccl. 12:14. Matt. 16:27. 1 Cor. 3:13. Rev. 20:12-15.
(c) 1 Cor. 15:3. 2 Tim. 1:10. Rom. 8:1-6.
(d) Heb. 11:6. 1 Pet. 1:21. 1 Tim. 4:10. John 3:16, 18, 36.
(e) Luke 13:3. Ezek. 18:30. Mark 1:5. Acts 2:38. Rom. 2:4. 2 Cor. 7:10.
(f) Matt. 3:13-15. John 3:5. Acts 2:38. Mark 1:4. Luke 3:3. Acts 22:16; 2:41; 8:12, 37, 38. Mark 16:16. Col. 2:12. Rom. 6:4, 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 authority to preach the Gospel and administer in the ordinances thereof." (h)

6. "We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, &c." (i)

7. "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c." (j)

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." (k)

9. "We believe all that God has revealed, all that He does now reveal; and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (l)

10. "We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory."

11. "We claim the privilege of worshipping Almighty God according to the dictates of our conscience; and allow all men the same privilege, let them worship how, where, or what they may."

12. "We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law."

13. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. * * * If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek thereafter."

The foregoing, that may be fairly construed into a declaration of belief, if not a confession of faith, has formed the hitherto undisturbed 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.

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 will live again until the thousand years shall have expired."

"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)

Article 8 is supplemented thus:

"We believe that the canon of Scripture is not full, but that God by His spirit will continue to reveal His word to man until the end of time." (l)

Article 7 is made to read:

"We believe in the powers and gifts of the everlasting Gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c." (m)

Two articles are added, in regard to the marriage relation, which read as follows:

(p) John 20:21, 22. Acts 8:17; 19:6. 1 Tim. 4:13. Acts 9:17. 1 Cor. 12:3.

(h) Heb. 5:1, 5, 6, 8. Acts 1:24, 25; 14:23. Eph. 4:11. John 15:16.

(i) 1 Cor. 12:28. Matt. 10:1. Acts 6:4. Eph. 4:11; 2:20. Titus 1:5.

(j) 1 Cor. 12:1-11; 14:26. John 14:24. Acts 2:3. Matt. 28:19, 20. Mark 16:16.

(k) Job 32:8. Heb. 13:8. Prov. 29:18. Amos 3:7. Jer. 23:4; 31:31, 34; 33:6. Ps. 85:10, 11. Luke 17:26.

Rev. 14:6, 7; 19:10.

(l) Job 32:8. Heb. 13:8. Prov. 29:18. Amos 3:7. Jer. 23:4; 31:31, 34; 33:6. Ps. 85:10, 11. Luke 17:26.

Rev. 14:6, 7; 19:10.

(m) 1 Cor. 12:1-11; 14:26. John 14:24. Acts 2:3. Matt. 28:19, 20. Mark 16:16.

"We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman,—except in cases where the contract of marriage is broken by death or transgression." (o)

"We believe that the doctrines of a plurality and a community of wives are heresies, and opposed to the law of God." (p)

These doctrines seem to be clearly stated, and there is no necessity for hesitancy in accepting them as the basis of belief of all Latter Day Saints who are worshipping in "spirit and in truth."

PALESTINE AND THE JEWS.

IN addition to our article in the last number we notice that the Cincinnati *Commercial* thinks that probably the year 1877 will witness the birth of some new nations as the outcome of affairs in the East; and among them a nation of Jews in Palestine. Its correspondent says, "Whatever may have caused the gathering of the Jews to Palestine, the fact is certain."

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 *Jewish Messenger* considers this a good sign for the race. Newspapers and magazines have been started in Vienna and other cities of Europe, which is said to be exercising a power in fostering Jewish associations and interests.

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 of God 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, and that God in his word makes clear distinction in addressing them or speaking of them.

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."

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. 48:19), 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 separated from Israel?" The speaker said that he believed that the "other" children spoken of in Isa. 49:19, 20 as being "lost" are the tribe of Manasseh, and who because of the "straitness" of the place, had gone forth as a large colony and had become strong and so "became lost to Israel."

(n) Rev. 20:12. Ecc. 3:17. Matt. 16:27. 2 Cor. 5:10. 2 Peter 2:4, 13, 17.

(o) Gen. 2:18, 21-24; 7:1, 7, 13. Prov. 5:15-21. Mal. 14:15. Matt. 19:4-6. 1 Cor. 7:2. Heb. 13:4.

(p) Gen. 4:19, 23, 24; 7:9; 22:2, in connection Gal. 4th and 5th ch. Gen. 21:8-10. Mal. 2:14, 15. Matt. 19:3-9.

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 Manasseh (Exek. 48:4). This identity is *the nation 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 aspiration alone; if it did, 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 will most certainly advance him toward the goal of his ambition. Perfection in all things is the most absolute, the completest 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 to be eradicated from the nature; but that it is to be held in subjection, directed to good, and controlled from evil, by the better judgment and perfected will of the one putting forth the effort.

The admonition is, "Let us go on;" signifying that the apostle felt it to be a possible thing, and that its probability was to be determined partially, at least, by a willingness, as expressed by the words, "let us." To "go on," carries the conviction that one having started must not stop in their way; but must continue to go forward.

"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."

"THE TIME OF THE END."

UNDER the above caption one of the daily papers gives a long letter from its correspondent in London. He writes of the anxious suspense felt by all Europe over the aspect and complications of the Eastern question, eagerly awaiting any action of either of the principals in the game, to see whether the decisive move shall be for peace, that they may draw the breath of relief; or, if it should be the other way, to look on or take part in the death struggle, meanwhile counting armies and estimating national strength, to fill up the time of waiting.

And in view of the feeling of apprehension so strongly felt concerning the coming of such a struggle, sooner or later, it is related by the writer that one class of so-called independent thinkers, who have not been able to solve the problem by the appearance alone, have turned to prophecy, and are declaring that the prophets show "that we are close upon the dawn of a new age," or era in time, the present one not being the last of those dispensations into which Scripture and history show the world to have been divided, but is one which "is simply preparing the way for that which, in God's providence, is to succeed it," and that now the "time of the end" is open to the understanding of all who will pay heed, for which they quote 1 Thess. 5:1-5.

They think that the Turkish power is now to pass away; that the sixth vial is being poured out; that the Jews will be gathered soon, while Russia and her allies will act the part allotted to Gog and Magog in the Scriptures; and they say that the writings of Ezekiel, Daniel, Joel, Zechariah, and John "prove that the close of the present age is near at hand and that the battle of the great day of God Almighty" will take place by 1881.

The apprehensions of evil remind us of those felt by the troubled armies and people of Jerusalem before the last destruction, as related by Josephus, when omens, signs and wonders struck awe and terror to the hearts of the people.

THE Bishop received the title deeds of a house of worship and the lot on which it stands, in the city of Keokuk, Lee county, Iowa, on the 27th of February. The house is finished and is deeded by the Saints to the Church. The following letter accompanies the deed:

KEOKUK, Iowa, Feb. 26th, 1877.

Bro. Joseph:—On the lot described in the deed, we, the Saints of the Keokuk Branch, have builded a house for worship, twenty-two by thirty-six, in size, of valuation one thousand dollars; and in token of our esteem and trust we hereby turn over said property to the Church of Jesus Christ of Latter Day Saints. In bonds.

G. WILSON,
J. H. JACOBS.

WE publish in this issue the minutes of a conference held at London, Ontario, ostensibly for the Kent and Elgin District. It will be remembered that a notice appeared in the HERALD for October 1st, 1876, stating that no conference would be held for that district at the time provided for by adjournment.

A question of conflict of authority is sprung by

the holding of this conference, of which we now publish the minutes; and we wish it distinctly understood by all parties to the inquiry thus sprung, and all others, that this publication of the minutes must not be construed as either denying or endorsing the one side or the other of the controversy; therefore no significance must be given to it other than the mere fact of publication.

MR. A. D. HENDRICKSON, a brother of Br. Abram Hendrickson of this place, called on us March 7th. Mr. H. has for eleven years been Superintendent of the State Reform School of Wisconsin, which is located at Waukesha. We felt very much entertained during an hour's conversation upon the history of the institution, its uses, benefits and methods of labor, education and reform. About 350 boys are now there, and the average increases each year. Two hundred and thirty-three acres of land are used as building and ornamental grounds, farm, garden and nursery. The boys are divided into eight or ten families, each family occupying a separate building, and each family is regulated by a man and his wife. Regular hours of schooling, labor, play and recreation are had; and, besides labor on the farm, and in the garden and grounds, various trades are taught and followed, and, according to merit, the boys are divided into different grades, with privileges accordingly, and all are taught to emulate the best examples of obedience, and to be studious, diligent and industrious, and are encouraged in various ways to rise in the grades to the one of honor, when, if they have parents or homes they are returned to them, or if not, homes are provided for them. This disposal of the waifs of the world, and of the disobedient, seems to be very salutary and of great benefit for the cure of some of the evils of society in relation to the young.

QUESTIONS AND ANSWERS.

Question.—Should an elder refuse to administer to the sick, when called upon so to do?

Answer.—Not without sufficient reason.

Q.—If an elder is called upon to administer to a sick person and refuses to do so, and the person dies, is the elder censurable?

A.—That depends upon the character of the circumstances causing him to refuse. If his excuse is a paltry one, he certainly gives occasion to distrust and lack of confidence in him as an elder, a man of God.

Q.—How should an elder who refuses to administer to the sick when called upon so to do be esteemed in the Church?

A.—This would depend upon his character, walk and conversation in other particulars.

Q.—What circumstance would justify an elder in refusing to administer to the sick when asked to do so, if any?

A.—We think among others that might be urged, are momentary want of faith; consciousness of present unworthiness; mental, or physical ill health; an admonition of the spirit to refrain; an intimation that the person would die, and sometimes personal fear of contagious disease; though this last is an excuse of doubtful propriety, and depends for its validity upon the temperament of the one making it; in the case of certain temperaments the existence of this fear would unfit them for a successful administration.

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 1836, in the Church of Jesus Christ of Latter Day Saints, and in 1850 was baptized in the Cutlerites, or any other faction, 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 1836 and the one of 1865 should be entered of record if the particulars are known. The baptism of 1836 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 STAMM, writing from Pleasant Grove, Iowa, February 5th, 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 no need for quarrel; good can be done in many parts of the land; only we must live so as to have the good Spirit always dwelling in our heart; and to do this we must love our brethren and be at peace with one another. That this may be our lot is my prayer."

WE are in receipt of the prospectus of a new religious paper about to be started at Lockport, Illinois, by Mr. John Syphers, to be called the AGITATOR. Mr. Syphers proposes to bang away at all religions, in whatever style may suit him at the time of writing, under the banner of *free thought*. One of the head lines of his prospectus reads thus: "ONE WHO WILL PUNCH THE GREAT RELIGION HORNET'S NEST." Those who want his paper can have it once a month for a year, on the payment of one dollar in advance, or on receipt of the first number. He says he asks no one to believe "one word he says."

We record elsewhere a letter announcing the fact of the settlement of the Keokuk, Iowa, branch trouble; and it is with great pleasure that we make this announcement; for as a rule the Saints of that branch are noble people.

A line from Bro. Charles Derry states that on March 1st, he was at Nebraska City, where he would remain a week, and then go to St. Joseph Missouri. He wished to be at Conference, but thought it somewhat doubtful if he could come.

Bro. Forscutt was at Bevier, Macon county, Missouri, March 1st, was to go thence to Hannibal on the 5th; thence in time to Farmington, Iowa.

Bro. J. W. Brackenbury writes from White Cloud, Kansas, that Bro. T. W. Smith's labors had been productive of good in that part of Kansas. Difficulties of long standing have been adjusted, and good feelings prevailed.

Bro. W. H. Kelly was at Whitestown, Indiana, February 17th, and at Galien, Michigan, on the 26th, where he has preached some.

Bro. M. T. Short has been preaching at Granby, Mo. He also baptized some there on Feb. 21st.

Bro. Hiram Bemis, of Wisconsin, whom we be-

fore mentioned as being ill, so that he could not prosecute the work that he intended, writes that he is still quite unwell and desires the prayers of the Church in his behalf.

Bro. W. R. McDonald, of Bevier, Mo., writes that Bro. Forscutt arrived their February 26th, and would remain over Sunday, March 4th.

Bro. R. M. Elvin writes that he had excellent attention in preaching at Plattsmouth, Nebraska, and that he baptized one there, February 11th. He thinks that some good labor there would 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 we hope 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, writes from Stewartville, 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.

Bro. E. Banta has sold his house in Sandwich.

Bro. I. L. Rogers expects to move this spring from the farm to Sandwich.

Thanks to Br. Thos. Stewart, of Colorado, for copies of *Glasgow Mail*; Br. Jos. Hammer, for *St. Joseph Herald*; Br. John McKenzie, for *St. Louis Globe-Democrat*.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

In January two survivors out of a crew of fourteen men 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 a gale and filled with water which destroyed their provisions and fresh water, but, being loaded with lumber, the boat did not sink. So she floated and the men died of starvation, and, as soon as one died the rest subsisted on the body 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 drink.

Four men were killed by a boiler explosion in a saw mill near Petersburg Ind, 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 nail factory.

Another theatre burned, Fox's at Philadelphia, 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, watches and other standard works of American invention and improvement are fast displacing home manufactures. Even Turkey, so dependent on England, is said to prefer American goods to the English ones.

Aprons of this, the *Manchester Courier* says that

the trade of their 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 dollars for 1876 over 1875, being nearly \$25,000,000 on iron and steel manufactures and nearly \$20,000,000 on cotton products, all of which influence the national revenue, diminishes profit, and reduces employment, thus affecting the rich and the poor—the latter of course the ones who really feel it. In Wales, especially, the iron trade business is gloomy, only 26 out of 88 blast furnaces are at work, the rest are standing idle, and, of course, a large number of workmen also. In Staffordshire 55 furnaces out of 147 are busy, and 51 out of 92 in the north-west district of England. Other districts are better, but the whole of Britain has 968 furnaces, 437 of which are idle, and the outlook for that business is not encouraging.

The *American Agriculturist*, for March, mentions the purchase of 10,000 American plows by the Russian government, for distribution among Russian farmers, which is an acknowledgment of American worth in manufactures, and it is said that Russia feels the competition of America in the European grain trade. The *Agriculturist* says:—"The wheat growers of Southern Russia supply what is known as the Black Sea trade, and being much nearer to the market than we are, their wheat has had a great advantage over ours. But American wheat has displaced the Russian wheat, to a considerable extent, in the English market, and the Russian farmers have now to exert themselves to hold even a portion of that trade. Hence it is determined to try the plows that we are using, with a view to produce wheat more cheaply than hitherto."

The same paper also says of the outbreak of the dreaded cattle disease, called the rinderpest, in Germany:—"This disease is a typhoid or enteric fever, and very much resembles in its symptoms and effects, that which is known in our Western States among hogs as hog-cholera. No more suddenly fatal or more contagious disease exists. It has rapidly spread from Germany, to Holland and Belgium, and has appeared amongst a cargo of imported cattle in England. By an order of the British Privy Council, all importations of foreign cattle, sheep, and goats, from German, Dutch, French, and Belgian ports are prohibited, and all cattle exhibiting symptoms of the disease, are killed and the carcasses destroyed. The present scarcity of beef and mutton in England, will be increased by the loss of the usual imported foreign supplies, unless the shipments from America are considerably enlarged. Already it is proposed to fit up more of the ocean steamers with cool larders, for the preservation of the meat, and to build steamships specially prepared for the traffic."

Europe watches with interest the reorganization of the French army. The strength and ability of France in this respect after paying her enormous war debt to Germany is said to be astonishing to all. Gen. Berthaut, the commander of her armies, calls for over one hundred million dollars for military purposes the present year. She has an army of nearly 500,000 men, and yet her population is only 36,000,000, much less than that of the United States. What would American prosperity be with such a standing army, and what the comfort of her homes and the condition of her society in general, even with her broad territory to spread them out upon, and garrison them in.

The storm in Britain, noticed in our last, was very severe and destructive, over the greater part of the English, Welsh, and French coasts. Rain, hail, thunder, lightning, and hurricanes of wind were out in force, on sea and land.

There was a great falling off of the beet-sugar crop last year in France, Germany, Belgium, Holland, Russia and Poland, especially in France, where only 184 sugar works were in operation against 438 in 1875, and not two-fifths the sugar produced; one reason being that the saccharine quality of the beet has greatly decreased.

Two hundred and thirty Sioux Indians surrendered themselves and a hundred ponies to the commander at Cheyenne Agency, February 26th. It is reported that Sitting Bull and Crazy Horse want peace. Spotted Tail, one of the friendly chiefs, with a guard of two hundred warriors, went out in February, to Tongue River, to seek an

interview with the hostiles, and to counsel them to accept the terms of the Government,

As a practical test of the generosity of the rich towards the poor, two fashionable young ladies of New York city recently dressed themselves in a disguise of old clothing and solicited alms of the gentlemen on the street, and at the houses along Fifth Avenue. They only gained ten cents of the gentlemen during the hour's masquerade, and only some crusts of bread from the houses of their rich friends and acquaintances, a striking proverb, the *Tribune* says, on the saying that charity begins and ends at home.

The severest snow-storm that has been experienced in the south of Norway since 1818 occurred in January. In some localities the houses were buried under sixteen feet of snow,—a weight which many were unable to sustain. Locomotion was possible only by the use of snow-shoes.

An insane woman at New Milford, Conn., whose case was recently examined by a physician, has been pronounced as having a softening of the brain, caused by the use of hair-dye.

All sorts of rumors of the movements and intentions of Russia and Turkey prevail, and affairs seem to be much mixed and very uncertain. Peace between Turkey and Serbia is announced. Also that the English fleet will be withdrawn from Turkish waters. It is said that the Powers of Europe will reply to Russia's views, and will praise her for her efforts in behalf of the Turkish Christians, but will not agree to her schemes of conquest. News comes of recent Turkish atrocities in Bulgaria. Mr. Gladstone in a speech said of the Eastern question and England's participation in it: "We ought to mind our own business, and why we should mind the Eastern question is because we have chosen to make it our own question. It is you, the people of England, whose resources and whose actions have maintained Turkey in the position of power she has abominably misused. As to the black deeds done in Bulgaria, the whole vocabulary of human language is insufficient to paint them as they deserve."

In consequence of the drain of men from the Asiatic Provinces of Turkey agriculture is neglected and a famine prevails, with a prospect for worse.

A famine prevails in Corea, and the people have appealed to Japan for aid.

The appeal to the Supreme Court in the case of John D. Lee resulted in that court affirming the former decision, and an order was given referring the case back to the lesser court for fixing another day for his execution. The court meets this month. Later.—Lee was sentenced March 7th to be executed the 23d.

A lady and her four daughters were burned to death in the Bateman Hotel, Karn City, Pa., March 5th.

Five children were burned in a house in Michigan Feb. 21st.

A whale ship from London lost at sea with twenty-two persons.

The Deaf and Dumb Asylum at Council Bluffs was burned on Feb. 24th.

Death reaped a harvest at DeKalb, Ill., the past winter by scarlet fever and diphtheria.

H. W. Beecher's recent lecture at Rochelle, Ill., brought \$750, of which Mr. B. had \$500. A taint of infamy attracts the human race more than does a good name.

Six admirals of the United States Navy have died within as many weeks.

The petroleum oil ring in Canada has been broken and light is cheaper.

Postmaster McArthur of Chicago has gone into bankruptcy and is a defaulter to the Government about \$40,000.

A Howe sewing machine superintendent is a defaulter for \$20,000, and a Singer sewing machine cashier for \$15,000; one got away, the other arrested.

The rinderpest cattle disease has appeared at Hull, England, and in London. There is much apprehension concerning the result.

The last official census of France shows a population of 36,000,000. Of these 37,927 are blind, and 29,512 are deaf and dumb—making an average of one blind person in every 950, and one deaf and dumb person in every 1,220. In Paris

alone there are 7,333 lunatics, while in all France there are 17,123 insane men and 14,964 insane women.

The North pole scheme for which Congress is asked to give \$50,000 is to land a party of seasoned men at 81 degrees North, and leave them there with abundant supplies to work their way to the pole as they can. At the expiration of three years they will be called for.

Six thousand seven hundred pounds of water-melon seed were shipped from Sacramento by a Chinese firm to another Chinese firm in San Francisco. The Chinese use the seed for food.

Lieut. Payer, of the Austrian Arctic Expedition, relates the effect of the cold upon the articles of food and drink. He says in part: "The bread was frozen so hard that we feared to break our teeth in biting it, and it brought blood if we ate it. The attempt to smoke a cigar was a punishment rather than an enjoyment, because the icicles in our beards always put them out, and, when we took them out of our mouths, they were frozen. The instruments I used in surveying seemed to burn when I touched them, and the medals which my companions wore on their breasts felt like hot iron."

During the last three years 25,664 persons in India died from the bite of venomous serpents, and 12,554 were devoured by tigers. One tiger killed, during a few months, 108 persons.

The cost of re-elevating and repairing the column of the Place Vendome in Paris, which was thrown down by the Communists during the late revolution, is reported at \$61,718.

A new means of raising money for the Pope has been adopted by Catholic authorities at Montreal, that of receiving, as contributions, paper-rags, books, and anything that will do for paper making. The devoted people take it to a depot prepared and the proceeds as Peter's pence go to the Papal purse.

The late English Arctic Expedition collected sixteen species of birds on the shores of the Polar Basin and north of 82 degrees North Latitude.

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 is 47,660,000; of the Russian empire, 86,586,000. Russia has 12,148 miles of railroad, and Turkey 955 miles.

One of the largest droves of cattle ever seen in any place was driven from Texas from Capt. King's ranch to Kansas. The herd numbered 30,000 horned cattle, and was attended by 700 drivers.

It is estimated that the farmers of Illinois lost last year \$53,584 worth of sheep by dogs, and the canines have it all their own way, beating the shepherds in the Legislature and out of it.

Correspondence.

WHEATVILLE, Crawford Co., Wis.,
February 2d, 1877.

Bro. Joseph.—I took a notion to come up to my son's and stop awhile; I found brother Savage busily 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 where he has organized a branch; and we 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 baptized. We find in the new places where we go that we have to remove the rubbish of Salt Lakeism from the minds of the people. Their first cry is "Polygamy;" but they appear to be honest for they do not know the difference until it is explained to them. Before we came here, we visited some Salt Lake elders, eight miles from where we lived. Brother Cooper told them to come out and discuss polygamy, as they had it in their books; but they utterly refused him. They said that he could neither *coax* them, nor *persuade* them, nor *drive* them to debate it. He then told them that he was going to lay it before the people, and invited them to come in and hear him; 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 patronize them, to not go and hear them.

There was some eight or ten other places where the people wanted Bro. Cooper to go and preach. Brother Cooper is an able man in preaching the gospel. Brother Savage and brother Cooper have about the same manner in preaching, and they both have a good impression upon the people; after they once preach in a place and remove prejudice from the minds of the people they are wanted to preach from all sources. I have enjoyed myself among the Saints; they are enjoying the blessings. My best respects to all the Saints in Plano. Tell my daughters that I often 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, if not much is said about him. But great is the ignorance of the word of God among priest and people. It does take a great deal of patience to show people how God hath 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 with events which promise a near reward for the patience of the Saints, and may God help us all to prepare; for who shall abide His refining presence. My heart is 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. This was a part of the commission to the apostles by the master, to be wise servants. He who knew the hearts of all men, knew of the abundant lack of even what we sometimes call worldly wisdom in those who are called to be wise scribes, and instructors in the law of God.

There is an old adage that "familiarity breeds contempt," which ought not to be, but too often is true among those who are called to be Saints, and we are apt to think more of the Saints when away and isolated from them. Perhaps a fervent charity among us will do more than anything else towards correcting trouble. We must learn not to anticipate too much, avoiding that charity also which "covers" a multitude of sins; and perhaps the judgments of God will tend to cement us, and to drown little troubles and to make us more unselfish. I was at Alpine last month and had a good visit with sister Mary and Nelson Norton, and Sherman Smith and family, who met me by appointment. We are not a perfect people yet, but the Reorganized Church is the best body of people in the world. I love the Saints and the work; also to contemplate the establishment of the pure government of Christ, and the manifestations of God's power which are visible to every true Saint, that God is working among the nations to fulfill his ancient promises concerning Zion and Jerusalem. Europe may likely soon be convulsed in war, from which the Jews will flee to their promised possession, which God is preparing for them; while the judgments pronounced by Joseph and the ancients will drive the pure in heart unto Mount Zion, and only in Mount Zion and in Jerusalem, with the remnant, "shall be deliverance" from the chastening hand of Almighty God.
M. H. BOND.

ADDISON POINT, Me., Feb. 16th, 1877.

Bro. Henry.—I'm feeling well both body and in spirit, and my humble wish is to press on and bring all that I can to an obedience of the truth. The cause seems to revive in a measure in this part. On Sunday last at Indian River I baptized one, on Monday one more, husband, and wife. My mind has been this winter to go into Missouri in March, but think now I had better stay in Maine until the latter part of summer. Why I wish to go west is to get myself a home, and to take missions from there; for here the winter season is so long and cold, and such deep

snow that it is hard to travel and hold meetings; but Maine is a good field for labor in the summer. The Saints and friends in Maine would like to have brother Joseph Smith come and see them again next summer, and if he will come please let us know. Yours fraternally. J. C. FOSS.

BATTLE MOUNTAIN, Lander Co., Nev.
Feb. 7th, 1877.

Dear Editors.—I still hold to the faith of the gospel, although the Mormons, as we are called, are not liked 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 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 away to temptation sometimes, and I ask the prayers of my brethren and sisters. 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 cripple, 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.

TRYPHENA DAVIS.

GLENWOOD, Iowa, Feb. 23d, 1877.

Dear Herald.—I want to tell how I was brought through a terrible ordeal to realize that the blessings which our Lord and Savior promised to the faithful are not done away with, but are for us, as well as they were for those of the apostolic age, if we will come to him in the manner that he has marked out for us. And I bless his great name that I was led to see the light, and I am trying to walk therein. For the past twenty years, (until last winter) I had been a member of the Baptist Church, which I believed to be the true church of Christ; but, early last winter I was brought low by sickness, and it seemed to me that I was about to lose my hold on this world, and I began to feel that the religion which our Baptist minister taught us was not sufficient for me; in consequence of which I earnestly sought knowledge concerning eternity and the world to come, and commenced to search the Scripture, to obtain that which I sought after. Being too weak to read, my husband and my father (who were both Baptists) read for me, and they assisted me greatly by making the gospel of Christ the topic of conversation. And, during this time, the precious language of our Lord as recorded in Mark, 16: 15-19 particularly attracted my attention. The 16th verse naturally suited me; I think it suits all Baptists, for it promises that those who believe the gospel and are baptized should be saved. I thought that I did believe, and that I had been baptized, and that I should surely be saved with a full salvation. But after the commandment the Savior gave promise. "And these signs shall follow them that believe" &c. "Why," I thought, "there are more precious promises, not taught in the Baptist church." "But," said one to me, "these things are done away with." Said I "this is the last recorded language of our Savior before he ascended to his Father in heaven. Now what right had any one to do away with them; and, as such doing away with is not recorded in the Scriptures, who has the right to do away with that which Christ has established; and if these promises are not for us I am afraid that salvation is not for us. Christ says of the believer, "They shall lay hands on the sick and they shall recover." I never had thought of this before, but I now began to search to find what the eleven apostles taught, and I found that James (who was one of them) taught: "Is any sick among you, let him call for the Elders of the Church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick," James 5: 14-15. Then I began earnestly to ask God to guide and direct me into the truth. My husband had procured two of the best physicians that could be found to attend me, but there seemed to be no hopes of my recovery. So I felt indeed that I was in the hands of God; and, as a last resort I decided to send for the elders, but, alas! who should we send

for; our Baptist elders would not lay hands on the sick and anoint them with oil in the name of the Lord. On, no; that was Mormonism! and none but they would do that; so my husband informed me; for I knew not what doctrine they did teach and believe. But my husband had talked a great deal to me of the truths which Christ and his apostles taught, and I fully believed that God had the power to restore me to health. At this time a lady, one of my neighbors, came often to see me, and she was a Latter Day Saint, and conversation with her in regard to the doctrine they taught convinced me that they taught the same doctrine that Christ and his disciples of old taught, pure and unperverted. Yet my father, who was a Baptist, thought it a dangerous doctrine to investigate; for by so doing we might all become Mormons. But in consequence of our investigations, we finally sent for the Latter Day Saint Elders, and I was immediately healed, thanks be to God; and I am now in the enjoyment of better health than for many years before. Furthermore I was baptized last September, and am now rejoicing in the light and love of my Heavenly Father, and I praise his holy name for the blessings bestowed, and rejoice to see others in this place coming out of Mystery Babylon and embracing the glorious truths given us by our blessed Lord. Praying that the gospel may spread over all the land, I remain your humble sister in Christ,

ELIZA WATERMAN.

MYRTLE CREEK, Douglas Co., Oregon,
Feb. 11th, 1877.

Bro. Joseph and Henry.—Some would like to hear of the prosperity of the cause, in this part. There are eight members here, all baptized by Bro. L. Buell and J. C. Clapp. We are confident that others are believing and we think that they will enter the fold when Bro. Clapp returns. He is now with the Sweet Home Branch. We are not organized into a branch yet, but hope to be, that we may enjoy the gifts that belong to the citizens of the kingdom. Elder Clapp gains the 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 would discharge our duties, as wise servants, we would soon see the kingdom coming in power, and we can do this if we will act together, presidents, counselors, apostles, seventies, bishops, and officers in general, being united in offering prayer, supplications, and consecrations. We should also then be better examples to the flock. May the Holy Spirit guide in this matter, and let all say amen, and act accordingly. Saints of Oregon, let us strive to make this part of the mission self-supporting, and this we can do if we will 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 Stebbins.—I wish to write somewhat about my christian life. Three years ago I was baptized into the Church of Christ, but a doubting heart kept me from receiving the Spirit, and it enveloped me in total darkness at times, more especially when suffering the reproaches put upon the people of God. This might have ended in my turning away from the Church as being a deluded people, had not the Lord called me to learn obedience by sickness and suffering. This caused me to cry unto him, with all my heart, and he then showed me that if I was blessed it would be by ways and means of his own appointment, even which were to be with his people, the Saints; and, when I became willing to accept this, the ever blessed Spirit led me to that light, joy, and peace, which is inexpressible, and beyond any thing I had ever experienced before.

And this is my testimony, that if we will do his commandments we shall know of the doctrine, whether it be of God or whether it be of man; for "in him is light and no darkness at all."

Hence I thank God that I have been brought to know the gospel in its fullness. I have also been greatly blessed lately, both physically and spiritually in coming before God with the brethren and sisters, through the exercise 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 anxiety to bear witness to the truth, if, perchance, it may reach the eye of some poor, unbelieving soul, one as I was, and show them that our God is the same yesterday to day, and forever; that he does regard his promises in healing the sick, and in granting his Spirit, and the gifts thereof, to his trusting people. I ask the Saints to pray that as I have been blest so I may continue to be with strength to fill out my days to his glory, and to a complete recovery of my health. Your sister in the everlasting gospel,

L. A. RASEY.

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 who was healed at time of baptism, 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. I left others believing and 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 gospel bonds,

JOSEPH F. McDOWELL.

BURLINGTON, Iowa, Feb. 27th, 1877.

Editors Herald.—For the past ten days I have been laboring at this place. Yesterday we baptized five adults—two men and three women—excellent members. More are believing, and some will likely be baptized when Bro. Forscutt reaches here in March. Bro. Forscutt 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 twenty, I think, nearly all of whom are active, energetic workers. There is also a flourishing Sunday School in the branch. Prospects are good for a large increase in the church and school. I go to day to Canton, Illinois, for a few days.

W. W. BLAIR.

MOUND CITY, Holt Co., Missouri,
February 3d, 1877.

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 two years and I believe it to be the work of the Lord. I have seen the gifts and blessings of the gospel made manifest, and feel thankful to my Heavenly 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 on and try to live the life of a Saint. In hope of eternal life,

ELIZABETH ANDES.

SOUTH BEND, Cass Co., Nebraska,
February 18th, 1877.

Bro. Henry.—The branch here is in a good condition, and numbers twenty-four members. I was in Southern Illinois this winter, visiting in a place 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 hear and to investigate the word of God, and I think it a good place for an Elder to go and present the gospel in. If an Elder lives near Washington county, and will go to Nashville, he will get a good hearing. Inquire for John Rogers; and at Bridgeport, for Thos. Ferguson;

at Covington for G. W. Stevens; at Ashley, for J. H. Ferguson. At any of those places they are ready to hear. If any one should go, tell the ones I have named that I recommended them there. And if any one can go I hope they will, for I believe there are people there who are honest, and who will obey the truth.

JAMES FERGUSON.

PAWTUCKET, R. I., Jan. 26th, 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 the Saints. I live four miles from Church 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 everywhere. 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 presiding elder, Bro. William Bradbury. 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 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 no doubt all true Latter Day Saints will confess. To me the good teaching it contains is both encouraging and strengthening to the mind, and it must be to all who are seeking for truth. It is not often, however, that we see any correspondence from this branch of the Church: so I take the pleasure of writing a few lines.

Some twenty-six or twenty-eight Saints belong to this branch, but we are scattered, and all do not often get together, but we have meeting every two weeks, and God's promises are verified, to even the few who may meet. Our meeting last Sabbath was one that will be remembered, for the Holy Spirit was with us, and every soul present felt its influence. All were willing to testify to the gospel of Christ, and to give thanks and praises to God.

We are not without our temptations, for there are some who will scoff, and some who call us a poor deluded people, but we know in whom we trust, and we care not. The Saints here were much pleased to see Bro. Joseph Smith when he was here, and we are always thankful to see and hear the elders of the Church, and to hear the word of God spoken to us. Many of our neighbors were present when Bro. Joseph spoke in the ward house, and some were much disappointed, for they expected to hear him wage war against the Brighamite authorities and against the principles they teach; while others expected to hear him tell them where he got the authority to lead the Church, while some were quite satisfied with the sermon he preached. God grant that all the honest in heart may be gathered out of these valleys. Your brother,

J. C. WHITHORN.

CHEROKEE, Kansas, Feb. 22d, 1877.

Bro. Henry:—I write that my brethren in California, with whom I have spent so many happy hours, and especially Bro. Glaud Rodger in far off Australia may know that my heart is yet in the work, although circumstances have prevented me from spending as much of my time as formerly in my Master's service. Yet I am doing something for the cause and trying to keep the truth before those with whom my lot is cast. Of late there has been great religious enthusiasm manifested throughout this region. Among others the Seventh Day Adventists have made some stir, proselyting some of the Methodist friends to their faith, and challenging the world to disprove the seventh day theory. One of the Deciple ministers accepted the challenge and was badly worsted. Then by request I held a debate with their first elder in this part, J. H. Cook, and we continued four evenings and one day. Sunday last there was a very large attendance, and God gave truth the victory. My opponent wrote the proposition himself, and excluded any evidence but the Bible, and yet be-

fore the close had an armful of books on the table, and read what eminent divines thought of the Sabbath. I only introduced the inspired translation, aside from the common version. By request I will preach at the place of debate over Monday March 4th. On Tuesday evening last elder Santee, Adventist, reviewed a discourse on "The Sabbath," that I gave two weeks ago, and last evening I replied to him, enforcing the point that if as they said they were teaching the Sabbath under and by the authority of Christ in the new covenant then they must of necessity have the form of government instituted under that covenant, (Corinthians 12: 27-28), and as that covenant was broken (Isaiah 24: 5) and as God does nothing without revealing it to his servants the prophets (Amos 3: 7), therefore Mr. Santee must tell us when, where, and through what prophet God had made known this secret to them; otherwise his teaching, let him be never so honest, must fall to the ground; for nowhere do we learn that God ever sent men to preach their opinions, consequently they all came under the category of teachers heaped to themselves by the people. Then I declared unto them the restoration of the everlasting covenant (Revelation 14: 6) through the Prophet Joseph Smith, and the Spirit bore witness of the truth. The Elder made some explanations, stating that he would not reply at present, and that he thought that the Spirit of God was with us. He came to visit me this morning, and he says that these things are worthy of investigation and that he will send for some books. The best of feeling prevailed throughout all our investigations. Upon arriving at home word was left that an appointment was made for me to night four miles from town. Next Saturday evening I am to commence preaching fifteen miles distant in an Advent settlement. I preached there in the fall, and think that some of them are very near the kingdom. Times are very dull here now, and it is very hard for my wife to take care of the family and our little store whilst I go out preaching, but she is willing to do it so that the gospel may be preached. Hoping that our Father will bless every effort to spread the good cause, I remain your brother in Christ,

D. S. CRAWLEY.

FALL RIVER, Mass., February 7th, 1877.

Bro. Henry:—Our president informed you sometime ago that we were building a house of worship. It is finished and was dedicated December 24th, 1876, by Elders John Smith and John Gilbert. We were well rewarded at that time for the labors we put forth in building a house to the Lord, for he gave us of his Spirit to a good degree. We also realize a great difference between meeting in a hired room and meeting in a house of the Lord, for when we go into that house we always feel in the presence of God. Our meetings are good, yea very good, and God is bestowing his Spirit upon his people, although we have not fully deserved it. I often wonder why our Father is so good to his children, even when we do not keep his commandments; and often times do the words of the poet:

"Alas! and did my Savior bleed?
And did my Sovereign die?"

escape my lips, when I think of how much he underwent for me; and of how little I have done for his cause, for I do know that this work is of the Lord, and that we shall surely reap if we faint not. I long for the time when Zion shall be built, and when we shall see Messiah face to face. I cannot say that there are many joining the branch at present, but I can say that we who have taken upon us to serve the Lord feel that we are growing in grace, and in the knowledge of God. We have a good attendance of Saints at meeting, and we also have a good attendance at our Sabbath-school.

I am sorry to see so much difference of opinion on the gathering. I think that a great deal of it is unnecessary, and I believe it is unsettling the faith of some. I think if we all gave more earnest heed to that which has been written for our instruction and profit we should see our way more clearly.

I love to read the *Herald*, and think it has made a good change, and may wisdom from above be ever given to its Editors, that they may be en-

abled to give its readers meat in due season. My wife and I have resolved that we will help support the missionaries by little contributions every month this year, and by our prayers for them and their families. Although our contributions will not amount to much, yet if all of us would do even this much, the Church would be enabled to send more laborers into the field. It does not seem to be right to send men to labor and then expect them to leave their families to shift for themselves; and the elders themselves endure many hardships, and finally have to give up for want of means to prosecute the work, while many of us live in comparative luxury, enjoying ourselves. I have resolved to do something to help, as long as I can find some means, even if I have to sacrifice. I desire to keep my spirit pure, and unto the end endure. May the Lord bless you and all who labor for the welfare of Zion, is the prayer of your brother,

JOHN POTTS.

FORT GARLAND, Col., Feb. 16th, 1877.

Dear Herald:—No doubt you would like to hear a little news about the Church and its prospects in Colorado, although I am only at present prepared to give such news as received by correspondence. Through that source the Saints are reported in good standing. There is only one organized branch in the state, that is the Hutchinson or Rocky Mountain branch, presided over by Bro. John Ellis; and he is one of the best Saints I know of; in truth, he is a servant of Christ; and his wife and daughters are also serving the Lord, and so are the Saints of the branch generally.

I attended last conference, August 12th, 13th, and 14th, 1876. It was the first meeting with the Saints in twenty years, and what a joyful time it was for me. The Holy Spirit was truly poured out on that meeting of Saints, in prophecy, tongues and interpretation, and every heart was filled with love. During it a stranger arose and said, "Surely God is with you people. I never heard the like of this in my life; will you baptize me for the remission of my sins?" He was baptized.

Elder John Ellis and I were appointed to labor together, and in November he came to Garland, a distance of 250 miles, and we started for Del Norte, Rio Grand county, where we obtained the City Hall, and preached three times, with no opposition. I was taken sick and obliged to return home, and have been sick all winter, and not quite well yet. I have not baptized any yet. Paul plants, Apollos watereth, and God giveth the increase, so I am satisfied if my brother does the baptizing. As soon as I am able to travel, will go out again, and hope that my next report will be better. F. C. Warny writes that he is preaching on the Arkansas River, and in the surrounding country, and the people receive him warmly, and say that he preaches more truth in one sermon than do all their ministers together; yet they do not obey the gospel.

I trust that in the year 1877 many may be converted and brought to a knowledge of the truth. Dear brethren and sisters, my testimony is the same as it was forty-four years ago. I know that Joseph Smith, Jr., was called by God to organize his church and kingdom on the earth, and I am satisfied that his son Joseph is now the chosen prophet and leader, and that so are the others in authority over the church. May we all do our duty. Your brother in Christ.

THOMAS STEWART, SR.

Conferences.

South-Eastern Ohio and West Virginia District.

The above conference convened at Syracuse, Ohio, December 30th and 31st, 1876. David Thomas, presiding; Rice Williams, secretary.

Minutes of last session should have read, David Jones, instead of Daniel; and the Minersville report should have read 7 members instead of 6.

Branch Reports.—Syracuse 46 members. Minersville 7 members. Lebanon 23; no change.

Officials present: 7 Elders, 4 Priests, 2 Teachers. Elders Reports.—Edmund Thomas had preached twenty-one sermons, and thought some good had

been accomplished. D. Thomas, D. Matthews, John Harris, Rice Williams, Lewis Torrence and Wm. Davis reported.

Priests Wm. T. Jones, Lewis Walters, D. Matthews, Jr., and James Pierson, and Teachers Jas. W. Moore and Daniel Jones reported.

D. Thomas was chosen district president for the next three months, and Rice Williams was sustained as clerk.

Resolved that all the branches of the district choose their officers every six months.

Sunday, 10:30 a. m.—Preaching by Lewis Torrence and D. Thomas. At 2 p. m., prayer and testimony meeting, conducted by D. Thomas. Most of the brethren and sisters bore strong testimony of the work and of their desires to press on. The good Spirit prevailed. The Church authorities were sustained by vote.

At 6:30 p. m., preaching by D. Matthews, Jr. and D. Thomas.

Adjourned to meet at Syracuse, at 2 p. m., March 31st, 1877.

St. Louis District.

Two sessions of the St. Louis District conference have been held, one December 3rd and 4th, 1876, and the other January 14th, 1877. The latter was held for the purpose of receiving the admissions up to the end of the year, that a full statement of the membership might be reported to the April General Conference, up to the end of the year. The session of December 3rd and 4th, 1876, was an interesting time; Wm. H. Hazzledine presiding, and Thos. R. Allen, clerk.

Branch Reports.—St. Louis 278, including 7 Elders, 7 Priests, 5 Teachers, 1 Deacon; 1 received by letter, 2 removed by letter, 2 died. Gravois 61, including 1 High Priest, 3 Elders, 2 Priests, 1 Deacon. Cheltenham 30, including 4 Elders, 1 Deacon; 4 scattered members. Belleville 73, including 8 Elders, 4 Priests, 1 Teacher, 3 Deacons; 8 received by letter, 7 removed by letter, 2 died. Alma 44, including 4 Elders, 4 Priests, 3 Teachers, 1 Deacon. Alton 25 including 1 High Priest, 3 Elders, 3 Priests, 1 Deacon; 4 baptized, 6 removed, 1 expelled, 1 died. Caseyville 22, including 5 Elders, 2 Priests, 1 Deacon. Whearso 11, including 3 Elders, 3 Priests, 1 Teacher. Boone Creek 12, including 1 Elder, 1 Priest, 1 Teacher.

An extra session was held January 14th, 1877, and the quarterly conferences of this district, in the future, will be counted from this time.

At this session the St. Louis branch reported no changes, except Wm. S. Still was ordained an elder, December 3d, 1876, by Abraham Rees. Belleville reported 1 received by vote.

Afternoon Session.—Officers present: 2 High Priests, 12 Elders, 3 Priests, 3 Teachers, 1 Deacon.

Brn. Whiting and Walker acted as Deacons during the conference. The Saints enjoyed a good time in communion. R. D. Cottam, the Bishop's Agent for the St. Louis District, exhorted the conference on the subject of paying more liberally, either in tithing or by freewill offerings, to aid the work of God.

Evening.—Prayer by George Thorp. Preaching by Brn. Still and J. Anderson. The report of appointments was read and adopted.

Adjourned to meet at the Hall, No. 1302 Broadway, St. Louis, Mo., April 14th and 15th, 1877.

Central Nebraska District.

The above conference convened at the Saints' Meeting House, in Columbus, Platte county, Neb., December 30th, 1876. Heman C. Smith, pres.; Geo. N. Derry, clerk.

Branch Reports.—Columbus and Cedar Creek branch reports read and accepted. [No items given]—Eds.

Elders' Reports.—H. J. Hudson, Geo. W. Galley, Br. Brindley, Thos. Galley and Heman C. Smith reported in person; and Chauncy Loomis and Spencer Smith by letter. Priests H. O. Smith and C. N. Hutchins reported in person; Charles H. Derry, by letter.

Sunday Morning, 31st.—Resolved that H. J. Hudson and Brindley be sustained in their former mission.

That we release Geo. W. Galley from his former

mission, and [appoint him, we suppose—Ed.] to labor in connection with the branch authorities.

That we sustain Chas. Hutchins, Sr., and C. N. Hutchins, Jr., in their present field.

That we sustain the several authorities of the Church, both spiritual and temporal, in their several quorums.

That H. J. Hudson, Spencer Smith and Chauncy Loomis be sustained as presidents of their respective branches.

That we recommend the several branches of this district to organize Sunday-schools.

Officials present: 1 High Priest, 1 Seventy, 3 Elders, 2 Priests, 1 Teacher, 1 Deacon.

Heman C. Smith tendered his resignation as president of the district, and it was accepted, and Geo. W. Galley 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 license.

At 7 p. m., preaching by G. W. Galley. Adjourned to meet at Columbus, Nebraska, on Saturday, March 31st, 1877, at 7 p. m.

Kent and Elgin District.

The above conference convened in London, Ontario, Saturday, October 14th, 1876. Geo. Cleveland, president *pro tem.*; Joseph Luff clerk *pro tem.* The president chose Robert Davis and John Shippy as his assistants. Prayer by R. Davis.

The president stated that the notice in the *Herald*, announcing that the conference would not be held until further notice, he considered to be illegal, in support of which belief he read Sec. 125 "Book of Rules," also B. of C. 17: 18. He also reminded them that their assembling at this time was a manifestation of their determination to abide by the rules of the Church and the decisions of the General Conference, rather than coincide with the incorrect views and rulings of the Minister in Charge of the Mission and those of the President of the District; yet they were prepared to follow their directions in all things, as long as they ruled in righteousness. John Shippy then read from B. of C. 41: 1, 2, in support of what the president had said.

Resolved that Jas. Robb, J. J. Cornish and Wm. Clow be a committee to examine branch reports. 2 P. M.—Officers present: 2 Seventies, 4 Elders, 5 Priests, 1 Teacher, 1 Deacon.

Seventies Reports.—Robert Davis reported that he had been to Michigan and obtained new openings for preaching, and preached about forty times, baptized five, blessed several children, administered to many sick with marked effect. Geo. Shaw reported no labor; had done only a little wayside and fireside preaching; Lindsley branch almost disorganized.

Elders' Reports.—John Shippy reported having done all in his power since last conference: had preached wherever and whenever he had opportunity; had assisted in confirming several, and blessed some children. John J. Cornish reported prospects for the spread of the truth in London; eight more had been baptized, and the work was prospering. Geo. Cleveland had labored in the branch; also been to Michigan and preached. Joseph Luff was dissatisfied with his ordination: had done no preaching except at firesides; believed a harvest would be gathered in Toronto.

Priests' Reports.—Jas. Robb reported having preached twice a week in Olive branch, and every where talked to the people when opportunity offered. A. Depper, Wm. Newton and E. Sparks had done no work except by the wayside, but hoped soon to enter into the work more fully. Wm. Clow had preached once, and had proved the goodness of God.

Teacher John Cornish reported doing what he could. Deacon John Parker felt thankful for his calling, but had not distinctly known his duty, yet had done what he could for the truth.

Resolved that A. Leverton's letter to J. J. Cornish be read.

That A. Leverton be released from the presidency of the district.

That Geo. Cleveland be appointed president of the district.

Evening Session.—Report of Committee on

Branch Reports: "We, beg leave to state that we have only found one legal report, and the reason for obtaining no others, we believe to be entirely due to the published notice, that there would be no conference held in the Kent and Elgin District, until further notice. Respectfully yours,

"JAMES ROBB, J. J. CORNISH, Wm. Clow, Com." Resolved that the report be accepted and the committee discharged.

After discussion, the following was adopted: Resolved that Joseph Luff's ordination be disannulled, he having been ordained without a vote of the branch to which he belonged.

John Shippy, chairman of committee on Lindsley Meeting House, reported that it was now the property of the district, and could not be sold without a vote of the district.

The report was received and the committee continued.

Whereas, there are those in the district who endeavor to make a distinction of color, etc., in preaching the gospel, therefore be it

Resolved that we do not respect such doctrine and people, and that we declare our determination to carry out the General Conference rule in this matter, to the letter.

That a copy of these minutes be forwarded to Joseph Emmett, for entry in the district record.

That we inform the authorities of the Church that the majority of the district were in favor of holding this conference, and not a minority, as stated in the *Herald*.

That we sustain the Elders and Priests in preaching in this district whenever and wherever they may find openings.

That we sustain Geo. Cleveland as president of the district, and all its officers; also all the authorities of the church, in righteousness.

Sabbath Services.—At 10:45, George Cleveland preached from Eph. 2: 19, 20; at 2:30 Robert Davis conducted prayer and testimony meeting, and at 6:30 John Shippy preached from Matt. 28: 19. All the services were of a character calculated to convince outsiders of the truth of the work, and to build up Saints in the same. The gifts of the gospel were with us, and the power of the Spirit felt.

Monday.—John Hartnell, Priest, president of Osborne branch, reported no labor outside of his own branch. Joseph Luff was ordained an Elder and Christopher Pearson a Priest, and licenses were granted them.

Resolved that Geo. Cleveland and R. Davis be sent as representatives to the April General Conference of 1877.

During conference one was baptized, two ordained, and the services were well attended, and marked by complete harmony, and an entire absence of anything like contention; it being admitted by all present to have been one of the most profitable gatherings held by the Saints for years.

Adjourned to meet at Osborne branch, June 9th and 10th, 1877.

Central Kansas District.

The above conference convened in Atchison, November 5th, 1876; David Williams, presiding; Daniel Munns, clerk.

Elders' Quarterly Reports.—Alanson Estes had done but little, but wishes to do more, and have a mission that he may go out in the country to preach. Geo. Thomas had preached at Atchison and Good Intent, and still desires to preach the word of life and salvation. Daniel Munns had preached several times, and is still determined to help the work along. David Williams had preached in Atchison and Good Intent. Priests Henry Stewport and Hiram Parker reported. Teachers Watson Thatcher and Thomas Baily reported.

A mission was given to Br. Estes to preach when and where he can.

2 P. M. Branch Reports.—Atchison 38, including 3 Elders, 1 Priest, 2 Teachers; 3 baptized. Good Intent 16, including 1 Elder, 1 Priest. Netewaka 10, including 2 Elders, 1 Priest. Leavenworth, no report.

Prayer and testimony meeting in charge of Geo. Thomas and Daniel Munns. The Holy Spirit was manifest, which caused us to rejoice.

At 7 p. m., preaching by Brn. Thomas and Williams.

Adjourned to meet May 6th, 1877.

Weber District, Utah.

A conference was held at Henneferville, January 28th, 1877. Geo. M. Robinson, president; W. L. Mitchell, clerk.

The Wanship branch was reported by Geo. M. Robinson as in a very good condition, although the Saints are very much scattered. No change since last report. Ephraim branch, by Stephen Foster, as in good condition; 40 members, 5 Elders, 2 Teachers; 3 baptized, 1 died.

Afternoon.—A sacrament and testimony meeting was held, and all felt well and rejoiced.

Evening Meeting.—Geo. M. Robinson was sustained as president of the Weber District. The authorities of the Church were unanimously sustained, also all local officers.

We can with pleasure say that this district is in a far better condition at this present time than it ever has been before since Brn. Blair and Brand left here. Remarks were made by Wm. C. Owens, Wm. L. Mitchell and Geo. M. Robinson.

Officers present: 5 Elders, 1 Priest, 1 Teacher. Adjourned to meet at Wanship, April 28th and 29th, 1877.

Michigan District.

Conference convened at the Fowler School House, at 10 a. m., October 28th, 1876. Prayer by Br. Snively. In absence of E. C. Briggs, John S. Patterson was chosen president *pro tem.*; Seth M. Bass, clerk.

Brn. Snively and McDowell were invited to take part in the proceedings.

At 1:30 p. m., prayer by Duncan Campbell. Branch Reports.—Coldwater, 5 baptized, 5 removed by letter, 1 died, present number 40. Lawrence, 2 baptized, 1 received by vote, 1 expelled, 1 died, 6 removed by letter, present number 59. Sherman, 2 received by letter, 2 removed by letter, 2 expelled, 1 died; present number 38. Hopkins, no change. Galien and St. Clair not reported.

Elders Reports.—J. S. Patterson, Duncan Campbell, J. F. McDowell and J. S. Snively.

Branch Officers Reports.—Geo. Corless, Bradford Corless and Seth M. Bass.

Report of Bishop's Agent read, and after consideration the following resolution was offered:

That the written report of the Bishop's Agent be laid over until next conference, that some explanation may be had from Br. Blakeslee concerning it.

W. H. Reynolds, in charge of the Coldwater branch, reported it as being in good condition.

E. C. Briggs, Duncan Campbell and J. S. Patterson were sustained in their field of labor; G. A. Blakeslee as Bishop's Agent, and Seth M. Bass as clerk of the district.

The general officers of the Church were sustained.

At 7 p. m., preaching by Joseph McDowell. On Sunday morning, preaching by J. S. Patterson. Afternoon, sacrament service, in which the peaceful influence of the Holy Spirit was felt. At 7 p. m., preaching by J. S. Snively.

Resolved that the secretary be authorized to purchase a new record for the district, and to present the bill for the same to the next conference.

The remainder of the evening was devoted to preaching by J. S. Patterson and others.

Adjourned to meet at Coldwater, in June, 1877, the day to be appointed by the one presiding over the district at that time, notice to be given in the *Herald*.

Eastern Iowa District.

The above conference met at Buffalo, Scott county, Iowa, December 2d, 1876; E. Larky, presiding, and Charles Alford, clerk.

Prayer by the president. Branch Reports.—Inland 13 members. Buffalo 26. Davenport 29. Butternut and Jackson not reported.

Resolved that members in this district shall unite themselves with the branch nearest which they reside.

A vote of thanks was tendered to the district president. Preaching was had during the conference, by Brn. Jerome Ruby and Richard Rowley.

Adjourned to meet at Inland, Cedar county, Iowa, June 2d, 1877.

Miscellaneous.**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, carefully investigated the statutes of the State of Missouri, as to their effect on any contemplated adventures in business by members of that church, who are citizens of other States, under which capital shall be introduced with a view to investment in business, and joint stock or other companies may be formed, we do hereby declare that it appears that the laws of said 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 religious or political belief, (excepting the requirement of the observation of the first day of the week, called Sunday, which in Missouri is about the same 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 than any other.

Furthermore, a long and extensive acquaintance with the people of all northern and central Missouri, enables us to truly assure all persons that with the possible exceptions that may be in some very obscure points, or among some few unknown, ignorant and unimportant persons, any and all persons, of any religious sect whatever, who propose to bring into our State either labor or capital, or both, are warmly welcomed with outstretched arms and gladly encouraged. No one dreams of asking what any person's religious belief is, and in North-west Missouri especially, our people are familiar with the customs and doctrines of the Church first above mentioned, and are 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 their directors citizens of Missouri, as is generally the requirement of most if not all States. But it is well known that citizenship does not require an absolute residence, and that one may be a citizen of a State for business purposes, and yet reside for the most part elsewhere."

CLARKE IRVINE,
T. H. KEMP.

Br. Joseph:—When in Oregon, a few weeks ago, I called upon the above named gentlemen, who are among the best informed lawyers in these parts, and asked them what were the laws of Missouri in regard to the matters referred to. There is nothing to prevent any number of Saints coming in and colonizing anywhere.

Your brother in the faith.

T. W. SMITH.

INDEPENDENCE, Mo., March 2d, 1877.

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.

Brethren, 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 doing—the enemy works, and so must we; and we must be ready to work in our holy calling.

Fraternally, yours,

CHARLES DERRY, *Pres. of Quorum.*
March 1st, 1877.

General Conference.

At a regular business meeting of the Plano Branch, held on the first Monday in March, 1877, the following resolution was adopted:

"Resolved, that the Plano Branch give notice through the *Herald*, that in consequence of many removals from town, and other causes, they will only be able to provide for the REPRESENTATIVE 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, a report 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 scattered 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 a full statement of the particulars of their birth, baptism, and confirmation. I desire to make the District Record as complete as possible, and I ask your immediate aid. Yours in Christ,

ROBT. M. ELVIN, *Secretary of District.*
NEBRASKA CITY, Nebraska.

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 eleven in the morning.

F. C. WARNKY, *President.*

Excommunicated.

At the regular business meeting of the Nebraska City Branch, held February 6th, 1877. Garrit Neidorp was excommunicated, and notice of the same ordered to be published in the *Herald*

ROBT. M. ELVIN, *Secretary.*

Birth and Death notices inserted free; Marriage notices one dollar each.

Married.

At the residence of Dr. D. R. Pomeroy, Plano, Illinois, on Tuesday evening, February 20th, 1877, by Eld. H. A. Stebbins, brother Pararch H. Briggs and sister Pamela 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. Gamet, Mr. J. W. Bonney and sister Addie Fuller, both of Little Sioux.

At Philadelphia, Pa., February 24th, 1877, by Elder John Stone, Mr. Henry Seeley, aged 24 years, to sister Eliza A. Webb, aged 23 years, all of Philadelphia.

Died.

At Des Moines Valley Branch, Iowa, December 8th, 1876, of membranous croup, Hardy A. Boyer, son of brother John and sister Rebecca Boyer, 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, aged 3 years.

In St. Louis county, Missouri, February 12th, 1877, Thomas Kay. Br. Kay was born in Haywood, Lancashire, England, March 27th, 1809, and emigrated to America in 1849.

At Mound Valley, Labette county, Kansas, February 8th, 1877, of lung disease, and after a long illness, sister Margaret Davis, aged 41 years. She embraced the gospel in Wales, went to Utah in 1861, and returned to Kansas in 1870. A husband 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 years, 3 months, and 13 days. Services by Elder Edward Knapp.

Yes, dear Frankie, much we miss thee,
And there's none can fill thy place,
With thine eyes so bright and lovely,
And with smiling, happy face.
Yet, above we hope to meet thee,
When the storms of life are o'er;
Then with pleasure we shall greet thee,
On that radiant, blissful shore.

At Boomer, Pottawattamie county, Iowa, January 19th, 1877, after a long and painful illness, brother Thomas Thomas, aged 57 years, 4 months and 10 days. A wife and eight children mourn his loss. Br. Thomas was baptized in Wales, in

1846. He was at that time master of a vessel, but gave up his situation and emigrated to America in 1851, and in 1852 he went to Utah. He was baptized into the Reorganized Church in the fall of 1864, by Elder Henry Kemp, and he died as he had lived, in full faith of the latter day work, and with bright hopes of a glorious future. Services by Elder C. G. McIntosh.

OBITUARY.

Sister Catherine Woollams, wife of Elder James Woollams, died at 11:45 p. m., December 18th, 1876. A native of Rothwell, in the county of Northhampton, England. Born March 22d, 1806. Aged 70 years, 8 months, 27 days. She joined the Baptists in 1836, and the Latter Day Saints by baptism, February 7th, 1850, and she was baptized April 30th, 1865, into the Reorganized 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 sleeping in Jesus, waiting the resurrection of the just. We laid her body in the grave on the 21st day of December, brother E. Banta preaching the funeral sermon to a good gathering of friends and neighbors. And this is her testimony: Before joining any church she lay at the point of death, and we watched her as her last breath left her body. She lay thus in a trance for about three hours, and then she began to sigh, and in a half hour she opened her eyes, and then she closed them for about fifteen minutes more, and then opened them and said, "Have I come back." I answered and said, "You have not been a way from here." "Yes, I have," was the answer. Then we gave her some cordial and she revived, and she told all that she had seen, saying: "A bright angel carried me away across a great dark water, which was very wide, and we came into a broad road, in which thousands could walk abreast; and I saw a wide pavement, which was paved with gold, and it shone so bright that it was dazzling to the eyes. And we went on until we came to the gate of heaven; and then we halted, and the angel said, 'You can look through the gate and behold the glory of God, and the great white throne, and the Eternal Father sitting thereon, and then you must go back for awhile.' And I answered, 'Must I go back?' 'Yes,' said the angel, and he turned and brought me back." This occurred about the year 1835. About fifteen years after that, in January, 1850 she was suffering with a burning fever in the throat, so that her throat was stopped that nothing could pass down, and she sent for the Elders of the Church of Christ, and they came and administered to her, and when they anointed her with the oil, there came a third of an inch of coating of fur from her tongue, and she got better; and in about three weeks she went down into the water and was baptized into the Church of Christ. Again, just previous to her uniting with the Reorganization, she had a very sore limb, which she began to think would take her off. So Elder Thomas Revel and myself administered the ordinance to her, and the power of God was manifest, and it became well. We gave the glory to the giver of all good; and many more I could relate as testimonies to the truth of the gospel of the kingdom of God. J. W.

Elder H. A. Stebbins.—I write to say that my dear wife died since the receipt of your letter, which was only a few days before her death. She did not see any Elder before she died, but I trust she has found relief from every pain. She died in the firm belief of the Church of Jesus Christ I am, very respectfully yours, L. L. SIVERLY. MORNING SUN, Iowa, Feb. 23d, 1877.

A Way to Settle Family Quarrels.

A writer tells us that Scottish mothers used, when their children disagreed and were unhappy, to say to them: "Ye'll a' agree better when ye ha' to gang in at different kirk-doors;" that is, when this hearthstone is cold, and the lamp of a

mother's love is quenched, and when you are scattered far and wide, you'll forget little differences, and look back lovingly to those days when you might have been so happy, and wish them back again. No love then will be like the love of brothers and sisters, which you now esteem so lightly.

Let those of us who are sheltered in happy homes cherish our blessings; for the days must come when we shall be scattered, and "go in at different kirk-doors," never again to be a united band.

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 of Jesus Christ of Latter Day Saints, explanatory 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, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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A paper for children and Sunday Schools, published semi-monthly, price 60 cents per annum, 30c. per half year, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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IN GERMAN LANGUAGE.

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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 Coming of Christ to judge the World is now 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

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 receiving 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 whose.

When mailing a letter, whether in a railroad car, on a steam boat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "new subscriber."

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

15 March 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 all instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. 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.

The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Geo. Corless
1877

"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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, APRIL 1, 1877.

No. 7.

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 "weal 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 "foreordination," or "predestination," which means that God has from all eternity decreed whatsoever comes to pass, as one has expressed it "from the death of a musquito 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.

The following passages of scripture are used as its main defense, Eph. 1: 4, 5, 11; Rom. 8: 28; Acts 13: 48. 2 Thess. 2: 11-13; 2 Tim. 1: 9; Acts, 18: 10. John 6: 36. Matt. 24: 31; Matt. 25: 41.

That there is an election of some character 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
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to make your calling and election sure: for if ye do these things ye shall never fall."

Does this look as if these brethren's "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 it rested wholly with themselves. 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 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:

"Ho, every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, 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, says,

"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 cannot see how the most prejudiced mind, in the face of them, can for a moment entertain the idea, that God has from all eternity definitely fixed the future condition of man. They certainly declare to the contrary and prove beyond the shadow of a doubt that man fixes his own future condition. They positively assert that he is left entirely free to choose the part he will act in the great hereafter; that God has not trammelled his actions by any eternal decree or ordination, but left us "calling and election" in his own hands.

We will now proceed to show the nature of his election and by what method God elects his people. The word itself means a choosing or selecting out; and as applied to man by its advocates, a choosing or selecting out of a certain portion of the human race, for eternal happiness, while the rest are passed by. I do not presume the most extreme advocate of his doctrine can find fault with this definition of the word, as many of them give it in nearly the same language. Then if there is an election, (and no true believer in the word of God can doubt it), and that election is a choosing out of certain individuals from among others, for certain purposes, God must have had some design in making it. He must have had certain duties for them to perform. We believe that every individual whom he has thus elected,

will have his or her part to act in the great drama of eternal government. We cannot entertain the idea for a moment that in it, there is any inaction, any idleness, any drones. The idea that so extensively prevails in the world to-day, that the saved will have nothing to do in heaven, but roam its flowery pathways and shout hallelujahs to their Redeemer's name, we believe to be a delusion, a snare to entrap the unwary, and a bait to allure the lazy and idle mind. Although we believe heaven to be a place of rest, of joy, of bliss, we do not believe it to be a place of idleness or inaction. In the great vision John saw on Patmos' Isle, the Saints sang a new song, saying,

"Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests and we shall reign on the earth."

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 celestial government 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 infinite results must hang upon their actions! How loyal, how true, how faithful they must be to their God. Every grain of leaven of "the old man" must be purged out. Every thought, every word, every action must be in righteousness. Deceit, hypocrisy, vain ambition, vain glory and all other fruits of sin must be unknown in their midst; but love, true, genuine, fraternal love, must be their ruling passion. Now God undoubtedly knew what characters would be best fitted to perform these great and responsible duties, and in accordance with that knowledge, has made choice or selected out from all nations such persons as are thus qualified. We believe that this is the true nature of that election mentioned in Holy Writ, and the only way it can be viewed to avoid collision with its sacred truths.

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. This 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 chooses or elects 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 established in holiness; and that standard is the *everlasting gospel*. All those who cannot abide its laws are not meet for the kingdom of heaven and consequently cannot share its rights and privileges. All those who can and do come up to its requirements, are the elect or chosen of God and will enjoy its glorious blessings. In short all the good, honorable, honest-hearted people of the world who are willing to obey the gospel of Christ from pure and holy motives are his elect or chosen ones. Then instead of God immutably decreeing the future condition of man, he only rears a standard of righteousness, and it is man's obedience or disobedience to its requirements that elects or reprobates him.

By accepting the belief that this great gospel scheme for this election was framed in the courts of eternity, long before "the corner stones of the earth were laid," or before "the morning stars sang together and all the sons of God shouted for joy," and that Christ was as a lamb slain from before the foundation of the world for its establishment and accomplishment; we have a clear and reasonable explanation of those passages of scripture before referred to and upon which the advocates of this doctrine so firmly rely. If we are "chosen to salvation from the beginning;" it is because the gospel scheme was then framed for our salvation. If "God hath saved us, and called us with a holy calling before the world began," it is for the same reason. If God "foreknew us," "predestinated us," or called us," it was by this gospel plan he did it. If God had much people in Athens, it was because there were many there who would obey the gospel. If no one was able to pluck Christ's sheep out of his hands, it was because they had obeyed the gospel and knew its principles were true. If God sent certain ones "strong delusion," that they might believe a lie and be damned, it was because they hated the truths of the gospel and would not receive them.

The following are some of the absurdities and inconsistencies the general belief in this doctrine will involve: as it is but an offshoot from "foreordination," and God foreordains whatsoever comes to pass, it makes him the author of sin. It destroys man's free agency. It destroys his accountability. It makes "infant damnation" a certainty. It destroys God's sincerity in offering salvation to the non-elect. It makes man a mere machine, acting only as he is acted upon. It licenses the elect to do as they please, and discourages the sinner from trying to do better. In short

it is a parcel of nonsense scripturalized, for to the non-elect it says:

You can and you can't,
You shall and you shan't,
You are damned if you do;
And you are damned if you dont.

THOMAS J. SMITH.

O, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

O, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

The infant, a mother attended and loved,
The mother, that infant's affection who proved;
The husband, that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in
whose eye,
Shone beauty and pleasure,—her triumphs are by;
And the memory of those who loved her and
praised,
Are alike from the minds of the living erased.

The hand of the king that scepter hath borne;
The brow of the priest that mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the
steep:

The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to die unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like flower of the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen,—
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would
think;
From the death we are shrinking our fathers would
shrink,

To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will
come;

They joyed, but the tongues of their gladness are
dumb.

They died, ay! they died; and we things that are
now,

Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,—
O, why should the spirit of mortal be proud?

WHO WILL, AND WHO WILL NOT.

"Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?"—Ps. 15: 1.

Is it the drunkard? No; for, says Paul, he cannot. 1 Cor. 6: 10.

Is it the one who commits adultery and fornication? No; Paul again answers. Gal. 5: 19-21.

Is it the murderer? No; John says in his first epistle, 3: 15; also, Doc. & Cov. 42: 6.

Is it he who doubteth? No; such a person is damned. Rom. 14: 23.

Is it the one who has not the Spirit of God? 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.

Is it the one who says, "Any one has the right to perform the ordinances of God's house? No. Heb. 5: 1-4; Rom. 10: 14, 15; Acts 13: 1-3; Amos 3: 7.

Are they those who disbelieve in the power of God manifested by gifts? No. Eph. 4: 8; 1 Cor. 12: 1-11; Mark 16: 17-18; Acts 2: 38, 39; 19: 6; 21: 9; 14: 8-10.

Is it the person that bows down to God, rises to the feet, and when a little trouble comes, takes God's name in vain, lies, cheats, steals, backbites everybody but their own? No; because he who shall abide in the tabernacle of the Lord "walketh uprightly, worketh righteousness, and speaketh the truth in his heart."

"Who shall dwell in thy holy hill?" He who has obeyed all the commands of God. "If ye love me, keep my commandments."—John 14: 15. "If a man loves me, he will keep my words"—23v; 15: 14; 2 John 9; John 14: 21; 15: 10.

"Who shall dwell in thy holy hill, Zion?" He that feareth God, and worketh righteousness. Acts 10: 35; James 1: 25.

Reader; if you have not obeyed the above, let me say to you, Flee to the Church of Jesus Christ of Latter Day Saints. They teach the above, and without obeying that doctrine taught by Christ, you cannot enter the kingdom of God. For Jesus said, a man must "live by every word that proceedeth out of the mouth of God."—Matt. 4: 4. Let us live in obedience to the law of God, and then we can have a right to reign with God in his Holy Hill, Zion. J. C. Foss.

Vanity is the foundation of the most ridiculous and contemptible vices—the vices of affectation and common lying!

Here Vanity assumes her pert grimace.

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. O! that its members had been wise; that they had appreciated the blessing they enjoyed, and had retained their integrity; then they would have continued to increase in wisdom, light and intelligence; their faith would have become mighty, and the graces 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 many waxed cold. 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 prospered when they walk in humility and in truth before him. When they transgress, he visits 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

scorn and contempt, until they return and remember 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 to record a prosperity which would have borne 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 weeks ago, as I was 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 racked and broken, and wore a desolate appearance, a fitting presage of what would meet my gaze 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 vegetable, the lovely flower and the once blooming 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 angelic tongue; the inspired prophecy; the unwavering testimony; the solemn warning. Then fell upon my ear the sickening clamor of jars, fault-finding, bickering. I could see the hideous head of pride lifted up; the spirit of dishonesty, seeking, not another's welfare, but another's goods. I could see the pandering to evil habits: in fine, a gradual departure from the truth of God, and the breaking of covenants; and the truth riveted itself upon my heart, that these evils had been the cause of the downfall, the withering and scattering of a once prosperous branch, and I felt to mourn as a father for a lost child. Yet, thank God, there was something to rejoice over; some, who were fully ripe for the garner, had been gathered out of it before its desolation had fully come; a few others had retained the greenness of life, and, though scattered, yet bid fair to be gathered into the garner of God. If this picture should meet the gaze of other fading leaves of this withered and scattered branch, I trust it may remind them of the life they once had, and lead them to return clothed with humility to the Lord, their God, and renew their first love, that it may yet be well with them.

Beloved Saints, is this lesson plain? Have you seen its like before? Shall we not take warning? God is no respecter of persons. "Every man in every nation who feareth God and worketh righteousness is accepted of him." Before him the wicked shall not stand. The temple of God must be cleansed. He will not dwell in unholy temples. The temple that is defiled, God will destroy. Remember your covenants. "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temper-

ance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For for if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

MOBAL.—"Grieve not the Holy Spirit."
"Live honest before all men." LEE DEE.

IMPRESSIONS GAINED.

I must confess that I have been very favorably impressed. One cannot go among this people without receiving a deep impression, that there is something more than mere 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 the line of beauty, too much is waiting, too many things preparing. Forms are profane 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 this reaching of hearts, this saving of souls, this evangelizing work that is especially so pressing this people onward. We find them intent 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 that upper chamber, where Christ and the Apostles met; the prayer meetings where the Lord fulfills 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 still stand together in this 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 sundered 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 scorned and persecuted as this people, and they know it; for it is not alone by the hearing of the ear that they know the power of evil and persecution that has surrounded and followed them continually. Their eyes have seen them, they and their children have felt and suffered them; and even now we may hear threats and imprecations. 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-

it that has upheld and sustained them through all their trials and persecutions; this same Comforter that tells them that the time is not far distant when they will be permitted to look 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 thing 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.

BEVIER, Mo.

EPHRAIM AND MANASSEH.

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 Ephraimite, 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 his wife. Neither can I find 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 this 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 firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33: 17.

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 latter days; because 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 3d 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 "he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."—Gen. 48: 25. While Manasseh becomes "great," Ephraim becomes "a multitude of nations;" hence, then, he becomes sifted 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 devour his strength. And also in Hosea 9: 11, 12:

"As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, 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 the "stick of Joseph," to be in the hands of Ephraim must be so in the midst 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 their great progenitor, where we find that when Israel should be scattered a branch should be broken off, which should be of the loins of Joseph, and carried into 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 seer 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 that which should have already gone forth 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 unto him and his brethren, and he would 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 thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions," etc.

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. 85: 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 first 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 Nephi, who was 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 in mine hand." Here 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, Oseha, 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, Hanniel, 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 14th verse, "the children of Joseph spake unto Joshua, saying, Why hast thou 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 called the stick of Ephraim? I answer, 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: 12;

"For after the book of which I have spoken shall come forth, and be written 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 remnant

of our seed. And then shall the remnant of our seed know concerning us."

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, 7:4: "In the latter day shall the truth come unto the Gentiles, that the fullness 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 Moroni.

From this we learn 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, in the midst of the Gentiles, and in due time they will go even unto the Lamanites.

FRANCIS EARL.

SCATTERED FRAGMENTS OF THOUGHT.

Great minds are not enfeebled 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 souls 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 enmity. 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 it is not the Father's will to give! This life is pretty much what we make it; if we go beyond the Father's will, and persist in reaching out after that which it is not best for us to have, we may ever be miserable. If we put our trust in him, and make ourselves contented with the blessings for which he counts us worthy, knowing that his ways are best, we may be always happy. Paul rejoiced in suffering believing that glory was born of it, why not we? He gloried in tribulation and "persecution, considering that these earthly afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Why may not we also rejoice and be content remembering that the Lord ordereth the steps of the righteous, and that all things work together for the good of them that love Him.—*Selected.*

ONLY A JEW.

PAST AND PRESENT.

We re-produce the following article, from *Whitaker's London Journal*. Its perusal must cause many a sigh for past sorrows and tribulations of Israel's people, and likewise fervent gratitude for the overthrow of bigotry and prejudice:

It is the year of grace one thousand one hundred and eighty nine, and gay Cocaigne shouts a joyful cheer for Richard Plantagenet, king of England, who to-day is crowned at Westminster. To distinguish him from the cruelly brave warriors around him he is called the Lion-hearted, and Richard Cœur de Lion is as feared as he is loved. All Westminster is astir, and from far and near come the loyal subjects of the young prince, dressed in their best. Among those who are here to greet their sovereign are bearded, dark-visaged men, in whose countenances fear and hope call up alternating tears and smiles; oppression has written deep lines upon their brows, and they gaze furtively around as though they dreaded the fatal spring of a tiger. They are gorgeously attired, and the richness of apparel evokes admiration, not unmixed with envy. They keep together and speak to none around—for none will speak to them, except it be a sneer, to laugh and gibe. And why? Soft—they are Jews, descendants of Abraham; men of whose nation Moses, David, Solomon, Isaiah and Christ were members. Therefore they must be despised, scorned, trampled under foot, robbed,—murdered. What have they done, these Jews, that they should be driven from one corner of the earth to the other—deprived of all joys which make life bearable, and held up as the scum of the world? Why avoid them as a pestilence? They are Jews, they are rich, they are usurers. Are they not men? No, they are Jews! They may be hanged, drawn, quartered; their wives and daughters offered as sacrifices to lust and brutality; the whole race exterminated. Laugh at him, spit upon him, tear him to pieces, throw his carcass to the dogs. Ha! ha, he is but an infidel, an Israelite. He is only a Jew!

Are we wrong in ascribing these sentiments to the Christians of England at the time of the ascent to the throne of Richard I.? We fear not, though it is hard to understand the intensity of the intolerance directed against the unhappy Hebrews. Shut out from the participation in the learned professions and from numerous mechanical trades, the Jews were compelled to give their almost undivided attention to money-lending, and it was not unnatural that they took advantage of the chronic impecuniosity of their noble clients to place an enormous percentage upon the money lent. The chances for repayment were small, and the security being thus well nigh "nil," the interest was proportionately large. Where one baron would honestly discharge his obligation to the Jew, fifty barons would fail not only to pay the interest, but the capital, adding insult and blows to the pecuniary injury already inflicted upon the luckless lender. Hoping to gain the good will and protection of Richard the Lion-hearted, many of their number proceeded to the coronation with presents for the king, fully relying upon the

strength of the douceurs to win him to their side. All seemed to go well, when suddenly, the word went around that a massacre of the Jews had been decreed, and that their property was consequently confiscated. The mob—headed by gallant knights not too proud or too brave to attack a peaceful and defenseless people—rushed upon the Israelites, and streams of blood ran through Westminster, and soon all London rang with the death-shrieks of the victims. The cry of mercy was loud, but the pack had tasted blood, and knew not mercy. Old and young, men, women and children fell beneath the sword of the Christian; bigotry spared but a few who hid from the murderous crowd.

Throughout England the bloody herald went and roused the populace to deeds of desperation, and everywhere Jews and Jewesses fell, the murderers, incited by the preachers of the Crusade, believing it a virtue to immolate the race upon the altar of intolerance. In many towns, including Norwich, Edmond-bury and Stamford, they offered in vain resistance; their chattels were siezed, and themselves tortured and killed. At York, however, the faint hope of defending themselves seemed to inspire the Jewish residents; drowning men catch at straws, and the ill-fated Israelites of that old city made for York castle, fondly hoping that its strong walls would shelter them and their treasures. Taking advantage of the temporary absence of the governor, whose fidelity they suspected, the Jews siezed the stronghold, an act which so exasperated the absent functionary that, with the assistance of the sheriff and an armed force, the castle was at once besieged. The word was out and the fiat gone forth, and the Jews shut up in the castle knew well that they could hope for no mercy from the maddened mass of Jew haters who surrounded them. The mob was roused to the pitch of bigoted passion by the clergy, who hurled their denunciations at the Jews, dubbed them sorcerers, and cried for their blood. But the Jews knew how to suffer, how to die; they had been brought up in peace and had little idea of warfare and bloodshed, save what they saw of the oppression directed against them. They were looked upon as mean money-grabbers, blood suckers who thirsted for Christian blood; none believed that a spark of bravery or courage existed among them. But beneath the timid mien of the Jews, the half-sycophantic, half-helpless attitude with which they addressed the nobles, there lurked a dormant heroism which only danger could call into action.

Seeing that their case was becoming utterly hopeless, the besieged met together in council, and the Rabbi of York thus addressed his brethren:

"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 captivity in all nations, and for which, for 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 Israel. 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, our death will be ignominious and cruel; for these Christians who picture the Spirit of God in a dove and confide 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. God seems to call for 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 appreciated, and at the breaking of the next day the rabble were horrified 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 hunt followed, and the chase was well rewarded. And this happened in England not several hundred years back! The martyrdom of the brave Jews is all but forgotten and unthought of even by modern Jews themselves, for the mind and the heart of the Christian are changed. But not fifty thousand years will wipe out from the national escutcheon the foul blot upon its brilliancy incurred by the massacre of the Jews. Strange that men fired by religious zeal, in what they termed their love for God, should spill the blood of His creatures—His chosen people. Still, in the year 1876, there is a feeling, unexpressed as it generally is among Christians, that a Jew is infinitely inferior to the rest of mankind. This prejudice will never be wholly effaced, though its operation may not manifest itself. Can it be denied that a misfortune to an Israelite is made little of; that his aspirations, his ambitions, his woes, peculiarities, his customs, his sensitiveness, are not respected? It must be conceded that despite his improved position, he is a member of a despised race; he may be rich, talented, influential—gifted with all the graces and virtues of mortals, but—he is only a Jew.

On September third, one thousand one hundred and eighty-nine, was enacted the tragedy we have endeavored to describe. The waves of time have rolled away much of the fanaticism prevalent in this country. On September the third, one thousand eight hundred and seventy-three, a Jew was raised to the dignity of the Master of the Roll—a judge of the English Bench. The Jew in whom the government of England thus reposed its confidence is Sir George Jessel, and since his occupancy of that proud position, no shafts of ridicule or spite have been hurled against him, though he too is "only a Jew." Naturally the Hebrews of this country are proud of this distinguished jurist, for in his person they recognize the establishment of a powerful and salutary principle that a Jew is a man and a brother.

And let us say a few words anent the term "Jew" and its application. Despite the spread of intolerance, it is not unusual to observe in a newspaper the defendant in a legal matter cited as "a Jew." The religion of other malefactors is never mentioned—why do they

make this invidious distinction? There is an impression abroad that "Jew" fully describes nationality, whereas it but indicates religious profession; Jews born in England are as English as Protestants and Catholics indigenous to this soil, and it is therefore either out of sheer ignorance or out of stupid spite that the words "a Jew" are placed after the name of an offender.

The position of Sir George Jessel cannot fail to suggest a contrast to the thoughtful Jew between the relative condition of the Jews of the twelfth, and the Jews of the nineteenth century. When in years to come, the student attempts to draw conclusions from these facts, he will be at some difficulty to account for the alteration in the status of the Jewish nation, and for the nature of the feelings with which they are regarded. When Sir George Jessel was called to the bar he practiced only by favor of the law benchers, "for a Jew was deemed unfit to enjoy the state of a barrister." That so great a revulsion of feeling should be effected in less than two decades, is very remarkable, and must be traced to a more important cause than the marked ability of the Master of the Rolls. Public opinion has undergone a stupendous change, and the intolerant minds—and there are many—are led by the thoughtful and liberal, who do not see in the Jew any characteristics dangerous to the general weal. Tolerance has gained the day. The Jews are talented and useful members of society, and their hearts beat in accord with the hearts of the rest of the population; they worship at the shrines of art, literature and science, as devoutly as their fellow-citizens. Jews and Gentiles are identical in every respect in the social and political worlds—they differ but in the mode of worshiping the Creator. In this respect they will always differ—and in this matter a Jew will always be "only a Jew!"—*Jewish Review.*

MORE THOUGHTS ON THE WORD OF WISDOM.

Having noticed in the *Herald* many articles on the "Word of Wisdom," and especially the one in the issue of January 1st, together with the oft-repeated expressions of many Saints, both in the West and in the East, I have concluded to give my views concerning the same. It seems to be the general idea that tea and coffee are discountenanced in the revelation, or word of wisdom. Now, right here let me say, that I do not wish to be understood as defending tea and coffee as a beverage, only so far as the principle is concerned. Let us, in the first place, see what the revelation says on this subject:

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, HOT DRINKS are not for the body or belly."—*Word of Wisdom.*

This certainly says nothing about tea or coffee. But, asks one, what, then, does it mean? I will endeavor to explain, in a round-about way, according to my understanding. Some persons drink their tea, or coffee, so hot that it will scald their throat and perhaps the entire passage to the stomach; and often do

they have to suffer for hours and even days from a smarting tongue. I have heard some of them say that they liked it best so. Will not the "word of wisdom" apply to them? If tea and coffee cannot be drunk unless it is nearly boiling hot, it had better not be drunk at all. Again, I have been at places where they made the tea so strong that, to one unaccustomed to it, it would pucker the mouth very much. Of course such strength is injurious, and here is another opportunity for wisdom to be exercised, as the same revelation says that "strong drinks are not for the belly."

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 then substitute barley, drinking it as hot as 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 abstaining from their use. First, it may not be wise to spend that much money, little though it may be, for them, when barley may do as well. Second, there is a sacrifice attending the abstinence; and we all know that when we make sacrifice, and call on the Lord for help, it is well with us.

Again, some Saints "keep" the word of wisdom by leaving 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 meaning. And where does it say anything about tea and coffee? But because they happen to be the general drinks taken hot, it is at once supposed that hot drinks must necessarily mean them. According to my view, the word "hot" is more to be observed than the word "drinks."

Another inconsistency is this: I have known brothers who drink neither tea nor coffee because the "word of wisdom tells them not to;" and yet they use from ten cents to one dollar's worth or more of tobacco and cigars every week. They do not, and will not realize that this is positively spoken against (see quotation in the first part of this article), and it would require "too much of a sacrifice" to abstain from the use of it.

As I said in the beginning, it is because I have heard and read so much about the "Word of Wisdom," wherever I have been, that has drawn out my views on this matter. It is almost ridiculous how the word of wisdom is observed by some. In their anxiety, or zeal to "keep the word of wisdom," they display much less wisdom and a great deal more ignorance than they are aware of. As far as they are willing to sacrifice their feelings and appetites, they deserve to be blessed. But to expect a blessing by substituting one thing for another which has in one way or another an equally bad effect, or to abstain from drinking tea and coffee because it does not require much of a sacrifice, but continue the habit of using tobacco because it requires a great sacrifice is all nonsense. I do not wish to discourage anyone from accomplishing a good intention and am willing to be corrected, if any of my views are

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 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.

STRONG DRINK.

There is no more emphatic teaching in the Scriptures than that which enjoins abstinence from intoxicating drinks. In Proverbs 23: 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 unfermented, intoxicating wine, the use of which was unattended with any injurious consequences. 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 we know that all persons who drink intoxicating liquors are liable to become such. The love of strong drinks is an acquired taste; but when this appetite is once formed, the miserable subject of it becomes its slave.

It is often said by inconsiderate persons that strong drinks will not hurt any one who abstains from them; but it is inevitable that, while the habit of using these liquors prevails, great injury and much misery must and will result to many persons who entirely abstain from them. There are many instances on record of dreadful shipwrecks attended with the loss of many lives, resulting entirely from the intoxication of persons who were in charge of the ships. There have also been many railway disasters that were caused by engine drivers, or conductors, who were in a state of partial or entire intoxication. There have

been many instances of the burning of ships at sea, with the loss of many lives, caused by fire originating in the spirit-room when some of the crew were there with a light, drawing rum for the "grogtime," or stealing it.

And so it is a matter of almost every-day observation that the wives and children of drunkards suffer from violence, hunger, cold, and nakedness in consequence of the drinking habits of husbands and fathers. It has often been said, that the use of strong drinks occasions more misery and suffering to the people of civilized countries than all other causes of mischief combined. It is the greatest obstacle in the way of the progress of the gospel through the world, and the greatest source of poverty, pauperism, degradation, insanity, and crime. Now there is a certain and speedy remedy for all this evil—that is, total abstinence from the use of intoxicating drinks. If all persons would practice this, there would be an instant cure of this dreadful evil. It is important that all persons should consider whether or not it is a duty to God and to the world to practice this abstinence, as an individual contribution to the great purpose of banishing intemperance; and, thus in an important sense, to prepare the way for the coming of Christ's kingdom upon earth and the doing of God's will.

God's kingdom can never come, and his will can never be done on earth as in heaven, 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 the use of these drinks as a disregard of a duty 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 world was startled by a declaration 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 spent his life in missionary labors—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 a matter of such grave 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 and respectful consideration as are those of 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 teetotaler—any harm to body, mind, or estate? Since the world was, never was there an instance 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, mind, and estate; absolute ruin for time 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 engaged in carrying the knowledge of Christ's 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 act we are silently influencing more or less, for good or for evil, all 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 as an enemy 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. Vyse embedded in the masonry of the great 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 Porus to Alexander the Great, and the razor steel of China for many centuries has surpassed all European steel in temper 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.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, April 1, 1877.

EYE TO EYE.

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 is a season of frost and snow, and these, all of them, of every type of manhood, 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 bap-

tized, 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 was given ten; to another, 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, for the Lord surely knew why he gave his commissions as he did—Was there a 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 unity—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 cotemporaries, 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 case of these, with their counterpoising brethren of the later dispensation, will be sufficient to elucidate the thought we desire to present. What was the oneness, the "one heart and one mind," existing between these eighty-two men, (more or less in each case), and the host of laborers and Saints to whom they ministered, as "unto the flock of God" over "which the Holy Ghost had made them overseers?"

There was certainly no error in their calling, no mistake in their choosing. Their fitness for the work is unquestioned; the responsibility of each one is acknowledged to be equal with any other, the call equally definite; yet the characters of those called were widely different, their methods of thought and manner of expression by no means the same—indeed, so marked are these differences that it is quite obvious that the Master was cognizant of them, and that he selected the men because of them. The masses to whom their mission took them were to be of all nationalities, types, and characters of men; and, as like attracts its kind, so were these men variously commended to those for whom they labored. The natural result of their labors would be the bringing into the church of all classes, who were to be assimilated into oneness of mind and heart, if they ever attained unto that condition. There is no reason to believe that they all so far assimilated as to think in the same grooves of thought, speak in the same channels of expression, or act in the same stereotyped manner; but, though we may not believe this, we are warranted in believing that they held the same common hope, by

reason of the same atonement, and received the same token of acceptance, forgiveness of sins, and the testimony of the Spirit.

To illustrate; there is offered for sale a wonderful curative agent, called the elixir of life; the price to be paid is one penny per person, and each comer is to receive the full of the vessel which he may bring in which to carry away his penny's worth. A, B, C, D, and the rest come trooping in bearing the vessels in their hands in which they had decided to carry their respective portions. Before receiving their pennies, and filling their vessels, the salesman announces the terms of sale, which are the same in their application to and operation upon all purchasers, without regard to amount paid or quantity taken away. The vessel which each has brought is presented as one by one 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 large pail or cask, according to the caprice, 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 a 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 almost universally 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 impracticable.

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 of some other character 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 exhorted, 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, and expressing themselves in different language, 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, Nevada 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 and 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 he, 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 we were favorable to the erection of the Utah Chapel, as it is called, and we have not yet changed our mind on the subject. Send to John Cunningham, or to Thomas N. Hudson, Salt Lake City, Utah, the sum you propose to give for the purpose of building a chapel in Utah, stating the purpose. Send by money order, or registered letter.

BRO. ABEDNEGO JOHNS, of Genoa, Carson Valley, Nevada, writes under date of March 6th, that he had preached in Genoa, to a good house full; the local paper states as follows: "Elder A. B. Johns delivered a very interesting sermon at the Court House last Sunday evening. Subject, 'The Coming of Christ.'" Elder Livingstone of the Walla Walla church had been preaching there at Genoa, also.

We thank Bro. Thomas Hudson, of Salt Lake City, for late copies of Salt Lake papers. From the *Tribune* of March 3rd we clip the following extracts from speeches made upon the occasion of memorial services in memory of Elder Amasa M. Lyman, held in the Liberal Institute, Salt Lake City, February 25th, 1877.

Mr. E. L. T. Harrison said, referring to the church which Amasa Lyman had joined in its early history:

Its ancient spirituality had entirely disappeared, and it was now worldly and sensuous. Its so-called "spiritual gifts" have disappeared, and the spirit of its rule and government was entirely subverted and changed. Originally the church was a system of graded powers, and of balancing and counterposing parts. In the original Charter of the Church, the 'Twelve' was declared to be a quorum 'equal in power and authority to the quorum of the First Presidency,' while the seventies, in their turn, were similarly declared to be equal to the quorum of the Twelve; and this to prevent the exercise of undue authority on the part of the head of the system. The Twelve, and the lower quorums under them, had, therefore, the power to negative any proposition of the First Presidency, which they did not consider right. But Brigham Young had encroached upon this guaranteed right of criticism and question, until he had made them understand that their rights as quorums were limited to the approving of his measures, consequently all the independence, dignity and authority of these quorums had vanished."

Mr. Wm. Godbe said:

"From his boyhood Amasa M. Lyman was a leading apostle of Mormonism, not of the despotic system that to-day holds the people of Utah in its iron grasp, but an apostle of the religion of its youthful founder, full of life and freshness and fraught with blessedness to all mankind, for whatever of superstition it contained, however ignorant Joseph and his elders may have been, it cannot be denied that in its inception at least, Mormonism was spiritual, progressive and breathed a spirit of fraternity that touched the heart and fed the soul of thousands. * * * Hundreds of the elders drank in the teachings of the eloquent apostle who in turn made thousands rejoice in their message of liberty and love."

Mr. Eli B. Kelsey said:

"That for himself he was not ashamed of having been a Mormon. He had separated himself from the Mormon church because he found that under the impress 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."

The following we clip from the *Observer*, published at Cameron, Missouri, of March 2d, 1877:

"An interesting series of sermons are being delivered here by Rev. Mr. Forscutt of the Latter Day Saints. Mr. Forscutt is one of the most brilliant speakers that has ever addressed the people of this place. He is also a fine singer and organist, and accompanies the singing at his own services with the organ. There are a goodly number of Latter Day Saints in this vicinity, and their excellent music and good sermons draw large audiences to their services.

We lately received a letter from a brother, Edward L. Page, of Hannibal, Missouri, from which we extract the following:

"On the tenth day of April 1844, (nearly thirty-three years ago), your father, of blessed memory, baptized me at Nauvoo into the Kingdom of God. Last evening I entered upon the "new life," accompanied by my family, under the administration of brother Mark H. Forscutt. Your uncle Hyrum ordained me an elder, and gave me his patriarchal blessing. I often held familiar conversation with your father in his office over the brick store, for I loved him; and may I not also love the son, who is completing the work which he commenced and gave his life to perpetuate?"

I was acquainted with your mother, your grandmother (whom I often visited) and your aunt Sophronia. Looking back through the long vista and viewing as it were in panoramic succession, the turbulent scenes through which it has been my lot to pass, not unmixed however with manifestations of the goodness and mercy of God to me and mine, along the pathway of our pilgrimage, I am reminded forcibly of the declaration, that, "All things shall work together for good, to those who 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. 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 Sanhedrim, the highest ecclesiastical court upon the earth at that time; and if he was living in our time he would be called Dr. Nicodemus, D. D., or L. 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 you 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 and instruct the world in dogmas and isms that are synonymous with those taught by Nicodemus and his fellows? It looks that way, but that is a hard rub on modern christianity, Mr. Moody.

BRO. FORSCUTT, was to leave Hannibal, Missouri, March 15th or 16th, for Farmington, Iowa, to attend funeral service of sister John H. Lake, who died February 27th, and was thence to go to Burlington, Iowa, to remain till Conference.

We are authorized to say the term "representative men of the Church," is intended to mean, the general officers of the Church; those appointed as delegates from districts or branches, missionaries by General Conference, presidents of districts, and other officers of the Church whose duty it is by law to attend general sessions of conference.

BRO. H. R. MILLS writes from Pittsfield that the Baptist society there kindly offered the use of their house during Bro. Forscutt's recent labors there. Good was done by his week's services, especially in removing prejudice from the minds of the people, as they themselves confess. May the honest in heart be moved upon to join with you Bro. Mills in the good work, as you desire.

BRO. and Sr. M. V. B. SMITH, of Kappa, Woodford county, 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 Springerton, Ill., March 3rd and 4th.

BRO. E. H. WEBB writes from Sacramento, Cal., that Bro. Cornelius Bagnall fell asleep in death at 10 A.M., March 10th. Brother Marcus Lowell preached the funeral discourse to a large gathering of Saints and friends.

We are in receipt of letters from Bro. Chauncy Loomis, Madison county, Nebraska, and sisters Mary Davis of Gorsecutt Hall Farm, Staffordshire, England, Janet Pearson of Bayham, Ontario, all breathing a good spirit of peace.

Brn. Frank Mussel, Thomas Hougas and others write of having had an excellent time at the conference held in Braidwood, Ill., February 24th. The manifestations of the Holy Spirit were instructive and comforting to a good degree, causing much joy to the Saints.

Sister Mahitable Duty writes from Peaksville, Mo., that although she does not have her home among the Saints yet that she continues firm in the faith of the gospel, and that though men may differ in opinion yet the sure word of prophecy remains.

Bro. T. F. Stafford of Lewiston, Ill., writes that he has a standing appointment to preach at Bryant once in two weeks, and that the interest in the word of life increases, and the attendance is large.

We thank Bro. Wm. Hart and Bro. Wm. Anderson, of San Francisco, Cal., for late copies of the *Call*, *Chronicle*, and *Post*. The one sent by Bro. Hart contains a three and a half column notice of John D. Lee.

Bro. H. T. Curtis writes from Montserrat, Johnson county, Mo., that only his own and another family live there, yet they rejoice in the hope and comfort of the gospel of the Son of God, and are thankful that he led them to see its truth. The two families hold prayer meetings in which the Holy Spirit blesses them. They wish for a preacher of the faith to come there, and so do some of the people.

Sister E. Rohrer of Woodbine, Iowa, says that she has been much edified by reading what is known as Mother Smith's History of the trials of the Church and the sufferings of the family.

Bro. John Burlington sends a St. Joseph *Chronicle* with the following good notice of the Saints near Stewartville, Mo.: "About five miles north of Stewartville is a large and prosperous settlement of Latter Day Saints. The community includes about sixty families. C. W. Skelton, the real estate agent here, has recently sold several tracts of land to settlers who are joining the community every day. These pay cash for their lands, and are generally regarded as an excellent class of citizens."

We thank Sister A. A. Bristol, of Vineland, N. J., for a Vineland *Independent*; also for a copy of the *Connecticut Evangelical Magazine*, dated January, 1804, something of a curiosity for its antique appearance. Bro. A. B. F. of Dartmouth, Mass., sends a New York *Tribune*. Thank you. Also Bro. C. M. Fulks of Kansas for copies of *Cherokee Index*, *American Young Folks*, *Camp's Emigrant's Guide*, and some scraps.

Bro. F. C. Warnky writes from Colorado that he has rented a hall in Canon City and preaches every Sabbath evening. Some of the ministers are against him, while others talk with him like christians, he says, upon the gospel faith. He also preaches at Coal Creek and soon goes to Hutchinson again. He still finds some of the old time Saints here, and there are among the mountains, those whom iniquity caused to grow cold, yet they read and like to hear the old sound once more.

A Mr. Hopkins reported to Bro. D. S. Mills lately, that the late visit of the senior editor to Utah had done the cause much good service.

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 Bro. Park's efforts allayed prejudice in the community. 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. Torville Oleson 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 Pett 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 Elvaston, 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 Elvaston numbers nineteen; so states Sr. 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 forage 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.

Advices 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.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

There has been very 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 literally amounts to stealing. Also it was the custom, as charged, to make false assessments and returns, and to take false oaths as to the capital of the company and other matters whereby frauds were instituted and continued. It is said that the general course of some companies has been only a system of repeated swindling of the policy holders, such as making assessments to pay death claims when the men were still alive and well, and of settling claims at a small fraction of their value and making the remaining policy holders pay the whole amount of the claim; in one case compromising for \$250. and collecting \$6,127. in another settling for \$500 and collecting \$5000; also by forging proofs and certificates of death defrauding policy holders out of \$75,000 to \$100,000. witnesses claim. Numbers of companies have collapsed, which, although a loss to thousands of 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 exist in the matter.

The Pope delivered his allocution at the Vatican Palace in Rome, March 12th. He reviewed the events since 1870, and declared that the Italian ecclesiastical laws deprived him of the means of administering the Church, and left him only the liberty granted by ordinary laws. He lamented his inability to prevent immorality and irreligion in society. He pronounced conciliation 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.

A London dispatch says that the Colorado potato bug has been discovered alive on some goods arriving in foreign ports—a fact not pleasing to Europeans, but their pestilences come to us, and our scourges go to them, keeping up the equilibrium all around, and certainly all seem to have plenty on their hands of one distress or another.

It is said that the farmers in some counties of Minnesota are feeling downcast and gloomy on account of the grasshopper prospect. The State has passed a law to pay \$100,000 bounty, at so much per bushel for hoppers, and at so much per quart for eggs.

There is a rumor that Brigham Young, Jun., is to establish a colony of 500 Mormons in 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 meningitis 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 steamers George Washington and Cromwell have been wrecked on the southern rock-bound coast of Newfoundland. No persons saved, and the causes of destruction can only be guessed.

A firm in Chicago put 16,000 postal cards in the post office in one day.

A \$500,000 fire occurred in St. Johns, New Brunswick, March 9th. and a dozen men were killed by falling walls.

A submarine volcano occurred in one of the bays of the Sandwich Islands, throwing up lava and causing the water to boil. The pieces of lava were red 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 grandest display of this volcano on record, the columns of fire reaching

16,000 feet above the summit, so estimated. Five distinct columns could be seen, and the sight from the sea was a sublime one.

Alex. Sullivan, under trial for the murder of Mr. Hanford, was acquitted on March 9th, the verdict being "not guilty."

Six persons were crushed to death by the terrific throng rushing to escape from a Catholic church at a false alarm of fire during the services.

The jury in the Ashtabula bridge disaster case brought in the following verdict on the 8th: "That the fall of the bridge was the result of defects and errors made in designing and constructing it," and they state the particular weaknesses whereof they affirm it fell. They held that the railroad company were responsible for the disaster.

An ice-gorge at Omaha, Neb., has caused the Missouri at Omaha to overflow the Iowa shore and with so great a stream that the making of a new channel for the river was feared.

On March 15th, in Chicago, Wm. C. Pike shot and killed S. S. Jones, editor of the Spiritualist paper, the *Religio Philosophical Journal*, for the seduction of Pike's wife. Mr. Jones has assumed to be the leader, or one of the leaders, of a purer, better class of that people than are Moses Hull and Victoria Woodhull, although the latter have for years declared that he was no better than they were, and the evidence elicited at the examination appears to prove the truth of their assertions. It is a repulsive side of human frailty to look upon, but naturally results from the teachings of the social doctrines that are inculcated by many of them; the false, pernicious, and detestable theories for human happiness that but make human woe and misery. And what shall follow thereafter?

Notwithstanding the unsatisfactory results of the recent Arctic expedition under Capt. Nares, the English explorer, a scheme for another American expedition is already on foot to reach the North Pole by way of Smith's sound, notwithstanding that Capt. Nares has pronounced it impracticable.

In consequence of a reduction of wages by the coal companies the miners made another strike at Wilkesbarre, Pa., March 15th. Destitution has been keenly felt, and large gatherings of men claim better wages in order to live. At Scranton, Pa., the miners demand labor or bread, or they threaten to help themselves from the stores and markets. The relief association assists 2000 people, but that is not sufficient. At a meeting the 15th some cried, "We will have bread or blood."

The ship *Bethany*, from Hong Kong, China, loaded with silks and tea, went ashore off Cape May and became a total wreck. Cargo was valued at \$50,000.

Another ocean steamer went ashore on the eastern coast the night of March 17th. A rope was shot over it and the life boats went out and rescued the passengers and crew, and most of her \$200,000 cargo will be got out.

The Niagara Suspension Bridge has been examined and the weak places are to be repaired. The Ashtabula horror has awakened an interest in bridges.

Very severe and stormy weather has prevailed since the very first day of March, much snow and continually cold, the mercury reaching 12° and 14° below zero in some places.

The condition of affairs in the famine-stricken districts of India is reported as unchanged. The drouth continues and prospects are gloomy.

A California paper says: "Out of a flock of sheep on the Pauma ranch, numbering 2,500, only 800 are left, the others having died of starvation."

The *Pacific Rural Press* gives account of a sufficiency of rain having fallen in parts of California to insure a crop, and farmers and sheep owners are hopeful nearly everywhere.

The *Methodist Recorder* of Pittsburg, Pa., looks pleasantly forward to the coming convention wherein it is proposed to unite the Church North and the Church South, and suggests a day of special prayer by "both branches" that such a desirable consummation of unity may take place.

An ocean steamer has left New York for Japan, loaded with 394,000 gallons of kerosene oil.

A great insurrection now threatens the government of Japan.

The recent harvest in New South Wales, Australia, is reported good in the districts heard from.

In Victoria not as good. In New Zealand crops were much damaged.

Turkish outrages and cruelties are still reported as continued in Bulgaria and Bosnia and Christians are fleeing to Austria. At present the nations of Europe, after a long consideration of Russia's proposition, seem favorable to uniting in accepting it, with some modifications, and if so, then Turkey will be requested by these great powers with one accord to do that which will subserve the peace of Europe and measurably, at least, the interests of justice.

It is reported from San Francisco that the Indians of Oregon, the various tribes have met in council, and some favor peace with the whites and some favor joining the Sioux against the whites. In Wyoming some Indians are still surrendering themselves, their arms and ponies to the officers at the agencies.

Correspondence.

BELTON, Cass Co., Mo.,
March 6th, 1877.

Bro. Joseph.—After laboring at Ross Grove, Holt county, Mo., where several were "almost persuaded" to obey the gospel, we went to Bigelow, and preached twice to full houses, and from there went to White Cloud, Kansas, on our way to Iowa Point, to which place we were cordially invited by a gentleman named Charles Williams, of the Universalist faith, who heard us in Missouri; he came to White Cloud and conveyed us to his home, where we were made welcome during the week that we stayed in that place. We were truly most hospitably entertained by himself and kind family, and for which entertainment we ask the Lord's blessing upon them. This class of religious people are generally quite liberal and kind in their treatment of those who differ from them in faith. Mr. Williams procured us the church—school-house building, where we preached some seven discourses. The large building continued crowded till the last, with a very attentive and deeply interested congregation. 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 there, that "a lasting impression should be made upon the people" and that good would result from our labors. We did not expect to gather in any sheaves at that time.

On February 23rd, we went to Fanning to attend the North Kansas District Conference, where a pleasant and profitable time was spent; peace and harmony prevailed, and general good feeling. Bro. John W. Brackenbury, the efficient and faithful president of the district, believing that his temporal affairs required him to change his location, resigned the presidency, and Bro. S. O. Waddell was chosen in his place. The branch at Fanning is now in quite good condition, and a peaceful feeling prevails among the Saints there.

On Monday, 26th ult., we left Fanning for Atchison, where we spent one night, and met at the house of Bro. Thatcher and had a preaching and testimony meeting, where the Holy Spirit was enjoyed in a goodly measure, and all present took part and enjoyed themselves accordingly. The Saints here have been compelled to give up their neat hall because of their inability to pay the rent during winter, some of them having no work for months. There is a good band of Saints here, under the efficient presidency of Bro. David Williams. Our good Bro. Munns who was at the Fanning Conference, went home that day, twelve miles, and came to Atchison eight miles, with his daughters, and returned home after meeting, and the roads were quite muddy. It is quite a pleasure to preach to Saints who are interested to that extent. Bro. Henry Stawpert and others helped us on our way quite liberally, for which may the Lord return them four-fold—a "friend in need is a friend indeed."

We went next day to Independence, Missouri,

and were met by Bro. G. W. Pilgrim and lady, and were taken to their comfortable home two miles south-east of the city. I did not get an opportunity of preaching in Independence this time, on account of which failure the Saints felt disappointed. The Court-house could doubtless have been obtained, but the weather was very unfavorable most of the time we were there, and the Saints live quite a distance apart. I learned that Bro. Richter of Burlington, Iowa, had bought a nice property on Court House Square and intends to carry on his business as an apothecary and druggist there. Sister John E. Page, now sister Eaton, lives close by the Temple lot, which by the way is a beautiful piece of ground, from which a view can be obtained of miles of the surrounding country. Independence is truly one of the most beautiful places in the country. Property is quite cheap there—houses and lots, the former in good order, the latter well stocked with fruit trees, shrubbery, etc., can be got for less (in many cases) than half the original cost. The people generally seem willing to sell out. They seem to believe almost universally that the Mormons are going to return there. Property in and around Independence can be bought at reasonable figures, and it never has been offered by the Lord or the Church on any other terms. We have no advice to give to any about coming to Independence. Saints who wish to find homes in any part of this region of country should first purchase such property as would suit them, and when convenient move thereon, and occupy it and live in peace with their neighbors and observe the laws of God and the country. Property both in Independence, and the surrounding country will no doubt fall in value beyond what it now is, although it has fallen to half what it was a few years ago. The rule that is now given to govern the Church is that of gathering (not in haste nor by flight) into the "regions round about," and as far as our observation and information reaches there are plenty of cheap farms in Jackson county and in counties round about, and the people are not opposed to the Saints' society in any place where I have been. In Jackson county we found abundance of timber and excellent building stone, and good and abundant water. As far as the eye could reach around Independence the country appeared to be about half timber.

I baptized three near Bro. Fred. Campbell's on last Sunday; several more have signified their intention to obey, when we return there from Lawrence, Kansas. On Sunday evening we came to Lee Summit, expecting to preach a funeral discourse on behalf of a son of sister Richmond, but they failed to get a place for meeting. We met Bro. Charles Shroder there, and with him came yesterday to this place, where he lives. He will give all information possible. His address is Belton, Cass Co., Mo., which is on the Pleasant Hill, Lawrence, and Western R. R. We expect to leave to-morrow for North Lawrence, Kansas. The article in *Herald* of March 1st on "Ezekiel—was he a false prophet?" is first rate, and just to the point, and very timely; a little more of the same sort from the same source would do good.

T. W. SMITH.

ST. THOMAS, Ontario, Feb. 22nd, 1877.

Bro. Joseph.—I feel to thank God that I am a member of the true Church. I was a member of other churches for sometime, but, on the 5th of June, 1876, I was baptized into Christ, by Bro. J. J. Cornish. And I have received a great deal of persecution since I obeyed the form of doctrine delivered unto me, and more especially since Bro. Cornish has been here preaching. My brother, William, came from London, and preached one Sabbath, and then Bro. Newton, of London, came one Sabbath, and now Bro. Cornish is here again. But, I am glad to say that, notwithstanding the persecution, there are many who are on truth's side, and while there are many enemies, yet I believe there are more friends to the latter day work. Some have threatened to give Bro. Cornish a threshing, but he has been threatened like that in other places, and also once was taken into a wood, where a can of tar was put before him and he was told to quit preaching that doctrine or receive the tar. But out of all the Lord delivered him. I am glad that I am a Saint, and my faith

is getting stronger, and the light is shining more and more. I enjoy the Spirit, and have seen the promises of God fulfilled. DANIEL CLOW.

P. S.—Since the above was written, some of the people have given Bro. Cornish one day to get out of this city.

CAMERON, Missouri, Feb. 23rd, 1877.

Bro. Joseph.—I have lately moved to this place, and by God's blessings we hope to do some good in the way of preaching. There are five or six scattered Saints here, and there is a prospect of having more, for several have been earnestly enquiring into the doctrine, and wanting to hear preaching. There are eight churches in this town, and I think there are some organizations or congregations that have no houses. May all those who seek the truth soon be blessed with it. Your brother in Christ, J. W. SYKES.

FLINT, Brown Co., Wisconsin, Feb. 25th, 1877.

Bro. Joseph Smith.—I left the October Conference for Crawford county, Wisconsin, where I commenced preaching Wednesday evening, and held forth every night, and twice Sunday. Baptized three, and continued the next week, and baptized five. Organized a branch of seven members, called the Wheatville Branch, Crawford county, Wisconsin. There were several others that were ready to obey the truth. There is a large field open in that vicinity. I was opposed by a Seventh Day Advent, which resulted in his going and obtaining a house that was shut against all others, and we had a house full, and good attention.

Sister Gertrude Whitaker had been under the doctor's care seven years; but was healed by the power of God, and now is rejoicing in God. I have been called to administer, and, generally with immediate effect. To God be all the glory. The calls are urgent from every quarter, "Come and preach to us. Yours in bonds, WM. SAVAGE.

[The following letter should have been in the issue for March 15th but was crowded out.] Eds.

KEOKUK, Iowa, Feb. 24th, 1877.

Bro. Joseph Smith.—We wish, to state through the *Herald*, that the long standing trouble has been settled. The president of the branch called a special meeting, and after having a season of prayers and testimony; the president called for a motion to settle the trouble between the branch and Br. B. F. Durfee, the vote of the branch was unanimous to restore him to the standing in the Church that he formerly enjoyed. All were made happy once more; and look for a good time. We hope to be remembered by the faithful in the Church, that we may be forgiven, and all are hopeful that we may profit by the past. Your brethren in Christ,

B. F. DURFEE.

GEORGE WILSON, *President of Branch*,
J. H. JACOBS, *Clerk of Branch*.

SOUTH BEND, Cass Co., Nebraska,
February 26th 1877.

Bro. Joseph.—Since writing last I spent a little time at home, and preached at Oakdale and Cedar Creek. January 23rd, I baptized five into the Cedar Creek Branch. Preached a funeral sermon at Newman Grove, and then went to Hiawatha, where I found a good field of labor. Was there three weeks, and held nineteen meetings. The people were well supplied with prejudice. At two different times a crowd collected at the school-house for the purpose of mobbing me (so said), but they offered no violence. The first time some wanted me to stay in the house till the mob dispersed, telling me that they had threatened to hang me. I told them to keep cool and say nothing and all would be right. When I was ready, I went up to the mob and shook hands with them and passed out by them without harm. They did not come again for several nights; they then put in an appearance, with about the same result. Our meetings were well attended throughout; and, on the 18th (February), I had the privilege of baptizing three. One old lady, before going into the water, told the people that she had been a member of the Methodist Church for

thirty-one years, but had now received light from God. She afterwards said that when I came there she was resolved to know whether I was right or not, and that she prayed night and day to know, and that she had "more peace and joy in the four days since she was baptized than she had for ten years before;" another evidence that God will give to those who ask.

I believe that those who were baptized will be faithful members; also brother and sister Oliver, who were there before I came. They will hold their prayer meetings and do the best they can till a branch is organized, which I believe can be done if properly cared for. Will the elders of Southern Nebraska District see to it? During my meetings notes were left on the stand, or handed to me almost every night, of which these are specimens:

"Rev. Mr. Smith: Query—When was the temporal punishment inflicted on the human family for the transgression of Adam changed to a spiritual death?" *Never.* "How is it that as in Adam all die, so in Christ shall all be made alive?"

Signed—"One lost in the fog of Schisms."

"Mr. Smith—Please answer in the public congregation, Can men who enjoy the light of the Bible be saved without joining the Church of Latter Day Saints? Your answer is important to many enquirers."

To this I replied that I had nothing to do with their judgment, but only to present to them the gospel and leave them to accept or reject, as they saw proper, and leave the judgment for their disobedience in the hands of a just God.

I was greatly blessed in my efforts and feel willing to give God all the glory. When my life was threatened I felt resigned, believing that if God had a work for me to do he would protect me; and if my work was done I would freely yield my life, for I have nothing to live for but the work that God has assigned me. A great many stories went around about me. One day I was in David City, and a gentleman told Mr. Ackerman that the Mormon preacher got his eye blacked the other night. Mr. A. said that he thought not, but the gentleman insisted that it was so. Well says Mr. A., "There he is, you can look at him." You can imagine how he looked. One lady told me one night that if she was "a man she would lick me till there was not a piece left as big as her hand." She was a very pious Methodist. This happened before a large audience and they could see the spirit she was of.

I arrived at this place on Saturday, and preached here yesterday, and at night went to hear a Mr. Anson, who was a member of the church in the days of the Martyr, but who now makes it his business to expose Mormonism. After he was through preaching, I arose and made some enquiries "for information." He, not knowing who I was, kindly gave me all the information he could. Made some false statements; among other things, said that the Book of Mormon stated that Joseph Smith would sometime translate the sealed part of the book, and as Joseph was dead and the sealed part not translated it must be false. After I got through asking questions, I announced that I would reply to him that night. He looked as though something had struck him.

I think the Saints here are generally strong in the faith; they are certainly very zealous. One is to be baptized on Wednesday. I do not know how long I will stay here. I am resolved not to be in haste, but to stay wherever I stop till I feel that my work is done. I will make my way toward north Kansas, to comply with the request of General Conference. To those who have requested me to visit them I will say, I will be around as soon as I can, without slighting the work between here and them. I remain yours in hope of the triumph of the latter day work.

HEMAN C. SMITH.

NEW ALBANY, Wilson Co., Kansas,
Feb. 26th, 1877.

Bro. Henry and Joseph.—It has been about two years since I tried to write you. The Saints here, as a general thing, are enjoying good health, 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, and baptized one, Sr. Catlin, a prominent 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 brethren to come and wipe the Latter Day Saints out; and he came and we debated on the subject of spiritual gifts, and he is willing to admit that he made a failure in his attempt, although he has not united with us. I heard him preach a good sermon in favor of the gifts yesterday. Sr. Catlin was an honest seeker after truth, yet when I first went in the neighborhood she would not come to hear, but when she did hear she was awakened to behold her situation, and she began to search for truth, with prayer that she might not be deceived. She had but little trouble until she came to the Book of Mormon and Bro. Joseph as a prophet. These were obstructions that must be removed before she could unite herself with the Church, and she went to God in mighty faith she made one request of God that her prayer should not be answered by a dream. After she had poured forth her heart's desire, she sat meditating; and while she was so wrapped in spiritual matters she was prompted by some unseen power to write. Not knowing what was to be; she took her pen, as one word was penned she knew not what was next, but she continued until it was finished,—all left, not another word was presented. It will be borne in mind that Sr. Catlin strongly believed the Bible was all the revelation we needed, but she was confident that if more was necessary it was her privilege to know. There are three points made clear to her. but the subject of baptism had not troubled her, for she had told me she had obeyed that part; but in the revelation it is made clear and upon this testimony she acted, sent the next day for me to baptize her. She went to God after baptism for an explanation of the first as the pronoun "I" is used instead of "you." Bro. Henry, the branch here have had the testimony that the following is of God and their desire is that it may be published. More are almost ready for the adoption. I remain your brother in Christ. W. S. LOAR.

"In those days, when the prophet began to prophesy in the name of the Lord, he said; 'People believe the Lord's teachings and obey them, as in the beginning, that you may be God's people.' And these truths taught by him, prove him to be a true prophet. As concerning the new revelation, the Lord spake to him and said, 'Go to a spot where you will find truths that are hidden, and therefrom do you make plain, for the people, and it shall be if they will not accept those truths, neither will I accept them for my children. For these were needed to enlighten, and bring about light out of darkness, that I may find when I come a people that obey commandments as they did at first. These things shall not cease until we see face to face, and know as we are known. And further more, I say unto you, the reason for a new baptism is this, that you may have power to become a child of God and to obey in the house, and that I may have power to keep the temple of my Lord holy, for he is holy and bids me to be holy also; for, without holiness of heart, I shall not see God.' This the Lord has given in answer to prayer."

MAGNOLIA, Harrison Co., Iowa,
March 8th, 1877.

Bro. Joseph Smith.—Our district conference has just closed, and I think it to be the best one I have attended in the district. Quite a number of resolutions were adopted, most of which, if lived to, will improve the condition of the work in this part of the vineyard.

On account of physical and financial inability I have not been able to do much preaching since the Fall Conference. My labors have been mostly confined to the Magnolia Branch. And when it is known that the prosperity of the work, in the Little Sioux District, is, in a great degree, dependent upon the continued prosperity and improvement of the Magnolia Branch, it may be reasonably hoped that my efforts, in connection with those of the zealous workers of the branch, have had an influence in the right direction. The great future must reveal how much or how

little we have accomplished, and how good or bad our reasons are for remaining at home this winter. Perhaps somebody is measurably at fault, and without offering further excuses for ourself, and with good feelings towards all, we await the final decision of the great Judge. Yours in the love of the truth,
JOSEPH R. LAMBERT.

SOUTH BETHLEHEM, Pa., Mar. 5th, 1877.

Bro. Stebbins:—I am still happy in the blessings of the gospel which the Lord has been pleased to bless me with, and in those of my daily life. I feel unshaken in the faith. My experiences have been many, indeed too many to be contained in a letter like this. I met with the Saints at Hyde Park in conference February 24th and 25th, and we enjoyed a happy season before the Lord. On the whole I think that the Saints of Hyde Park Branch are a happy band, composed chiefly of old time Saints recovered from Brighamism, that faith having dwindled down to four members here, and it is to be hoped that those four, will soon be led to learn that there is nothing "appointed to any of this Church contrary to the Church covenants &c.," so that their redemption from fraud and craft may be hastened. I am fighting error wherever, and whenever I can get opportunities to do so. Yours in bonds,
LEWIS D. MORGAN.

BEVIER, Macon Co., Mo.,

March 5th, 1877.

Bro. Henry:—I am very much edified by reading the letters of my brethren and sisters, for all bear the same testimony to this work, and I desire to add mine. I have belonged to the Church but one year, yet, according to the promise of Christ in John 7: 16, "If any man will do the will of the Father he shall know of the doctrine," I have come to that knowledge. I belonged to the M. E. Church eleven years, and did not know what they believed or what I believed. What was the reason? I was in darkness, but now I am in the light of the gospel; yes, in the glorious light of truth, for which I desire to feel thankful, and I desire to show my gratitude to God by doing all that he has commanded me.

Bro. M. H. Forscutt has been here, and for one week presented the truths of the gospel of Christ in plainness. He went to Hannibal to-day. May heaven's blessings go with him, and may he be humble and faithful always. One was baptized last Sunday by Bro. D. D. Jones, making sixty in our branch at present. When men see that we are striving truly to serve God according to his law they will come and go with us.

Ever praying for the welfare of Zion, and seeking to be worthy of an inheritance therein, I am your brother in gospel truth,

WALTER R. McDONALD.

DES MOINES, Iowa, March 5th, 1877.

Dear Editors:—I was so deeply interested in Bro. Derry's letters, "Reasons for leaving Utah," and also "Why I did as I did"; that I was tempted to express my feelings in regard to the truth of the same, through bitter experience.

I was in the Tabernacle, Salt Lake City, when Heber C. Kimball made use of that unbecoming expression telling us to dip our bread in the creek if we could not eat it dry. I was also there when Brigham expressed himself, in the same terms concerning some that ought to be sent to "hell across lots."

I can say with Bro. Derry, "Imagine my disappointment if you can," after coming thousands of miles leaving a great many dear friends for what I thought heaven, compared to where I was. I can safely say, that I never heard such fearful, disgusting words fall from the lowest costermonger's lips in London, where I was raised, and lived for twenty seven years, as I heard on the plains from the lips of the teamsters, young men, sons of supposed God-fearing men. Our teamster told me when I told him what I thought, said, "You must not take any notice of them. They are only a little wild. Why, Brigham picks out the best men he can find." I made answer, and said, "God help us then. If the best are here, what in the name of heaven shall we find there? My hopes were blasted right then. I began to think God was unjust, and I can assure

you 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 July and arrived in Salt Lake City, the last day of September, without home, or friends. We stayed there a while and went to Parowan, Iron county and remained about four years, and got out of it as soon as possible. I am thankful that my partner and myself are united with the Reorganization, and very happy in the same. I feel more thankful than I have words to express to see those letters in print. How often I have thought, if I was not a woman I would like to write the same; but thinking that it would not look well, refrained from so doing. Brethren and sisters let us all live faithful and never fail to return thanks to our Father in heaven for his kindness towards us in protecting us from all harm. Your sister,
W. E. RAY.

STOCKDALE, Wilson Co., Texas,

Feb. 28th, 1877.

Brother Henry:—Since I last wrote to you from Bandera I have preached with good liberty at Valley, Pipe Creek, Bandera, Benton City, Somerset, and at Mt. Olive School-house. I gave as clear a testimony to the truth of the gospel as I could, and exhorted the people to, at least, investigate fairly before rejecting the message. I have been listened to with respectful attention generally, and treated with much kindness by many; some are also investigating and I hope they may yet embrace the truth. I exposed myself in going from San Antonio to Mt. Olive and I took cold and am now suffering, from erysipelas on my hand. These and other causes have delayed me some, but I hope soon to be well, and to travel and preach as the way may be opened up. Your brother,
JAMES W. BRYAN.

PARIS, Ind, March 4th, 1877.

Editors Herald:—When I wrote last I was at Lynchburg Ohio. After my labors there I went, by special invitation, to Kenton county Kentucky and preached five nights. It was said that I kindled fire that would never be extinguished. Much interest was manifested. I hope the work there will not be neglected, as I feel confident that good can be done, if the proper labor is performed. From there I went to the Trenton Branch, Indiana, where I remained a few days, and then to Whitestown, and preached there and in the country. I found an old time Saint, Aaron Beaman. Had a full house of earnest seekers after the right way. Bro. Kelley called on us on his way north and spoke twice. I held ten meetings while there and am confident that a branch can be raised up. I would gladly have remained for a longer time but duty called me away.

And now, after laboring to the best of my ability nearly four years in this mission, I feel that the time of my departure is at hand. Having arranged my affairs to that end I shall turn my face Zionward and settle in the "regions round about." My family feel like strangers in a strange land and long to return to the prairies of the west, where they can enjoy the society of the Saints. Of my labors here I need say but little; the record is made and I cannot change it; but, from my point of view I feel that I have done all that I could under the circumstances. To the Saints and kind friends of Southern Indiana, whom I am now about to bid farewell, what shall I say? Language fails to express my gratitude for kindness manifested to me and mine, and I will not attempt it. I go with a consciousness that I take with me the prayers of the Saints, and he best wishes of my friends. I hear the Macedonian cry, and I pray that the Lord of the harvest will send more laborers into the field, for surely the harvest is great.

A petition will be presented to the General Conference asking that brother Heman C. Smith be assigned to this mission. He would indeed be the right man in the right place. I shall go to Iowa by wagon, starting about April 15 or 20, passing through Hancock county, Illinois, to visit my mother who lives at Burnside. I would like some of the Saints at Rushville and La Crosse, to write me that I may know where to find them as I pass through, also any Saints who may be living in or near Springfield Illinois. Do not

send the *Herald* to me at this place after 15th April. As there are many of the dear Saints of Southern Indiana and Ohio that I may never meet again in this life, I would exhort them to faithfulness, and I request an interest in their prayers that I may be faithful, so that we may meet in the "sweet bye and bye." With an affectionate farewell. Your brother in Christ,
B. V. SPRINGER.

NEBRASKA CITY, Nebraska,

Mar. 5th, 1877.

Dear Herald:—Bro. C. Derry arrived February 26th, and preached four evenings, when the parting hand was given our beloved brother, but old Boreas swooped down and clothed nature in a beautiful robe of white, and also prevented Bro. Derry from crossing the "Muddy," so it seemed necessary for him to abide with us over Sunday, notwithstanding the arrangements made by the St Joseph brethren. Saturday evening two elders representing the Utah church, arrived, and the conversation became warm and interesting, but always in the best of feeling. They attended meeting and received the full benefit of one of Bro. Derry's plain and able sermons upon the object of creation. He said that the "measure of man" in the beginning was God's plan; that the addition first made public August 29th, 1852, was an attempted innovation by those engulfed through practicing the sin sustained by the *spurious revelation*. He presented strong evidence, as those capable of understanding must have seen. In the evening he spoke of God's covenant to Abraham, showing how faithful God had been in keeping the covenant, even to the choosing of one of that seed, "Joseph the Martyr," to whom the covenant was *renewed*, that in him (Joseph) and in his seed should all the families of the earth be blessed. We rejoice in the truth, and we are on the watchtower. Those from Utah, preach in our hired church this evening,
ROBT. M. ELVIN.

BURLINGTON, Iowa, March 12th, 1877.

Brother Stebbins:—It will be a year the 28th of April since I and my family united with the Reorganized Church of Jesus Christ. We were baptized by Bro. Forscutt, and I was ordained an elder. I have preached as much as I could in this neighborhood to the Danish, and have baptized five. We feel thankful for God's loving kindness towards us in showing us the right way. We live seven miles from the branch in Burlington, and when we do not go there to meeting we keep Danish meeting. Yours in Christ,
SOREN WILSON.

NASHVILLE, Barton Co., Missouri,

March 3d, 1877.

Brother Joseph:—I wish to say that I will correspond with any wishing to move to this part of the country. There is no branch here; the nearest is at Galesburg, about fourteen miles. I should like to have more of the Saints settle here that we might have preaching. If any want to come, I will give them all the information I can. Yours in the one faith.
A. GREEK.

LONDON, Ont., Mar. 7th, 1877.

Brother Henry:—I have been preaching in this city and at St. Thomas. At the latter place the enemy worked hard to overthrow our cause, but some of the people of that place are honest and they stand for the right, though others are working hard to put down the truth. The first night notice was not circulated much and few came, but we had a general talk on the first principles for three or four hours. I preached after that about two weeks then came home. Bro. Clow and Newton have been there since and preached, and I went again also, but previous to it I had notice to leave the city, with one day given me to get out. The next day my friend Mr. Beal, who gave the room, had the following notice given him:

"Mr. Beal, Sir: We notify you and your friends that if you allow Mr. Cornish to preach in your house henceforth that consequences may ensue detrimental to your furniture and house, for the citizens have determined to rid the community of such an imposter and his hellish doc-

trine. This is no idle threat, govern yourself accordingly. The citizens, one and all."

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. Many threats were made, even to tar and feather me, and to throw me over the bridge (a distance of eighty feet), and to railride 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 may God bless them, and may they soon obey. On my return home I baptized two more. It does me good to see my fellow men obey the truth, and I hope that I may be able to keep in the field. Your brother,
J. J. CORNISH.

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 do well 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.

TURNER, Ill., March 8th, 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 we know that he has, but the writer says next that the more we abstain from the ways of the world the poorer we become, and that some by and by will not know where to lay their heads.

Now if the brother will read the history of the Children of Israel and find great temporal blessings promised to that people, providing they kept the commandments given unto them; for it is He who giveth the commandments who also giveth power to get wealth (Deut. 8:18). If he will follow up their history it will be seen that the nearer they lived to God, or the more they abstained from the ways of the world, the greater were their blessings on every hand. 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 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 journeyings for the next thousand years and see if that promise was not fulfilled to the letter. The apostle Paul told the saints in his day to be not conformed to the things of this world. St. James told them to keep themselves unspotted from the world, not the idea that if we would have an abundance of this world's goods we must follow the ways of the world.

I believe that if we live as we ought, and desire the things of this world that we may do good with them, not that we may consume them upon our lusts, it is our privilege to ask the Giver of every good for the same, and then to put forth an earnest, honest effort to secure them.

ALEX. MCCALLUM.

Conferences.

Birmingham District, England.

A conference was held at Sheffield, England, September 30th and October 1st, 1876; Thomas Taylor, presiding; Charles H. Caton, clerk.

The following branches were reported by delegates: Birmingham by T. Taylor; Hanley by C. H. Hassall; Clay Cross by T. H. Pointon; Stafford by letter; Farnworth by Hy. Boydell; Sheffield by John Woolston. [No numbers given].—Evs.

Elders H. C. Crump, T. Taylor and C. H. Caton, of Birmingham; John Woolston of Sheffield; Hy. Boydell of Farnworth; C. A. Hassall of Hanley, and T. H. Pointon of Clay Cross, reported in person; John Seville, of Stafford, by letter.

Priests John Kirkland of Birmingham; Hy. Greenwood and George S. Greenwood of Stafford; Wm. Clark and John Heywood of Hanley; B. Millard and Wm. Booth of Sheffield, and Deacon Chinery of Clay Cross reported.

Sunday Afternoon, October 1st.—Preaching by J. S. Greenwood and John Seville.

Evening.—Preaching by H. C. Crump and C. H. Caton. There was a very fair attendance, and enquiring spirit manifested. The hall used for meetings is known as the Albert Memorial Hall, and is one of the finest in Sheffield.

By vote of conference all the Elders, Priests, etc., of this district, are requested to report their labors to the next conference, which will be held at Hanley, April 28th and 29th, 1877, either in person or by letter.

The brethren expressed themselves as being satisfied with the proceedings of the conference, and returned home refreshed and strengthened both in body and mind. The authorities of the Church, both in America and England, were sustained by vote, and conference adjourned, as above.

Florida District.

A conference was held in the Coldwater Branch, February 4th and 5th, 1877. L. F. West, pres; Jas. C. McArthur, clerk.

Branch Reports.—Coldwater, 3 expelled; otherwise as last reported. Eureka, 5 expelled; otherwise as last reported. Hinote, organized January 26th, 1877, reported as composed of 1 Priest, 2 Teachers, and 10 members. Other branches not reported.

Elders E. Powell and L. F. West reported that they were preaching. Br. Powell had baptized 4 and organized the Hinote branch. Teacher E. Hinote had but recently been ordained, but he felt well and desired to do his duty.

Saturday afternoon, preaching by E. Powell, who also spoke on Sunday morning. Sunday afternoon, preaching by L. F. West, after which three were baptized. They were confirmed, after a short discourse by L. F. West, on confirmation.

Adjourned to meet in Santa Rosa branch, May —, 1877.

Welsh Semi-Annual Conference.

A conference was held at the Saints' Chapel, Llanelly, Wales, October 29th, 1876; Robert Evans, presiding; J. R. Gibbs, secretary.

Opened by singing hymn 283. Prayer by the president, followed by his address to the officials on their duties in conference.

The Eastern District was reported by letter:—Aberaman 6 Elders, 2 Priests, 1 Deacon, 17 members. New Tredegar 6 Elders, 3 Priests, 1 Teacher, 20 members. Cwmwood 4 Elders, 1 Teacher, 1 Deacon, 4 members, 7 baptized. Llanvabon 2 Elders, 3 members. Merthyr 1 Seventy, 1 Elder, 1 member. Total 1 Seventy, 19 Elders, 5 Priests, 2 Teachers, 2 Deacons, 45 members, 7 baptized. Ton yr Ystrad disorganized.

Western District reported, by J. R. Gibbs, President of the District:—Llanelly 11 Elders, 3 Priests, 1 Deacon, 24 members, 2 baptized. Morriston 4 Elders, 2 Priests, 1 Deacon, 15 members, 1 baptized. Ystradgynlais 4 Elders, 1 Priest, 8 members, 1 expelled. Caernarvon 1 Elder, 1 Priest, 2 members. Total 20 Elders, 7 Priests, 2 Deacons, 49 members. Cwmavon disorganized, its members joining the Morriston branch.

The Book account was reported from May 13th to October 29th, 1876. In hand when last reported, £1 8s 3 $\frac{1}{2}$ d. Received for *Heralds*, E. Morgan £2 4s, W. Bassett 9s, J. R. Gibbs 4s, J. Samuel 12s, Evan Davis 5s 4d, E. Jenkins 4s, R. Thomas for tracts 1s—total £5 7s 7 $\frac{1}{2}$ d. Paid to Herald Office, per T. Taylor, for 1 Bible 9s 8d. In hand £4 17s 11 $\frac{1}{2}$ d.

Resolved that the brethren who have subscribed for the printing of tracts, be supplied with tracts, according to their subscription.

Resolved that tracts will be granted free to certain traveling brethren, who are unable to pay for them.

Committee on Hymn Book reported and promised to have the book ready for the printer early in 1877.

Resolved that J. R. Gibbs be released from the presidency of the Western District, and the two districts be discontinued.

Officials present: 1 Seventy, 11 Elders, 3 Priests. Prayer by T. E. Jenkins.

2 p. m.—Hymn 83. Prayer by J. Harry. The president addressed the conference on their duties, and on the condition of the body of Christ.

Resolved that we uphold in our faith and prayers Joseph Smith, President of the Church, and all the quorums of the Church in America; also T. Taylor as President of the European Mission, R. Evans of the Welsh Mission, T. E. Jenkins of the Quorum of Seventy, J. R. Gibbs General Secretary, and the presidents of the Welsh branches.

The president bade us seek to the Lord for wisdom, that we may organize the work more perfectly in Wales. A hymn was sung, and the rest of the session was used in bearing testimony and enjoying the gifts of the gospel. All glorified God for his goodness and mercy toward us in these latter days.

At 6 p. m., preaching by T. R. Jenkins and R. Evans.

Adjourned to meet at Aberaman, April 29th, 1877. Prayer by J. R. Gibbs.

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 received from the brethren. On the arrival of L. D. Morgan, of South Bethlehem, he was chosen to preside, Br. Stone being absent; John E. Thomas, secretary *pro tem*.

Elder's Reports.—Henry S. Gill, Henry Jones, James Jenkins and John R. Griffiths reported in person. Henry Jones reported for Thos. C. Rees. John Stone, Asa Copeland and Joseph A. Stuart reported by letter.

Branch Reports.—Hyde Park 28 members, including 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; Sunday-school organized November 26th, 1876; teachers 6, scholars 28. Philadelphia 47, including 8 Elders, 3 Priests, 1 Teacher, 1 Deacon; 1 received by vote, 1 died. Hornerstown 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 Br. 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 Br. Morgan, from Rom. 8:1, in English; Br. Jones followed in Welsh.

Whereas, the elders of this district being unable to attend to the many calls for preaching, therefore Resolved that we petition the General Conference to set apart Elder John T. Davies, of Kansas, to labor in this district.

John Stone was sustained as president, L. 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 J. R. Griffiths. Preaching by Brn. Jones and Morgan, in Welsh and English. At 6:30 p. m., preaching by Brn. Morgan and Jones; attentive 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 26th and 27th, 1877.

Northern Illinois District.

The above conference convened at Braidwood, Will county, Illinois, February 24th, 1877. John S. Keir, president; John Keir, Jr., clerk *pro tem*.

Branch Reports.—Braidwood, 76 members, 6 received by letter, 2 expelled. Mission 67 members, no change. Burlington 35 members, 1 died. Plano 165 members, 4 baptized, 5 received by letter, 2 received by vote, 1 expelled. Janesville 25 members, 1 received by vote. Streator 13 members, 13 removed by letter, 1 expelled.

Elders' Reports.—Frank Lofty and Thomas Hougas, presidents of Braidwood and Mission branches reported the condition of those branches,

and Br. Hougas asked the prayers of this conference for the better prosperity of the Mission branch. T. R. G. Williams, who was president of the Streator branch, till his removal, reported its spiritual condition. Peter Devlin had labored in the branch. L. B. Scott had preached at the Grange Hall and at Braceville, and has other appointments out. Wm. Fribbons and M. Madison reported. Priests Frank Mussel and Francis Earl reported. Latter reported having preached 22 times in Newton county, Ind., and 6 times in Jasper county, Ind., has traveled 339 miles on foot; received fifty cents in money. Teachers John Teasdale and Austin Hayer, and Deacons 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, and said that it was in a good condition, and that the Saints there have the manifestations of the Spirit, and are alive in the work.

John Kier, Jr., Supt. 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 spiritual food.

That James Parks be ordained to the office of a Teacher.

That F. Earl be ordained an Elder.

At 7 p. m., preaching by F. Mussel, assisted by J. S. Keir.

Sabbath, 10:30 a. m., preaching by Thomas Hougas, assisted by Peter Devlin.

At 2 p. m., sacrament meeting, presided over by J. S. Keir and F. Earl. The Spirit of God was in our midst, and was manifest in tongues and prophecy.

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, but Br. Earl wished to stand by the law and requested a recommend to the Plano Branch for ordination.

Resolved that the request be granted.

At 7 p. m., preaching by F. Lofty, assisted by Wm. Fribbons.

Resolved that we sustain the authorities of the Church by our faith and prayers.

Adjourned to meet at Mission, La Salle Co., June 23rd and 24th, 1877.

Little Sioux District.

The above conference convened at Magnolia, Harrison county, Iowa, March 3rd, 1877; J. C. Crabb, president; P. Cadwell, vice president, and Donald Maule, clerk; Wm. C. Cadwell, assistant clerk. Prayer by J. C. Crabb.

Resolved that all whose duty it is to report at this conference, be hereafter required to submit such report in writing.

Branch Reports.—Magnolia 136 members, including 1 Apostle, 1 High Priest, 11 Elders, 3 Priests, 2 Teachers, 2 Deacons; last report 131, 4 baptized, 2 received by vote, 1 died. Little Sioux 118, including 1 Bishop, 3 High Priests, 2 Sevens, 6 Elders, 4 Priests, 3 Teachers, 1 Deacon; no change. Union 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. Spring Creek, last report 14, present 22, including 5 Elders, 1 Teacher; 8 baptized, 1 ordination.

At 2 p. m., prayer by Phineas Cadwell.

Resolved that this conference will use its influence to get every member to subscribe for the *Herald and Hope*, and as many others as possible.

Whereas, dancing is by this conference considered contrary to the spirit of the gospel, and therefore detrimental to the spirit of the latter day work, therefore,

Resolved that no Elder, Priest, Teacher or Deacon, who shall by precept or example encourage its practice by the members of this Church, shall be considered worthy to officiate in any office in this district, and that if 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 live, 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 an evil example, contrary to the purity of the gospel, and injurious to the righteousness of the Saints.

That any 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 acting in violation of the above should be labored with by those whose duty it is, with a view to the removal of their practice.

J. R. Lambert, John Thomas and D. H. Bays were appointed to attend to any matters that may require investigation during conference, or for the next three months.

A former resolution, requesting branch officers to offer their resignation once in six months, was rescinded.

Wm. C. Cadwell, D. H. Bays and P. C. Keemish were appointed to effect an organization in the Sabbath-school interests of the District.

Resolved that every officer officiating in baptising, be requested to give a certificate of baptism to those baptized.

Official Reports.—J. C. Crabb preached in Magnolia, Little Sioux, Union Center, Raglan and Clay. Wm. C. Cadwell (Priest) labored in the branch, and also preached in other places. C. Downs had preached fifteen times and taken an active part in prayer meetings. J. R. Lambert's labor mostly in the Magnolia branch, but 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 branch. Benj. Kester (Priest), preached in Magnolia, Calhoun, Clay, Raglan, Six Mile Grove and Twelve Mile Grove, Spring Creek and Unionburgh, 33 times in all. D. H. Bays, labored in Harrison and Monona counties, in connection with P. L. Stephenson and others; held a series of meetings in Clay, one baptized, others ready and others almost persuaded; in Monona county, delivered a series of discourses, and held a discussion with an Adventist, on consciousness after death. Henry Garner, assisted in the series of meetings in Clay, and preached in other places. Charles Derry, by letter, reported having preached in Whitesboro, Jeddoo, 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. Lockling, preached at Woodbine and Raglan; last summer was in the East, and preached several times, and some since his return.

Resolved that we recommend the branches of the district to hold council or priesthood meetings at least 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 council to be sustained or rejected; and that the minutes of said councils be presented to the branch for ratification or rejection.

Samuel Wood was granted a hearing on his appeal, and the case was referred to the committee.

At 7 p. m., prayer by D. H. Bays.

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.

Missions Appointed.—Colby Downs to Twelve Mile Grove and vicinity. John Thomas to Smithland and vicinity, with the privilege of calling an assistant. D. H. Bays to Whitesboro and Jeddoo. P. L. Stephenson in his present field, privileged to call some one to assist him. David Chambers to Walker's Grove and Goodenough. W. C. Cadwell to the Willow. Benj. Kester, under direction of the president.

The committee on Sunday-schools reported, and recommended that Sabbath-schools be organized in all branches of the district, as far as practicable, and that a committee be appointed to organize new schools and to have such oversight over all as will enable them to adopt some uniform system of school government, and that such committee be requested to report progress at the next district conference. Report was adopted.

Some two days' meetings were appointed. Sunday Morning.—Prayer by J. M. Putney. Preaching by Joseph R. Lambert. At 2:30 p. m., prayer by John Macauley. Sacrament administered by Phineas Cadwell and A. W. Lockling. Preaching by D. H. Bays.

The committee on the case of Unionburgh branch vs. Samuel Wood reported that defendant was absent and they asked an extension of time. The report was received, and committee continued.

At 7 p. m., prayer by Thomas Carrio; preaching by J. C. Crabb.

Adjourned to meet at Magnolia, at 2 p. m., June 1st, 1877.

Miscellaneous.

Board of Publication Meeting.

Minutes of the regular session, held in the Herald Office, Plano, Illinois, March 6th, 1877. Present: L. L. Rogers, Henry A. Stebbins, John Scott and W. W. Blair.

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	\$ 259 08
Cash receipts	2 961 33
	<hr/>
	\$3,220 41

EXPENDITURE

Employees in Office	\$1,376 31
Chicago firms for paper and binding	790 25
Incidentals	18 51
Stamps	70 35
Expressage	10 76
Church Library	5 80
Freight	13 24
Semi-monthly Mail	34 11
Church	10 50
Rent	141 75
Utah Chapel Fund	100 00
W. W. Blair, for past services	223 25
Loans returned	277 15
W. H. Carwen, for Olive Oil	10 30
W. G. Jarman, in full of his Draft	50 61
Joseph Lere, on account	75
Cash on hand, February 16th, 1877	86 77
	<hr/>
	\$3,220 41

RESOURCES AND LIABILITIES.

Total liabilities	\$3,790 65
Available resources	1,509 61
	<hr/>
Net liabilities	\$2,181 04
Inventory of Editors' Department	\$ 142 15
“ “ Store	2,454 09
“ “ Printer's	11,577 08
Available resources	1,509 61
	<hr/>
Total Resources	\$15,682 98
Total Liabilities	\$ 3,790 65
Balance of Resources	11,892 28
	<hr/>
	\$15,682 98

The report was approved and the items of resources and liabilities were considered.

Adjourned with benediction by W. W. Blair.

At one p. m., prayer by H. A. Stebbins. 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 transmission, whether sent for by the parties direct, or whether they employ some one to send for them, the latter being not the agent of the Board, but of the parties themselves.

The following was adopted:

Whereas, we believe that the History of Joseph Smith, as contained in the *Times and Seasons* and *Millennial Star*, should be revised and published by the Reorganized Church in book form, therefore be it

Resolved that we present this matter to the next General Conference for its consideration, also ad-

vising the appointment of a committee to prepare it for publication, and that solicitations for loans or donations be authorized.

Adjourned with benediction by John Scott.
I. N. W. COOPER, *Secretary.*

Excommunicated.

J. J. Cranmer was expelled from the Hannibal Missouri, Branch of the Church of Jesus Christ of Latter Day Saints, on the 24th day of January, 1877, for unchristian conduct.

JOHN TAYLOR, *President.*
JAMES FOXALL, *Clerk.*

Thomas Ames, president of the Green's Landing Branch of the Church of Jesus Christ of Latter Day Saints, for disorderly walk and unchristian conduct was expelled from the Branch, in conformity to the law of the Church, February 28th, 1877. Deer Isle, Hancock county, Maine.

SAMUEL S. EATON, *President.*
JOHN B. KNOWLTON, *Clerk.*

Elders James Logan and Joseph H. Lightcap have been excommunicated from the Church, by the Philadelphia, Pennsylvania, Branch of the Church, for persisting in teaching doctrines inconsistent with the law of God and the order of the Church.

JOHN STONE,
President of Philadelphia District.
March 12th, 1877.

Information Given.

In answer to the inquiry made in *Herald* of 1st March, as to my whereabouts, I would reply that I live in Burlington, Iowa. My address is Box 420.
SOREN WILSON.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

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 Rowland Mr. John B. Jones to sister Maggie Mathews, both of Bevier.

May their minds in future blending,
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect trust to cease.

Died.

At Farmington, Van Buren county, Iowa, February 27th, 1877, sister Mariette R. Lake, wife of our esteemed brother, John H. Lake. The deceased was born in Ohio, February 21st, 1835, and was therefore 42 years and 6 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 minister 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 obsequies with much feeling, and paid a cheerful tribute to 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, the offer of its use by the Congregationalists 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. M.

At the residence of his mother, sister Hannah Richmond, near Lee's Summit, Jackson county, Mo., February 7th, 1877, of consumption, Frank O. Lamb, aged 19 years and 5 months. During his illness he requested that the Elders be sent for, and was administered to two 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, I baptized him in a bath tub, I thinking the Lord might accept it under the circumstances; and his mother felt better than she would had there been no effort made to get him into the water.

At Hannibal, Mo., February 15th, 1877, of congestion of the brain, James C., son of Br. and Sr. Wallace Taylor, aged 1 year, 4 months, and 5 days. Services by Elder John Taylor. Many friends followed to the last resting place.

At South Bend, Cass county, Nebraska, Dec. 9th, 1876, David E. Lee, son of Br. Joshua and sister Janette Armstrong, aged 2 years, 8 months and 14 days. Funeral services by E. C. Brand.

O, thou who called our darling one,
Help us to say, Thy will be done:
We know our child is safe with thee,
Where nought can harm our little Lee.

Br William Ward was born July 10th, 1805, at Poyton, Cheshire, England, and died February 11th, 1877. In or about the year 1848, he embraced the latter day work, and in 1853 he left his native land, went to Utah, but returned in 1854. Embraced the Reorganization, and has since resided in Council Bluffs, Iowa, except a short time spent in Boomer township. The last few years of his life had been burdensome by reason of bodily ailments, brought on by excessive, unremitting, and constant hard labor, from boyhood until long past the prime of life. At ten years of age he entered the service of Lord Vernon, where he remained, until his departure for America. His musical abilities were considerable, which he exerted for the benefit of the Church while his health permitted. He still lives in the memories of those who knew him. His funeral sermon was preached at the Saint's Meeting House in the above city, which was well filled, on Sunday, Feb. 25th, 1877. He does not bequeath gold nor silver to his wife and children whom he leaves, but for their comfort and imitation, after seventy-one and a half years of earth's cares and toils, he leaves an excellent record for honesty, sobriety and integrity. 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.

Alas, for human nature that the wounds of vanity should smart and bleed so 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 to get his mote out, you will probably be very busy for the next few years.

It is very easy to pick holes in other people's work, but it is far more profitable to better yourself. Is there a fool in all the world that cannot criticize? Those that can themselves do good service are but as one to a thousand compared with those who can see faults in the labors of others.

Alas! 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 and then more clearly, that 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, recently presented an order to a store in Grovetown, New Hampshire, for one dollar's worth of goods, which he took as follows: tobacco, 40 cents; matches, 10; pack of playing cards, 25; tea to balance, 25 cents.

PUBLICATIONS ISSUED AND FOR SALE

BY THE
Board of Publication of the Reorganized Church,
AT THEIR PUBLISHING HOUSE
IN PLANO, KENDALL COUNTY, ILLINOIS.

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Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory 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, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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FORS CUTT 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."
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 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 receiving 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 whose.

When mailing a letter, whether in a railroad car, on a steam boat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

When taking subscriptions for *HERALD* and *HOPE* be particular in giving the correct address of the "new subscriber."

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

1 April 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to *Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills.* All sums over Five Dollars should be sent by 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.

The Saints' Herald.

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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, APRIL 15, 1877.

No. 8.

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 any my voice could reach, it is to be feared, that until the editors throw my communications into the waste basket, or the state of the Church Treasury shall convince me that there is no further need of exhortation, I shall continue to "stir up your pure minds by way of remembrance" of this subject.

In former articles we have spoken of the necessity for liberal contributions and of some 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 members, 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 there should be a careful and intelligent supervision of all the interests of the Church; and, among others, that there should be some one to confer with and direct, counsel and encourage branch officers in the discharge of their duties relative to the financial interests of the Church, and to aid them in their efforts to advance these interests. For this purpose, it seems to me, we have the Bishop and his agents. It is evident that the Bishop can exercise but a general supervision, and that the really efficient work, in this direction, in its details, must be entrusted to the Bishop's agents; of whom there is, or should be, one in each district throughout the world, however small, or however few the number of Saints therein.

Whole No. 308.

I do not know what the letter of the law is with regard to the duties of the Bishop's agent, but I think I do know what its spirit is. The Bishop has the general supervision of the financial interests of the Church. His agents, under him, exercise the same general supervision in their several districts; and 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 therein; nor, having accepted the 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 Importance of the Latter Day Work, and willing to work, as well as to pray, that the same glad tidings which he has received may be carried to others; and that those whom God has deputed to carry it are "worthy of their hire." Then he should have fair business ability, and should recognize the fact that the same means is needful to secure success in the financial affairs of the Church, as are requisite in any other honorable business enterprise. As the wholesale merchant reaches out by means of occasional personal visits; but more frequently, and perhaps more effectively, by means of letters and circulars and by his traveling agents, until he becomes known to every dealer in the territory over which his business extends; so the Bishop's agent, 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, strive to reach 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 mainly depend to arouse and maintain a healthy state of feeling in their respective branches. The presiding officer 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 priest 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 of all other christian 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. SELLON.

SCRATCHING 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 farmer would not sigh at thy going. He would go forth and till his land, believing, that when harvest time comes he will reap. None would sigh at thy going, and truly would I rejoice and be glad were you gone. Come, bright, sunny weather, and pure dry air, and touch my poor, weak body, with a healing breath. Yes, come; come and stay until I have strength enough to leave this bed, this room, this cage of mine, that has held me one long year. Stay, until I can go out into God's own grand and beautiful temple, and there, with all nature, praise his name. O, what joy it would be to wander again in the woodland, and to listen to the glad notes of the birds, and watch them as they flit in and out among the trees, building their nests and feeding their young. To wander along the green mossy bank of a crystal stream, and to gather the flowers and moss that gaze on themselves in the water below. O, for the joys of my childhood's years, sweet to me is their memory; light hearted and gay, was I, as the butterfly I chased. Father, thou who art great and good, the creator of all things, even from this bed I will praise thy name. I will thank thee, truly thank thee, that this room, the scene of my affliction, has not been in a noisy, crowded city, but has been in a cottage, in a secluded nook among the beautiful green hills of California, where has come to me, on the morning air and gentle evening breeze, the sweet odor of many wild flowers and of clover, and of new mown hay and ripening grain, and the sweet spicy odor of the mountain laurel, from the evergreen hill out there, before my window. I have had much to be thankful for during the past year, although my suffering has been so great.

For four long months I could not put food in my own mouth, or raise my head from the pillow; and for six long weeks my voice was not heard. More helpless and frail than the tenderest infant, yet more tender was the care I received than the infant gets; mother, husband, and sister, how faithful the vigils they kept. Not a movement of the eye or lips but it was seen, interpreted, and responded to by one of these loved and loving ones. Yes, my nurses have been the kindest, my surroundings the pleasantest. And even my suffering might have been worse, for is not bitter mental an-

guish worse than bodily pain *can* be? My suffering has not been a Gethsemane. I often think what a terrible thing it is for reason to be dethroned. O, how thankful I am that through all my suffering I have had a mind to think, to reason, to reflect. May this priceless blessing be mine till death; and beyond, in that other world, surely none are deprived of it. To many there it will be a blessing still; to others, (alas! sad thought), a bitter curse. Gladly would they exchange it for forgetfulness. It is a blessing to all who are not hopelessly shrouded in the dark mantle of sin; for if we have committed all manner of sin, except that awful sin against the Holy Ghost, we can repent and look forward in hope of forgiveness through the atoning blood of him who died so cruel a death, for poor, weak, sinful man. How great a theme to contemplate is the death of the Savior! He died, not as other martyrs have died, without power to save themselves; for, if he would have done so, had he not power to save his life? Having the power of the Creator of the Universe, yet he suffered himself to be led, meekly as a lamb to the slaughter, in order that man might be redeemed from sin and death. How great was his love, and how cruel the suffering he endured from those whom he did lay down his life to save. O, what afflicted one can go with him and view his suffering from Gethsemane's dark shades to the cruel cross, and not thereby greatly lessen their own suffering? As great bodily pain as he endured on the cross, we may endure; but such agony as he endured in Gethsemane's garden I think man never knew. Yet great as was his mental anguish, he bore up under its heavy weight, and was conscious to the very last, fully realizing all the agony of a death on the cross.

When I commenced this writing, several days ago, the rain was coming down in torrents. It had rained for a number of days, and the dampness was everywhere felt, even in the most comfortable abode. Propped in the pillows, and with a hollow rattling cough, and a throbbing pain in my side, I feebly wielded a pen. But now the sun is shining, the dampness is dried away, the throbbing pain has left my side, the rattling cough I have not once heard to-day. Only one month more of wintry weather, then comes the pleasant spring-time. Ah, yes, but, as said one to a loved one only a few days ago, "You had better make up your mind to it, for she cannot last much longer." Well, now, I do not believe that; I do not believe I have outlived, as it were, the very worst and last stage of consumption, and improved as much as I have, that I shall die this winter or spring, just because damp weather does not happen to agree with me. But God knows, and his will be done. I am equally willing to live or die; still, I will remember what a gray haired elder said several months ago, when my life hung by as tender a thread as ever held a human life to earth. I heard him say this: "For her to live would be as great a miracle as for one to be raised from the dead; but she will live, and attend the funeral of many who now expect to go to hers." I did not doubt this then, why should I now? I believe that I have a little faith; but O, such imperfect, wavering, faltering faith. Had I that perfect faith that some of the ancients had, disease could not hold me captive with her galling, fettering chains.

MINETTA.

DID NOT PAUL MISTAKE?

The apostle Paul, in the eleventh chapter of Hebrews, has considerable to say about "faith," and its (apparent) wonderful doings in ages past. He says:

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David also; * * * who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, * * quenched the violence of fire."—Heb. 11 : 32, 33.

First, we will examine Gideon, and see what kind of a man he was and the manner of his faith. The 6th, 7th and 8th chapters of Judges speak of this wonderful man. He started out to fight—to slay the Midianites. And after he succeeded in his bloody work, the men of Israel desired him to reign over them, but he refused—telling them that God should do so—and that all he desired of them was, the ear-rings of the prey. And they granted his request. And the amount was "a thousand and seven hundred shekels of gold," besides other articles. This Gideon took this gold "and made him an ephod thereof," and put it in his city, Ophra; and all Israel went a "whoring after it." (Judges 8 : 23-27.) Thus we perceive their manner of thanking God (?) for the victory won. And this is not all. We are told by the same historian that "Gideon had three score and ten [70] sons of his body begotten; for he had many wives;" and "a concubine also." Some may say that he was not in polygamy at the time (it is said) the angel appeared to him. But it is evident that he was. And if polygamy is not justifiable before God to-day, how could it have been then? And if God reveals not himself to a polygamous Brigham, how can we suppose that God revealed himself to a polygamous Gideon? "I am God, I change not."—Mal. 3 : 6.

Next is Barak. (Judges 4 : 6). Here the writer speaks of a woman, Deborah, a prophetess (?). And she says, "Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali; and * * * Zebulon?" Barak didn't know whether God had said so or not, as his language infers. "If thou [Deborah] wilt go with me, then will I go." Notwithstanding he is willing to go, yet she tells him, that "notwithstanding the journey that thou shalt take shall not be for thine honor." Would God tell a man to do that which would be for a man's dishonor? And again, how much faith would it take to add strength to ten thousand men? Something like one said of yore, "Trust in God, and keep your powder dry." The soldiers might have exercised faith, but if their powder was not kept dry, they might have had poor success.

After the battle of Barak was over, it is said that Deborah and Barak sang, saying, "Praise ye the Lord for the avenging of Israel." What better is this than the said prayers or requests made of God by W. Woodruff, E. Snow and B. Young, of Salt Lake City, or at St. George? (See *Messenger* of January, 1877).

Next is Samson. We are told that "he judged Israel in the days of the Philistines twenty years."—Judges 15 : 20. We are told of him having killed a lion, and afterwards some bees made a hive out of the lion's

mouth, and Samson discovered this, and made a riddle therefrom; and whosoever could explain the riddle, he would give them thirty sheets or shirts and thirty changes of garments, 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 his riddle expounders. How much faith did it require to do this? "And the Spirit of the Lord came upon him and his anger was kindled."—Judges 14: 19. Paul said, The works of the flesh are manifest in these, "anger," "malice," "envy," "hatred," "strife," etc.—Gal. 5: 19-21. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness," etc.—Vs. 22. Next he kills a thousand men. (Ex. 30: 13). And then carries some gates up a hill. Then he performs some freaks with the hair of his head—and at the same time apparently lying to his wife about his strength. And last of all he pulls down a house and kills all the Philistines therein, and also himself. How much faith did it take to do all this?

Next is Jephtha, spoken of in Judges 11th chapter, said to be "a mighty man of valor"—a "Gileadite." He was thrust out of his father's house. "Then Jephtha fled from his brethren, and dwelt in the land of Tob; and there were gathered vain men to Jephtha, and went out with him."—verse 3. We read of him having led an army, etc., but discover no great exhibition of faith on his part, in anything he did.

"And David." "A man after God's own heart." How long? In 1 Samuel 127: 12, we are told that he went and:

"Invaded the Geshurites, Gezerites, and Amalekites; for those nations were of old inhabitants of the land. *** And David smote the land [or people], and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned *** unto Achish."

And when asked where he had made the raid, he told a falsehood to justify himself.

"And he left or saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while," &c.

"And Achish believed David, saying, He hath made his people Israel abhor him, utterly."

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: 1-4.

"And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; 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, 38.

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 for David to do as he did? It was barbarism. Done under the pretense of sanctify—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 the primitive fathers placed upon it and the adoption of it as "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, says: "That whatever is contained in the Scripture (Bible) is a doctrine absolutely divine." This conclusion is utterly wrong; but men too ignorant to know better have accepted and endorsed 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. This idea of endorsing every thing 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 inasmuch as the foregoing are the fruit of his Holy Spirit, they are also characteristics of God himself. Therefore inasmuch as with him "there is no variableness, 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, today, and forever." "Inasmuch as Manasseh, Ephraim, Zebulon, Asher, and Naphtali, could go into the land of Canaan and find land and room sufficient for their tribes without slaying and fighting—so could Judah and Joseph have done the same. God said that Judah was always a rebellious, stiff-necked people—doing as they pleased many times (Judges 1st chap.) God has said in these last days, "Renounce war, and proclaim peace (D. & C. 95: 3). "For Satan putteth it into their hearts to anger against you, and to the shedding of blood."—63: 8. If this is right or correct now, it was ages ago. Christ came as Prince of Peace. He said he governed the Israelitish church. Had he changed.

J. F. D.

PURITY OF CHARACTER.

Over the beauty of the plum and the apricot there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, and it is once gone, it is gone forever, for it never grows but once. The flower that hangs in the morning, impearled with dew—arrayed as no queenly woman ever was arrayed in jewels—once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell silently upon it from heaven! On a frosty morning you may see the panes of glass covered with landscapes—mountains, lakes and trees, blended in a beautiful, fantastic picture. Now lay your

hand upon the glass, and by the scratch of your fingers, or by the warmth of your palm, all the delicate tracery will be obliterated. So 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 may seek to make 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 March 13th, 1870, at the house 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 Carrioco was set apart to act as Branch Priest, and J. M. Adams to act as Branch Teacher, while George Blackman was elected Deacon. Two and one-half years later the branches at Raglan and Bigler's Grove disorganized, and most of the members united with the Magnolia branch. At the same time J. M. Adams was released from acting as clerk, and Donald Maule was elected in his stead. In June, 1874, the Branch Priest and Teacher, as above named, 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 hatered friends, of Magnolia and vicinity, succeeded in securing sufficient means to enable them to erect a meeting house, 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. Forscutt being present.

In June, 1876, Priest Benjamin Kester asked to be released from acting as Branch Priest. His request was granted, and J. C. Johnson was elected and ordained to fill the vacancy.

At 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 Wm. T. Fallon was elected and ordained to the office of Branch Teacher. The branch organization at present stands as follows: Total membership 135, including one Apostle, one High Priest, eleven Elders, three Priests, two Teachers and two Deacons. Branch Officers.—President, P. Cadwell; Priests, J. C.

Johnson and Wm. C. Cadwell; Teachers, R. Chatburn and Wm. T. Fallon; Deacons, Geo. Blackman and Hiram Mahoney; Clerk, Donald Maule.

It is now well understood in this part of the country that the above organization has no connection whatever with the Brighamite faction, and instead of endorsing their polygamous doctrines are among the most foremost advocates of the speedy suppression of that phase of Utah corruption, as well as all others not in accordance with the teachings of inspiration. They believe that the Bible contains God's will to man, as communicated through his inspired servants in different ages of the world's history, but do not believe that it contains the *fullness* of the gospel, but that God will continue to reveal himself to man as long as the world in its present state shall exist. Hence they believe in the divine authenticity of the Book of Mormon and Doctrine and Covenants. It is due to them, however, to state that these books do not contain any principles essentially different from those contained in the Bible, and are only more lucid and explicit in the statement of them. As citizens they are orderly and law abiding and embrace some of our best members of society.—*Courier*

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 untried powers and tender forms we come,
Are marshalled in the army for the strife,
To lose or gain an everlasting home.
From early morn, while yet the dew is fresh,
Until the burning heats of noontide rise;
Midst light and shadow still the legions press.
Still waits the soldier, guarding 'gainst surprise.
There is no respite, no off duty hour,
No furlough granted, for the untiring foe
Upon his watch tower, every broken rank,
Each sleeping soldier well doth mark and know.
And thus, until the solemn stars come out,
And night her mantle casts above the strife;
We fold our hands to lay us down in peace.
Alike, victor and vanquished in the strife!

Sleep they alike?

Write, said the voice—Write, Blessed are the dead
From henceforth blessed who die in the Lord;
They rest from labor—rest in peace and hope,
Until the blest appearing of our God.
Thus sleeps our sister, nevermore for her
Shall camp-fire blaze or trumpet sound alarm;
She rests safe in the paradise of God,
Beyond the power of sin or death to harm.

Keep thou, dear earth, the form we loved so well,
The folded hands, the feet no more to tread
Life's stormy paths, lie gently on the heart
Whence throbs of hope and joy alike have fled;
Keep thou in sacred trust until the Lord
With trump and shout from heaven shall descend:
Then yield the casket—dust to dust no more,
O, grave, thy victory hath a final end!

The dead who sleep in Christ shall first arise,
Not to ascend to realms of space unknown
But on this earth renewed, with Him to dwell
A thousand years, whose ages are His own.

O! glorious hope, whose heaven-born light
Hath, from the morning of creation shone;
Whose long expected day the saints await
With martyrs crying from beneath His throne.
Sleep, sister, sleep, God's cause is marching on,
Its final triumph soon the world shall see:
And to His Son, as God himself hath sworn,
Shall every living creature bow the knee.
Seed time and harvest, winter's chilling cold,
The heat of summer, and the flowers of spring
Will bloom and wither, seasons come and go,
Each to thy dwelling shall a tribute bring.

Sleep thou in peace, but from the paradise
Of God, watch thou the tender little feet,
Whose pattering steps once round thy pathway
made

Music like falling raindrops, soft and sweet.
But with thy tenderest care bend low above
The whitening locks and furrowed brow of one
Thou didst call mother, for she nears the tomb,
And soon for her shall set life's fitful sun.

Farewell, but not for long, the hour draws near,
When all the saints of God with joy shall rise
To hail their King—death's mighty conquerer,
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 Prince shall over every power prevail;
This is his name, "The Lord Our Righteousness."
FRANCES.

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, and has 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 9000 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 scythe of Death is never still, he is reaping his harvest, and they are being rapidly taken from our reach. There are twenty-eight 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 admitting a single honest person. 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 drunkards 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 Londoners were now to 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 whole vocabulary does 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 up in so-called homes, 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 most prolific sources of their penury and misery are, their early marriages, and the false systems of charity. The wealthy 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 that the truth of Bishop Whately's remark 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 mendicancy 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. I was standing 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 their being solid blocks, 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 order and their fine display in arms and uniform, but particularly their commanders, who were

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 and a part of Asia, and particularly around the east, 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 towards 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 hazle-brush and it was in silent commotion. Presently I beheld a beast with the body of a bear, but its head and breast seemed erect; on the left side of its breast was a huge 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 I went in and found a number of women 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 ascended a steep hill, and brandishing his sword, roared with a terrible voice, similar to the roaring 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. N. W. 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 rambles in France. Our separation 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?

JOSEPH.—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 a 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 without intermission.

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 benefitted, than continuing with those Latter Day Saints, and using your brain battling dogmas; especially, were you to associate yourself with a religious society more in accord with public sentiment; because you would have a much better opportunity for gaining information regarding any branch of science you might choose.

H.—I cannot begin to disparage any branch of what you call positive science; for each branch is a necessity; and I wish my time, if I have ability, would allow me to grasp every branch. Yet I cannot hold your view relative to it; because you do disparage theology, and call it mythology; although a study of theology leads to a study of human nature; as we find it implanted in mankind; and no knowledge obtained could be of a more positive character than knowledge regarding humanity. And, I assure you, I cannot find words to express the pleasure I derive from the study of human nature.

J.—Well, well, Henry, I will not attempt a refutation of what you say; for I believe the gratification we enjoy here from the pursuit of knowledge is transient in character.

H.—Think you so? I do not. I believe this life to be a preparatory one; consequently, in proportion to the purity of our thoughts and acts, while in this state, will our enhancement in the future be.

J.—I feel in no cue to-night to discuss theological points; for my mind is too full of the wonderful construction of the earth.

H.—Everything God has made is wonderful, Joseph, and as my line of thought does not suit, tell me, have you obtained any additional information worth storing with the knowledge already possessed by yourself regarding your favorite study, geology? I read that article on "The Silurian Age of the World," written by you, and published in that periodical to which you contribute; and, criticizing it with the slight knowledge I possess of the science, I saw merit therein.

J.—Thank you, Henry. I have during my late journey gained much information worth storing. While pursuing my studies I was introduced to Monsieur Valena, a Catholic

priest, who is an enthusiastic investigator of geology; and, through the courtesy of that gentleman, I gained much that I wanted to know; and had it been possible, my stay in his company would have been prolonged. Now tell me, have you progressed any since I have been away, in that particular line of study you have marked out for yourself?

H.—I can scarcely tell you. As you are aware, my circle of literary acquaintances is very circumscribed. I, in consequence, have frequently to wait a very long time before I can gain the opinion of another, worthy of acceptance, in regard to the merit of any production of mine.

J.—You have a periodical. Why not send your written thoughts to that paper? You would then ascertain their merit or demerit.

H.—True, we have a paper called *The Herald*, in which I have seen a request made by the Editors, that persons would send written matter for publication 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 the nature of that periodical. If 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 disappointment.

J.—To be sure it would. But perhaps we are too severe. It might be that those 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.

H.—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 uphill 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 president 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 in 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 us the error of our ways; or, on the other hand, we would preach 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; and 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 those principles that if you lack light upon, you must seek it 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 them to obtain a 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 forsooth, as though God, the Unchangeable, could stultify himself, and accept that as clean 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 Nauvoo, 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 Br. 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 abundance of testimony; then *we do know* that polygamy is abominable before God, and can not possibly be a tenet of the true Church of Jesus Christ. On the other hand, if those books may be discarded 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; if the books are untrue, 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 had a revival service in the Church of England; which lasted some fourteen days and has created considerable enquiry and excitement. I hope that with God's blessing it will cause many additions to the Reorganization, for, "God moves in a mysterious way, his wonders to perform."

Hoping that we shall soon have the pleasure of seeing and hearing you in this country, I have the honor to subscribe myself your humble co-worker in the gospel of our Lord Jesus Christ,

JOSEPH DEWSNUP.

MANCHESTER, England, Feb. 19, 1877.

A SKETCH OF RELIGIOUS HISTORY.

ASSOCIATE PRESBYTERIANS.

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 denominated, many remonstrated, 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 1649, and continued in force until 1712, when it was repealed and the patronage again revived; and this resulted in the organization of the Associate Presbytery of Scotland in November, 1733.

In 1744 a dispute arose in the church respecting the oath to be administered to those who should be appointed as members; this finally resulted in there being two bodies, each claiming to be the "Associate Synod;" one party was styled by the public Anti-Burghers, the other Burghers. 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-Burgher portion of the Scottish Synod to send some one to aid them. Alexander Gellatly and Andrew Arnot, accordingly came, and in 1754, being authorized to organize congregations and to constitute a Synod, they organized the Associate Presbytery of Pennsylvania. Mr. Gellatly died in 1761, Mr. Arnot having returned home in 1756.

About the time of the war for independence,

the Presbytery 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 Presbytery of Pennsylvania, the former the Presbytery of New York; this division was ratified May, 1776.

Not long after this a small party headed by three ministers from the church of Scotland, styled "Reformed Presbyterians," made an effort to become united with the Presbytery of Pennsylvania; which ultimately resulted in there being three bodies, holding separately, where union was sought and hoped for. Of these three, the Pennsylvania Presbytery was nearly broken up, there being June 13th, 1782, 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, procured the sending of others 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 Presbytery. This they did November 28th, 1798; soon after this, the Associate Synod of North America. They met in May 1801, in Philadelphia. There were seventeen ministers present; divided into the Presbyteries of Philadelphia, Chartiers, 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 suspended during the time between 1838 and 1840; and these resolved themselves into the Associate 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 Presbytery 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. Let each one of us 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."

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. Does any one think that they would be farming, or laboring for the bread that perisheth, 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 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 it 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 is 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, by two and two."—Mark 6 : 7.

The next year after that, he "appointed other 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 "seventy also" are apostles, which signifies missionaries, or "ambassadors." (See 2 Cor. 5 : 20; Eph. 6 : 20). They are "messengers." (Mal. 2 : 4).

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," not "specials" * * * only, but "witnesses" 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 them that was an eye witness 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 this James, Barnabas was the one more worthy than Paul; because he was one of the seventys. But Barnabas and Paul left for 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 "Simeon that was called Niger, Lucius of Cyrene, and Manaen." (Acts 13 : 1). These three must have been 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 of the seventys first, but now he became admitted to the higher order. I will give the few names of the seventys that I find, before I go any further. Clement of Alexandria says that Barnabas, Barsabas, Sosthenes, Cephas (one that had the same name with Cephas, or Peter, of the twelve), Matthias (who was numbered with the twelve in the place of Judas), and one Thaddeus were of the seventys. The first twelve 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 to sit on twelve thrones to judge the twelve tribes of Israel; as seen in Matt. 19 : 28; Luke 22 : 30.

In 1 Nephi 3 : 26, 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 rememberest the twelve apostles of the Lamb? [The twelve apostles in Jerusalem]. Behold 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 beholdest, shall judge thy seed."

And Mormon says, in his 1st chap. par. 9 :

"I write unto all the ends of the earth; yea, unto you twelve tribes of Israel, who shall be judged according to your works, by the twelve whom Jesus chose to be his disciples [apostles] 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 they shall be judged by the other 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 Rom. 11 : 1, and Phil. 3 : 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 Alexandria says, in his seventh Hypotyposes, that "The Lord imparted the gifts of knowledge to James the Just, and to John and Peter; after this, the three delivered it to the rest of the apostles, and they 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; but not of the twelve. Barnabas, one of the seventy, was ordained with Paul for the Gentiles, with many others 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 will look in 1 Cor. 15 : 5-7. Paul there says that the Lord "was seen [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 of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that, he was seen of James, then of all." 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." It may be that he was a brother to Matthew, for Matthew is called son of Alphaeus; 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."—Stowe, p. 397.

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 good many apostles (missionaries), as the twelve and the seventy

could not have been able to get up so many churches in so short a time as thirty years; for Tacitus tells us that the Christians in Rome during the reign of Nero, and life time of the apostles, A. D. 64, were already "a vast multitude;" and Pliny, of the next generation, A. D. 112, in his letter to Trajan, gives a similar account of the great numbers in the remote province of Bithynia. (Stowe, p. 159).

We will now search and see if we cannot find more apostles than the twelve and seventy, in the New Testament. In Acts 15 : 22, "Judas surnamed Barsabas, and Silas, chief men among the brethren" (apostles). Vs. 25, "chosen men;" vs. 26, "men that have hazarded their lives for the name of our Lord Jesus Christ." These two were of the seventy, but they might have been ordained to the same order as Barnabas and Paul were at this time.

Rom. 16 : 7.—"Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me." They were "of note among the apostles," that is they were apostles themselves. Vs. 9, "Urbane, our helper in Christ." Vs. 13, "Rufus, chosen in the Lord," of the seventy (apostles).

Apollos.—This man was also an apostle in the church of Jesus Christ, as you will see, by reading 1 Cor. 1 : 12; 3 : 5-9, and 4 : 6-9. In the ninth verse of the fourth chapter of this letter, Paul says, "For I think God hath set forth us the apostles last;" mark here, "us the apostles," and then he says, "for we are made a spectacle unto the world." Read also the 10th to the 13th verses, and you will see that Apollos, as well as Paul himself, and Cephas, were of the apostolic order. Tycheus, in Eph. 6 : 21, is also supposed to have been one. In Col. 4 : 10, "Marcus, sister's son to Barnabas." This is the "John Mark," in Acts 15 : 37; and in Acts 12 : 12, 25; and in 13 : 5; Philemon 24, we have this same "Marcus" and "Aristarcus, Demas, Lucas, [Luke] my fellow laborers." This "Marcus," or "John Mark, cousin to Barnabas," and a disciple of his, was a son of a christian woman named Mary, who had a house in Jerusalem, where Peter came and knocked at the door when delivered from prison by the angel. The Russian, or the Greek Church, give him also the title of an apostle, and say that the sick were cured by his shadow only.

Timothy, also, was first a disciple of Paul, who took him to assist in propagating the gospel in about A. D. 51 or 52, who accompanied Paul to many countries; and Paul mentions him and Sylvanus at the beginning of the two letters which he wrote to the Thessalonians; and Paul also puts Timothy's name with his own before the second to the Corinthians; and in the letter to the Romans, Paul sends Timothy's recommendation, and in 2 Cor. 1 : 19, Paul says that "Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timothy." And in 2 Cor. 5 : 20, Paul says, "Now then we are ambassadors [apostles] for Christ." Read also 2 Cor. 6 : 1, and you will see that Timothy and Sylvanus were apostles as well.

The two Evangelists.—St. Luke and St. Mark are also called apostles, for the history and the Bible show that they were. Epiphanius and Origen say that "Luke was one of the seventy;" and Jerome and Tertulian say

that "Mark, the Evangelist, was a disciple of Peter and his amanuensis, or interpreter, and that he was one of the seventy" apostles.

In conclusion, I wish to say that this article has been written only as a text for the Saints to search and see if I am correct in my way.

J. A. STRÖMBERG.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, April 15, 1877.

JOHN D. LEE'S CONFESSION AND EXECUTION.

WHETHER 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 heinous 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 exculpating, or exonerating from just blame any engaged in it, or endorsing it, after it was done.

The effect that 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 are equally 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 meeting out of punishment for guilt should follow alike priest and people.

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 their compeers, 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 right

ing of things now wrong. Many things transpiring of late confirm our trust in the ultimate lifting of the cloud of ignominy 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 23d of March, at the scene of the Mountain Meadow Massacre, 290 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 suffered death. 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 superiors, 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 he is leading the people astray. But I do 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, dastardly 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. Higby, Phillip K. Smith and many others with being the planners, aiders, and abettors of that bloody deed, and claiming that he stood out against the council 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 Higby that by order of the president (B. Young) none of the emigrants "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 implicating him, in which dispatch he says that his "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 so 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

others has shown, fear as a terror of the consequences of disobeying them.

One of the Salt Lake editorial defenders of B. Y.'s name claims to feel very bad that said name has been so reproached; for it says that with his (B. Y.'s) nature it would "be impossible for him to conceive or contemplate the execution of the diabolical deed." The same writer says "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, evidently, a great fear has come upon them, and the refuge of lies grows larger until it shall be swept away, as prophesied.

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 cause they represented.

There was considerable business of importance done, the minutes of which will appear in the next issue of the HERALD. The missionary field was considered at some length, and provisions made, so far as it was within the power of the assembly to provide, for an active prosecution of the work wherever laborers were and could be laboring.

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 unloosing the hands of the active elders, who would devote their time to the field exclusively. It is far better, so we fully believe, for the Church to maintain a few efficient ministers who are constantly in the field, prepared, by both diligence and constant acquaintance with the books and work to present the views of the Church, than it is to have now and then, a spasmodic effort here and there; but in the absence of an ability to do as we would we do as we can, and much credit is due to the great body of elders for the efforts put forth during the last year, and great praise is due to Him who ruleth on high, for his eminent goodness in confirming the word spoken. The unquestioned declaration of some of the brethren was, "We are certainly improving."

The routine of daily business was: assembling at nine, or nine thirty in the morning the Saints held prayer and testimony meeting; the committees and quorums, held at hours of their own choosing, those sessions which were deemed advisable by them, for such business as they found necessary; consultations and mutual conferences between the different officers of the Church as made necessary—these occupied the forenoon. At one p. m. 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 succession of discourses being preached that has been at any of our previous sessions.

Bro. D. S. Mills sent copy of San Francisco, Cal., *Call* 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 amid the clouds of mysticism and speculation and alight from their flight safely, in their new found liberty, seem to forget that it is making men of less strength dizzy to follow their transcendental evolutions.

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 management and control of the Church as a Church organ.

The reasons for this refusal were then given, and are still held to be good by that editor. The paper to be a church organ must be free to all in the Church, upon all questions of law, or church polity, in which there has been no clearly definite line of law given, either by revelation or church action.

Upon this point, it was then known to the editor, as it is now apparent to many, that these unsettled questions were numerous; and that there was a disposition to launch out upon the seas of speculation in the HERALD. If, therefore, he consented to assume the duties of censor of the church paper, it involved one of two things; either to publish *all* that might be offered, thereby possibly compromising himself to both sides of possible differences; or a quite certain warfare of a personal character respecting all points urged in those communications which might be rejected. The latter course would have inevitably driven certain able but sensitive writers from the support of the HERALD. As an evidence of this we cite to a fact, of which proof may be given, that certain writers did take occasion for offence at the failure to publish what was offered by them; and demanded that it either be published, or reasons given why it was suppressed; and in one or two instances favoritism, on the part of the editor was hinted at. Another class, fortunately not large, took hurt because of real or supposed changes made in articles sent by them; and one article now lies in the drawer to which is appended, "If this article is to be changed, or criticised, do not publish." Appropos of this, there are hardly a half dozen leading minds in the Church that would consent to write and submit what was so written to such censorship; and this would effectually make the HERALD a one man organ, that of this censor.

Another reason was and is, that the quite well known position of the editor respecting the freedom of speech and of the press, would render the accepting a position requiring the severe criticism, and it might be censure, which the strongly conservative element in the Church would demand should be visited upon too liberal writers, inconsistent and embarrassing.

We believe in the largest liberty in thought and speech; but while ready to advocate and defend the exercise of that liberty, we can not and will not offer an excuse for any who may, in their excessive zeal in following theories to the pro-

found depth, or absurd height, confound terms and mistake license for liberty. Some have done this, and we fear some are still doing it, and often justify startling fallacies, by quoting, "where the Spirit of God is there is liberty." This, while eminently true, by no means proves that where supposed liberty is, there the Spirit of God is. The fact is, as we regard it, the scriptural declaration "the spirit of the prophets is subject to the prophets," is reversed, for certainly, the spirit of the schismatics is not subject to the schismatics, but rather to the devil. For they do not subject themselves to the law, neither do they keep within the rules of the body, nor regard the bonds of good fellowship; all of which they should do.

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 would be 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 as we believe 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 expressing their approval of the bringing 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 26th contains a notice of one meeting headed thus: "Brigham Young and his Apostles denounced by San Francisco Mormons." Brn. 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, under date of 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 mention of the items sent. We give this notice now, 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 Stranahan write from Northfield, Minnesota, that it has been nearly three years since the few members who are there have heard a gospel sermon. All are trying to do right, and they believe that a good branch could be raised up if an elder was 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 like labor will be presented to the April General Conference, which will doubtless do what it can, according to the men and means 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 *Territorial 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 reproached.

Bro. Charles Derry wrote from St. Joseph, Mo., March 23d, that the Saints enjoyed the meetings, but the interest among those outside was small.

Mrs. Harriet A. Yates, of Lake City, Hinsdale 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. Warnky's name in the *HERALD*, and would like him to come or send some 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. Jacob Stanley of Streator, Ill., writes that though few in number they continue to hold meetings, and that the Saints are feeling well, may they 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 could come to that region. They feel very lonely indeed without any meetings.

Bro. Henry Hoagland and wife, at Wanship, 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 of the near coming of Christ to judge the world and to reign in his kingdom. The Saints are also practicing good works, as well as preaching them, which is good news; for all teaching loses its savor unless it is lived up to by the teachers themselves. He writes of the good labors of Bro. T. W. Smith among them for the past months.

We thank Bro. Joseph Hammer for copies of *St. Joseph, Mo., Herald*; Bro. C. M. Fulks for *Kansas City Times* and *Camp's Guide*; Bro. E. Binstead for *Kansas City Times*.

We thank J. A. Forgeus 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. 59, p., 2.) Was the commandment ever observed by the Church? If not, why not? J. P.

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 into 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 gospel than heretofore.

BIRMINGHAM, England.

Bro. Joseph Smith and Henry A. Stebbins.—We the undersigned are appointed 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, with the president's consent, ordered 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? One 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 Priests' licenses and not on those of Teachers. Respectfully submitted by your brethren in the cause of truth,
C. H. CATON,
G. S. GREENWOOD,
HENRY GREENWOOD.

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 propriety

occur in organized branches, under the direction and charge of the presidents of those branches. Indeed it is a matter of some regret that the eldership have been forgetful of the rights and the 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 by the committee that drafted the form of them.

We clip the following from the *Nauvoo Independent* 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 counterparts of those referred to in this brief slip:

"Among several ancient coins found lately near Jerusalem, were shekels 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 Great High Priest Simon Maccabeus. On the obverse side they had the cup of manna, and on the other the budding rod with legends in Hebrew. The date is the Hebrew year 1, being the first of the Pontificate of Prince Serion, or one hundred and forty-four 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 of the body in commemoration, agreeably 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 \$15,000. * * Two children were suffocated to death in the upper story of a New York tenement, and a number of others were saved from the same fate only by the daring 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 Sultan of Turkey 30,000 troops and three men of war, in the event of a conflict with Russia. The long pending hitch in affairs between the other powers of Europe and Russia about her protocol, or proposition regarding what is to be demanded of Turkey for the benefit of her Christian provinces, and to subserve the peace of Europe, said to have been so long continued by Russia refusing to demobilize, or muster out, her extra soldiers, and by her insisting upon certain 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 is only wearing away away the time in diplomatic negotiations till spring opens and makes military operations possible, 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.

Our last news about affairs in the east is that Turkey entirely refuses to abide any of the conditions of Russia's protocol or proposition for a settlement, and that all hope of one is now abandoned. Russian troops are said to have made a forward movement.

The distress among the working classes of Lyons, France, has been lessened 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 vast sum paid by France as indemnity to Germany made flush times, wild speculation, riotous living and general extravagance of all kinds, so that the reaction is a national distress to all classes, rich and poor; while France, kept lowly, by the burden, is as prosperous as ever, and is astonishing the world by her speedy recovery, by her works of improvement, and her support of a great army.

The military power of Germany is to be increased by an addition of 450,000 men to the 1,200,000 now subject to call, but this proposition is strongly opposed by the people, who are already burdened down under a depressed state of business and labor troubles, and by military exactions which make Germany like a vast camp.

Berlin dispatches of March 22d say the industrial crisis in Germany was daily growing worse, and destitution was increasing with significant rapidity and that a riot had occurred in Berlin between laborers, so that the troops were called out and several rioters were wounded.

Rome (Italy) dispatches say a circular had been issued from the Vatican, addressed to the Bishops, and counseling patience and abstinence from provocation during the expected period of increased persecution. The general health of the Pope continued 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 caved in, but not before the men all escaped.

The Ponca 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 agreeing to the removal by misrepresentation and under the impression that they were only signing a paper to enable them to draw their annuities. They say they will fight before they will leave. A conflict between them and the Government is anticipated. The tribe is well armed and mounted, and determined not to be driven."

Occasionally comes evidence that the Indian is not the only one who delights in scalping his victims, and that this deed over which the white race feels so horrified, and properly so too, is practiced by the savage white man also. An Indian scalp arrived at the dead letter office, in Washington, recently.

Some one sends us from California a San Francisco *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 warm and delightful, and enough rain to ensure fair crops. From the *Pacific Rural Press* we obtain 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, a bank, several cotton mills, etc.

Rear-Admiral Sir Edward Belcher, 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 completed for the erection of two new military posts in the Indian country as soon as the materials can be transported up the Yellowstone. One is to be located at the mouth of the Tongue river, the other 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 would not have occurred.

Nearly eight thousand persons make a living in silk manufacture in the State of New Jersey. There are \$20,000,000 in the business.

In view of the increased prevalence of horse stealing in the interior of southern California the *Anaheim Gazette* advises an organization of farmers for safe protection.

The silencing of a chime of church-bells in Philadelphia has developed a controversy of some importance. The Rector of the church interfered with, complains that the decision of the Court, if it be allowed to stand, will result in the stopping of all church-bells, if any nervous person shall be found to make affidavit that they are annoyed by the ringing. 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 even 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 announces that the preservation of Jonah in the whale's belly was not a miracle. The throat of the whale is large, and is provided with a bag or intestine, so considerable in size that the whales frequently take into it two of their young ones when weak, and especially during a tempest. As this receptacle is furnished with two vents that serve for inspiration, it is claimed that Jonah could have lived there comfortably, and, with a reasonable amount of furniture, for many years, provided he could obtain food and drink.

The remains of a fossil elephant have been discovered in Washington Territory. The bones included a pelvis, jaw-bone, tusk and others. The pelvis measures five feet ten inches across the widest part, and the tusk is ten feet long. The jaw-bone is two feet wide, and had one tooth on a side, measuring at top ten inches by three. The discoverer thinks he has found portions of at least five animals.

Russia has 540 monasteries and convents which enjoy an annual income of nearly \$7,000,000.

Age.—The probabilities of living to be 100 years old are, according to the statistics of Dr. Farr, 223 to the 1,000,000. That is to say, computing the present average number of deaths on the basis of the recent official table of mortality in England, out of every 1,000,000 now living, 223 live to be 100 years old, and the last one of the million will die in his 108th year.

There are \$232,000,000 more of gold than silver in existence. The amount of precious metal in existence is \$13,740,000,000. The increase of the amount of the precious metals in existence has been greater within the last twenty-eight years than during the previous one hundred and forty.

The richest copper mine in the world is near Portage Lake, in Michigan. It produced thirteen tons of ingot copper last year.

Nearly twenty-nine million acres of wheat was raised in Russia last year, but it only average five bushels per acre. Also fifteen million acres of barley, thirty-nine million of oats, and sixty-six millions of rye were grown, besides buckwheat and other produce.

So many American ships have been lost the past winter that the ship yards of New England are expecting a busy year.

At the close of the logging season among the Michigan pine woods, in March, the measure of lumber in the logs of the various rivers and streams was three hundred and forty million feet to be sent to the mills.

The *Memphis Appeal* tells what the South wants and needs to awaken life, activity and prosperity: "The South wants its idle lands cultivated, it wants to increase its commerce and manufactures, and it needs northern capital, and is going to secure it by including immigration. There are thousands and tens of thousands of localities in the south, beautiful, fertile, delightful and salubrious, now lying idle for want of population."

At Waterville, Me., more than one half an estate left in 1859, and valued at \$500,000, has been used up in paying lawyers and court expenses in the suits between the parties contesting the will, and still it goes on.

The following act concerning marriage has passed both houses of the Illinois Legislature:

"Sec. 6. Persons intending to be joined in marriage shall, before their marriage, obtain a license from the county clerk of the county where such marriage is to take place, anything in any general or special law of this state to the contrary notwithstanding, or they shall cause their intention to marry to be published at least two weeks previous to the marriage, in the church or congregation to which the parties, or one of them belongs."

Two more ports in China are open to foreign commerce.

The *Chicago Tribune* editorially remarks: "The conduct of the nation in its relations with the Indians may be summed up in the one word Perfidy; and that word gets its poison from the acts of the men, members of Congress and Indian Agents, who have violated every appeal, silent or otherwise, to the honor and integrity of their manhood. Secretary Schurz has promised consideration of the wants of the red man, as indicated by the delegation, and it is hoped there will be happier days for them and for the philanthropists doing a noble work among them."

The Southern Hotel at St. Louis was burned at 2 o'clock, on the morning of April 11th. How many were burned to death or crushed by the fall is not certain; rumors have been all the way from 25 to 200, later accounts being favorable to the smaller numbers.

Correspondence.

TORONTO, Ontario, March 2nd, 1877.

Brother Joseph.—Having returned to my home, after an absence of about four months, I resolved upon making to you a statement of my labors and success in the vineyard of the Lord. Since my ordination in October last I have been traveling, by divine direction, with Bro. R. Davis, through various parts of Canada West and Michigan, and have experienced what I suppose is the lot of all Saints, namely, a share of the persecution that is consequent upon the preaching of the truth. We visited all the branches possible in the time, and exhorted everywhere in the name of the Master. I baptized four in Canada, and on our arrival in Michigan preached in some new places, viz: Imlay City, Thomas Station, Independence, and other places. We then went to Reese, and amidst considerable opposition from the Methodists and Baptists presented our message, and, as a result, after two weeks' labor, baptized fifteen. We then organized a branch, called the Reese Branch, consisting of nineteen members,—four having been received by certificate from Union Branch, at Burnside. We ordained by direction of the Spirit, a Priest, Teacher and Deacon, and, after giving necessary instruction, I was shown that I was at liberty to return home. I arrived in Toronto on Monday, February 19th, and, since that time, have been under the necessity of attending to household affairs to some extent; but yet have endeavored to bear testimony for God when and wherever an opportunity was offered. As a result I baptized last night one woman, and expect ere long to see many receive the word. I am now right in the very place, where, for five years, I preached Methodism, as a local preacher, and I find the tide of opposition runs high; but, by the grace of God, I intend never to flinch from the task laid before me. I often feel my own incapability for the work, but am consoled by the fact that the God who has assigned it will qualify for its accomplishment. There are many things that trouble my mind with reference to the present position of affairs in Canada, also other matters that I am anxious about. I would very much like to attend the conference in Plano next month, for various reasons; but fear I will lack ability. My mind sometimes scans the work here in this great city, and almost causes courage to fail. A city of about seventy thousand inhabitants, and blessed (?) with about twenty different denominations,

representing the education, eloquence, natural and acquired ability, &c. 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 anciently delivered to the Saints. May God strengthen and inspire me for the task is my prayer, I also presume to ask your intercession before God on my behalf. I require some books, as I have none of the standard works of the Church, neither the Hymn Book; but, as I expect to begin work next week, I hope to be able to send for what is, in my opinion, indispensably necessary; namely, Doctrine and Covenants, Book of Mormon, Hymn Book, *Herald*, and Inspired Translation. These I must have, if possible; I have endeavored to exhort the Saints wherever I have been to get all the Books, and many would do so; but everything has been so dull that they are not yet able. Wherever we have traveled, we have found 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.

Editors Herald:—I write of the work of the Lord in this place. For about six years my wife and myself were members of the Wesleyan Church in Canada but in 1868 we came to western Iowa, settling near the North Pigeon Branch of the Saints. There we became acquainted with the work they preached, and we obeyed it and received the Holy Spirit by which we are witnesses of the truth. I was ordained a priest and tried to magnify my calling for some years, but subsequently became lukewarm, a dangerous state for a Latter Day Saint to be in. Two years ago I moved to this place, and I was determined to let my light shine once more, and we prayed that the Lord would open the way for us to do good.

Shortly I was chosen as superintendent of the Sabbath School here. Some of the people were suspicious and inquisitive as to my doctrine, so I commenced holding meetings, and at every opportunity we spoke the words of eternal life, although some persecuted us; but we have tried to live consistent lives although entirely alone in our faith. This winter a protracted meeting was held by the Methodists, and I was invited three times to preach, and, did so, bearing testimony of the manifestations of the Holy Ghost; and our evidence has shaken some in the foundations of their faith, for they wonder at the testimony borne by the Latter Day Saints. Their minister on this circuit is a noble man, a good christian in charity, and desires to do right, and says that if there is more light he wants it, and that he sees nothing wrong in what we preach, included Joseph Smith as a prophet and the laying on of hands for a greater portion of the Holy Spirit. Also one young man says that he will obey the ordinances of the gospel. Lately a union Sabbath School was organized and I was again chosen superintendent, and I will teach the truth.

We would be glad to have some of the traveling elders come and see us. We are sixteen miles from Wahoo, and would like to know what district we are in, and to work in harmony with it, and to receive help. We ask the prayers of the Church in our behalf. Later—If an elder or two will come to our help we think that a branch can be raised up, for three have signified their intentions of uniting with us. Yours in the gospel,

SAMUEL C. GRASS

[You are nearest the Northern Nebraska District. Address Bro. T. J. Smith, Valley, Douglas county, Nebraska.] Eds.

KIRTLAND, Ohio, March 13th, 1877.

Brother Henry:—I wish to bear my testimony of the truth of the work, and tell how I become interested in it. I happened to be in Kirtland one time, and went to hear Elder J. F. McDowell preach and I saw the difference between this Church and others. I also went to prayer meeting and there I heard the gift of unknown tongues. I went away and prayed in secret to know the truth of the matter, and then went again

to prayer meeting, and a sister spoke in tongues to me and I had a witness that she spoke to me, even before it was interpreted; and so after a while I obeyed the gospel, and since then I have had a witness of its truth. Yes, I know that it is the power of God unto salvation, and I have received evidences otherwise than through the gifts. I was formerly a member of the Congregational Church, but, never received in it what I have in the Church of Christ. I feel to ask my Heavenly Father to help me that I may abide in the truth. From your sister in gospel bonds,

AUGUSTA H. CURTISS.

WYANDOTT, Wyandott Co., Kansas,
Feb. 26th, 1877.

Brother Joseph:—I left my home last April and traveled across the plains to the Rocky Mountains, but was glad to come back again. I attended the October General Conference at Council Bluffs and was at a Saints' prayer meeting for the first time in four and half years. I only preached eleven times last year, and, feeling ashamed, 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 here five times. One man who heard four sermons arose and told the people that he had heard the true gospel. There was also much interest manifested in Kansas City, and I was treated with respect. I believe that some of them will become Saints. Two Methodist and one Baptist minister attended the meetings, and the latter is investigating. I wish that some good, spiritual minded man would come and labor here. I met Bro. George Hayward, late of Council Bluffs, in Kansas City. On the 25th I baptized one lady, and Bro. Hayward confirmed her. Saints pray for me that I may be more faithful. Your brother in Christ,

JOHN S. WEEKS.

March 4th, 1887.

Brother Stebbins:—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 why. In my estimation the latter is the worst; the former seldom claims to be the truth, and it certainly does not prejudice any one and the latter does. Your sister in gospel bonds.

N. A. DROWN.

[Sr. Drown answers her own question right well. We endorse her answer heartily.]—Eds.

March 12th, 1877.

Respected Brother:—I write, hoping that my account will be interesting to you. In the year 1846, I had the misfortune to lame both my arms and had great difficulty in using them. Having tried many remedies, and all failing, I was at last induced to try cold water cloths, which gave most ease of anything that I had tried; and it was seldom that I could work without them; but though they gave me ease they failed to cure. In 1850 I strained my larynx, or wind-pipe, after which I went under medical treatment; and doctors have told me since, that my whole system was ruined by the bad treatment that I received. From that time my strength failed fast, and in 1863 I became a hopeless, and almost helpless cripple, having to crawl on my hands and knees and getting worse every year, and finally was only able to creep a few yards and that with difficult and great pain. For many years I have been a member of a Methodist society; but as they did not believe that the gifts and blessings were for the people of this generation, there was none amongst them to point me to the right source whence I might obtain relief; and when it was seen that I was an hopeless cripple, I was forsaken of all my so called christian friends; and finally by my own family also, and by persecution was driven from place to place, until in 1875, I went to lodge with a distant relation who belonged to the Reorganized Church of Jesus Christ of Latter Day Saints. With them I learned the doctrine taught by that people, and finding them scriptural, and being for a long time satisfied that something more was needed than was generally taught, I obeyed the fulness of the gospel, not however expecting temporal benefit, but believing that I should receive spiritual good.

Shortly after joining a branch of the said society, I received a promise that I should be restored to perfect health and strength, if I would continue faithful. Up to that time it was with great difficulty that I could hold conversation, as an effort to talk often affected the windpipe and caused me to lose my voice; neither could I read to any one, the act of moving my lips would often cause the loss of voice, and I have been months before I regained it, and in the greatest pain all the time; so you may judge the condition that I was in, but the day after the promise was given, I began to walk; and now walk four miles, and ride five and a half every Sabbath, to get to the meetings; and sometimes I walk the whole journey there. I can use the arm that was nearly thirty years crippled; I can read, speak aloud, and join again in singing the praises of my God, and my only desire now is to glorify my Father which is in heaven and to spend my strength in his service. Should you think any portion of this letter worthy of publication in the *Herald* you can select what you think is needful. My object in writing is, that the Saints may be strengthened, and that many that know not the truth may be brought to the knowledge thereof through my testimony. Should you require evidence of the statements herein made, write to Bro. John Taylor, Birmingham, England. Please remember me to Br. John T. Davis who left England in 1875. I have not heard from him since his departure from England, but would be glad to do so. Any letter directed in care of Bro. John Taylor, Birmingham England, will find me. Yours in the New Covenant,

JOHN HAYWOOD.

WILMOTT, Ray Co., Missouri,
March 19th, 1877.

Bro. Henry:—Having received many letters of inquiry from the Saints concerning this place, I have answered them to the best of my ability. I will here state that those who wish to come to this place from the East, will come from St. Louis on the Missouri Valley Railroad to Norborne, Carrol county, Missouri. We live fifteen 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. There is a lively excitement here about a railroad to be built through here this year from Chicago. It is said that it is finished from Chicago to Laclede, Linn county, Missouri, but I don't know. I suppose the brethren at that place know all about it.

We have plenty of good water, by digging from fifteen to forty feet deep; we have small creeks and branches plenty for stock water. We have plenty of timber to keep up the farms; you can get a farm in the timber if you want it, or you can get it in the prairie. We live in the timber, one mile south of the Waconda prairie, well known for its fertility and stock raising. It is the best in the timber here for grain growing; though it will grow anywhere here. We have plenty of limestone and coal, but they not opened out yet. A man can get a farm here for from \$10 per acre to \$25; but good farms can be got at \$15 per acre, wells and timber.

As we live in the region round about the land of Zion, we are particular in giving such information as we think is right; so the Saints will know all about the country. We hope the Saints who want homes in Missouri will find them here to suit them. 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.

J. W. JOHNSON.

R. L. WARE.

P. S.—Please enclose postage stamp for reply.

HAZEL DELL, Caldwell Co., Missouri,
March 24th, 1877.

Bro. 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 circumstances permit. I am trying to see how many I can get to subscribe for it now, for I think it should be in every family of Saints, and I will send you some names in a few days. I would

not take twice the price of my old Heralds and do without them.

We are having good meetings, and are blessed with the gifts of the Spirit, for which we feel 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. CRUM.

COUNCIL BLUFFS, IOWA,
March 15th, 1877.

Dear Herald.—The Galland's Grove district conference adjourned on Sunday evening, convening on Friday 11th instant. The session was peaceful. Reports showed that some of the elders had, during the quarter, exerted themselves to open up new places; this was, and certainly is a move in the right direction. Others had desired thus to work, but through a combination of circumstances, had been prevented; and a request from such to the brethren for their prayers that God would interpose to remove the existing obstacles to their usefulness, produced a sensation, carrying evidence of their desires to move on the gospel car.

The brethren of the above district do not claim perfection, but there are some signs of improvement; and it may be said they are beginning more fully to realize the responsibility imposed upon them, with a corresponding determination to make a more vigorous effort to sound the gospel trump in their extensive district.

Sunday was spent in preaching the word, the meeting house being densely crowded; beside many outside unable to gain admission. Could we have had a house as big as the one in Plano, it would have been filled. Among the congregation were to be seen many bending forms, whose heads were frosted over by the passing of many winters; who, like Simeon of old, had been and still were waiting for Israel's consolation; whose manner and appearance evidenced an internal assurance, that the gospel they had received was no cunningly devised fable, and though they had heard its sound, for thirty or forty years, it was still music to their ears. An opportunity offering for a commodious hall, in Dunlap, Harrison county, Iowa, Br. Harmer got some hand bills struck off, and Bro. Tuck's two boys gave them an extensive circulation; and on the Monday evening after the adjournment of conference as above, we met and spoke to a good sized congregation of attentive listeners. Tuesday and Wednesday evenings, at the same place, assisted by Elder D. H. Bays. Previous arrangements rendering it necessary for us to leave, in consideration of the interest manifested Bro. Bays consented to continue the meetings.

On Thursday we met the brethren of the Galland's 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 (Christ's) Church, a more persistent effort with godly fear, and due respect for each other, in this direction; and have less air-castle building, and digging to render plain some wonderful mystery. This we deemed more in harmony with our profession, and tend to unite us, so that we might present an undivided front to the enemy; while soaring aloft, delving beneath, or flying over the sea, we are losing sight of the word which is nigh us, and missing the 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 CAFFALL.

UTAH, March 4th, 1877.

Bro. Stebbins.—I received the *Herald* 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 never was cut off from the church or disfellowshipped, until the Order of Enoch, or the Order of God, as Brigham calls it, came to rule. I then saw things that I did not like, for those rules did away with the freedom of man. Not being much of a reader, I was, like many others, led astray from the law of the gospel in many things. But in reading the

covenants and commandments, I find nothing like those rules there, and I turned to the Bible; it was not there. I then turned to the Book of Mormon, and in reading it, I found that man should have but one wife, for polygamy was condemned, as I read, in the second chapter of Jacob. Seeing that, I then read the marriage covenant in the Doc. and Cov., as follows: "Ye both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition, that is, keeping yourselves wholly for each other and from all others during your lives." The Utah Mormons say that the Bible sustains polygamy, but I do not find it so. In Gen. 2: 24, 25, it reads: "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh." In Gen. 5: 1, 2: "In the day that God created man, in the likeness of God made he him, male and female created he them, and blessed them, and called their name Adam, in the day when they were created." In Gen. 6: 18: "But with thee 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: 13: "In the self same day entered Noah, and Shem, Ham and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons into the ark." 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 thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered," and yet he had but one wife.

Bro. Henry I would like to show to the world that the Bible does not sustain polygamy, and there is plenty more proof that it does not.

Your brother in Christ, JOSEPH MARRIOTT.

BEVIER, Macon Co., Missouri,
March 18th, 1877.

Bro. Henry.—You heard from Bro. James Kemp of a new branch organized, called the Salt River Branch. Bro. Charles Perry and myself went there, March 11th, and Bro. Thrutchly and family made us welcome. We preached on Sunday, the 12th, at 11 a. m. 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 rejoices 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. Praying God to bless you, I am your brother,
T. D. REESE.

HOPKINS, Allagan county, Michigan,
March 25th, 1877.

Brother Henry.—Our branch now numbers about twenty two but many of them have moved from here, and their place of residence not known. The remainder are so far apart and scattered so much, that we cannot meet together. But as far as I know, all of the scattered ones are true to name. This winter we visited Bro. and Sr. Norton, at Alpine, and found them in the faith, although Br. Norton is not a member of the Church, he is in the faith, and I think believes the doctrine taught by the Saints. He told me he had heard the Martyr, Joseph, preach many times, and believed him to be a good man.

At Grand Rapids we met Bro. M. H. Bond, who is now residing at Clam Lake. He also visited with us at Nelson Norton's. Had two or three prayer meetings, and enjoyed them as Saints alone can. Bro. Bond is full of faith, and life in the work; but, like us he is starving to hear the Saints talk, and sing and pray &c. You know most of the Michigan Saints 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 been in the midst of a protracted meeting held by three churches, (so called) Congregational, Methodist, and Disciples, and by the means they have had their hands pretty 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 but God. Lions who will not destroy the lambs, because they are sons of the Lion of the tribe of Juda, Rev. 5: 5; and I expect they have put their foot into a hornet's nest. I received a letter from Bro. J. E. Hopper. He said the Disciple preacher spoke against the gifts of the gospel, in a sermon, and gave a chance to reply to his objections. And he replied in a ten minute speech and knocked his arguments all over. Truth, he said, shone bright; to God be all the praise. Bro. Hopper's letter had the true Latter Day Saint ring to it. Truth is mighty and will shine, 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; may the Lord bless you my brother, and give you strength all the day long. As ever 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 that made you feel ring-streaked, and speckled, till you was returning to Salt Lake valley. No marvel, if you thus felt. Had it not been the son of their beloved prophet, deceased, you might never have left that valley; yet God's care was more your protection than your by stander's love for your father.

But how do you find circumstances in the Church? It seems the work moves very slow; brethren so slack in giving to the families of the traveling preachers that the latter think themselves justifiable in returning to their families to pick for them. Will this do? How then shall the work go ahead? Will not such be in danger, with the covetous, of rejection? I always thought we must stand up to the rack if nothing was there but straw. One says, "Perhaps we might ride less and go thinner clad." Not thinner clad, but it may be a little coarser; and ride older horses, only over broad prairies; call at some house when tired; and so preach as you go. "Words fitly spoken are like apples of gold set in pictures of silver."

I am sorry brethren do pay as though grudgingly for the *Herald*, since it is a free messenger to every one's ideas. I trust those ideas will yet, with a little correction, run into union. The Spirit was not promised to place in all truth, but to guide into all truth; and so it will do, as one travels, leaving errors out. My time on earth is nearly out, those who are younger I expect will improve more than I, for more light will be shed forth. I hope there will not come another apostasy. Every humble one will labor to correct himself as he travels ahead. If others undertake much of this, it will work like drawing the blade of the knife through the child's hand. I do not attack other's pieces but write out my own views, which hinders no one from doing the same, and I will look at theirs and compare, and next time try and better my own. Bro. Stebbins advises every brother to mind his own business when settled in Missouri. Now let no one think I am writing a dictation but only a sociable, as though it might be better to do thus. My prayer is for you in your critical place, and for all the church. Amen.
R. L. YOUNG.

ROCKY COMFORT, Missouri,
March 11th, 1877.

Bro. Henry.—I have been reading the *Herald*. My mind has been cheered by the testimonies and correspondence of the Saints, scattered abroad over the whole world, and the soul-cheering intelligence of the advancement of the cause of Zion. I feel that God is working on the minds of the people, both Saints and sinners; the minds of the Saints to the help and assistance of those who are gone forth into the world to declare the fullness of the gospel of the kingdom; and there are others that would be willing, I have no doubt, to go and preach the glad tidings of the kingdom if their families could be cared for, and I believe all the true lovers of Zion are, or should be, willing to help. It seems to me that if the Saints were more collected together, that they could do a great deal more for the good

cause than they can in their scattered condition, as they are in this region of country, where it is a rare chance that we see a Saint, much more help to any great extent in the support of the gospel. The Saints generally, as far as my acquaintance goes, are not overly well supplied with this world's riches. If they were more together they who are not sent to preach to the people could work with their hands and provide for those who do go; and also their wives and little ones, and thereby relieve their minds of that care which is a burden to them and a hindrance to the cause they represent.

I know that I have done comparatively nothing since I have been a member of the Reorganized Church, in the way of assisting them to go forth to teach the nations of the earth the glorious news of a crucified and risen Redeemer; but it is not because I do not desire to help; but it is because I am situated so far from any one that I cannot help them that are spending their lives for the cause. In this country a man cannot get money for anything that he has sufficient to provide for the necessary wants of himself and family, without getting for any other purpose. When I became a member of the Church, (and my wife also), I was a user of tobacco; and also tea and coffee. We have quit the use of all that we might have something to give unto the advancement of the cause; but when we get these articles by trade and barter instead of money, it does not seem to better our condition much. I feel determined, the Lord being willing, to leave this place this fall and go somewhere that I can be of some benefit to the upbuilding of Zion, for my whole heart's desire is in the work, and I am willing to work in any way or capacity as the Lord may direct.

If Bro. Gilbert Cox should see this, perhaps he will remember one of his old members of the Pleasanton Branch, and I would say to him that things he told me about have been fulfilled to the letter. We feel to rejoice that our brother has been restored to his former standing in the Church. I close, hoping ever to remain your brother in gospel bonds,
HENRY HAINES.

AUDUBON, Minnesota, March 24th, 1877.

Dear Herald.—The Saints in this part of the world are trying to live to the law of the Lord. Bro. Shaw held two meetings in Detroit Minnesota, which were well attended, and the professors and non-professors of religion, were surprised. They asked, as they did in the days of Christ, whence has this man this knowledge. There seems to be some enquiry after truth, and I can truly say that the Lord loves his children.

HENRY WAY.

KIRTLAND, Lake county, Ohio,
March 22d, 1877.

Bro. Joseph Smith.—On February 18th, I was called upon by an old-time saint of Solon, Ohio, to preach to the inhabitants of the town. I went on February 23d, and preached on the evening of the 24th in the Town Hall. Next day (Sabbath) I was to speak again at half-past two o'clock p. m. and when we reached the hall—some Disciple gentlemen offered us the use of their church; we accepted and spoke to a good and attentive audience. Spoke again on the evenings of the 26th, 27th, 28th, and 29th to large audiences. Quite an interest manifested for the time. No objections raised against us. As ever for the truth.
JOSEPH F. McDOWELL.

DARTMOUTH, Mass., March 10th, 1877.

Bro. Stebbins.—We desire your prayers and those of the Saints in our behalf. I can truly say that my conscience condemns me not, but, I am liable to err, and often do, yet not wilfully, and by the help of God we will hold to the rod of iron, and if blessed with means, intend not only to take the Herald, but to help the cause with dollars if possible so to do. We send you a *N. Y. Tribune* for your gleanings. May God bless all his children, the truly honest, who suffer for his sake. Yours in the glorious hope. A. B. F.

Jos. R. Lambert, Magnolia, Harrison Co., Iowa.
Heman C. Smith, Blue Rapids, Marshall county, Kansas.

Conferences.

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 5 Elders, 1 Deacon. Hope of Zion, no official report. George Gould made a report that the branch was not in a flourishing condition, and that there has been no change since last report.

Elders M. Shaw, B. B. Anderson, T. J. Martin, C. A. Sherman, George Gould and Henry Way all gave their testimony to the work of God, and that God had manifested himself in many ways, as he did to the apostolic church. Priests R. B. Anderson and Clayton G. Gould hoped ever to be found lifting the standard of Zion. Deacon L. D. Sperry reported.

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

That we sustain the locating board, with our means and prayers, in changing the business centre of the Church, when they shall see proper to do so.

President Shaw then presented the tithing law, and the necessity of living according to the law; and there was a resolution passed whereby tithing could be paid weekly, and a list of names was given to Deacon Sperry, with instructions to place opposite each name so much paid weekly; raised to-day \$21.10.

Resolved that we think that the Hope of Zion Branch is excusable in not paying any tithing this year, as their crops were destroyed by the grasshoppers, excepting in individual cases where some may be able to pay, who should do so.

The day was spent in preaching, and the evening in prayer and testimony. Many of the gifts were manifested, and the saints truly had a refreshing time.

Adjourned to meet at Silver Lake, Otter Tail county, Minnesota, June 9th, at ten o'clock a. m.

Pottawattamie 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, 2 Seventies, 11 Elders, 1 Teacher.

Branch Reports.—Council Bluffs, 131 members, 1 removed, 1 expelled, 2 died. North Star, 29 members, 1 removed.

Elders' Reports.—H. N. Hansen, D. K. Dodson, C. G. McIntosh, Alfred Bybee, Peter Olson, H. Palmer, John Gallup, Charles Derry, Jas. Caffall, S. P. Guhl and Hans Hansen reported.

Bishop's Agent, Andrew Hall, reported as follows: "Cash on hand last report \$39.75, received since \$38.50, total \$78.25; paid to the poor \$12, to the ministry \$25, total \$37; balance on hand to date \$41.25."

Br. Hall requested to have his books audited, which was accordingly done by Asa Walden and D. P. Hartwell, and found to be correct.

C. G. McIntosh was requested to labor in North Pigeon and Boomer branches. All Elders and Priests, not employed in branch labor, were requested to preach as much as practicable during the coming quarter.

Jacob Steinberg, (formerly of St. Joseph, Mo.), had for some time past sent in a request to be expelled from the Church, and, to give him a chance to defend himself if he desired; he was notified in writing to appear here at 2:30 p. m., the 24th inst., but not appearing, James Caffall and Alva North testified to his request, and it was

Resolved that Jacob Steinberg be expelled from the Church according to his request.

Resolved that this conference does not approve of the practice of dancing, and that any member so offending, and not desisting after repeated admonition, shall be dealt with.

James Caffall was chosen as delegate to the General Conference of April, 1877.

Resolved that this conference request the next General Conference to adjourn to meet at Council Bluffs or vicinity next fall.

That a collection be taken up in each branch to defray the expenses of our delegate to conference.

That James Caffall take charge of the district during the coming quarter.

That we sustain the authorities of the Church in righteousness.

Preaching during conference by Charles Derry and James Caffall.

Conference adjourned to meet at Crescent City, Iowa, May 26th, 1877, at 10 a. m.

Fremont District.

A conference was held at the Farm Creek School House, Fremont county, Iowa, February 25th, 1877; Pres. Redfield in the chair.

Preaching by G. E. Deuel, at 11 a. m.; at 1 p. m., by J. R. Badham; at 7 p. m., by R. W. Briggs.

Monday, 26th.—As the secretary was absent, J. R. Badham was appointed clerk.

Elders' Reports.—R. J. Anthony, R. W. Briggs, D. Hougas, G. E. Deuel, Wm. Gaylord, Br. Goode, G. Kemp, J. R. Badham, E. C. Briggs, James Caffall and Wheeler Baldwin reported in person, and E. F. Hyde, E. C. Brand and Wm. Britton reported by letter. Priest John Weeks reported by letter.

Branch Reports.—Glenwood, 16 members, including 3 Elders; 1 received by vote, 1 dropped from record, Elizabeth Pierce, Sept. 3d, 1876. Mill Creek 23, including 3 Elders, 1 Priest, 2 Teachers; 2 expelled. Nephi 20, including 2 Priests, 1 Teacher, 1 Deacon. Shenandoah 49, including 2 High Priests, 5 Elders, 2 Priests; 2 received by letter, 1 died. Elm Creek 22, including 2 Elders, 1 Priest, 2 Teachers, 2 Deacons. Farm Creek 29, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 3 baptized, 2 received by vote, 1 removed by letter. Plum Creek 83, including 1 Seventy, 9 Elders, 2 Priests, 3 Teachers, 1 Deacon; 4 removed by letter, 2 expelled.

Report of Bishop's Agent.—"Due me at last report \$31.02, paid out since \$69.83, total \$100.85; receipts from all sources \$26.40; balance due Agent to date \$74.45, which I give for tithing and balance the books. Wm. Leeka, Agent."

Resolved that we sustain the Church authorities in righteousness.

Officials present: 2 Apostles, 2 High Priests, 10 Elders, 3 Priests, 1 Deacon.

Resolved that the action requiring the branches which wish the assistance of the district president to pay his expenses be rescinded.

February 26th.—R. J. Anthony was ordained a Seventy by E. C. Briggs and James Caffall.

R. J. Anthony, Geo. Kemp and J. Good were appointed to visit Manti, to rectify some wrongs existing there.

Brn. Good, Anthony and Wm. Gaylord were appointed to visit Glenwood for the same purpose.

Adjourned to meet at Shenandoah, May 26th, 1877, at 10 a. m.

North Kansas District.

A conference was held at Fanning, Doniphan county, Kansas, February 24th and 25th, 1877. By request of J. W. Brackenbury, T. W. Smith was chosen to preside *pro tem.*; B. 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.

At 2 p. m., Branch Reports.—White Cloud 28, including 3 Elders, 1 Priest, 1 Deacon; 1 died. Fanning, no report.

Elders J. W. Brackenbury, B. B. Brackenbury, S. O. Waddell, Joseph Blatt, and Priest J. F. Clemensen, and Deacon Wm. Blatt reported. All had labored as much as circumstances permitted.

Resolved that we request the president and clerk of this district to certify to Bishop Rogers that J. F. Clemensen was chosen Bishop's Agent for this District.

That the Saints of the district pay their tithings and offerings to said Agent, if he is appointed by the Bishop.

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 officials of the Church in righteousness. Preaching at 7, by T. W. Smith.

Sunday morning, preaching by T. W. Smith. Afternoon, prayer and testimony meeting.

Galland's Grove District.

The following two day's meetings will be held by John Rounds and T. W. Chatburn; At the Salem Branch April 14th and 15th; Pleasant Ridge May 19th and 20th; Camp Creek June 2d and 3d.

North Eastern Wisconsin District.

A quarterly conference of the above district will be held in the Saints' Meeting House, 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 Elds D. M. Gamet, Mr. Henry Heywood of Pottawattamie 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, 1868, being baptized by Elder John F. Adams; emigrating to Fremont county, Iowa, in 1873; was perfectly resigned, and looked for death as a release. Funeral services by Elder E. C. Brand.

At Sacramento, California, March 10th, 1877, ten a.m., after an illness of some months, Elder Cornelius Bagnall. Elder Bagnall was born in Liecester, England, Sept. 19th, 1803, 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 disgusted there; but retaining his hold of the "rod of iron," came to Sacramento, and was one of the first to receive the word when, in 1863, the views 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 79 years, 8 months. Bro. Vest was born in England, July 13th, 1798, embraced the gospel in 1851, and emigrated to Salt Lake in 1853; he soon became dissatisfied and returned to the States in 1857, and was baptized into the Reorganized Church, by Elder Newkirk, in 1864. He has been a faithful member and died firm in the faith. He leaves an aged companion. Funeral services by Elder G. Wilson.

At Grand Prairie, Illinois, March 2nd, 1877, of lung fever, Pierce Monroe, infant son of Martin and Ellen Madison, aged 5 months and 23 days. The remains were brought to Mission Branch and buried. Funeral services by Thomas Hougas, March 5th, 1877.

At Willimantic, Conn., October 1st, 1876, after a long sickness, Bro. Wm. H. H. Brown. He was born September 17th, 1813; accepted the gospel in 1849; united with the Reorganization in 1862; was ordained to the office of an Elder the same year; he lived faithful, striving to roll on the gospel of the kingdom.

In Harrison county, Iowa, December 10th, 1876, Lillian Coon; born in Bedford county, Pa., July 4th, 1810; baptized in Richland county, Ohio, in 1838, and renewed his covenant in 1870. Services by Elder J. R. Lambert.

At his residence, 9 Gray Friars, Stafford, in the county of Stafford, England, February 14th, 1877, of cancer of the liver, Bro. Wm. Shaw, aged 61 years, and 8 months. Bro. Shaw was baptized into the Church, August 15th, 1874, of which he was a consistent and unassuming member; and his career with the Church was short, and his affliction severe, of him it may truly be said, "He lived faithful, and fell asleep in hope of a resurrection with the just when Christ shall come. His loss is keenly felt by all the Saints. Funeral services by Elder John Smith.

At Buffalo Creek, Madison county, Nebraska, December 19th, 1876, after a long and painful illness, Elder Reuben W. Strong, aged 56 years and 10 months. He was ever ready to give a reason for the hope he enjoyed of the gift of eternal life. He joined the church thirty-four years ago. Service by Elder Chauncy Loomis.

At Providence, R. I., March 7th, 1877, of spinal disease, Elizabeth, daughter of Br. Louis E. and Sr. Elizabeth Miller, in her 13th year. Funeral sermon by Elder C. N. Brown. She was an attentive member of our little Sabbath-school.

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Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory 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, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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15 April 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Geo. Corless
1877

"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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, MAY 1, 1877.

No. 9.

GENERAL CONFERENCE MINUTES.

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 Wm. W. Blair, as his assistant; Elder Henry 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 other devotional services forenoons and evenings. He stated that the Plano Branch had taken the action about entertaining the guests at Conference, as published in the *Herald*, because of the removal of several families, and the lack of places of entertainment, and not because of any disrespect for those from a distance. The branch thought it but courtesy to let such facts be known to those distant from Plano.

Sung hymn 679. Prayer by President W. W. Blair. Hymn 189.

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 evils, and at many times the work has seemed almost to fail, but we have survived them. We present a strange aspect to the world, 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 still by many it is recognized that there is a 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 up boldly and proclaim the truth and the facts of difference fairly and squarely, and not be afraid to meet the issue; and let there be 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 believe that the Reorganization is the only faith they can look forward to for refuge. He spoke of the issue we will have to meet in

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this affair, that of the acceptance of those people, and the consideration of their peculiar family relations. He gave some of his experiences in California, and of the many who, on account of the doings in Utah, have fallen into a state of infidelity, men who never knew or heard of any evil doings till after 1844, and who say now that they will be with us soon if they find that we have the truth.

Bro. John T. Phillips gave some of his experiences in the early days of the Church while in Wales, and spoke of the pureness of the teaching then, giving testimony of some remarkable cases of healing by the gospel ordinances.

Pres. W. W. Blair had found many who stumbled over the idea of the gifts existing to some degree in the Brighamite and the former Strangite factions of the apostasy, and said that it was once a mystery to him, but when he came to understand the transmitted authority of the priesthood it ceased to be a mystery, for he found, as others may find, that in those cases there is always a clear line of individual priesthood to be traced back to the original receiver. We are, as a church, in a peculiar position now, both internally and externally, but he is confident of a glorious outcoming of the work. However painful the condition may be now, he hopes that the Elders of the Church will come to a proper understanding of the policy of the Church, and to a uniformity of teaching. He spoke hopefully of the ultimate triumph of the cause.

Bro. Geo. S. Yerrington, of Rhode Island, being called upon, spoke of his experiences, and those of the brethren in the East. He hoped that they would be found as wheat and not as chaff.

The prayers of the Church were requested for Sr Louisa Cook, of Lanark, Illinois, who has long been prostrated in weakness of body and by disease.

Sung hymn 197. Adjourned to 1:30 P. M., with benediction by Pres. Smith.

FRIDAY AFTERNOON, APRIL 6TH.

Sung hymn 1058. Prayer by Bro. James Caffall. Sung hymn 105.

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.

Brethren:—I submit to you first a brief statement of the condition of the various districts, or a few 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 306 members. For the interest of the English Saints in this country I 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 69, London 45, Hanley 37, Clay Cross 28, Stafford 9, Farnworth 17, Sheffield 18, Manchester 20, Plymouth 13, Portsmouth 8, Penston (Scotland) 15, Walsall 16, Glasgow 1, Nottingham 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 as in fair condition, considerably improved over the previous 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. Caton, 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. R. Scogin and F. Vickery. G. T. Chute, president; W. D. Clark, clerk.

Colorado: Denver Branch disorganized. Elders Warnky, Stewart and Ellis have labored much in southern Colorado, and many are believing besides those who have obeyed. Geo. O. Kennedy, clerk.

Southern Indiana: Spiritual condition fair. Herman 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. Harbert Scott, president; J. S. Constance, clerk.

Des Moines, Iowa: Reported as not in a very flourishing condition, but that the ministry are making every effort they can for the cause therein. Wm. C. Nirk, president; John Sayer, clerk.

Spring River, Kansas: Newtonia Branch disorganized, and Indian Creek organized. M. T. Short appointed to represent the district at this conference. J. T. Davies, president; James Dutton, clerk.

Northern Minnesota: Work in fair condition. M. Shaw and T. J. Martin labored in district, others in branch duties. M. Shaw, president; Henry Way, 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. W. Smith did a good work among them, and Thomas Nutt 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, Boone Creek, organized.

The president, elders and priests of the district have done good work, and the Saints have been built up in the faith, and the spirit felt is good. The Sabbath-schools are also a great benefit among the young. Wm. H. Hazzledine, president; Thos. R. Allen, clerk.

Central Nebraska: Elders Heman C. Smith, Charles Derry and Geo. W. Galley have labored in the district, which is in fair condition. H. C. Smith, pres. and clerk.

Northern Wisconsin: Condition better than a year ago; members generally trying to honor God and his cause. Not much preaching outside of the branches. They would be glad of the labor of an elder from abroad, who could devote his time to the work. Wm. S. Montgomery, pres.; Peter Harris, clerk.

Far West, Mo.: District divided, and DeKalb, St. Joseph and Starfield branches to form a new district. Considerable preaching has been done in 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. Seeley, pres.; M. M. Ballinger, clerk.

Michigan: Preaching is greatly needed in the district, but little beyond local labor is had. S. M. Bass, clerk.

Nauvoo and String Prairie: No written report; to be represented by Solomon Salisbury, but Bro. Salisbury cannot come.

Kewanee: The work in some parts is in a flourishing condition, but the district feels the want of a constant laborer in the field, which can not be unless the Saints impart of their means for that purpose. J. M. Keck, clerk.

Fremont: Spiritual condition is fair, and no serious trouble or difficulty exists in any of the branches, so far as known, yet there is a want of activity. Eight branches are left in the district, since the setting apart of those branches in Nebraska into a new district. Wm. Leeka, clerk.

Bro. *Marcus Shaw* president of the Northern Minnesota District writes that he has devoted considerable time to preaching, and prejudice among the people has been much lessened. Being so far from the main part of the Church no 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. They usually have full houses of listeners, and many say that it is the truth, they believe. More calls than he and other elders can fill, especially as they have to provide for their families: the Saints are willing to support some one in the ministry, if Conference will send one. He had been out preaching, and only at home three days for the previous four weeks. Prejudice is removed, and a good work can be done. He expects to continue doing all he can, but would have left there 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. Elvin*, president of the Southern Nebraska District, writes that, as former president of the Fremont District, he had traveled and preached a great deal during the year, and enjoyed the blessings of God therein; has baptized some, and has seen the sick healed by the prayer of faith. Is now 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 in the good work, and longs to see the redemption of Zion. He also mentions the labors of Brn. Charles Derry and Heman C. Smith in his district, which is in a very good condition.

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 hopeful. Bro. Forscutt's preaching has caused interest and inquiry.

Bro. *J. C. Crabb*, of the Seventy, president of the Little Sioux, Iowa, District, writes that the spiritual condition of that district is as 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 few Saints in his region are firm in the faith. 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 country the coming summer.

MISSIONARY AND MINISTRY REPORTS.

Reports of Missionaries, and those under General Conference appointment, I have, by direction, condensed, giving the chief and important items of their labors, in the following form:

Brn. *Magnus Fyrando* and *Peter N. Brix*, of the mission to Denmark, write that since their last report they have traveled and preached for many weeks, holding meetings every night and on Sabbath. People interested so that many times all could not enter who would like to hear. Bro. Fyrando had baptized eight and organized a branch of fourteen, Bro. Brix presiding; and many more are believing, and the Lord has given them many friends. Bro. F. wrote from Copenhagen, March 12th, where he intended staying until he left for America, to see if he can do good in that city; for some follow him from his meetings to Bro. Peterson's to talk with him till late hours at night. He has five kinds of our tracts printed in that language and will soon have another. The Brighamites have done all they could to hurt his labors, but so far only to their own hurt, as the people see the difference by contrasting the teaching. The news of the failing health of his son here in America has weighed on his mind, but he trusts all to a loving God. He hopes that the Conference will send elders there to continue the work, those who are sober-minded and who practice fully what they preach—such will do good and be blessed, Elder Brix and Priest W. C. Matthesen are now laboring together.

[By order of Pres. Joseph Smith permission to return to America was sent to Bro. Fyrando, Jan. 22d, 1877].—Church Sec'y.

Bro. *Thomas Taylor*, president of the English Mission, writes that he has done the best he could for the progress of the work in England, and that the labor of himself and of the elders with him, has not been without success. About 70 have been baptized during the year, and the cause steadily advances, notwithstanding the lack of facilities for prosecuting the work, but he thinks that perhaps it goes as fast as necessity demands, yet would like to see some one sent to take charge, some one more competent than he thinks that he is, although the mission is not situated so as to sustain a missionary with a house and the necessary means, nevertheless they will do what they can.

Bro. *Robert Evans*, president of the Welsh Mission, writes that some young men in that mission are taking good hold of the work, and in doing so have the Holy Spirit to aid them, as do all the other faithful ones, while some are careless and losing what they have had; but generally the blessing of God is with them in Wales.

Bro. *T. W. Smith*, of the Twelve, writes from Stewartville, Missouri, that he has been preaching constantly since last report, in DeKalb, Clinton, Caldwell, Buchanan, Jackson, Holt, Andrew and Nodaway counties, Missouri; Doniphan and Atchison counties, and at Lawrence, Kansas. Has baptized several, and numbers more, at various places, are near the kingdom, especially in Holt county, Missouri, and at Lawrence and Iowa Point, Kansas. He reports having many calls to various parts of Missouri and Kansas. By the help of the Saints in various places he has built a cottage in the DeKalb Branch, but has not been able to fully finish it. A conference of the Far West District is to consider soon the advisability of making two districts of it, eastern and western. Brn. Forscutt and Derry have labored in that mission, besides labor of local ministry.

Bro. *Josiah Ellis*, of the Twelve, writes from Allegheny City, Pa., of the Eastern Mission. With Bro. J. C. Foss he first went to south-eastern Ohio to settle some misunderstanding, and then in the Pittsburgh District. He intended to go to New England, but lack of funds prevented, and the necessity of laboring for his support. But the

labors of Brn. Foss and Banta, he learned, had done much good, and Bro. Blair set some things in order that needed it. Br. Ellis writes that being past the years generally allotted to man, he has to circumscribe his labors and travels, not because of less love for the work, in which he has spent so many happy years. Therefore he must decline hereafter any extensive field, and requests this conference to release him from the charge of the Eastern Mission, and that he may only labor as his condition and circumstances may permit.

Bro. *E. C. Brand*, of the Seventy, writes from Tabor, Iowa, that sickness and other troubles have prevented him from full labor, yet that he has preached in Iowa and Nebraska 49 times in the past six months, and baptized 4, besides administering to the sick and in confirmations, ordinations and blessings; also assisted other elders in their meetings. Has earnest calls both from where he has already been and from new places. If continued in his present field, intends to do all he can. Is greatly pleased with the change in the form of the *Herald* and in the absence of many controversial articles. He is unchanged in faith, fully believing in the eternity and immortality of the spirit of man, and in the revelations of Joseph Smith upon Jackson county as the place of Zion.

Bro. *Joseph C. Clapp* of the Seventy, writes that for over two years he has labored steadily in the Pacific Slope Mission, in Oregon all of the time excepting three months in California. He writes that the best result accomplished has been in the removal of prejudice, in which his work has been very successful. He has also baptized 65, organized 2 branches, and ordained 8 to various offices, and blessed 40 children. Says that he has been hindered some by sickness and some by poverty, from doing more. He makes a special request to be released by this Conference from said mission, where he has labored two years instead of one, as appointed; nevertheless he intends to preach the gospel all that he can, wherever he may be. He hopes to see an able elder sent to Oregon, and one who can travel well on foot.

Bro. *John C. Foss*, of the Seventy, writes from Maine that he has done all he could for the cause during the year since his appointment to Maine, having preached in 22 different localities baptized 16, and in administering to the sick, the Lord has heard, and healed them. Twelve branches in that mission and the Saints are trying to do right. Many friends to the cause among the people. He requests that he be assigned to the Eastern Mission, under direction of Br. Ellis, instead of to Maine only, so that he may labor in Ohio next winter, for in Maine that season is too severe to do much during it.

Bro. *John H. Hanson*, of the Seventy, in charge of the South Eastern Mission, writes from Kentucky, that from the October Conference he returned to his field through Iowa, Missouri and Illinois, preaching some by the way. Has since been laboring in Kentucky and Tennessee. Mission in fair condition. Prejudice is giving way. In Alabama and Florida some gains in numbers through labor of local elders, he learns. Hopes that Bro. Anthony will be returned in that Mission, as he understands it and is liked by the people. Bro. Hanson is willing to continue in his field or elsewhere, as he may be directed, as his desires for the cause of Christ are no less than heretofore.

Bro. *Heman C. Smith*, of the Seventy, writes from Blue Rapids, Kansas, that after the October Conference he labored in Western Iowa, holding a debate and baptizing five. Then in 8 counties in Nebraska, generally with good success and baptizing nine. Bro. I. N. Roberts is now laboring with him. Finds North Kansas to be a good field. Brn. Shute and Adams have done a good work at Blue Rapids. In general where Bro. Smith has been he finds the prospects promising, and he has been blessed, as well as severely tried. If continued will labor there, or, if appointed elsewhere, he is ready to go.

Bro. *R. J. Anthony*, of the Seventy, writes from Tabor, Iowa, that he labored in Kentucky and Tennessee up to December, and the interest among the people was increasing, and the prospect was excellent for the future, if the work is prosecuted there. He had to return to his home in Iowa, but

has preached in Iowa and Missouri, and finds the greatest desire to hear the gospel that he has ever seen in those regions before, and he thinks that the campaign should be prosecuted vigorously. He wishes to be appointed by this Conference to South Western Iowa, Nebraska and Missouri, at least until next fall.

Bro. John T. Davies, 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 organized. 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 71 times, baptized 1, and been blessed in administering to the sick. Writes that he can look back with joy upon his two years and a half labor there, during which he has tried to build up the Church of Christ. The Lord has blessed him, and provided for him and his, and given favor with the people, even hundreds of friends to the cause. But now he wishes to be released from that region. He hopes that the conference will send some faithful man to take the charge. Such will receive hearty welcome. He intends, wherever he may be, to call sinners to repentance, as long as God gives him life.

Bro. D. H. Bays writes from Little Sioux, Iowa, that, although under no appointment from 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 elders, held series of meetings, and also had one public debate, by which the cause gained, and he expects to hold another. He learns from Texas that there is great need of an elder there, and he hopes that that 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 Derry, president of the High Priests Quorum writes from Oregon, Missouri, that, having located his family near Logan, Harrison county Iowa, he labored in that and adjoining counties, preaching from 5 to 7 times per week, then in Boomer, Crescent City, Council Bluffs, and Nebraska City, while on his way to answer a call from St. Joseph, Missouri. At Nebraska City two Brighamite elders heard him preach, and he presented the monogamic system as the established order of God, not polygamy, proving that God had never deviated from the covenant established in the former system. Visited St. Joseph, Stewartville and the Far West Conference, and has since been preaching in Central Missouri District and St. Joseph, also in DeKalb and Oregon. Has preached 84 times in four months, staying long enough in each place to leave the people without excuse. Has tried to do all the good he could and no evil. He thinks that in Western Iowa is ample room for his service, if pleasing to the Conference to so appoint; and if required, can labor in Missouri, also. He found the condition of the branches in Iowa and Nebraska to be good. In Missouri not as good yet the Saints are firm in the work.

Bro. C. G. Lanphear, president of the Quorum of Seventy, writes from Decatur county, Iowa, that he has preached and officiated to the best of his ability as occasion has afforded, and intends to continue so doing. He desires to be released from Northern Illinois and appointed to labor wherever his circumstances may permit.

Bro. Gordon E. Deuel writes from Glenwood, Iowa, that he has preached in the field assigned him—western Iowa and eastern Nebraska, in Fremont, Pottawattamie, and Northern and Southern Nebraska Districts. Has baptized several and has been blessed in his labors by the Spirit. The Lord is with the Saints in those regions. Is willing to labor if he is continued, and will do the best he can.

Bro. John H. Lake, of the Twelve, and president of the String Prairie, Iowa, District, writes that his labors since October have been limited, by the prolonged illness of his wife, who has since died, but he has not failed to lift his voice, both in public and in private, as opportunity permitted, and he expects to do the same as long as he lives. Notwithstanding his severe trials, he feels still to

praise and adore the name of God. His companion, while she lived, ever prompted him to magnify his calling in the ministry, saying that God would care for them, and even so it was. 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 willing to sustain, but trusts that soon 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 Ells wishes to be released from the charge of the Eastern States; Bro. J. C. Clapp from the Oregon Mission; Bro. F. C. Warnky from the Colorado Mission; Bro. C. G. Lanphear 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; Bro. Geo. H. Hilliard requests a laborer in Southern Illinois. One is requested to come to Northfield, Minnesota. Bro. M. V. B. Smith writes from Kappa, Woodford county, Illinois, of the labors of Bro. J. W. Mather there and wishing his appointment to return there. One is requested in Northern Minnesota; one in Northern Wisconsin; one in Virginia. The Pottawattamie District Conference requests the appointment of the October Conference to be made at Council Bluffs, and the Galland's Grove District that it meet at Galland's Grove.

CHURCH RECORDER'S REPORT.

The following is a report of the branches as they stand upon the Church Record, 31 of them, as will be seen, not being upon it 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, but I trust that they will send full corrections as soon as they see the need as presented in this report.

	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	On Record April, 1876	On Record April, 1877
<i>Australia.</i>									
*Sydney								20	20
Waratah			3	1	1	1		23	29
<i>Switzerland.</i>									
*Zurich			2					16	16
<i>England.</i>									
Birmingham				6	2	2	1	62	69
Clay Cross				(Not on Record)					
*Farnworth				1	1		1	10	10
Hanley				4	4	2	3	21	35
London				6	3	1	1	42	47
Manchester				5				20	
Plymouth				(Not on Record)					
Portsmouth				(Not on Record)					
*Sheffield				1	1			11	11
*Stafford				1	2	1		9	9
Walsall				(Not on Record)					
<i>Scotland.</i>									
*Penston				3	2	1		15	15
<i>Wales.</i>									
Aberaman				(Not on Record)					
*Beaufort				5	1			14	14
Caernarven				(Not on Record)					
Cwmwood				(Not on Record)					
Llanelly				11	3		1	38	39
Llanvabon				(Not on Record)					
*Merthyr Tydvil				1	4			7	7
*Morristown				4			1	14	14
New Tredegar				5	3	1		27	31
*Ystradgylaes				1	1			13	13
<i>Canada.</i>									
Botony							1	9	17
Buckhorn				2	2	3	1	89	72
*Buxton				2	1			11	11
*East Dover				1	1			13	13
Lindsley				2	1	1		32	42
London				1	4		1	114	
Norton Creek				2	1	1		21	
Oliva				2	2	1	2	1	28

	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	On Record April, 1876	On Record April, 1877
Puce River						2			12
Reese				(Not on Record)					
Usborne				1	1				25
Wilksport				1				9	12
Zone				2	2			27	39
<i>Alabama.</i>									
*Antioch								6	6
*Butler				2		1	1	22	22
*Coldwater				7	1	1		88	88
*Eureka				1				12	12
*Evening Star				1				47	47
Flat Rock				(Not on Record)					
*Lone Star				4	1	1	1	92	92
*Pleasant Hill				2	1	1		51	51
*Pond Creek						1		12	12
<i>California.</i>									
Alameda				1	5	2	2	1	72
*Brighton				2	1			13	13
Davisville				1			1	13	13
*Eureka								24	24
*Healdsburg				3		1		20	20
*Jefferson				1		1		21	21
Long Valley				2	1	2	1	41	39
Newport				(No record of officials)					31
Nortonville				1				22	13
*Oakland				5			1	41	41
*Pine Mountain				1				9	9
Sacramento				3	1			53	52
San Benito				1	1			37	20
*San Bernardino				9	5	7	4	268	268
*San Francisco				9	1	1	1	60	60
Santa Maria				1	1	1		9	18
Santa Rosa				4	1			19	64
Stockton				1	3	1		47	46
Visalia				1	1		1	14	14
*Watsonville				4	1	1		53	53
<i>Connecticut.</i>									
Brooklyn						2	1		8
*Fair Haven				1	1			8	8
<i>Colorado.</i>									
*Denver					1	1		13	13
Rocky Mountain				2		1		12	19
<i>Florida.</i>									
Hinote				(Not on Record)					
*Mount Olive				1	1			39	39
*Santa Rosa				2	1	1		19	19
*Unity						1	1	14	14
<i>Illinois.</i>									
Alma, (St. Clair Co.)				3	4	2	1	46	43
Alma, (Schuyler Co.)				1	2			17	19
*Alton				3	3	1		30	30
Amboy				3	1	3		45	45
Batavia				1		1		15	15
Belleville				7	2	2	3	58	73
Boone County				1				12	10
Braidwood				8	2	1	2	67	76
*Brush Creek				1		1		55	55
Bryant				1	2			16	15
Buffalo Prairie				1	8	2	2	81	72
Canton				1	2	1		26	68
Caseyville				(Not on Record)					
*Deer Creek				1	3	1	1	17	17
*Dry Fork				1				22	22
*Elm River				(No record of officials)					10
Elvaston						1		17	18
Fox River				2	4	1	2	42	40
Henderson Grove				1	1	1		30	24
Kewanee				1	11	4	6	3	122
Leland				1	1	1		8	7
Marengo				4			1	15	17
Millersburg				2	1			30	39
Mission				2	2	1		70	67
Nauvoo				1				25	22
New Canton				1	1	1		14	12
Pecatonica						1		10	10
Peoria				2	1		1	14	14
Pilot Grove				2	1	1	1	43	54
Pittsfield				2	1			27	35
Plano				2	1	13	7	2	160
Princeville				2	1	3		20	20
Rock Creek				4	1	1	1	27	40
Sandwich				1	4			49	44
*St. Davids				3	2			8	8
Streator						1		27	13
*Springerton						1	1	32	32
Tunnel Hill				(No record of officials)					32
*Wabash				1		1		18	18

Iowa.										Massachusetts.										Ohio.											
Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	On Record April, 1876	On Record April, 1877		Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	On Record April, 1876	On Record April, 1877		Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	On Record April, 1876	On Record April, 1877			
Boomer			3		1	1	17	15	Mason's Bay				2	1	2	1	34	28	Ohio.												
Boyer Valley			5	1			37	38	May				1	2	1		34	37	*Amanda				1	1	1	1	16	16			
Buffalo			6		2	1	28	27	Olive				1	1	1		27	31	Belmont				1	2			17	26			
Boonsboro			3			1	1	13	Pleasant River				1	1	1		20	14	Brookfield				2				8	8			
Burlington (Eng.)	2		3		2	1	48	64	Pleasant View			1	2	1	1		25	25	Churchill				1			1	8	8			
Burlington (Ger.)			1	1	1		19	17	*Rockland				1	1	1		14	14	Kirtland				5			1	26	23			
Butternut			3				29	26	*Union				2		1		14	14	Lebanon					1	1		21	23			
*Camp Creek				1	1		13	13	Massachusetts.										*Minersville				1				7	7			
Council Bluffs	1		11	3	2	3	114	132	Boston				6	1	1	1	41	42	Monroe				1	2	2	1	26	26			
Chariton			2	1			19	19	Douglas				2		1	1	12	14	Syracuse				7	3	1		51	46			
Crescent City	(No record of officials)						45	45	Dennisport				7	2	1	3	59	58	West Wheeling				1	2		1	13	13			
Davenport			2	1	1	1	28	29	Fall River				5	3	2	2	68	69	Oregon.												
Davis City			6	2	1	2	35	35	Plainville					1			7	8	Coos County				1		1		12	12			
Des Moines			2	1	1		64	36	South Yarmouth								(Not on Record)		Prairie City								(Not on Record)				
*Des Moines Valley				1	1		30	30	Michigan.										Sweet Home				6				45	53			
Elm Creek			2		2	1	18	23	Coldwater				2	1	1		45	40	Pennsylvania.												
Farm Creek			1	2	1	1	32	37	*Galien			1	3	1		32	32	Bethlehem				1				6	3				
Farmington	1	1	2	1	1	1	43	42	Hopkins				2	1	1	1	22	22	Danville								(Not on Record)				
Fremont	2		4	1	2		50	47	Lawrence				2	1	2	1	61	59	Hyde Park				3	2	2		22	28			
Galland's Grove	1	1	15	3	5	4	143	170	Sherman				1	1			38	38	*Mansfield				1				14	14			
Greenwood			3				15	16	St. Clair				1	1			13	13	Philadelphia				8	3	1	1	42	47			
Harlan			1	3	2		42	34	Union								(Not on Record)		Pittsburgh	1	1		8			2	77	76			
I. Independence			7	1	1		40	43	Missouri.										Rhode Island.												
Inland			1	2			13	15	Alma								(Not on Record)		Providence				7	5	2	1	62	62			
Jackson				1			12	10	Allenville				2	1	1		30	29	Simmons ville				1	2	1	1	8	13			
Keokuk			3	1	2		30	34	Boone Creek								(Not on Record)		Texas.												
Lamoni	2	1	3	11	8	2	1	19	Bevier				7	1	1	1	36	48	*Bandera				1	1	1	1	27	27			
Little River			2	3	2	1	1	86	*Bigelow				1	1			8	8	Utah.												
Little Sioux	3	1	8	4	5	1	110	125	Coon Creek				1	2	1	2	27	33	Beaver				3	1	2	1	15	15			
Mason's Grove			1	10	1	3	2	106	Carrollton					1		1		13	13	Ephraim				5	2			43	40		
Magnolia	1	1	10	1	2	1	77	135	Cheltenham				4	1	1	1	32	32	*Heber City				1	1			9	9			
Mill Creek			3	1	2		26	24	De Kalb	1	1		7	2	1		48	67	*Kaysville				1	1	1		8	8			
*Montrose			1				45	45	Delana				2		1		22	26	*Pleasant Grove				2				11	11			
Nephi	(No full report since 1863)								Far West				8	1	3		45	55	*Providence				3	2			21	21			
Newton			7	3	1	2	45	54	Galesburg								(No report since 1869)		*Prvo								7	7			
North Coon			1	1			22	18	Gravois				1	2			53	52	*Salt Lake City	(No report since 1871)			146	146	146	146					
Northfield									*Guilford				1				16	16	*Union Fort				1	1	1		20	20			
North Star			5	2	1		29	29	Grape Grove								(Not on Record)		Wanship								(Not on Record)				
Pleasant Grove			1	1	1		28	21	Hannibal				3	1	1		14	25	Virginia.												
Pleasant Ridge									Hazle Dell				4	1	1	1	15	29	Wisconsin.												
Plum Creek			2	9	2	2	1	92	*Independence				1	1	1		14	14	*Binghampton				1	8	2	1	57	57			
Salem			1	6	2	2	65	70	Joplin				4				15	13	Burlington				1	3	1		30	34			
Shenandoah	2		5	2			30	49	Knoxville				3	1			11	16	Darlington								9	9			
Six Mile Grove			5	1	1	1	25	25	Oregon				5	1	1	1	39	37	Freedom								(Not on Record)				
Spring Prairie			4	1	2	1	51	46	Platte				8	1	2	1	42	40	Janesville				1				24	25			
Spring Creek									Ross Grove				1	1	2	2	28	37	Sandusky								(Not on Record)				
Union									Starfield				3				22	27	Viola								(Officials not given)	25			
*Unionburg			8	1		1	35	35	St. Joseph				5	1	1	1	60	40	Webster								(Not on Record)				
Union Center									*St. Louis				1	18	6	6	2	271	271	Wheatville								(No report of officials)	8		
Vincennes			2				27	28	Salt River								(Not on Record)		*Willow				1	3	2	1	1	28	28		
Wheeler's Grove	1		6	3	2	1	55	56	Valley				4	1	1		22	38	Total on Church Record in 285 Branches									9796			
*Yell			4	1	2	1	27	27	*Waconda				4	1	1		27	27	Other 31 Branches not on Church Record but numbers gathered from various sources									489			
Indiana.									*Whearso				3				12	12	Total in 316 Branches									10285			
Eden			4	1	1		42	36	Minnesota.										Total in 296 Branches last year									9533			
Low Gap			1	1	1	1	22	21	*Cannon Valley				1	1	1		24	24	Net gain for year									752			
*New Trenton			1	1			14	14	*Hope of Zion				1	1	2	1	19	19	Besides these there are many hundreds of scattered members throughout the States and Territories who are unnumbered, and hundreds of others who have been declared by the branches as removed, and whose whereabouts are unknown. I would like to see some action that would cause district authorities and traveling ministry to secure the names and the items necessary for the Church Recorder, of all these members who can be found. And it might be well for all the branches that have heretofore declared members removed to report those to him also, that trace of them may not be so totally lost, as now seems to be the case; and that all members who are not in branches, and do not know that they are already recorded, be requested to report to the Recorder, giving the items of birth, baptism, &c. During the year I have been kindly assisted by many clerks of districts and branches, to whom I return my sincere thanks, and hope, should I be continued, or should any other take the work, that they will continue to aid as efficiently and as patiently as they have hitherto done. Others have made no responses, but some of them will do so as as soon they are able, for, in many cases records have been kept so imperfectly in the past that it takes much labor, patience and care to obtain per-												

fect ones now, but I trust that they will continue until they fully succeed.

I have received no branch reports through the officers of the St. Louis and Southern Illinois Districts, and the Pacific Slope Mission during the past year, but obtained some from the branches by direct appeal.

In accordance with the resolutions of the Semi-Annual Conferences of 1875 and 1876, the following districts, a few out of the many, have sent an annual statistical report to this Conference; also some branches have done the same; and, where the districts in which they are situated, have not sent an annual report I present the branch report of changes, following those of districts:

Districts.	No. of Branches.	Last Report.	Loss.	Gain.	Present Number.
English Mission	11	243	12	77	306
Kewanee, Ill.	9	347	37	63	373
St. Louis	10	562	45	73	590
Alabama	4	135	6	27	156
Spring River, Kan.	8			26	230
Central Nebraska	3	57	3	11	65
Des Moines, Iowa	5	189	62	58	180
Decatur, Iowa	5	304	28	80	356
Pottawattamie, Iowa	7	307	1	23	329
Northern Minnesota	2	51	3	2	50
Colorado	1			6	33
Southern Indiana	7	174	10	14	178
Nodaway, Mo.	4	135	11	11	135
Pittsfield, Ill.	3	56		8	64
Far West, Mo.	5		3	26	169
Michigan	7		34	15	244
Branches.					
Llanely, Wales		38	2	3	39
Plum Creek, Iowa		90	3	2	89

OFFICIALS IN THE ABOVE DISTRICTS:

	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.
English Mission				44	21	10	8
Alabama				7	5	5	2
Colorado				2	1	1	
Illinois, Kewanee	3	4	23	11	11	10	
Indiana, Southern		1	9	8	4	4	
Iowa, Decatur	2	3	3	23	14	5	3
Iowa, Des Moines				18	6	5	3
Iowa, Pottawattamie	1	1	3	41	7	6	6
Kansas, Spring River			1	19	10	9	5
Minnesota, Northern				8	3	1	2
Missouri, Far West				22	3	6	3
Missouri, Nodaway			1	17	5	4	3
Missouri, St. Louis		2	1	40	26	11	9
Michigan				9	4	7	3
Nebraska, Central	1	1		8	6	1	1

The following districts have reported without giving statements of loss and gain for the year:

Branches.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Total in District.
South Eastern Illinois	7	2	10	4	7	6	209
Northern Wisconsin	2		6	2	1		62
Central Missouri	6		18	5	1	2	150
Fremont, Iowa	8						about 300

All of which is most respectfully submitted,
HENRY A. STEBBINS,
Church Secretary and Recorder.

Said reports were received, and ordered spread upon the minutes.

The President called for reports from delegates of the various districts.

Of California, Pres. Smith gave a short statement of his labors there last year, in various places, from Healdsburg, north, to Newport, south. He also attended their October Conference, and tried by instruction and example to remedy such evils as existed in their manner of conducting their conference business.

Being called upon, Bro. Russell Huntly, re-

cently from California, gave some account of the condition of the work in the region where he has lived.

Gallands Grove District, represented by Bro. James Caffall, delegate: Bro. Eli Clothier is in charge, and he devotes most of his time to the work, and he has the confidence and respect of the Saints. Some of the elders have been very active 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 behind in this; but altogether it is expected that much good will be done in the district, as the president and elders realize the responsibility resting upon them. Its spiritual condition is that many members are very exemplary and zealous, while others are not so, and need more dilligent labor of branch officers among them. There is a general desire to have the October General Conference held at Galland's Grove.

Pottawattamie District, by Bro. Jas. Caffall, president, in person, as having but little ministerial 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. But few elders report at the conferences. Their late conference made request that the October General Conference meet at or near Council Bluffs.

Massachusetts District: Bro. G. S. Yerrington stated that he expected Bro. C. N. Brown here in a day or two.

Michigan: Bro. J. S. Patterson reported his labors there. The district needs a permanent traveling elder. Brn. McDowell, Campbell and Kelly have labored some there also. The Saints of Michigan are a fine people, kind, hospitable, and devoted to the cause. Bro. W. H. Kelley reported having labored a few weeks in Michigan, and he agreed with the former remarks about the need of a laborer there.

Northern 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 work. Bro. Z. Martin also labors in it, they being the only two outside the local branch ministry. There is ample place for twenty-five laborers in that vast district. In it are those, as in other regions, who are nobly exerting themselves for the cause, while others fold their arms. The effects of differences have been felt, but a better state of affairs is hoped for.

Southern Nebraska, by Bro. James Caffall, delegate; a new district composed of the Nebraska branches of the Fremont District, organized recently. An interest and earnestness is manifested by elders and members that promises good for the work. The president, Br. R. C. Elvin, assisted by the brethren, 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 presiding authorities of the Church, so that the citizens may be informed of the gospel as restored.

Bro. James Caffall, in addition to the above, reported that, since the October Conference, his time has been spent in the four districts

represented here by him. He has sought to introduce the gospel into new localities, and has been blest in doing so. Prejudice has been removed, and people are investigating. In all the districts calls are made which, for lack of laborers, cannot be answered. Financial aid is needed to this end. He has baptized two, assisted in confirming 13, and, as per resolution of General Conference, ordained Bro. R. J. Anthony as one of the Seventy, assisted by Br. E. C. Briggs. Is willing to continue, unless otherwise ordered. Thinks there should be persistent efforts made in those regions.

Nevada: Pres. Smith stated that he stopped in Nevada on his way home from California, and found an excellent feeling among the people towards the Saints. There are many of the old members in that country, those who express gratification that the Church is progressing in its ancient purity. He preached in various places and found that the lines of difference between the two organizations were distinctly understood in that country. Laborers ought to be sent there.

Utah: A letter from Bro. J. W. Briggs was read, in which he stated that he had visited some outside towns and settlements, but had labored more in Salt Lake City, where preaching has been regular and in a measure effective. They feel the need of a meeting house and the building committee are receiving aid from liberal people in and out of the Church, and the wish is to have the church at large assist. A lot has been secured and paid for and the foundation wall of a building 29x50 is being laid. He thinks that Utah demands the best efforts of the Church, and that now is a favorable time to reach the people, and that 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 recommends the appointment of Brn. W. H. Kelley and Z. H. Gurley 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. Those in Utah who have stood for the truth against all odds are worthy of great praise.

Southern Indiana: Bro. W. H. Kelley spoke of his labors there, and commended the efforts of Brn. H. and C. Scott, and others. A few years ago our people had scarcely a foothold, 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 much neglected.

Pres. Smith stated that a question of authority 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 concerning his having silenced certain elders there, as published in the *Herald*, and of the reference of 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 parties in the case shall meet and state their 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 whom the matter 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. Paterson.

Librarian's report was read.

I would respectfully report that during the past year there has been added to the library 51 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, 2 vols.; Life and Times of Horace Greely; The Chemical Forces—Heat, Light, Electricity; History of the Supernatural in all Ages and Nations—all Churches, Christian and Pagan, 2 vos.; Norse Mythology, or the Religion of our Forefathers; Geological Survey of Illinois, vol 3; Rowell's Newspaper Directory, 1876; Doctrine and Covenants (Brighamite); The World's Progress—a Dictionary of Dates; Native Races of the Pacific States, 5 vols.; Compiled Laws of Utah, 1876; Townley's Biblical Literature, 2 vols. Those donated were reported in the *Herald* from time to time. Respectfully submitted,

JOHN SCOTT, Librarian

It was ordered to be incorporated in minutes.

Plano 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 there were 48 sessions held, with a total attendance of 2,796; the average of which was: male officers 3.3, female officers 5.6, male scholars 19, female scholars 27.3, visitors 3; total average 58.3. Average of penny collection 30³/₄. During the last four years the school has steadily gained in numbers and usefulness. The following are the averages of total attendance: for 1873, 41; for 1874, 55.3; for 1875, 56; for 1876, 58.3. In the past many young members have been added to the Church by baptism, through the instrumentality of the Sunday School and Bible Class, and we expect, by the blessing of God, more will be added the coming summer. JOHN SCOTT, Secretary.

I. N. 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. Stebbins to correspond and see what could be done. Bro. Stebbins said that he had written to the County Recorder of Lake county Ohio, who referred him to G. E. Paine Esq, who asked \$20 for making an abstract of title.

Adjourned with the doxology; and benediction by Pres. Blair.

Evening—preaching by Bro. James Caffall, assisted by Bro. G. S. Yerrington.

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 87
Cash Receipts from Aug. 16, to Feb. 16... ..	5,240 72
	<hr/>
	\$5,380 59

EXPENDITURES.

Paid employees	\$2,504 23
The Church	12 50
Freight, expressage and drayage	124 47
Stamps and Postal Cards	138 23
Incidentals	50 13
Paper and Book-binding	1,064 42
Deposits	391 13
Coal and wood	96 54
Rent	441 75
Semi-monthly mail	72 17
Bills payable	75 00
J. W. Briggs, for Utah Chapel	100 00
W. W. Blair, for past services	223 25
Cash on hand February 16th, 1877	86 77
	<hr/>
	\$5,380 59

Total liabilities	\$3,790 65
Available resources	1,509 61
	<hr/>
Net liabilities	\$2,281 04

Inventory of Editors' department	\$ 142 15
Inventory of Store department	2,454 09
Inventory of Printers' department	11,577 08
Available resources	1,509 61
	<hr/>
Total Resources	\$15,682 93

Total liabilities	\$ 3,790 65
Balance of resources	11,892 28
	<hr/>
	\$15,682 93

I. N. W. COOPER, Secretary.

We, your committee on the Secretary's Report of 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. G. A. BLAKESLEE, Chairman.

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 interested, it was 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 re-read by the Secretary.

The reports of Brn. Hanson and Derry, concerning their missions, already presented were referred to.

DISTRICT REPORTS.

Kewanee 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 as 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 impediments in the work by reason of some doing and others undoing what the former had built up. The feeling 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, evidently great good would result to the cause. The Saints are hopeful, and they look forward with faith to the triumph of the cause, and express a confirmation of their hopes by the testimony of the Spirit. I always felt sustained by the Master, when standing in defense of the truth. The cause is slowly onward in those parts, and commends itself to the conscience and 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 acknowledgement, until the day when every act done to God's servants shall be accredited or charged as done to Him, and the reward be rendered for good so done, or the punishment affixed for evil rendered. For that day, may the Almighty Father of love assist us all to prepare. During my six month's labor, I have attended 159 meetings, preached 133 times, baptized 15, confirmed 8, blest 6 children, administered to the sick 33 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 to the office of an Elder, or re-confirmed on him an ordination previously conferred by

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 prevented from going 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 him in charge of the Canada Mission, where he remained until February last. He did not have a hearty co-operation from some in the Mission, and he labored mainly where his labors were appreciated. Preached in Michigan on his return home, with Brn. Campbell, Snively and McDowell.

The Bishop's report was received, and referred to brethren M. T. Short, J. W. Mather and G. A. Blakeslee as a committee to examine and report.

Report of Music Committee was read:

In the absence of the other members of the committee, but with their consent I report for them and for myself. By a failure to nominate and have endorsed the appointment of the other members of the committee at the Semi-Annual Conference, their names have not appeared in the *Herald*, and I now submit to your honorable body, for your endorsement, the names of Norman W. Smith, and John T. Kinneman, as my associates in Music Committee. These brethren have been working with me and for the Church in this matter, and are worthy your confidence and support. During the last six months, the committee has been engaged as much as possible in the work assigned, each member, however, having his family and ministerial duties to occupy the chief share of his time and attention, has prevented as much being done as desirable, yet I think I may safely say that the committee has done all possible to be done in the time given but asks further time for the completion of the work.

We have already, written by the committee, 57 new tunes for hymns 75, 693, 947, 195, 196, 274, 1117, 1094, 600, 66, 67, 863, 534, 523, 929, 64, 962, 17, 58, 1065, 766, 936, 923, 89, 805, 96, 104, 882, 794, 975, 589, 588, 572, 450, 926, 695, 22, 57, 1057, 273, 1088, 1111, 702, 649, 337, 825, 528, 667, 2, 889, 1035, 762, 981, 919, 5, 923, and 1115.

Contributed by others, original tunes for hymns 1027, 86, 179, 1013, 147, 29, 921, 671, 903, 744, and 1096.

Others have been received which the committee has not yet examined; but for the forwarding of which they feel grateful to those who sent them. To Brn. Eli Slater of Philadelphia, W. Garrett of Pittsburgh, Edwards of Omaha, T. W. Smith of Missouri. Ed. Kay and C. Jensen of Council Bluffs, Grist of Kewanee, J. Smith of Plano, and several others, thanks are given for books and copies of music by which the labors of your committee have been materially lessened, and to Sisters Julia Alford, M. A. Bradford, Oracy A. Lake and Brn. H. R. Mills, Sherman I. Smith, and Eli Slater for some original contributions of undoubted merit. The Committee also learns that Bro. John A. Scott has forwarded some original contributions, but as the committee has not yet received them, it is hoped that he will, if possible, supply them again, as his ability as a composer is unquestioned.

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, to save expense to the Church, and make it most suitable to the needs of the Church, that it be printed in something like the form of the Scottish Hymnal, if practicable, and that its name be "The Saint's Harmony."

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 a competent proof-reader to examine it carefully while in process of publication.

Music is yet needed for a number of hymns, and it is hoped that our brethren and sisters of musical talent will continue to furnish original tunes. The following hymns are those we wish tunes for yet, original or selected; but original, if practicable. Numbers 8, 25, 37, 172, 186, 17, 223, 241, 244, 257, 271, 294, 300, 336, 355, 375, 377, 378, 391, 392, 393, 394, 418, 423, 432, 447, 454, 468, 481, 495, 496, 514, 555, 595, 599, 616, 619, 620, 621, 641, 660, 668, 691, 696, 700, 705, 724, 747, 752, 755, 757, 760, 764, 15, 792, 810, 817, 853, 855, 863, 895, 901, 912, 922, 925, 926, 927, 932, 937, 946, 948, 954, 956, 957, 966, 993, 996, 998, 999, 1006, 1010, 1013, 1014, 1016, 1017, 1023, 1030, 1032, 1036, 1038, 1043, 1071, 1076, 1081, 1083, 1084, 1086, 1092, 1098, 1106, 1110, 1116, 1118, 1119, 1120.

Yours in behalf of committee.

MARK H. FORSCUTT.

Committee: Mark H. Forscutt, Norman W. Smith, John T. Kinneman.

On motion the selection of Bro. M. H. Forscutt of Brn. N. W. Smith and John T. Kinneman as his associates was sanctioned by the conference.

The recommendation about publishing was presented, and Bro. Z. H. Gurley 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 editon of the Harp. Its practicability was referred to Bro. Scott, Superintendent of the Herald Office mechanical department, who stated the necessity, if it was so bound, that it must be as thick as the Harp in order to bind at the top of it as proposed, and that 800 pages of church music will have to be electrotyped, or if there was a less quantity of music pages, it would have to be printed on thicker paper, to so incorporate it with the Harp.

It was on motion:

Resolved, That this subject be postponed till one o'clock on Monday next for consideration, and that brethren Cooper and Scott be a committee to examine the matter and report at said time.

The President presented the subject of the Kirtland Temple title, and inquired as to the further wish of the Conference in this matter. Several questions were asked concerning getting a title, the cost of the same, etc.; and, after discussion, a resolution was adopted authorizing the Bishop to secure an abstract of the title of said property.

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 Emigration Fund in his hands. A motion was made that he be authorized to do so.

The President read the resolution adopted by the General Conference of April, 1865, crea-

ting that fund for the purpose specified, which provides that it may be used by an action 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, but subject to the call for the purposes originally intended in its creation, as per former resolutions.

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.

Bro. 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.

Bro. Z. H. Gurley 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 so vote away the Emigration Fund to another purpose. Does not think the emigration of the poor from England is over; it has but just commenced, compared with what it will be.

Bro. 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 as to the origin of the 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 repaid by them, and hoped that some day the Church will have thousands of dollars to devote to this purpose. The transfer in 1873 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 question being called, the vote was unanimous in 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, 1875, transferred to the general fund until such time as necessity 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 actions of Conference, that the Bishop wished Conference to say whether or not it considered that time had come, and if he should now pay it over, that is as soon as means comes into his hands 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 to the present building committee, on their order.

The following substitute was moved:

Whereas, This Conference deems that it is now

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 received.

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 8TH.

At the morning service sung hymn 69. Prayer by Pres. J. Smith. Sung hymn 188. Preaching by Bro. Z. H. Gurley, from John 17:3. Benediction by Pres. Smith.

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 Brn. Landers and Pitt; and passed by Brn. 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.

Following this Pres. Smith preached from 2 Cor. 5:20. Sung hymn 226. Benediction.

At 7:30 P.M. sung hymn 708. Prayer by Bro. Thos. J. Stafford. Sung hymn 1056. Bro. M. H. Forscutt preached from Matthew 16:19, of Christ's Mission beyond the grave. Hymn 448. Benediction.

MONDAY, APRIL 9TH.

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 pertaining to them.

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 398 tunes occupying 448 pages. It has 422 hymns, occupying 298 pages.

The Saints' Harp has 1120 hymns, occupying 800 pages. The supposed 500 tunes requisite or contemplated by the musical committee, would require 1,000 pages.

The cost of Tune Book would be from \$1.50 to \$2.50 per page for type setting and electrotyping. From the shape the book 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.

I. N. W. COOPER, }
JOHN SCOTT, } Committee.

It was received by vote, and a motion was made that their recommendation be adopted.

Br. Forscutt endorsed the recommendation; but, as the committee had 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.

Br. 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 more fully informed concerning the form of construction of 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 presided during 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 its favor. Bro. J. S. Keir spoke in opposition to the motion, as did also Brn. J. S. Patterson and G. S. Yerrington. Bro. Edwin Gurley spoke in favor of the motion. 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 23, and inserting in place thereof the words, "by act of General Conference."

Signed, J. W. BRIGGS,
Z. 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 "Publishing Committee" 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 chair 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.

TUESDAY, APRIL 10TH.

At 9:30 a.m., a prayer and testimony meeting was held, in charge of Bro. John Landers.

At 1 p.m., convened in business session. Sung hymn 609. Prayer by Bro. Robert Davis. Pres. Blair in the chair.

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, as touching the right of certain Elders, viz.: George Cleveland, Robert Davis, George Shaw, John Shippy, and two others, six in all, (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 October 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 Conference, 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, as seen in the report of committee on branch reports, in minutes of Kent and Elgin district conference, of October 14th, 1876, and published in *Herald* of March 15th, 1877; said conference having been convened by the aforesaid brethren in disregard of said published notice. Therefore, we your committee, recommend that said act be declared discourteous and illegal. And, whereas, the president of said mission, because 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 committee, 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 of Christ. All of which, together with the papers pertaining to this matter, presented to us, are respectfully submitted.

Signed, Z. H. GURLEY,
J. T. PHILLIPS, } Com.
E. 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 recommendations.

This was spoken to by Brn. Robert Davis and Geo. Cleveland.

The following was moved as an amendment:

Resolved, That we adopt the first recommendation of the committee.

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.

Bro. J. A. Robinson, Geo. Hicklin, C. N. Brown, Joseph Luff, Arthur Leverton, E. Banta, and J. S. Patterson spoke to the amendment.

On 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. Forscutt and Z. H. Gurley spoke on this.

The previous question was called, and the amendment to the amendment, being put to vote, was lost.

Bro. I. N. W. Cooper spoke upon the amendment, followed by Brn. W. H. Kelley, Robert Davis, and J. S. Patterson.

The previous question was moved 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 Brn. W. H. Kelly, J. S. Patterson, Geo. Cleveland, R. Davis, E. Banta, J. Smith, J. T. Phillips, A. M. Wilsey, J. A. Robinson, I. 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 were asked, and, upon a rising vote, there resulted an affirmative of 22 to 12, by which the report of the committee as a whole was adopted.

Pres. Smith took the chair.

A resolution was offered respecting the legality 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 section thereof, of 100 tunes, be authorized and published.

This was discussed briefly, with reference to the question already adopted, and it was voted to be indefinitely postponed.

The following was adopted:

Resolved, That this conference request the Board of Publication to issue in pamphlet form the article written by Bro. W. H. Kelley, and published, some time since, in the *Herald*, entitled *Presidency and Priesthood*, subject to revision by Br. W. H. Kelley, if desired.

The following was adopted:

Whereas, B. 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 with a view to secure a location with less than \$5000, at command of committee; that by loan and donation the sum of \$4,447.70 has been placed at the command of committee; that in view and expectancy of receiving an amount sufficient to warrant the further prosecution of the duty assigned, three of your committee were appointed a committee of inquiry and observation, 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 abide your further action.

JOSEPH SMITH *Chairman of Com.*

PLANO, Ill., April 10th, 1877.

Brn. Z. H. Gurley and M. T. Short moved that it be received, 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 carried unanimously.

Letters of request to be received into membership on baptism in the old organization were read by the Secretary, and Elder Ezra T. Whitehead of Mexico, N. Y.; Sarah P. Smith of Delevan, Kansas, and Elizabeth Unsworth of Kansas City, Missouri, were received into the Church.

Adjourned with benediction by Pres. Blair. At 7:30 p. m. preaching by Bro. J. R. Lambert, assisted by Bro. J. S. Patterson.

WEDNESDAY, APRIL 11TH.

At 9 A. M. a prayer and testimony meeting in charge of Brn. J. S. Keir and Robert Davis.

At 1 P. M. convened for business. Sung hymn 720. Prayer by Bro. James Caffall.

The minutes of yesterday were read.

The President gave notice that he appointed Brn. M. H. Forscutt, E. Banta and F. 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. Elvin, M. B. Oliver and Geo. Walker, members 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 at 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 convene in council from time to time as the necessities of the work in those region require, in which he requests an expression of the proper authorities to so provide for, if agreeable, and at their earliest convenience.

The following was moved and adopted:

Whereas, We believe that the quorums of elders would be better qualified to act for the best interests of the cause, as organized bodies of the ministry, if the elders in different regions were formed into quorums by themselves, such as those on the Pacific Slope, those in the far east, or those in other sections as circumstances may hereafter require, therefore be it

Resolved, That we respectfully solicit the action of the General Conference concerning it, and that we request that if this proposition be looked favorably upon that the Conference adopt some measure providing for the accomplishing of such reorganization, revision or exchange of members as is herein contemplated, to be brought about at such time as may be found practicable; and also that if the General Conference consider it proper, or in accordance with rights heretofore accorded to said quorum, that it place said contemplated supervising in the hands of the First Quorum of Elders, through its officers.

Alma Kent was taken into the quorum to fill the vacancy caused by death of George Braby.

All of which is respectfully submitted for your acceptance and subsequent action.

HENRY A. STEBBINS, *Sec'y of Quorum.*

April 10th, 1877.

The subject was spoken to and various views were presented. Then the following was presented:

Whereas, the General Conferences have the power to authorize the organization of quorums, *Resolved*, therefore that said Conferences have the power, and the right also, to authorize such changes or transfers of the members of such quorums as the 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 Conference has 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. Stebbins, 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 previous question being called, it was put to vote, and the substitute was lost.

The original motion was read.

It was spoken to by Brn. 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.

The following was moved: 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.

PLANO, Ill., April 11th, 1877.

We, your committee, appointed to audit the Bishop's account with the Church, as presented in his report, do hereby present our statement,

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, in all of which we find no error, but that they are correct in every particular.

M. T. SHORT, *Chairman of Com.*

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:

TITHING AND OFFERING FUND.

Balance due I. L. Rogers, April 1st, 1876... \$ 31 15
 Expended for Missions, paid the ministry, and their families, for the poor, and for Church purposes..... } 1391 08

\$1,422 23

CONTRA.

Tithing and Offerings received during year \$1,318 78

Balance due I. L. Rogers..... \$103 45

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. Fyrando, 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 financial affairs of the Church is growing in importance and usefulness, which I feel a pleasure in presenting to you in the following condensed form, showing the receipts and expenditures in the various districts for the year past:

REPORTS OF BISHOP'S AGENTS.

DISTRICTS.	AGENTS' NAMES.	Bal. Dr. 1876.	Receipts	TOTAL.	Expend- ed.	Bal. due Church	Bal. due Agent.
Canada.....	John Traxlar.....	20 00..	15 00..	35 00..	29 00..	6 00..	
Alabama and Florida.....	A. J. Odom, Jr.....						
California.....	John Roberts.....	14 38..	553 20..	567 58..	491 80..	75 78..	
California, San Bernardino.....	Richard Allen.....						
Colorado.....	John Ellis.....	5 00..	219 47..	224 47..	44 47..	180 00..	
Illinois, Kewanee.....	R. J. Benjamin.....		76 85..		53 35..	23 50..	
Illinois, South-Eastern.....	Benjamin S. Jones..						
Iowa, Decatur.....	Wilson Hudson.....	24 85..	73 75..	98 60..	70 10..	28 50..	
Iowa, Des Moines.....	John X. Davis.....		11 15..		5 50..	5 65..	
Iowa, Eastern.....	L. P. Russell.....		3 00..		5 00..		2 00
Iowa, Fremont.....	Wm. Leeka.....	29 90..	268 63..	298 53..	298 53..		
Iowa, Galland's Grove.....	John Pett.....		124 60..		107 60..	17 00..	
Iowa, Pottawattamie.....	Andrew Hall.....	7 10..	113 85..	120 95..	72 70..	48 25..	
Iowa, String Prairie.....	J. W. Newberry.....	14 52..	12 95..	27 47..	27 45..	02..	
Indiana, Southern.....	Samuel Rector.....		36 50..		35 50..	1 00..	
Kansas, Spring River.....	Richard Bird.....	33 82..	112 81..	146 63..	112 66..	33 97..	
Massachusetts.....	E. N. Webster.....	26 50..	40 50..	67 00..	55 55..	11 45..	
Minnesota.....	J. R. Anderson.....		56 50..		34 10..	22 40..	
Michigan.....	Geo. A. Blakeslee.....						
Missouri, Central.....	J. B. Belcher.....						
Missouri, Far West.....	*Albert Bishop.....	16 05..	209 56..	225 61..	226 14..		53
Missouri, St. Louis.....	R. D. Cottam.....		157 80..		156 20..	1 60..	
Missouri, Nodaway.....	A. N. Berrigo.....						
Nebraska, Central.....	Charles Brindley.....	6 62..	17 80..	24 42..	26 85..		2 43
Nebraska, Northern.....	Hans Nielson.....	45..	45 51..	45 96..	43 70..	2 26..	
Nevada.....	T. R. Hawkins.....	1 60..	28 00..	29 60..	20 35..	9 25..	
Oregon.....	J. H. Lee.....		96 25..		75 25..	21 00..	
		200 79..	2273 68..	2474 47..	1991 80..	487 63..	4 96

* Since succeeded by Br. J. T. Kinneman.

Per H. A. S., *Secretary.*

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.

Report of High Priests' Quorum as follows:

I beg to submit the following report of the High Priests' Quorum: Of the 63 names on the High Priests' Record, only 42 are now members of the Quorum, and of these 24 have reported either in person or by letter, namely: Charles Derry, Wm. H. Hazzledine, Lyman Hewitt, Wm. D. Morton, Benj. Austin, Loren W. Babbitt, David M. Gamet, Thomas Dobson, Hiel Bronson, Edwin Cadwell, James Anderson, Wm. Redfield, A. M. Wilsey, Henry J. Hudson, John Landers, Geo. A. Blakeslee, Stephen Richardson, Israel L. Rog-Mark H. Forscutt, Wheeler Baldwin, Joseph Parsons, R. C. B. Elvin, Jackson Goodale, Ebenezer Robinson. Of this quorum, as far as known, six are presiding over Districts, one is Bishop of the Church, Bro. I. L. Rogers, and two in the ministry under appointment from General Conference, namely: C. Derry and M. H. Forscutt. These two still intend 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, MARK H. FORSCUTT, *Secretary.* April 11th, 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 state 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.

in large cities. It was spoken to by several, and the brother making the request stated 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. Gurley, 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 and to labor in Western States,

Josiah Ellis released from Eastern Mission, and to labor as the Spirit may direct, and as his ability permits.

A. 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 McKiernan, 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. T. 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. Forscutt 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 on 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, of vital interest to the Church, but these resolutions had been withdrawn by the President, *pro tem*, of the quorum, by direction it was stated of the authorities of the Church. Had that 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 condemns by a vote passed to-day to not only sustain the party pursuing the policy condemned, but to request him to continue longer in the field without any protest against that policy,

was to Bro. Forscutt's mind an endorsement of that policy, and as he could not in conscience before God and before man sustain that policy, 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 request was granted.

C. N. Brown was, agreeably to his wish, released from charge of the New England Mission, and requested to labor in said mission.

Magnus Fyrand and P. N. Brix were sustained in the Danish Mission, with permission for Bro. Fyrand to return if he so wish.

J. C. Clapp released from Oregon and requested to labor with D. S. Mills.

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.

Heman C. Smith in present field till Fall Conference.

C. G. Lanphear 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. Short, Western Illinois and Iowa.

Columbus Scott in W. H. Kelley's field, under his direction.

James M. Wait, Wisconsin.

Joseph Lakeman, 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.

Adjourned at 6:20 P. M. with benediction.

At 7:30 P. M. preaching by Bro. J. S. Keir, assisted by Bro. M. T. Short.

THURSDAY, APRIL 12TH.

At 9 a.m. a prayer meeting in charge of brethren J. L. Adams and Geo. Hicklin.

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, 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 would 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. Signed, J. S. PATTERSON.

To the Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in session at Plano, Ill.:—The Presidency to whom the question couched in the affixed paper, referred by you on yesterday, submit:

We decide that the legality of the ordinations referred to is not affected by the subsequent feelings of the parties so ordained; but, in order that unanimity of feeling and action may be obtained, we deem it proper, or permissible, that such ordinations may be reconferred by the direction and action of the branch, or district conferences to which the parties belong, a record of such reconfering of authority by reordination to be kept by the branch or district. Plano, Ill., April 12th, 1877. Respectfully submitted,

JOSEPH SMITH, } of the Presidency.
WM. W. BLAIR, }

The report was accepted, and a motion made to approve and adopt.

Brn. J. S. Patterson and C. N. Brown spoke to it, and M. T. Short asked what was meant by reconfering. The chair said it meant to reordain. Bro. Short asked what would be the effect if the branches or district did not vote to so reordain. Brn. Cleveland, Kelley, J. Smith, and Kier spoke to the subject, and upon vote the report and recommendations were adopted.

The following was read:

Whereas, I have been informed by the president of the London (Canada) Branch, that two Elders (at a time when they were silenced) did profess to have received revelation commanding or instructing them to seal up to eternal life a young sister of said branch, which command they did put into operation by performing something like an ordinance, we therefore present this paper to the conference, desiring that the matter be investigated, as to the nature of the ordinance, and also as to the rights of elders to perform such ordinances, if such there be in the Church. Signed,

JOHN 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," propounded in the paper attached hereto, submit the following in reply:

We know of no law of the Church creating or authorizing "sealing up to 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 a rite supposed to be one of "sealing unto life," as an ordinance of the Church, have erred, but, such error is not of such a nature as to become a crime against the law governing the Church, as the fact of such "sealing up 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 the act of those men 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 to the law, the written law of the church, it is therefore of the things of the unwritten law, if the right exists at all to seal up unto eternal life, other than in confirmation by the laying on of hands for the gift of the Holy Ghost, the performance of such 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.

JOSEPH SMITH, } of the First Presidency.
WM. W. BLAIR, }

Report was received and committee was discharged.

Resolved, that the Conference adopt said report as the voice of the body.

It was spoken to by Bro. Snively, and the report was re-read, and then spoken to by Brn. Davis, Patterson, Keir, J. Smith; then slightly amended, and further spoken upon by

brethren Kelley, Caffall, Blair, Luff, 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 16 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 recognize Bro. Arthur Leverton as the 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.

Abraham 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 but 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 J. H. 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 by vote.

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. I. L. Rogers asked: If one on a mission for the Church writes erroneous doctrines for the *Herald* what steps should be taken?

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 Church for means 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 one 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 both of business, 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. M. H. Forscutt five times after Conference closed. A good interest among the people and D. L. Gibson baptized.

JOSEPH SMITH, } Presidents.
W. W. BLAIR, }
H. A. STEBBINS, Secretary.
JOHN SCOTT, Clerk.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, May 1, 1877.

FROM 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 was sent by the Conference. It is suggested by the spirit of inquiry at our elbow, that if the district is in a 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 that promises are neither bread, potatoes nor pie crust, though like the latter sometimes made only to be broken.

THE 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 paid to the use of the chapel, was a fund raised by contributions from Saints to be devoted especially to emigration purposes. It 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 applies with equal force to ten or ten thousand dollars; and while we will be pleased to see the chapel prosper, we can not 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 fails.

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 3d, 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 traveling 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 Platte 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.

Bro. P. H. Rensimar, will please accept our thanks for late copies of Salt Lake Tribune. Bro. Wm. Anderson, we also thank for late Calls and Post, San Francisco, Cal. Bro. Jos. Hammer for St. Joseph Herald, giving a sketch of Caldwell

county history in connection with John D. Lee's execution.

Order no more Doctrine and Covenants at \$1.25 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, California, April 2d, 1877, 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 25 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 minutes 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.

Bro. Charles Hassell, of England, sends us a copy of *Zion's Herald*, published at London, England, by the Methodist, New Connexion. It appears to be a well conducted sheet, and the number sent us contains some excellent articles.

Bro. 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 Justice, 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. O. Foss, writing from Jonesport, Maine, states that the Saints in that region are doing quite as well as they can; though it is much 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, so that we are obliged to forgo the publication of it. Bro. Alden is very sincere and devoted to the cause of the truth.

Bro. J. J. Cornish 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, that the HERALD and HOPE may be introduced 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 benefitted, and the truth more widely spread.

Bro. C. M. Fulks of Weir, Kansas, writes of the death, after a short illness, of Bro. Wm. D. Fulks. He was a young man of promise. We are sorry to hear of his going from a life of usefulness.

If G. N. Durfee who sent \$2.15 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.

We thank Bro. D. O. Trout of Whitestown, Indiana, for copies of *Indianapolis Journal* and *Cincinnati Enquirer*; A. B. F. for *New York Tribune* and *New York Herald*; Bro. W. N. Dawson and others for papers containing articles on Pre-historic America, copied from the *New York World*. The *Journal* and *Enquirer* each have brief communications about Joseph Smith and the Book of Mormon, and both are so very silly and absurd that they cannot do harm to any degree. The *Journal* writer gives altogether a different account of the origin of the Book of Mormon than the Spaulding story. Thus satan keeps his children busy at repeating his falsehoods but is not wise enough to make them all speak the same thing, and yet all claim to speak solemnly whereof they know. A curious and credulous world this is—when it does not stop to reason or investigate.

Bro. Hans Nielson 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.

ANCIENT 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 Hayden 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 pre-historic America the people built them thus, either for safety from their enemies 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 tenacity 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 stumbled over the old heaps and into the old cellars," and "they 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 fertile valleys, though, from the traditions, they were very much less acquainted with the arts and advantages 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 collected 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 protected their families in a retreat southward, 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.

The Davenport, Iowa, *Gazette*, gives account of some archaeological treasures found near that city, copper axes and hatchets, pottery, and some pictured rocks, small slabs of shale, one representing the sacrifice of a human being, and one what seems to be a zodiacal record, twelve figures in a circle with a center figure, with rays pointing from it to them.

We clip the following from the *Vineland, N. J., Daily Journal*. It will be news to many who once knew James Ivins:

"DIED.

"JAMES IVINS.—Aged eighty years and twelve days. Remains to be interred at Upper Freehold, Monmouth county, N. J., near the place of his birth, on Saturday next, the 7th. The deceased having resided in Vineland for about ten and a half years, had formed a wide circle of acquaintances and friends who highly appreciated him for his many excellent qualities, as a kind neighbor, a good citizen and humble christian; one whose faith shone forth more in deeds than words, as all who knew him can testify."

The following is one of the ways employed by the Saints in San Francisco, California, to publish our views and doctrines. We clip from a San Francisco paper lately sent us:

"Joseph Smith (Latter Day Saints) vs. Brigham Young's Mormonism and his Doctrines of Rebellion, Polygamy, Adam God Theory, and Blood Atonement (continued); examined by Elder D. S. Mills at half-past two P. M.; by Judge H. P. Brown at half-past seven P. M. Grand Army Republic Hall, 71 New Montgomery street.

Correspondence.

TORONTO, Ontario, April 25th, 1877.

Dear Brother Joseph:—Inclosed please find a clipping from one of the local journals in Michigan, being the opinion of an uninterested spectator on the occasion referred to, concerning some of our most fashionable and pious opponents. During the last few days in January, and the first two weeks in February last, Bro. R. Davis and myself labored in Reese, Michigan, amid much opposition. At the end of two weeks we baptized fifteen into the Church, and left scores of enquirers and anxious hearers, the whole town being in an uproar. Some of the preachers came to hear us from the Methodist and Baptist churches; but refused to openly investigate the doctrine, though often invited so to do; yet when before their own congregations and in their pastoral visitations, took special care to warn their flock against the "Joe Smith" doctrine. One Elder of the Baptist Church undertook to prove the "Signs" were needless, 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 meeting called. He made use of the usual statements and ideas, and pointed out the success of the gospel without these signs, &c. 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 begins to lecture against Mormonism, assisted by two other Elders of the same persuasion. It was one of those meetings, or lectures, that the writer of the following attended, and the "fanatical monomaniac" referred to was one of the assisting Elders.

"On the evening of March 22d, an intellectual individual undertook to enlighten the people of Reese, on the subject of the doctrine of the Latter Day Saints; and to show them the errors of their way. He gave a very fair discourse. The most noticeable feature of which was his pugilistic attitude which he assumed, as he became sufficiently inflated to give vent to his riotous anger. But at

the close of the discourse a fanatical monomaniac from Midland came forward declaring that the speaker "had not told half the truth," and proceeded to denounce the people (Latter Day Saints,) calling them dogs and lowbred ignoramuses, and inciting the people to acts of violence until there was actually danger of riot. The speaker raved like a madman and exhorted the good christians to club them out of their houses, if they came to visit them. Such language has left the impression on the minds of the people of the community that mormonism, as bad as it may be, shows more marks of christianity and common decency than that kind of language shows that church dignitary to possess. Being an outsider or gentile; what effect such discussions will have on the church. But morally it is damnable."

The sister who sent me the information, states that the Saints are rejoicing and others are ready for baptism. Bro. Davis is on his way there. The above puts me in mind of the dog barking at the moon, while she heedlessly shines on for the benefit of the universe. My soul is aglow for the spread of truth. We are still meeting together here, and enjoying the Spirit in our assemblies, though only eight persons, all told. On my way home from Conference, I remained in London over Sunday and by request, preached in the morning and evening, also conducted prayer and testimony meeting in the afternoon, where we were greatly blessed. At the close of the evening service I baptized one woman, who had, for the first time, heard the truth preached that day. Already I believe I realize the clouds dispersing and the Spirit's descent, after a long period of darkness. May the strides of truth be rapid. Yours in the gospel of Christ,

JOSEPH LUFF.

MYRTLE CREEK, Douglas Co., Oregon,
March 19th, 1877.

Dear Herald:—When I last wrote to you, I was in Salem, and was about to begin a trip southward. I have been on the move, and have done considerable preaching, and perhaps some good; but sometimes I think it quite a difficult matter to get people to see the true light, yet "the stone is rolling." I have lectured and preached over sixty times in this place, and have answered all the popular objections that are urged against us, as a Church; and the fruits are that a goodly number of the influential citizens of this place are very favorably impressed with our doctrines. I look to see the sowing here produce an abundant harvest.

I have baptized eighteen since I wrote you, and have brought many more to confess that ours is the doctrine of Christ. I organized a branch at Ott, Coos county, and left them rejoicing in the spirit of true brotherhood.

I have very urgent requests to visit Eastern Oregon; also, Idaho and Washington Territories, and I shall make an effort to go this spring; with company, if I can—alone, if I must.

This has been the finest winter ever known in Oregon. At the present time the green grass affords abundant pasturage for stock, and the trees are putting on their dress of green. Every thing looks cheerful for this country, for the time of year.

I close, for I am to speak to-night on the need of revelation; and as certain controversies have lately showed the blindness of sectarianism in this place, I hope to be able to make some strong points in favor of the blessed message that we bear. I trust that I may have the faith and prayers of the Saints for the success of this mission; for it is not all "flowery beds of ease," I can assure you. With sentiments of true love for all of Zion's friends, and breathing a prayer for her prosperity, I am yours,

J. C. CLAPP.

DOWVILLE, Crawford county, Iowa,
March 31st, 1877.

Dear Herald:—It has been a long time since I have seen any thing from this part. We have meeting twice every Sabbath. I have not attended very much this winter on account of poor health and inconveniences. We expect to organize a Sunday School as soon as the weather makes it possible for scholars to come from a distance. The Galland's Grove quarterly conference

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 all.

We have had some little excitement of late, for the Methodists have been holding a revival at Dowville, and now the Seventh Day Adventists 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 can be shaken will be shaken, and when all who profess to be Saints will have to be Saints indeed. It is a day of trial and vexation, when men's hearts fail them with fear. Pray for me, 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 large vessel 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, "The wrath and the judgments of God are being poured out upon the earth." Then I was frightened, and I looked for some place to fly to for safety, and I saw a child which I caught in my arms, and, picking up a lamp, I turned to fly; but I heard voices singing, and caught these words: "But there will be joy among the Mormons." Then I awoke.

Praying that God's word will spread over all the earth, I remain your humble sister in Christ,
ISABEL S. WILDER.

SCRANTON, Kansas, April 4th, 1877.

Brother Henry:—We are trying to present the true light. Prejudice is very strong, but we are determined to do our duty, and we trust in God for strength. I realize for my own part more than ever the need of treasuring up the words of the Lord, that when we stand up before the people to declare the gospel of Jesus Christ we may do it in the power of the Spirit, which Spirit is promised to lead 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 unnecessary if we had been more diligent in treasuring 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 again to gather up the sheep, those that have been scattered in the dark and cloudy day, and for bringing us back to the true gospel of Christ, and I trust our experiences will be sanctified by the Lord for the good of some souls.

Your brother in the gospel, J. B. JARVIS.

CLAM LAKE, Mich., March 13th, 1877.

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 discuss 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 the subject the theme of his sermon, the Sunday (last) following, and did well, considering the tools he had to work with.

Now, this was done for my benefit; and I expect to reply, or rather, perhaps, in public to ventilate the doctrinal points of Calvin's faith, in our public hall next week, Friday evening, in contrast 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 deal of talk and wonderment among some people of this town, who knew me in a business acquaintance while at Bond's Mills, to know that I am a "Mormon;" as I have, since coming here, 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 to and support; and I a 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 that I could have baptized, or proselyted a dozen into the Church, had I not been strenuous as to the law of adoption, and purity of the motives and actions of those who not only ought to take upon them the name and reproach of Christ, but whom I want to have some reasonable assurance concerning their willingness and fixed purpose to keep his commandments, by obedience to the law of God as recorded in Doctrine and Covenants, unto true repentance. Noses don't count for anything. I want to build upon 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 holds dear, for any other purpose; and I expect to stand for the truth the law and the testimony, and not to make proselytes on any other terms. There seems to be a kind of an impression among the people, (and I've thought sometimes that it wasn't always confined to the Gentiles), that to be dirty and poor, and ragged, and unreliable in temporal affairs, and persecuted, not always for righteousness' sake, etc., was somehow, or in some way a connection and necessary attendant of Christ's doctrine and church; that abandonment of good name, by those that hadn't a very good name to abandon, would somehow count in their favor;—let the Elders see that fruit meet for true and God-accepted repentance is brought forth, and we shall have less dead branches on the great and True Vine.

Well—I want you to send any tract, word, article, or advice, you have, that will assist me in my lecture. Please write me what answer you would make to Rev. 22: 11; of the rich man and Lazarus and the gulf; and upon all disputed texts. Also help me with your prayers. It is the opening wedge of the light of truth and will set people to thinking and prepare the way for a work in North Michigan; God grant it. I have set my hand to the gospel plough and don't purpose looking back. Your brother in truth,

MYRON H. BOND.

NEWTON, Iowa, April 8th, 1877.

Dear Herald:—There are many openings for the preaching of the word in this District, and some excellent opportunities have been granted to the elders in good neighborhoods. Bro. Walker and Houghton have filled two appointments of late at Kellogg, about eight miles east from here, and quite an interest exists there, it being something new for them. Bro. T. E. Lloyd and myself have been holding meetings every two weeks, south of here about three miles, at the Coal Banks, since the first of the winter. We find some there quite favorable, and I think that ere long some will be ready for the water. We also have an appointment about six miles north-west, once every two weeks; no trouble to get a house full. We shall endeavor to work for our Master as time will permit, but we have a poor chance of going to fill our appointments, having to walk and sometimes find it bad roads. Bro. Lloyd is an able speaker, and has done well in presenting the truth to the people, being blessed with much of the Spirit. I talk a little at times, but do the most of my part in singing and reading.

Our little branch is progressing slowly, yet we shall try to outride the storms and anchor our barks on the other shore. Bro. Wesley Barber, Deacon of our branch, has been down with the rheumatism about five weeks; has suffered much pain, but is some better now.

Praying for the welfare of God's people, I am as ever yours,
D. C. WHITE.

GALLATIN Co., Montana,

March 25th, 1877.

Editor's Herald:—The work in this part is moving on slowly. To day Bro. A. B. Moore preached on the existence of a God, providing that the Bible is the word of God. Some manifested a strong belief in what was said.

There has been some very dark clouds hanging over the Saints of Montana, but I believe it is the desire of all to arouse themselves to their duty in this latter day work. Bro. Moore made an

other appointment to speak in the Spring Hill School-house, which was very kindly offered to him any time he so desired by Mr. L. M. Howell. Ever praying for the welfare of Zion, I remain your brother,
JAMES BAMBER.

NEW ALBANY, Wilson Co., Kan.,

April 2d, 1877.

Bro. Joseph and Henry:—I will inform you of the progress of the kingdom here. In November last Bro. John and Richard Davies came here and organized this branch of ten members. Since that time I have been preaching all I could. I commenced labor on Painterhood about six miles south, and have spoken about ten times there and baptized five. Two more have offered themselves to be baptized this week. Prospects are good for quite an increase in numbers. The members are all determined to do their duty. Your brother in Christ,
WILSON S. LOAR.

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 could not stop the tears from coming, and we felt to say God speed Bro Lofty, as we bade him good bye. On Thursday evening we held our social meeting, and we had a foretaste of the joy which is to come. Some of the Saints said that they never before felt the influence of the Holy Spirit so powerfully. Dreams and visions have been given to us of late showing us that God will indeed bestow his gifts, and language cannot describe the feeling of love we enjoyed, and the Saints here feel determined more than ever to go on to perfection. I have been hoping to see something in the *Herald* from were I first enjoyed the Spirit of God. O brethren and sisters of the Kewanee Branch, I feel for you, I pray for you, and cannot resist this expression that we must work while it is called to day. I still cherish the feelings that I enjoyed while assembled with you. How can we help praising God when he was so merciful as to be willing to save Sodom and Gomorrah, providing there was only a few righteous. I thank God that I was brought to a knowledge of the truth, and that our Redeemer intercedes for us at the right hand of God. Our prospects look rather dark temporarily, as our employers want to pull down the price of labor, but we feel determined to serve our Creator to the end through evil as well as through 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 still remain your brother in the gospel of Christ,
JACOB STANLEY.

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 raised up there, although persecution is great. J. J. CORNISH.

XENIA, Clay county, Ill.

March 20th, 1877.

Bro. Henry:—Our late conference was blessed with peace and decorum; not a discordant element appeared to blight the harmony and unity. Our brethren seem to have learned that "petty strifes" about "minor points" are only clogs on the wheels of progress; that they retard rather than increase the gospel work.

As a district we are doubtless advancing. New fields of labor are frequently opened, resulting in additions to the Church. But, while this good result is being had, the Lord is also taking some of our members to be with him. On the 21st of February Alney Haws, an aged veteran of the gospel, was called to his rest. Also March 10th T. G. Clements, a worthy young brother, passed beyond the veil. In this connection I wish also to mention the voluntary death of Elder John Bunting, of the Christian Church, who commit-

ted suicide February 19th by hanging himself in his barn, near Jeffersonville, Wayne county. Mr. Bunting was formerly one of the ablest and most efficient preachers of his denomination in this part of the country. But about the year 1870 brother Wm. Anderson of Montrose, Iowa, while here preaching, was violently opposed by Mr. Bunting, who sarcastically demanded a sign, and brother Anderson gave him this sign: That the judgment of the Almighty should visit his household, and that Mr. Bunting should die degraded. Every feature of this prediction has been fulfilled. One member of his household has been afflicted with fits; another died after almost a year's sickness, and a third was injured by the kick of a horse. In addition to these, various church difficulties, family troubles, and financial embarrassment, are assigned as the reasons for his self destruction. And so lessened was he that his own brethren would not allow his funeral to be preached in their meeting house. If brother Anderson has a memorandum of his prediction we would like to see it that we may be certain about the language, but the above is the testimony of it by the brethren and sisters who were present.

A. N. CAUDLE.

GREEN'S LANDING, Me., April 2d, 1877.

Bro. Henry.—I love the glorious work of the latter days, and I rejoice in every thing that marks its onward course; and I am thankful that God gave me a willing heart to obey the gospel. Eight years ago myself and husband were baptized, and I can thank my Heavenly Father that he has blessed us with his Holy Spirit. I love to read God's word. Dear Saints, think of the sacrifice that was made for us, and if we obey from the heart and are keeping his commands he will take the truths of God and show them unto us. My desires and prayers are that Zion may speedily be redeemed. We are having no preaching here now, for Bro. G. W. Eaton is now laboring in the Eastern District; but we are having prayer and testimony meetings about every Sabbath. Our attendance is small. We have had some serious troubles, but I rejoice that some are trying to keep the law, and are every day Saints. From your sister in hope,

CYNTHIA B. KNOWLTON.

WOODBINE, Harrison Co., Iowa.

April 12th, 1877.

Brothers Joseph and Henry:—This morning brother and sister Macauley left us for their home in Wisconsin, and I do not know when I have felt so deeply affected as when the word farewell struck the chords of affection. At the time I was also suffering in body, and I desired that he should administer to me, and O how fervent was the prayer that went up that I might become strong. In a short time the pain left me, and I felt to praise God for giving his servant this power, and I know that God is the same unchangeable being, and that the failure is in us, and that for lack of faith in him the promises are often withheld. So I felt to cry unto him for more of that faith which layeth hold of the precious things of God. I have been blessed and my family many times in a similar manner, and I am therefore thankful to have a knowledge of the truth as it is in Christ Jesus.

And now that Bro. Macauley has left us alone again, I have felt, as well as my sisters, to ask, Did we appreciate him as we ought? For truly he did his best to instruct us in the things of God, and to show us the green pastures beside the living water, for his heart is full of love to God with that ever abiding zeal. O, how good it is to be clad in the armor of truth. He is seventy-eight years old, but still feels desirous of doing more in the work, and I hope that he may be blessed in his desires, and that his relations and friends may receive his testimony. I sincerely hope for their sake that an Elder may be sent to Wisconsin, and that some Saints may there be found to cheer them.

And now I see and feel that it is good to be a Saint in very deed, although the world mock and deride. O that sin and error may be brought down and truth eternal established. May God help us to endure to the end. Your sister in the covenant,

ESTHER ROHRER.

BARTON, Labelle 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, and, by the help of his Spirit, they intend to do so as long as they live. Sr. Margaret Davis, who died recently, was my wife. She was 41 years old instead of 43 as sent to 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 take care of my house and children. I have a very good home and dislike to break it up.

Your brother.

BENJ. H. DAVIS.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

The war news in the East is very exciting for the European nations at our latest advices, April 28th. The Czar of Russia sent forth his manifesto, April 24th, declaring war with Turkey, giving as a reason his desire to ameliorate the condition of the oppressed Christian population of the Turkish provinces. He says that the rejection of the protocol and the refusal of the Porte to accede to the just demands of Europe leave no other way but for Russia to act independently in this matter, and to force a reform in Turkish rule by war, as peaceful efforts have not succeeded. He says that he is profoundly convinced of the justice of their cause, and of the necessity of action, and he invokes the blessings of God upon his armies, and ordered them across the Turkish frontiers. This makes the province of Roumania the meeting ground and field of carnage, for a time at least, as Russian troops have already crossed, and the Turks have destroyed railroads, etc., in that province, and as we write a speedy conflict is expected. The Russians have also crossed into Asiatic Turkey. People are fleeing from the horrors of war, soldiers are throwing up entrenchments, and we can imagine that we see and hear the dread pomp and circumstance of war, which may convulse all Europe under the mighty energies and national power that can make the earth shake with the tread of millions who are but sent out to slay their fellows, but for which they have these many years been kept and trained and prepared. The English press condemns the Czar's manifesto, as being a hasty and unadvised action, one not for Europe, but for herself alone. England is alarmed over her own interests in the East, and British officers on leave have been ordered to join their regiments. The chief nations of Europe are now sustaining and increasing their armies to the utmost of their abilities.

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 within a few days previous to writing. One speculator on 'Change, Chicago, who had bought wheat at \$1.45, sold 150,000 bushels at \$1.80, realizing \$52,500 by the week's advance. Various other parties made \$100,000. or upward, each.

The famine in India is approaching its worst condition, by its long continuance, but the nearing of another crop time is looked forward to for relief. An outbreak of cholera has also taken place in Akyab, and a fourth of 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, and to shipping in the harbor.

The steamer Alaska arrived in San Francisco, April 22d, from China, with 950 Chinese passengers, and among them a number of small pox cases.

In some parts of California rain has fallen to do considerable good, and if 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 the flocks of sheep all have a poor prospect. The artesian wells are effectual in some places. One well is mentioned in the *Pacific Rural Press* as flowing a sufficient stream to irrigate 200 acres of land.

News from Rondout, New York, April 13th, said that forest fires were raging near there, and in one place an area of ten square miles was burned 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 foundered in the Atlantic, near Wilmington, 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.

Miscellaneous.

Conference Notices.

A conference will be held at String Prairie, Iowa, convening on Saturday, June 2d, 1877. A full and punctual attendance is desired, and the branches are requested to bear in mind the duty of sending representatives, for there will be business of importance presented at said session.

JOHN H. LAKE, *President*.

The Spring River District will hold a quarterly conference at the Columbus Branch, May 25th, 1877.

JAMES DUTTON, *Clerk*.

Information Wanted.

Ephraim Bird, of Hawthorn street, West Smethwick, near Birmingham, England, would like to know the present whereabouts of Thomas Bird. 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. Any one knowing about him will do a favor by addressing as above.

Samuel Harler desires intelligence of his brother, Edward Harler, native of Abertillery, Monmouthshire, Wales. When last heard of he was in Brazil, Indiana, and left there for California about six years ago. He is forty years of age, light complexion, and by occupation a collier. Samuel Harler, Temple street, Tredegar, Wales.

Wanted to know the whereabouts of sister Hannah Skeery, 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.

Born.

Born, March 7th, 1877, to brother Wm. C. and sister E. Lanyon, of Davis City, Decatur county, Iowa, a son,—his name to be Delpha.

At London, Ontario, April 17th, 1877, to brother William and sister H. Clow, a son. All is well.

At Watford, Ontario, February 9th, 1877, to brother and sister Lewis, a daughter. The child is doing well.

At London, Ontario, March 23d, 1877, to Mr. and sister Webber, a daughter. It is well with both mother and child.

Married.

At the residence of brother William Hartman, of Fayette, Iowa, on the evening of February 6th, 1877, by Elder C. H. Jones, Mr. R. P. Corbin and sister Elizabeth Hartman, both of Pleasanton, 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 Amos, both of Jasper county, Iowa. May peace and prosperity attend them.

At Fall River, Mass., April 19th, 1877, at the residence of the bride's parents, by Elder John Gilbert, Mr. John Fitten to sister Mary J. Hackling. May their pathway be that of the just.

Died.

At Manchester, England, March 13th, 1877, of bronchitis, Willard, infant son of Thomas and Martha Hughes, grandson of John and Sarah Mathers of Nebraska City, Nebraska, aged 10 months and 23 days.

At the Little River Branch, Decatur county, Iowa, December 18th, 1876, sister Hannah Perdun, consort of brother David Perdun. She was born August 6th, 1800, was married to David Perdun, January, 1821, lived and walked as his companion till separated by his death, December 3d, 1875. She raised a family of seven children, the youngest of whom is now thirty-eight years of age. It is written of her: She hath done what she could.

At San Bernardino, California, March 13th, 1877, of old age, sister Charity Shepherd. Sr. Shepherd was born in Addison county, Vermont, May 4th, 1794; she was baptized into the Church by Solomon Hancock, in Ohio, in 1831, and reconvened in baptism, in March 28th, 1870, the rite being administered by brother James W. Gillen. She testified to the last, that she knew the latter day work to be true. Her history was an eventful one, and for forty-six years identified with the faith and Church of Christ.

At Machias, Maine, March 16th, 1877, sister Josephine, wife of brother Samuel J. Foss.

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 twelve children, of which seven are now living. 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 Mottsville, Douglas county, Nevada, April 8th, 1877, sister Elizabeth Mott, aged 73 years, 5 months and 1 day. Sr. Mott became a member of the Church in 1837, in Canada. She removed to Nauvoo, whence she removed to Utah, thence to Nevada in 1852, where she united with the Reorganization by baptism at the hands of Elder A. H. Smith, in July, 1867. She was born in Amsterdam, Montgomery county, N. Y., November 7th, 1804. None knew sister Mott but to respect her. She retired to bed at 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 frown. She fell asleep in Christ. Services by Elder George Smith, of Pleasant Valley, were largely attended.

At Council Bluffs, Iowa, June 9th, 1876, Ida May, daughter of John and Amy White, aged 5 years, 11 months and 11 days.

Near Ellsworth, Kansas, (date of death not given), of bronchial consumption, sister Susan Dennis, daughter of brother Adam and sister Angelina L. Dennis, aged 22 years, 3 months and 18 days. She was baptized October 22d, 1871, by Elder Z. H. Gurley, at Lamoni, Iowa.

At Corinne, Utah, March 15th, 1877, of brain fever, sister Thirza Moore, aged 10 years and 6 months. She was baptized last July, at Omaha, Nebraska, by brother Medlock. She spoke of her death before it occurred, and was not afraid to go.

At Chatham, Ontario, March 18th, 1877, of diphtheria, aged 4 years, 8 months and 10 days, William Reynolds, son of S. C. and Elizabeth Reynolds. Services by Elder Robert Davis.

At Blenheim, Rond Eau, Ontario, March 28th, 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 Lakeman, aged 3 years and 8 months, son of George H. and L. Lakeman.

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, of pulmonary bronchitis, sister Eliza Mee. Sr. Mee was born in Leicester, England, September 30th, 1821. Her husband, Sydney Mee, was born in Trington, England, May 24th, 1817, and died of typhoid fever, January 20th, 1876.

At Unionburg, Harrison county, Iowa, March 19th, 1877, after nine days' sickness, brother Edward R. Walker. He was born in St. Clair county, Illinois, January 25th, 1817; became a member of the Church in 1839 or 1840, was an Elder in 1841, presided over the Apple Creek Branch in Green county, Illinois; joined the Reorganization in 1867, and was a faithful man. So pass the good away from earth.

At her residence, near Elvaston, Hancock county, Illinois, December 2d, 1876, sister Jane Wells, wife of Alanson Wells. She was born in Park county, Indiana, August 23d, 1830, was baptized and confirmed July 25th, 1875, 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 districts where 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 Russia. The movement is a surprise. The Czar has ordered his forces along the south shore of the Black Sea upon Turkey in Asia. The direction is toward Jerusalem. The present outlook is one of romantic interest. The suggestion made in 'Daniel Deronda' seems 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 Moslem, too, as well as the Jew, and both of them more than the Russians, love the ancient fatherland bordering the Mediterranean; and the invading hosts from the North may be repelled. Evidently a crisis has come. War is inevitable, judging from the latest announcements from the capitals of Europe. Germany and Austria are uneasy.—*Selected.*

Song is the tongue through which the emotions especially speak. A dry soul seldom sings; and when an occasional song breaks forth, it is evidence that one of heaven's dew-drops has fallen upon it, moistening it a little. The voice of religion is a voice of song. Both the heathen's God and the Christian's God are praised in song. There is at least this unity and the pagan Christian service.

Those who come to you to talk about others are the ones who go to others to talk about you.

Addresses.

William Hart, 865 Folsom Street, San Francisco, Cal.

Thomas W. Smith, box 55, Stewartsville, De Kalb county, Mo.

H. C. Bronson, 613 North Washington Street, Peoria, Illinois.

Mark H. Forcutt, box 400, Nebraska City, Neb.
E. C. Briggs, Wheeler's Grove, Pottawattamie county, Iowa.

C. G. Lanphear, Davis City, Decatur Co., Iowa.
Alex. H. Smith, Andover, Harrison county, Mo.

Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.

Charles Derry, Logan, Harrison county, Iowa.
Arthur Leverton, Bothwell, Ontario.

PUBLICATIONS ISSUED AND FOR SALE

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1 May 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Geo Corless
1877
No. 10

Vol. 24.

PLANO, ILLINOIS, MAY 13, 1877.

No. 10.

THE following, cut from the New York *Herald* of April 14th, was evidently written by one who has been through the flint mill of Utah experiences, and knows whereof she affirms. It is, of course, improper to convict the mass by the sins of the few; but any system that requires duplicity and deceit to achieve success, and insures debauchery in the thoughts and practices of the mass of its devotees, cannot safely be defended by the more intelligent ones. It is susceptible of proof, strong proof, that the system complained of by the writer of this clipping, has been imposed upon the womanly element of Mormonism against their wishes and feelings, by special pleading, and in far too many cases by systematic proscription and persecution, as stated:

WOMEN ENSNARED IN UTAH.

SCRANTON, Pa., April 11, 1877.

To the Editor of the *Herald*:—

I, as a wife of an elder in Brigham Young's Church, would like to say a few things in behalf of the women in Utah, a great many of whom cannot read for themselves, and are led into false doctrine by the leaders of the Church; and even where they can read, they are deceived by the false representations of the elders, until they get to Utah, and then, by the force of circumstances, they are compelled to stay and submit to fate. The way it is done is this:—The elders, when on a mission, generally avoid the subject of polygamy, confining themselves to the principles and doctrines taught by Joseph Smith, telling women that a belief in polygamy is not necessary; that a man cannot marry the second wife without the first's consent; that not one-half of their people were polygamists, even going far enough to deny their own belief in the doctrine. I went to Utah on the strength of these statements, and when I got there I found I had been deceived by false prophets, ravening wolves. I came home to Pennsylvania, satisfied there was something rotten in the Church in Utah, and when I came to study the Book of Mormon and Doctrine and Covenants I found they were leading the people astray. There is no such thing as polygamy in the gospel taught by Joseph Smith, and a true Latter Day Saint is not required to, nor will not, follow a prophet any further than he follows and teaches the doctrine of Christ and His apostles, and none know this better than the leaders of the Church in Utah.

In 1850, John Taylor, one of the twelve, in a discussion held in France said:—"We are

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accused of polygamy and actions the most obscene—actions that none but a depraved heart could believe;" and in refutation of the accusation he said, "I will read you our belief on marriage," and he then and there read an article from the Doctrine and Covenants that in most positive terms confined a man to one wife, he at the same time knowing that it was a deliberate and unqualified lie, and he was a polygamist at that very time. In regard to the testimony given by women of Utah, I do not consider it worth a "rushlight." In 1842 nineteen women published a card in the Church paper in Nauvoo declaring they knew of no other marriage ceremony than the monogamic ceremony in the Doctrine and Covenants, and in 1869 some of those very women swear they were married to Joseph Smith in 1841, two years before they claim the sham revelation was given. I received a letter from a lady friend not long ago, and in answer to an inquiry of mine as to how another lady felt whose husband had taken another wife, she says, "Sister M—— would rather have a little peace and happiness here than all hell here and all the glory hereafter. These are my sentiments too." Poor girl! she has since taken "hell," for her husband has married another. With beautiful consistency the names of both women can be found in the famous petition of Congress. Of course, there was no undue influence brought to bear on the women who signed that petition! I can best show the magnanimity with which they always use women by telling the circumstances of one of their victims here, in Scranton. Her husband, in spite of all she could do, went to Utah. She, being too smart to let the elders fool her with falsehoods, refused to go with him. One of the elders told him to give her one-third of his property and then he was free. She is the mother of a large family; three of the children are alive and one has died since he left. The night her baby died she received a letter from her husband, telling her if she would not come to Utah he would do something for his children, but never anything for her again. Oh, how kind! how considerate!

One of the elders writes my husband thus:—"I was surprised to learn of Brother —— going to Utah. I do not think he will be sorry, though the love and companionship of a wife must be hard to sacrifice; but the Savior's promise to those who leave all and follow Him will be verified, and Brother ——'s wife may eventually become reasonable and tractable and join him in Zion." Arch fiends! When I think of the misery and wrongs women suffer at the hands of the men who have sold the saints as Judas Iscariot sold Christ, I almost cry to God for the eloquence of Demosthenes

that I might awaken the hearts of my countrymen to action. The forced position of the majority of women in Utah is a disgrace compared to which African slavery was nowhere. It should cause the cheek to blush and the blood to tingle with indignation and shame in the veins of every man who loves his mother, wife, daughter or sister. And if the government of the United States allows one rebel against its laws to sit in the hall of Representatives, let them drop the "bloody shirt" in the wave of oblivion and tell Jeff Davis to come and bring one of his best broken and trained black slaves and George Q. Cannon his female ditto. Then, with the happy quartet before him, let Dr. Newman thank God for this happy, free country, where all are born free and equal but black men and white women.

A TRUE LATTER DAY SAINT.

WHOSE SIN WAS IT?

The Mormon bishop, John D. Lee, has paid the penalty for his great crime. Lee was no ordinary criminal; he was a religious enthusiast and not a man of brutal instincts. Although he committed wholesale murder, and mercilessly sacrificed the tender infant, the helpless invalid and the gray-haired matron, yet he was noted for benevolence, for enterprise, for brain power and for devotion to his religious belief; but he was a persecuted man, and this it was that led him into crime.

Religious persecution in the nineteenth century and in Republican America is a curious fact; for our political creed has been said by its enemies to mean "unlimited license." However, unlimited license certainly did not mean license of any kind for the Mormon. Popular clamor drove him a fugitive flying from his home and temple in Ohio. Again, in Missouri were their factories destroyed, their farms laid waste, their saints (they were saints to them) assassinated and their prophet imprisoned for years, charged with treason. As applied to Joseph Smith this was a ridiculous charge, but it is one that has always been very convenient when the imprisonment of religious leaders was the object in view. At last compelled to abandon the labor of years we see them flying from their homes while murder, rapine and pillage stalk over their well-cultivated farms and through their thriving villages. Women and children, sick people and cripples, the aged and the idiotic were shot and burned in their homes by scores.

On the banks of the Mississippi, far from their persecutors, they stop their flight. Again peace and prosperity smile upon them, and Nauvoo, a city of 20,000 inhabitants,

springs into life at their command. Temples of worship are erected, farms and orchards teem with wealth, and yet a volcano slumbers beneath them; they worship at a strange shrine; 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 against them is organized by religious fanatics, but being taking up by the criminal classes and ignorant enthusiasts, it is carried to a result nor contemplated by its originators. The prophet was slain, their city destroyed, and after a brief battle the last Mormon is driven across the father of waters, and on the western bank of the great river, in full sight of their desolated homes, over three hundred women, children and feeble folks perished; and still they refused to doubt the truth of the revelations contained in the book of Mormon, and still they trusted in the teachings of their living prophets. "Let us go beyond the reach of our enemies," they said, and into the land of savages they plunged that they might leave behind their more deadly and unrelenting foes. Storms howled over their unprotected heads, cold pinched, heat scorched, and hunger withered them. Seasons came and went before the emaciated survivors arrived on the barren deserts beside the Dead Sea of America. From the Mississippi River to Utah it is said the Mormon trail could be followed by the rude piles of stone which marked the graves of the devoted followers of the American prophet.

They were now on Mexican territory, and they flattered themselves that here they could remain walled in by the everlasting mountains, and if they could only wrest from the desert sufficient nourishment to sustain life, they could live and die in peace. But the Mormons, though gone, were not forgotten. Brother Jonathan fought and conquered Mexico; and, having seen the industry of the Mormons, he believed their territory, barren though it was, might some day be valuable, and so he took it and sent a military expedition to secure obedience to his laws. Brigham Young was then a penniless but spirited young leader, and he heard that the old enemies of his faith were sending an army to destroy his people. Then he called together his men, formed them into battalions, and they swore to fight for liberty as did their fathers in 1776, and if we mistake not, their songs indicated something of that spirit—

Remember the wrongs of Missouri,
Remember the fate of Nauvoo,
When the God-hating foe is before you
Stand faithful, be firm and be true.

By the blood of our martyrs and sages,
By their toils and woes, and their pain,
We will fight for our homes and our altars,
Till we mingle our blood with the slain.

In the narrow pass where the Weber rolls down its angry floods, the Mormon band blocked the path of U. S. troops, and here first they opposed our governmental authority. At last the Mormons were convinced that the army was not designed to destroy them, and was not even sent to fight them, so they withdrew to Salt Lake, packed up all they owned, and taking a southerly direction departed. A deserted city was not wanted, and the command-

ing general followed Brigham, and by making many kind promises and using much persuasion, induced him to return.

With varying fortunes the Mormon people battled with a sterile soil, ravenous grasshoppers, savage Indians and a hostile Congress, until one summer a band of emigrants entered their settlements. It is claimed that they had carriages that once belonged to the Mormons when they lived in Missouri. It is claimed that the leaders of the emigrant party boasted of their prowess in driving Mormons from their State, and it is said that when they saw that irrigation was turning the desert into an oasis, that they warned the Mormons that when they reached California they would raise an expedition 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 blood, no man had ever gone through the semblance of a trial for murdering a Mormon. Vengeance had cried aloud but her voice had not been heard. Joseph Smith's ghost whispered in their ears as did Hamlet's father's to the princely Dane, "Remember me!" Their brothers, sons and daughters had many of them perished on the bleak prairies, and their chief men, their fathers and their fathers' 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 go by unharmed? Revenge was offered, should they refuse? They forgot the teachings of Christ, and remembered only the Mosaic 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 terrible, but whose was the sin? We trace it back and despite popular prejudice, in the face of the people of the whole world, we say it was not the Mormons', not John D. Lee's, not Brigham Young's, erring, passionate, sinful mortals though they be, but it rests on the heads of those who instituted religious persecution in Republican America. "Ah, but these Mormons were law breakers," you say; "they had too many wives." That is true; but polygamy was unknown until after the killing of Smith and the destruction of Nauvoo. The book of Mormon, page 118, says: "Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, my brethren, hear me, hearken unto the words 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." It is safe to say that no polygamic revelations would ever have disturbed the dreams of Mormon saints had they not been driven out into the wilderness where Brigham Young had recourse to the patriarchal method of building up his "Zion." And again we trace the sin of polygamy back to the men 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, and Justice cries aloud for others who aided 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; 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.

Remember this, and you will say with us that though we rejoice that one of the Mountain 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 veneration 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 15th.

First, Paul does not, in any verse of the 11th chapter of Hebrews, use 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 either one of those worthies "through 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 bearing pitchers with lamps in the other? What did he accomplish in the end? He subdued Midian, (Judges 8 : 28), 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 choose him 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

Lord. (Gen. 18 : 18, 19.) Now God did not approve of Gideon's transgression, for we see that after he made an image it became a snare to him. (Jugges 8 : 27). Thus we find that J. F. D., not Paul, was mistaken, in the case of Gideon. Space will not here allow an extended examination of the different persons named here, but we conclude that Paul did not mistake when he made the statement found in Heb. 11 : 32, 33.

One other point I wish to notice, that is J. F. D.'s position on 2 Sam. 12 : 29-31. He says that it is a license for the Papal Inquisition, but I think that I shall be able to show before I get through that it is not. Then he goes on and presents Heb. 11 : 37, 38, and says : "Paul undoubtedly thought the latter was awful, but when David would commit such horrid atrocities, it was—done by faith by men of valor." Now then David did not commit these horrid atrocities. Please turn to 2 Sam. 12 : 31, and read : "And he brought forth the people that were therein and put them under saws and under axes of iron," etc. Who? I say the cities. Proof: "And thus did he unto all the cities of the children of Ammon." Vs. 31. "And he brought the people that were in it, and cut them [the cities] with saws and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon."—2 Chron. 20 : 3. A. C. E.

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, these 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 material atmosphere before a thunder-storm, 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 fulfil 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 Czar along with it. The passions agitating Turkey cannot be supposed to be less vehement than those in Russia. In Austria, the Magyar population is waxing hot against the Slavs. Germany and France look calmly on; but Italy acknowledges her deep interest 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 remarkable as the helplessness of human diplomacy. Again and again all sagacity has been at fault. Things have drifted on, in spite of the most resolute efforts, into an entanglement of interests which seems to have no solution possible, save by the bloody arbitrament of war. Everything has the appearance of moving on, sooner or later, to some great catastrophe. When the probability of English interests being virtually compromised is clearly recognized, it is remembered that the future of the Holy Land and of the Jews must inevitably be affected by any events which involve the downfall of the Turkish empire it is difficult to avoid seeing in the present confusion and alarm the probable signs of the latter days, and the beginning of that predicted series of events of which the coming of the Lord in glory will be the highest climax. The consumption of Rome has begun, the waters of the Euphrates are being dried up, and the first notes of the last apocalyptic trump seem already to vibrate upon the ear.

Christian Herald.

THE WORD OF WISDOM.

For a few months past, I have noticed some comments on the Word of Wisdom, (D. C. sec. 86), in consequence of which I felt to add a few lines, and if I disagree with some, I shall endeavor to do so conscientiously.

After God speaks of wine, and strong drink and tobacco, declaring for what purpose they were to be used, etc., he says :

"And again, verily I say unto you, all wholesome herbs hath God ordained for the constitution, nature, and use of man, every herb in the season, thereof; and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh, also, of beasts and of fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should be used only in times of winter, or of cold, or famine. * * * These hath God made for the use of man only in times of famine and excess of hunger. * * * Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain."

Now mark. "And all saints who remember to keep and do there sayings, [among them feeding to their stock the grain specified], walking in obedience to the commandments," shall receive health, wisdom, treasures of knowledge, and the destroying angel shall pass them, etc. Who doubts it? I do not. But it is quite evident that if flesh, and fruit and grain are used otherwise than in wisdom, or cold, or through excess of hunger, it is displeasing. Let wisdom dictate, not fashion. Notice particularly the third paragraph; for,

in order to be an heir of the promise therein given, I believe one must keep the word literally. James tells us, in Jas. 2 : 10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "Wisdom is justified of her children." Let us use wisdom in all our incomings and outgoings. I do not wish to disparage any one in striving to keep the "word of wisdom," but, on the contrary, as we are in a progressive state, to toil boldly on, and when you have learned to keep the whole letter of the eighty-sixth section, then, and not till then, to my mind, can you lay claim to the promise of God. If you fail, you are not cut off from a right to the tree of life in the kingdom of God and the Lamb, for it is "a 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, is the prayer of your unworthy brother,

SANDWICH, Illinois.

E. H. GURLEY.

EXTRAORDINARY ARCHÆOLOGICAL DISCOVERY IN MISSOURI.

AUSTIN, (Tex.), March 11.—In Stoddard county, Mo., strange archaeological discoveries have been made and unique relics of a forgotten race exhumed. I have written to the *World* already of inscriptions on a tablet of stone inserted in the inner wall of a ruined temple in Guanajuato. The writing is in the same characters, if my memory be not grievously at fault, as those used by the Sun Worshipers of the old temple of stone in Western Mexico. The tablet exhumed in Stoddard county is of glazed terra cotta, and is almost as 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, bearing a suggestive resemblance to Sanscrit 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 undeciphered 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 all these drawings and of that discovered on a stone not far from Tuscaloosa, 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.

A key to solve the mysteries involved in these two "pages" of prehistoric lore would be an "opensesame" to the profoundest mystery that affects the fortunes of the human race. Is there no Champollion to make stones eloquent, dead centuries loquacious, and to invest

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 Otolum and Palenque? Were the bearded Natchez Indians the descendants, as they claimed, of this race, whose power was coterminous with the two oceans and extended, as their *raconteurs* 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 the West was upheaved. The 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 hapless 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 descendants of the Mound-builders that left traces of their toil everywhere, from the great lake of the Gulf, in the Valley of the Mississippi. Whether the writer of the strange glyphs on the Stoddard County stone was of the Colhuas, or Toltecs, or a wanderer from the Orient, a voyager with Hanno or some Phœnician who passed beyond the Pillars of Hercules to return no more—these are inquiries to be solved by him who translates the story inscribed on this tablet and on that in the Temple of Guanajuato. If Congress should appoint a commission to survey the lowlands of the Mississippi, not only with reference to the possibility of controlling its floods, much might be done in the way of exploring the hidden mysteries of the swamps, once the seat of this unique and ancient civilization.

The Stoddard county tablet has been forwarded to the learned Orientalist of Harvard University. Though the similarity between the characters employed by the Mound-builders and the Sanscrit "letters" is striking, it is perhaps only fanciful, and a careful analysis of the structural forms of these glyphs may reveal no likeness whatever to any alphabetic language. In fact, the inscription may be wholly idiographic, and the language employed by the writer may not have been developed into lexicographic unity. If this be true, speculative archaeologists may again infer that this was the oldest of inhabited continents and the seat of the earliest civilization of our race.

New York World.

THE GATHERING.

Editors Herald:—Inasmuch as the subject of "the gathering" seems to be agitated through the columns of the *Herald* and elsewhere, I will venture a few thoughts on the subject.

The prophet says, "Surely the Lord will do nothing until he reveals his secrets to his servants, the prophets." Amos 3:7. It seems to be with some a question whether there is now at this time any place revealed for the gathering of the Saints, or whether there must not yet be a revelation given for that purpose—the locating of Zion. In examining this matter it will be well if we can distinguish between unconditional prophecies, and proph-

ecies connected with commandments. Prophecies are sometimes unconditional, and are given with a, verily thus saith the Lord, thus and so shall come to pass. Sometimes they are as promises or threats, on conditions of obedience or disobedience to certain terms or commandments. Of the first, see Mat. 5:11, 12; 24:2; Acts 1:11; Dan. 2:44, 45; Malachi 4:1. Of the second, see Malachi 3:10, 11, 12; Mark 16:15; Deut. 11:13, 28. "Thou shalt ask and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built," D. & C. 42:17.

Go ye forth unto the western countries, * * * gather your riches, that ye may purchase 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 gathered unto it out of every nation under heaven, and it shall be the only people that shall not be at war one with another; and it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore, we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.—D. & C. 45:12, 13, 14. See also 52:1, 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 land which I have appointed and consecrated for the gathering of the Saints, wherefore this is the land of promise and the place for the city of Zion." * * * "Behold the place which is now called Independence is the centre place and the spot for the temple is lying westward upon a lot not far from the court house." D. & C. 57:1.

"A revelation of Jesus Christ, unto his servant Joseph Smith, jun., and six elders; * * * yea, the word of the Lord concerning his Church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his Saints to stand upon Mount Zion, which shall be the New Jerusalem; which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jun., and others, with whom the Lord is well pleased."

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house; and the sons of Moses according to the holy priesthood, * * * and also the sons of Aaron, shall offer an acceptable offering and sacrifice in the house of the Lord; which house shall be built unto the Lord in this generation, upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house." D. & C. 83:1, 2, 6.

We believe that when these declarations were made they were unconditional and positive prophecies, just as much so as the promise or prophecy of the second coming of Christ, or of the destruction of Jerusalem was; for the same terms and language were used, even 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 revelations in Book of Covenants] shall be fulfilled. * * * Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled; what I the Lord have spoken I have spoken, and I excuse not myself, and though the heavens and the earth pass away my word shall not pass away, but shall all be fulfilled." D. & C. 1:2, 7, 8.

"The works, and the designs, and the purposes of God can not be frustrated; neither can they come to nought, for God doth not walk in crooked paths, neither 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 that the position is not tenable which 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, even before their expulsion, 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."—58:2; 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 concerning Zion, for all flesh is in mine hand; be still and know that I am God, [unchangeable, and will perform that which I have decreed].—2:1; 1:2, 7, 8.

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances, they and their children, with songs of everlasting joy to build up the waste places of Zion. And all these things that the prophets might be fulfilled. And behold there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes for the curtains, or 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 their expulsion and affliction was because of transgression; yet the Lord declares most emphatically that "Zion shall not be moved" "nor any other place appointed" for the work of the gathering, "until there is no more room

in Zion." The parable in D. and C. 98 : 6, also teaches that because of disobedience "they were overcome 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. 100 : 3.

These last promises 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 "pollute their inheritances" as he has declared in sec. 97, par. 4, that "he will raise 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."

In D. and 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, were 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 they suffer; * * * 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, 3.

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 Zion and her law, be fulfilled, after her redemption; * * * and they shall have power after many days to accomplish all things pertaining to Zion."

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 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 tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people 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, saith the Lord of Hosts."—Revelation of September, 1832. See page 16 of Concordance 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," 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 reinhabited."—Revelation of November 18, 1851.

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, 1873. See *Herald* of May 1st, 1873, page 285.

Evidently the command here given to gather into the "regions round about," refers to those given on the same subject before the commandment to build 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 his "purposes concerning Zion are not changed," 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 in "this generation."

The question may arise, why do we not gather to Jackson county and build up the city and the temple, if that is the place appointed? The answer is "Let my commandments to gather into the regions round about (Jackson county) and the counsel of the elders guide in this matter until it shall be otherwise given of me."—Revelation of March, 1873.

Here we are given to understand that we are to carry out the previous commands, (those given before the command to gather at Nauvoo), "until it shall (or will) be otherwise given," so that we are not left in darkness as to the will of the Lord concerning the gathering, &c. And we can confidently go on expecting to receive a command to gather to build up Zion in the Lord's own time and manner, and whenever he in his wisdom sees fit to give the Saints such command or commandments.

The revelation in D. & C. 107 : 15, releasing "those sons of men" from the work of building up a city and house unto the Lord's name in Jackson county, Missouri, does not in the least intimate that the Lord will not require that work yet from others beside "those" who had been commanded and were hindered. It only released them, and shows that their offering was acceptable; while the command to the Saints now is to observe the commands to "gather into the regions round about until it is otherwise given."

We believe the same principle that released those who were commanded to build up Jackson county, Missouri, did also release all who tried to fulfill the command to build Nauvoo. See D. & C. 107 : 15, 16. But in neither case, will it nullify any unconditional prophecy or promise concerning either place; but if the Lord has decreed that Nauvoo "shall be" built up, and

"polished with that refinement which is after the similitude of a palace," we must wait as he has told us concerning the gathering to Zion, until it shall be commanded. As he has also declared that Kirtland will be built up, (D. & C. 107 : 27), we do not consider that it is at this time the duty of the Saints to build up Kirtland, (as a stake), but wait until so commanded; as the Lord declared in 1873, "It is not expedient in me that there shall be any stake appointed until I command."

And as to the question concerning "this generation" being settled when "those sons of men" were released from the work of "building up a city and house" in Jackson county, Missouri, as it may be claimed; we do not see the grounds upon which a conclusion can be arrived at. It is true, "those sons of men" were living in and were a part of the generation which the Lord declared "shall not all pass away" until a house shall be built, &c. But the generation spoken of has not yet all passed away, nor will it all have passed away for many years yet to come; and so long as any part of it is remaining, the Lord will have the opportunity to fulfil the declaration he then made; and as we do not understand that he has ever declared otherwise but what he will yet fulfill his promises then made, we still feel to look forward to the time when Zion (in Jackson county) will be redeemed, 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 sanctified 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 her sons and her 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 peeled;
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 unfailling,
The place of our Zion is fixed and secure;
All effort to change it will be unavailing,
For Zion will 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 a moment, the word of the Lord;
But from all the errors of men be converted,
And stand for the honor of God and his word."

JOSEPH FLORY.

CRAIG, Holt Co., Mo.

The Canadian Minister of the Interior reports that there are 91,910 Indians in the Dominion, of which number about 10,000, belonging to untreating tribes, are settled between Peace river and the United States boundary. In the five older provinces, they have personal property worth \$489,234; real estate worth \$7,633,708, 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 out lumber in Alaska, for ship-building and other purposes.

DID CHRIST PRE-EXIST?

DAVIS CITY, Iowa, February 22d, 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 addressed 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, who created all things by Jesus Christ: to the intent that now * * * might be known by the church the manifold wisdom of God."

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.

For by 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 reads thus :

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 hath God, thy 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 individual addressing Christ; and in the sixth verse we are told that it occurred "when he bringeth in the first-begotten into the world;" hence the love that Christ had for righteousness was prior to his coming into the world.

In further proof, I read a quotation from Septuagint, from Ps. 110 :

"From the womb before the morning star did I beget thee; the Lord hath sworn and will not repent, thou art a priest forever after the order of Melchizedek."

Hence Christ was made with the addition of an oath both Christ and priest after his own order; not with a corporeal anointing in this life, but with the "oil of gladness" and command of God, (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 infirmity of age, to all endless ages." 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 : 62 :

"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 image. Behold, this body, which ye now behold, 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, 1 : 3 :

"On this night shall the sign be given, [the sign of his first coming], and on the morrow come I into 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, Sacrifice and offering thou (God) wouldest not, but a body hast thou prepared me." Vs. 7.—"Then said I, Lo, I come * * * to 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, already quoted, where God testifies of Christ, "Thou hast loved righteousness and hated iniquity." And because of this, God "anointed" him—gave him authority and power to bring to pass 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 that Christ *did* "pre-exist." And may God enable us all to come to a knowledge of the truth and a unity thereof. And in this last clause, I invite your especial attention, Bro. Jason, as it is believed by very many that you take entirely opposite grounds to these views; however, I confess that I do not so understand your position, and am inclined to the opinion that you have been misunderstood. At all events, I ask for a reconciliation and restoration of good feeling. And may the good Lord enable us to bring this to pass now and evermore. Yours in bonds,

Z. H. GURLEY.

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. Even were I disposed to controvert any part of its contents I should readily endorse, and reciprocate the spirit which pervades it; but I can substantially, if not circumstantially endorse, what I understand to be the drift of the whole.

On the examination of the theory of the pre-existence of man, as set forth by Edward Beecher and Orson Pratt, found in "The Conflict of Ages," and "The Seer," I have referred to an argument sought to be used, as unanswerable, by Mr. Pratt, in favor of man's pre-existence, drawn from Christ's pre-existence; and, so far as he is a man, the same arguments, that to my mind disproved the pre-existence of any man, would apply to him; but so far as he is divine, or superior to, or distinct 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 that man—all men—pre-existed, 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. (Jno. 1 : 18). (Though I cannot place his anointing as far back as you do, because Paul places it after the baptism of John. Acts 10 : 37, 38).

If you mean, Did the divinity that attaches to Jesus, the Christ, pre-exist? I answer, I believe so. And now, perhaps I might reconcile you to what you call my position, by calling your attention to the definition of the pre-existence denied. See *Messenger* for Oct. 1875. "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."

I confess 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 Melchisedek met him." Heb. 7 : 5-10. All nature is in harmony with this; and if we can believe our own senses, it is the divine 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.

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, and expect it through no other means. Yours faithfully,

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.

William Hart, 865 Folsom Street, San Francisco, Cal.

Thomas W. Smith, box 55, Stewartville, De Kalb county, Mo.

H. C. Bronson, 613 North Washington Street, Peoria, Illinois.

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

E. C. Briggs, Wheeler's Grove, Pottawattamie county, Iowa.

LETTER FROM BRO. D. S. MILLS.

SAN FRANCISCO, California, March 29th, 1877.

Dear Herald:—Being fully aware of my dereliction in duty as a correspondent, you are probably not as 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 clouded 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 longing 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 golden days of "49," where here upon this 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 colony that ever has visited our golden state; for, while most of those who came in early days were unprincipled, enthusiastic adventurers, these were more puritanic and staid, possessed of those inestimable principles, and genius that coupled with industry and patient economy, early helped to give tone and integrity to our youthful state.

In recapitulating I well recollect having met and conversed with some of them when I was in these mines from 1854 to 1857. The earth to the bed-rock at that time, had been all worked and washed over six or seven times, each time yielding less, but paying still under more scientific treatment until it fell to the last claimant, the irrepressible John Chinaman, who swarmed in ravines, gorges and river beds, with "rosker," "tom," "sluice" "Hong Kong" and "Hungarian riffles," making four and six bits a day.

But alas, as I gaze around what a change twenty years has wrought here. Silence reigns on every hand; no sound of ringing picks, or grating sluice fork, interspersed with jovial miners' voices, fall upon the ear; the rude cabins are gone with their smoking camp-

fires forever; a thousand ages seem to have intervened, and all is hushed in death. Thus was I wrapped in thoughtful reverie—as I slowly wound my way over hills, up, and across ravines, through the thick undergrowth of dwarf pines, that have everywhere sprung up, to hide the marred and disfigured face of mother earth, in her widowed solitude.

I am here at Salmon Falls, once quite an important mining town—town, never again: I halted at what was once stage and post office, the American Hotel, kept by an old-time brother, Thomas Orr, where, after weary toil, 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 old, white-haired veteran still living and loving the same truth he embraced thirty years ago and upwards, having never fellowshipped 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 blest in leading down into the water this aged sister, with her amiable daughter-in-law, I could not help thinking of and admiring that faith which had so long blest and sustained her during the long years that had elapsed and during which they had not seen an Elder, or met with Saints in fellowship.

"But," said the dear old lady, "I knew it was truth, and God would bring it around right when young Joseph came. Oh, that all my children could see it and know it as I do, that we might be an unbroken family in the kingdom of God;" to which I responded a hearty amen; and some of them will ere long, I think.

After a pleasant and long to be remembered visit, I 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 much wisdom. 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 en route from Chicago to San Francisco; we parted with good feelings and a fair 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 appointment; held meetings, 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 Hervey Green, whose loss we deeply feel all over Cali-

fornia; 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 work here with many whose curiosity alone brought them out to hear *him*. This looks like wholesaling the work and is what has long been needed and is needed everywhere; it causes the Saints to rejoice, as well as the plain manifestations of the power of God we so oft hear, see, and feel, when we keep his law; thus confirming the word, and adding to the cloud of witnesses for the weal or woe of this generation.

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, built upon an eminence, which rose above 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, on 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 up 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 the government 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 city not only seemed 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 mingled with that from the light-house. It was also beautiful in architectural symmetry, and harmoniously agreed in all its design and structure, and with the light overshadowing it.

JANESVILLE, Wis.

D. B. RASEY.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, May 15, 1877.

"MIGHTY AND STRONG."

THIS expression is often used by Saints with reference to some character of modern times, whose coming and labor is to work for the Church, as a body, and for the individuals of it, separately, signal and great good, spiritually and temporally. Of this character, as to who he is or may be, it is not our present intention to write; but of the nature of his supposed work, and the characteristics which qualify him for that work, and which mark those who are to be especially benefited by that work we shall try to write something.

One of the principal labors which this personage was to perform, according to one of the most popular ideas expressed regarding it, it is to divide the inheritances of the Saints by lot. To make this dividing of inheritances more plausible and more practicable, the one to do it is to be "mighty and strong;" or to speak within the reasonable bounds of expectation, entirely capable to make the division contemplated. Moreover, this same one is to be sufficiently wise to make this division in so just a manner that there shall be no cause for fault-finding, or censure among those thus receiving their inheritances.

It will be seen that the duty necessarily enjoined upon the person who shall answer to the description given in the foregoing, is a very arduous and delicate one; one fraught with grave consequences in case of failure to perform aright, both in regard to time and manner. For individual interests possibly numbering thousands are involved; and a degree of progress, spiritual and temporal, of the whole is likewise involved.

Before the strength and wisdom of this person can be fully tested, it would appear that there must be something to be arranged and somebody to receive what is so arranged. To this, however, there is a ready answer. There is the land of

Zion; here are the Saints, all anxiously waiting to receive. Why not then let the inheritances be allotted?

It is much easier to originate theories than to defend them; to invent ideas of procedure than to carry them into execution; and this one is no exception to the rule.

It should be remembered in this connection, 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 their names are not to 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 worthy 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 in 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 him that receiveth it, must have a title defensible 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 acquirement 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 for strength.

The law of God, moral right, demands that he who divides must divide equally; so say, likewise, many of those who wait for the redemption of Zion, "It is an equality that we want." Therefore, any one 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 very difficult, for the Lord's equality takes into account the worthiness of the recipient, including his spiritual, moral and physical worth, his faith, faithfulness, diligence, capabilities, 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 of bishops, this magistrate of magistrates is expected to bring all these inheritors for the examination, adjudication and settlement of their claims to an inheritance—truly such an one must needs be mighty and strong—mighty to bear with unflinching courage and unyielding fortitude the various conflicting elements of humanity with which his mission must lie, strong to resist the constant war of temptation that must beset him.

This brings us to the point to which we desired to bring the reader: If such is to be the work and character of the coming man, whom many are expecting, what are the efforts we are severally making to pass under the rod of measurement, to abide the arbitrament of one of whom is demanded of God and man the exercise of so just a discrimination, so unyielding an integrity, so un-

flinching a devotion to principle? Is it not demanded of all that we shall all become mighty and strong like the one whose work is to bring us so much good? We think so.

ELDERS' COURTS.

We are asked the following questions:—

1st. If a member violates God's law and is found guilty of the same by the Branch Council, [Elder's Court], has the Council the authority to retain or cut off a member without the vote of the branch?

2d. If not, how can the members of the branch vote intelligently on the motion when it is put before them, they knowing nothing of the case except what the the council makes known to them, namely, that they have found said member guilty?

3d. Must the members vote to suit the action that the council has taken in the matter?

4th. If the members vote contrary to the council, what then?

1st. No. An Elders' Court has not the authority to affix the penalty and to forgive or expel without an action of the branch upon the verdict they render. The Rules of Order adopted by the Church, read as follows, sec. 159: "The court is not to pass final sentence of acquittal or condemnation;" and the law in the Doctrine and Covenants reads: "And the elders shall lay the case before the church, and the church shall lift up the hand against them."

2d. 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 waiting 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 of course should, 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 as being correct in its finding of the guilt or innocence of the party, without, as a body, hearing the evidence in the case; because that evidence they have already referred to certain officials to decide upon, and from them to receive the knowledge of guilt or innocence.

3d and 4th. If it is meant *must* the branch endorse the penalty recommended by the court, as well as its verdict, we answer that the Rules of Order say that the court is not to "state definitely what shall be the punishment inflicted, but they may recommend * * * or suggest what in their judgment would be adequate punishment for the crime committed, and upon this recommendation the church may act."—Sec. 159. There are some who hold that the branch is under obligation to endorse whatever penalty the court may affix or recommend, and that the language, "And the church shall lift up the hand against them," is imperative that the branch shall endorse not only the verdict of guilt, but also the recommendation of punishment, from which however the compilers of the work and other church authorities differ, holding that the branch may accept or reject the penalty suggested, or that it may fix an entirely different one from that suggested. Evidences of penitence or deeper guilt, appearing subsequent to the trial, might make such chang-

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 a branch of the Church, to be identified with the same, he having been ordained by the Elder who baptized him; and is such ordination legal?

Answer.—Yes. We answer to each clause of the question.

Q.—Have not the Elders 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 imperatively 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, or be 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 that in any event where rulers sought to enforce arbitrarily 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 communistic 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 community; and this upon the ground 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 by association. The right of rebellion always remains with the oppressed.

BRO. EBENEZER ROBINSON, of Pleasanton, Iowa, one of the old Kirtland Saints, writes under date of May 3rd, 1877: "I heartily endorse your remarks on the subject of Teachers and the lesser priesthood, preaching in the branches, and other places." It is so often remarked that the Reorganization is teaching so contrary to the old time usages of the Church, that the expression of a man of so extended an experience as that of Bro. E. Robinson, is grateful to us.

The newspapers all over the country are teeming with letters, articles, and communications, having for their occasion, topic and chief inspiration, John D. Lee, his execution, and the Mormons. There has not been such a deluge of newspaper writing about the peculiar people in many years. Almost every mail some one sends us papers with marked articles about the Mormons in them. Among them is one which we copy entire, from *The Western Monthly*, published by J. H. Pierce, Omaha, Nebraska. The writer is evidently disposed to look at both sides of the story, and is not inclined to condemn a people wholesale from *ex parte* testimony from their political and religious enemies. "Whatsoever a man soweth, that shall he also reap," is as true now as when uttered, long, long ago. When the world 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. Forgeus 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 county, Wisconsin, wishes us to send a "good Elder" there to preach to them, and he says that a place is open for services. There is a chance for the Wisconsin elders, or for any one else who can go there, or who will go; but we have no one now whom we could send, or whom we know could go.

Sister Mary Hinds, wrote some time since, but her letter was overlooked, about the good preaching they had enjoyed at Blue Cut, Jones county, Iowa, from brethren E. Larkey and Jerome Ruby.

Bro. A. C. Everett writes from Springerton, Illinois, that Bro. Hilliard is having full houses to preach to in that region, and the prejudice 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 merchandize 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. Gurley to Bro. J. W. Briggs, on the subject of the pre-existence of Christ, and Bro. Briggs' reply, to which we invite attention. We presume no more timely articles have of late appeared in the *HERALD*; and think these letters will serve to show how easy it is sometimes to mistake the intent and breadth of what a man says or writes.

We thank Bro. Mortimer Calhoun for a copy of Chicago *Times*, containing a new version of the origin of the Book of Mormon: we also thank Sr. D. M. McGlashan for a Stockton (Cal.) *Independent* and Napier (N. Z.) *Daily Telegraph*.

We thank Bro. J. J. Cornish 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. L. C. Donalson 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 Kewance 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 Jonesport, 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 *menial* 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 in the other wherein 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, Oregon, that 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 sufficiency in 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 members, and says that there is a good prospect for more uniting. He thinks that Oregon is a very important part of the Pacific Slope Mission and that it needs a great deal of work done in it.

Bro. L. D. Morgan of South Bethlehem, Penn., writes that all is well with them there.

Bro. John H. Lovell of Canaan, Jefferson county, Indiana, writes that Bro. Columbus Scott has done good by his preaching among them recently.

Bro. Joseph Squires, of Brooklyn, N. Y., writes that Bro. Thomas Lester was to start May 8th to make a home in southern Kansas, and Bro. Squires thinks of going there this summer.

Bro. Heman C. Smith is the first to send the names of new members for introducing the HERALD to, as requested in last issue.

Bro. David Hall, of Shelby county, Iowa, is the first to send money (\$5) for the fund to furnish tracts to traveling Elders, as suggested in last HERALD. That is good, and we hope others will do likewise. Be it little or be it much, it will be gladly accepted by the sowers of the seed of truth, as a great help.

Bro. N. Stamm still keeps at the good work in the Des Moines District, Iowa. He has baptized three recently. He is going soon into Warren and Clark counties.

Sister A. F. Robinson, of Visalia, California, writes that they have no chance to hear the gos-

pel preached, or to be taught, except by the written word and the HERALD. She sends a subscription to help publish the History of Joseph Smith. She writes that the climate where they live is very unhealthy, and this season excessively dry. They wish to be remembered in their situation by the Saints.

"WHO IS THE LIAR."

In the *Millennial Star* of January 15th, 1850, there appears an article with the above pithy caption, written by Elder Thomas Smith of Northampton, England, in reply to a book written by one Bowes, to which we call the attention of the Saints, and especially invite the attention of the *Ogden Junction, Deseret News*, and of the people of Utah generally. We extract as follows. Elder Smith says:

"In order to prove my statements made at Northampton in December 1849, and to clear myself, I have taken the following list of lies (*lies?*) from Mr. Bowes' book."

"12th Lie.—Joseph Smith taught a system of polygamy."

"13th Refutation.—The Revelations given through Joseph Smith, state the following:—'If any commit adultery, they shall be dealt with according to the law of God.' Page 127.—'He that looketh upon a woman to lust after her; or, if any commit adultery in their hearts, they shall not have the Spirit.' Page 150.—'Thou shalt love thy wife, and shalt cleave unto her, and none else.' Page 124.—'We believe (WE BELIEVE?) that one man should have one wife.' Doctrine and Covenants, page 331."

It would appear that Elder Thomas Smith had held a discussion with this Mr. Bowes; that subsequently, Mr. Bowes published a tract to which Elder Smith replied; hence it is but fair to presume that Elder Smith did not intend to be misunderstood, and when he wrote "lie," he meant to say that the statement thus characterized was false; and when he used the word "refutation," he meant that the statement so characterized should be understood as conveying the opposite to what he called a "lie."

A LATE writer in the *Christian Standard*, states in an article on the Origin of Man, as follows:

"With help of the Lord and consent of his editors, I hope to adduce such other proofs, all found in the Bible, as will prove instrumental in satisfying all readers of the *Standard*, who really want to know the truth and will 'search the scriptures' cited to find it, that we are of the rebel angels who were cast out of heaven with Satan. And, for the purpose of awakening a more general interest in the subject, and an earnest desire on the part of my Christian readers to know the truth in relation to it, I will pause here, and submit for their consideration still another pressing necessity for a correct understanding of this revelation."

This seems to be a new departure for an orthodox writer to take. It has been thought a wild notion to believe that a portion of mankind were of those fallen spirits; how then of the idea that all are.

In *Millennial Star*, of October 30th, 1852, is a long editorial upon the unchangeable character of the "Plan of Salvation," the perusal of which will doubtless be new to some of the readers of the *Herald*; we quote:

But as a final and irresistible testimony to all the world of the unchangeableness of His nature, God has mercifully designed once more to reveal, through His servant Joseph Smith, that scheme of salvation which He has so often revealed before, and which has been so often rejected by mankind. And we bear testimony to all the world that God has not changed, that the scheme

of salvation has not changed, and that every man who wishes to obtain pardon for his sins, and be saved in the kingdom of God, must believe on the Lord Jesus Christ, repent of his sins, be baptized in water for the remission of them, and then it is his privilege to have the hands of the Elders of the Church of Jesus Christ laid upon him, that he may receive the gift and manifestations of the Holy Ghost. Unless he comply with this eternal order, he can never receive pardon for his sins, nor be saved in the kingdom of God.

THE *St. Thomas Times*, Canada, where Bro. J. J. Cornish has been laboring, has the following item:

"ANOTHER MORMON BAPTISM.—Two more victims of credulity were joined to the Mormon Church on Sunday evening, and baptized in the creek below Wilson's bridge."

It seems to irritate his feelings a little that truth is making its way, and that people continue to believe it.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

European war news, May 8th, was that the Russians had taken the city of Kars, the Turkish stronghold in Armenia, Asiatic Turkey, with 17,000 prisoners; but on the 9th, our latest, it is denied, although the Russians made two efforts to storm the place. On the European side, in Roumania, has been some artillery battles between the cities of Kalafat, on the north bank of the Danube, and Widin on the south, between the Russians and the Turks. Turkish gunboats on the river have also destroyed or damaged some Roumanian villages by shelling them.

At a public meeting in Athens the Greeks cried "War! War!" but the Greek Prime Minister urged prudence.

In England exciting debates have taken place in the House of Commons on the Gladstone resolutions, one of which was in substance that the House considered that Turkey "by her conduct towards her subject population and her refusal to give guarantees for their better government, has forfeited all claims to the moral and material support of Great Britain." In supporting his views, Mr. Gladstone stated in the House, May 7th, that he knew "no chapter in the history of the last sixty years of England's foreign policy so deplorable as that of the last eighteen months. The conference of the nations became a farce from the moment that Turkey was informed that England would not enforce any decision that might be arrived at." Speaking of the Turkish rule over her Christian provinces, he said, "We seem to have been relapsing into a position where outrages were to be regarded as a matter of sentimental regret, action in regard to which was to be determined by what might be considered British interests. If we are unprepared to go further, we must be prepared to see the duty pass into other hands, for the conscience of mankind will no longer be content with remonstrances and expostulations. It is incompatible with the honor of England to be content with protests and remonstrances after the atrocities have been mentioned in the royal speech. No British interest is endangered, and Russia is not mad enough to touch British interests. Russia could plead that what she asked was what all Europe asked; but others were content with refusal, and she was not. It was a terrible thing to infuse into the minds of the Turkish Christians that Russia was their only hope. The Eastern question could no longer be trifled with, and it could only be satisfactorily settled by the united action of Europe."

A motion was made that the House decline to entertain any resolution tending thus to embarrass the government. Another said that the tendency of Mr. Gladstone's position would be to go to war against Turkey as the ally of Russia, and the debate waxed strong, and intense interest was manifested. On the 8th, a member of the House censured Earl Derby's reply to Prince Gortschakoff of Russia as tending to provoke Russia and to revive the hopes of Turkey. In the House of Lords, also, there is much debate and rather stormy times

over the situation, and as to what course England should pursue.

English news is that 35,000 British troops and 11,000 horses are now ready for embarkation. 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 the commander-in-chief in case the English army has to proceed 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. A daily journal says: "It is clear from this that if Russia should overthrow Turkey then the vast sum borrowed from England would be lost to the last shilling."

For Roumania it is reported that her note of complaint against Turkey's conduct will be immediately followed by a declaration of independence and of war.

Constantinople dispatches say that the Turks since Lord Derby's reply more than ever look to England for support.

News from Bosnia shows the continuation of Turkish outrages on unarmed and helpless men, women and children. Fire, sword, robbery and lust have left but ruin and desolation in many places. Entering the villages, a general scene of plundering, rapine, outrage and murder follows, the houses are burned and the cattle, sheep and goats are driven off.

Russia discountenances any rising of the Christians, but will enlist them in her army if they wish.

The report of the naval condition of Europe shows that the British navy is far superior to that of any other power. She has nearly 400 vessels, and 59 iron clads, 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 dollars in constructing new war ships, more than half of it for iron clads. France has a good many war vessels, but mostly of light tonnage; and Germany has but 13 armed ships afloat. Russia has altogether 29 iron clads. Austria has but one first class one. Turkey has 24 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 Geo. Q. Cannon, the Utah delegate to Congress, who it is charged holds illegal naturalization papers.

Greenman's Hotel, St. Paul, 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 stages run from Cheyenne, and other places on the Pacific Rail Road, to Deadwood.

The Illinois Legislature has passed a law against tramps and loafers. It provides that all idle and dissolute persons, and those who go about begging, or who use any juggling or other unlawful games, runaways, confidence men, railers and brawlers, those lewd in speech or behavior, those who habitually neglect their employment, and do not carefully prepare for themselves and their families, and all who are idle or dissolute, or who lounge or lodge about public or private buildings or shelter places, etc., shall be deemed to be and they are declared to be vagabonds; and any sheriff, constable, city marshal, or police officer of any town or county, village or city, may arrest such, and if found guilty, such parties may be put at hard labor on the streets or highways, or in the calaboose or jail of the place where convicted. This law will evidently work injustice to some by its misapplication, and on the other hand, it will doubtless do good also.

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 flames set fire to another tank of 25,000 barrels, and the oil ran a stream a mile long, destroying a small village in its course, besides other property.

Grave apprehensions are felt by residents of Alaska of serious difficulties with the Indians if the recent order of the government withdrawing United States troops from that territory is carried out. The Indians are bold and impudent, and the presence of troops is necessary to keep them in a condition of peaceful subjugation.

Indians continue to come into 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 said that he would smoke the peace-pipe and establish eternal peace. Lieutenant Clark with cavalry met them five miles out, but, when nearing the Agency, the Indians chanted the chant of peace, betokening the submission of this once dreaded tribe. There were about 1,100 all told and 300 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 at Red Cloud and Spotted Tail Agencies within ten weeks.

The Deaf and Dumb Asylum at St. Johns, N. B., took fire on the 28th ult. The inmates, thirty-five in number, barely escaped with their lives. Five were taken from the upper windows by the fire brigade.

A terrific thunder, lightning and hail storm, visited the vicinity of Springfield, Illinois, on the 27th ult. The wind tore up the trees, unroofed houses and barns, leveled fences and drove the large hailstones through the plate glass windows, inflicting damage to the amount of many thousand dollars. Over 100 panes of glass were broken in the state house. Outside the city the damage is also said to be considerable.

The treasury of the United States up to date has disbursed \$30,344,000 silver currency, of which amount \$18,095,000 was in lieu of fractional currency, and \$12,249,000 for currency obligations. There is a balance on hand of three and a half millions.

Thirteen lives have been lost in a wreck on Burnet Island, Nova Scotia.

Four hundred miners at New Straitsville, Ohio, struck on the 30th ult., against a reduction of thirty cents per ton. Trouble is expected.

A theatre in Buffalo, N. Y., was destroyed by fire on the 30th ult. It was vacant at the time. Loss \$20,000.

Keen and Keeler's wholesale dry-goods house at Toledo O., was burned on the 30th ult. Loss on stock and building \$40,000.

A section of the roof of the New York Postoffice fell in on the first inst., killing two men, dangerously injuring two, and slightly injuring two others. The building is not quite completed; but a part of the roof fell in, and buried the laborers who were at work in the room beneath.

The Coroner's jury in their inquest upon the victims of the Southern Hotel burning concluded that the fire probably originated in the wine cellar. They passed six resolutions of censure upon the lessees of the hotel for lack of facilities for escape, for putting out fires, for neglect to warn in season, for having inflammable material in the cellar, for inefficient watchmen and for lack of systematic rules of action in cases of fire.

The island of Heligoland, situated in the German ocean, and belonging to Great Britain, is reported to be gradually disappearing. It is now less than a mile in superficial extent; but in 1649 it was four miles in circumference; in 1300 it measured 45 miles, and in 800, 120 miles. The encroachment of the sea is effected almost entirely from the north-east, owing to the current and the direction of the prevailing winds.

In Egypt a war tax on land of twelve million dollars has been voted.

Addresses.

C. G. Lanphear, Davis City, Decatur Co., Iowa.
 Alex. H. Smith, Andover, Harrison county, Mo.
 Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.
 Charles Derry, Logan, Harrison county, Iowa.
 Arthur Leverton, Bothwell, Ontario.

Correspondence.

OAKLAND, Cal., 21 April, 1877.

Bro. Joseph Smith.—Remembering your last request to me to write you, I thought I would this morning comply with that request; although I must confess that I have nothing on my mind that will be very interesting to you.

I moved down here in December last, intending to devote my whole time to the ministry, but soon ascertained that I must do something else to support my family. I therefore sought and found employment for myself and son, and only preached Sundays and Sunday evenings. By the request of the "Frisco" Branch, I gave a course of lectures in their hall on New Montgomery street, on Sunday evenings, which occupied the time while Bro. Wm. Anderson made his southern trip. Whether my effort did any good I leave others to report. However, our attendance was usually good, and I generally had good liberty. The interest kept up and still keeps up.

The difficulties which like an old ulcer had distracted the San Francisco and Oakland branches, have been adjusted by withdrawal and pruning, and a good spirit of unity and love seems to obtain in both places. Other people now attend our meetings generally, and seem to be strengthened and edified. The Oakland Saints got a new hall built the past winter, at Center Station, which is commodious, comfortable and pleasant. We have an organ in it, and Sr. Pope, late of Coldwater, Mich., branch, presides at it; and assists our musical department. Three weeks ago to-morrow I spoke in the forenoon in our hall; and in the afternoon I listened to one of the ablest and most convincing argumentative discourses, by Bro. D. S. Mills, I ever had the pleasure of listening to. It was a complete vindication of the Church as represented by the Reorganization in contrast to the misrule and corruption of the Brigham Young faction. In the same evening Bro. Mills addressed the Saints and many others in our hall in this city, while I did the same at San Francisco; making four discourses in one day. We had good attendance and good attention. On the Wednesday following Bro. Mills and myself started on a visit south. We visited Washington Corners, San Jose, Santa Cruz, and stayed with Bro. Meeder and lady, and partook of their kind hospitalities. After seeing the city and partaking of a good dinner prepared by Bro. Meeder's very excellent and kind hearted wife, we wended our way over the Santa Cruz Mountains, occasionally remarking of the objects you saw in your pilgrimage over the same road, and arrived at Brother Daniel Brown's in the evening.

On Sunday I was requested to speak at the morning service, which I did, it being understood that Bro. Mills would speak in the evening. Evening came and Bro. Mills not feeling well, I again tried in my way to instruct the hearers, into 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 than in the morning although I anticipated a different result, as 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 their prayers and attention.

We had 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. Bro. D. Brown, the old veteran 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 wherever we went, and we left them feeling joyful in the work. May the choicest blessings, temporarily and spiritually continually attend them, is my sincere prayer to the giver of every good and perfect gift.

Last Sunday evening, while we were speaking at Watsonville, our well beloved fellow laborer Bro. T. J. Andrews, at my request, came over and gave a most excellent discourse, as I am informed by those who heard him, at our hall in this city. Every one speaks very highly of his effort and I hope he will feel like doing so often.

Bro. Albert Haws paid us a visit since I got home. He has got him a good house at the Corners, and if there were means to give him and family a living he would devote his whole time to the work. But as that does not seem practicable at present, he thinks of engaging in something else until the way opens up which I sincerely hope will be soon realized. His family are well as are all the Saints where we have been as a usual thing.

Bro. Betts lives by the side of me and is now quite sick. He thinks it the dyptheria. I hope it is not serious. I have opened me a law office on the corner of Ninth and Broadway streets, Oakland, and hope soon to be able to support myself and family and contribute some of my time and money to the work. We are all well and very much pleased with our new home. Bro. J. S. Julian of Sacramento has moved his family here for their health; they have improved since they came here. But I have made my letter too long. I remain yours for the truth,

H. P. BROWN.

SWEET HOME, Linn Co., Oreg.,
April 27th, 1877.

Bro. Henry: I am going to start on Monday for a long and hard journey of fifteen or sixteen hundred miles, through eastern Oregon, Idaho and Washington Territories. I will be gone about three months, and then I will leave Oregon, if the Conference has given me permission.

Love to Joseph and all Saints. Your brother in the New Covenant.
J. C. CLAPP.

SCOTT'S BAY, King's county Nova Scotia,
April 5th, 1877.

Dear Herald:—It is with pleasure that I read your contents, written by the brotherhood: for I feel an interest in the work promulgated, and hope the instructions given may be to my benefit, as the progress is to my cheer. And while I feel to endorse the general teachings, and could add some good testimony to the great work engaged in; it may be wisdom to leave the space to those who are capable of imparting good, wholesome words and doctrine, and only ask a little space that I may briefly state my position, more especially, for the benefit of the loved ones of the faith with whom I formed an acquaintance while on the Pacific Slope. I hear from many by private letters, and many through the *Herald*.

Myself and family are enjoying good health and a reasonable measure of the good Spirit; for, only a few days ago, I had positive and ready answers to prayer, that produced a joy in the soul that words cannot express. So I have no hesitation in declaring that our God is a prayer hearer and a prayer answering God.

It was generally supposed by my kin, and Baptist brotherhood, that I became deluded under false teachings, and that as soon as I heard good sound preaching again, I would turn from swine feeding to my father's house (Baptist Church). But, seeing that I would not return, they with one voice agreed not to allow my heresies taught publicly, and the ministers of all denominations made themselves quite busy, even more than was becoming to servants of God, warning the people against the evil in their midst; cautioning them against having anything to do with them, and read none of their works, for it was of the Devil, and he (pointing to me), was the Devil's emissary. This was some of the public pulpit preaching. I felt it pretty hard gospel, but let it pass along, saying to the people in private conversation, the preachers do not hurt me, the case is between them and their God and if they did not know, I did know that they knew but little of what they were talking about. Sometimes I feel determined to stay and prove them in the wrong, by living my religion or faith, if I can get no other way of teaching. But, though the clergy stand off and wont approach to show me my errors, or give me any chance to give a reason for my hope, I occasionally meet with private parties, and, like Paul, take them by guile, by advocating temperance, speaking on such principles as all are willing to admit, till I get their attention, and then, as it does sometimes, the Spirit flows and my tongue is loosed, and then I, or the Spirit, presents the gospel in its true order. With the

exception of three public meetings in the Advent church, this is about all I have done, or can do, at present, together with circulating tracts and sometimes writing to some who are inclined to investigate.

The Lord is working, and in mysterious ways, and all that is needed is strong faith and patient perseverance, to see a work go on here and hearts be led to rejoice in the everlasting gospel. The faith of some is being shaken, and weeks of prayer have been held to get up revivals, and all is dead, or no extra stir. Of course the Devil is in the midst and false teachings are contaminating the minds, and sad is the condition of things. Well, we feel it to be the case, but hardly agree with the majority, that good Bible teaching will contaminate the mind or destroy the soul. How strangely inconsistent the wise men of the age do talk. And now I ask a question and close for the present. Can any man, however good his pretensions may be, enjoy the Spirit of God and deny his word, and denounce his work? May God prosper the righteous, and bless the faithful, and strengthen the weak, reclaim the erring, and save us for Christ's sake.
GEO. N. DAVISON.

EAGLEVILLE, Harrison Co., Missouri,
April 7th, 1877.

Dear Herald:—I am located in Harrison county, Missouri, northeast of Eagleville, eight miles, and ten miles southwest of the colony. Land is worth from three to eight dollars per acre. This is a fine stock country.

We have recently organized a branch to be known as the Lone Rock Branch, composed of twelve members; and the prospects are good for an gathering of others. Our able brother, Z. H. Gurley, brought the gospel to this country a few years ago; and laid the foundation for a good work; which I believe will be accomplished if we will but live our religion.

I would say to the elders of the Southern Indiana District, that on my way out here I stopped in Martin county, Indiana, near the West Baden Springs, and preached three discourses to very attentive congregations whilst I was with them. Some avowed their faith in the gospel as we represented, and our opinion is that a church can be raised up there.

Dear brethren and sisters, we have passed through considerable privations and sorrow, since we left you; have been made to drink of the bitter cup of affliction. The Lord has seen fit to take from our embrace our dear little Harbie. But all this draws us closer to God. The promises of our blessed Savior become more dear and we hope to stand fast to the end. And that we may do so, I sincerely ask an interest in your prayers. May the God of peace be with you all, and bring us all to the enjoyment of our hope, in the prayer of your brother in Christ,
I. P. BAGGERLY.

GRAND MANAN, N. B.,
March 18th, 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 which I owe to my personal friends, also to the Church which I profess to love better than life. I have not kept silence 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-establishment of the gospel of Christ in these, the latter days. In the second place, it is not because I believe that God has not a chosen people,—men and women who firmly believe the doctrine as taught by the Church, and who have confidence in, and stand by each other, endeavoring to keep the unity of the spirit in the bonds of peace. In conclusion, it is not because I believe that God has ceased to work by human instrumentality and in the same way as he did anciently. These are some of the many reasons I could name, which have not been the cause of my silence.

Eight years ago the 6th of last November I was legally baptized by Bro. T. W. Smith, and cheer-

fully complied with the requirements of the gospel; and having obtained a knowledge of the truth as taught by the lawful administrators of the gospel, I have been blessed in believing the word of the Lord, and seeing signs following honest hearted believers. I have had some severe trials of my faith, which I now painfully see were blessings in disguise. I feel that I am to-day, wiser and stronger by having passed through the purifying process.

I do not speak of these things boastfully, but to encourage my brethren who may now be passing through trials, which they fail to understand, as being necessary to their spiritual growth. "Whom the Lord loveth he chastiseth, and scourgeth every son whom he receiveth." One thing I find very difficult to observe; it is this, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." If we take the history of the past, with the prophetic declarations, we will not be surprised at some things which are now transpiring. "Not every one that saith, Lord, Lord, shall enter into the kingdom;" notwithstanding that some have prophesied in the "name of the Lord," and in his name done wonderful things; they may be impostors. There is only one safe way, one reliable rule by which we shall be able to distinguish the genuine from the counterfeit. "By their fruits ye shall know them." If I am truly a christian, and wish always to remain one, I must do right, "He that doeth right is righteous." If I do wrong and persist in doing so I am not in possession of the Spirit of Christ, and, "If any man have not the Spirit of Christ he is none of his." How important then that we should possess the "Spirit of Christ," and as God has declared that "His spirit will not dwell in unholy temples," it is our duty to see that every thing impure and unholy is eradicated. Not only must our actions be right, but our thoughts and words must be pure, "Let no filthy communications proceed out of your mouth." "The pure in heart shall see God."

My brethren, let us try to be more Christlike, in every department of our lives, that "when Christ who is our life shall appear, we shall also appear with him in glory." Your brother in Christ,
JOSEPH LAKEMAN.

LONDON, Ontario, May 2d, 1877.

Bro. Henry:—I just returned home from St. Thomas. I baptized three more while there, making eleven members now there, all heads of families but one. Three or four more say they will unite when some of us come there again.

J. J. CORNISH.

MONONGAHELA, Pa., April 30th, 1877.

Bro. Henry:—My heart rejoices to read the letters of my brethren and sisters, and it gives me strength to press onward. We live about thirty miles from any branch, and we do not meet with the Saints very often, and it is very lonely for us on the Sabbath; still I am contented, for the Lord has blessed me with many great blessings, for which I thank him. Many times I have thought of what the day of judgment will be, when every man will have to give an account for all the sins done while in the body. If we do not stand firm in the cause we cannot expect to be blest. But if we pray in faith to the Father we shall receive of him. Pray for me. Your sister in the gospel,
ANNA M. BROWN.

HUTCHINSON, Jefferson Co., Colo.,
May 3d, 1877.

Dear Bro. Henry:—Our conference passed off well; had quite a large attendance. After conference I continued to preach in the neighborhood every other evening, and I expect to continue my meetings till next Wednesday. A good interest is manifest. Last week I baptized four, and yesterday Bro. Ellis baptized one, and there are others standing at the door of the kingdom. The Saints of this place seriously object to my going away. They offer to pay for the support of my family, each member one dollar per month, if I would stay; but my mind was made up to leave if the General Conference released me; yet I may stay. The spiritual progress of the Saints here is good. Bro. Ward has been ordained an Elder. He is young but full of faith and the

Holy Ghost. The Spirit also manifests that Bro. Standing (a priest) should be ordained an Elder. He is an able preacher, and we have two other young brethren who promise well. Remember me kindly to brethren Joseph, Blair, Scott and others. I feel well and hope this may find you the same. My family are all well, so are all the Saints here. I remain your brother in Christ,
F. C. WARNKY.

MACHIAS, Maine, April 19th, 1877.

Bro. Henry:—Home again. Five weeks ago I left for Brooksville, where I preached a few times. Then I went to the Cape and preached four sermons; much interest manifested. Some of the Methodists were angry, and, at the close of the Sunday evening service they raised a fight, and fists flew for awhile between them and those favorable to our cause, but the former got the worst of it. After that I preached on the Ridge, as it is called, in the town of Sedgwick, six sermons and baptized three. Others expect to obey before long. I expect to return there in a few days. The boys promised me some eggs if I came to the above named place, but instead of eggs it was rocks, that is, they sent them with full force, and they struck all around me, but not one hit me. Several times have I been stoned in this manner, but no harm done to me. Praying for the spread of the gospel, I remain yours ever,

J. C. FOSS.

LAKE CITY, Hinsdale Co., Colorado,
March 25th, 1877.

Editors Herald:—Although a stranger to you, yet I have a desire to know more of the truth, and hence I address you and all who are interested in advancing the kingdom of the Lord. I hope that soon those here who now believe, and who desire to be adopted into the family of God, may have an opportunity. There are four who wish to be baptized, my husband and myself included; and several more have expressed similar desires, and there are a good many who are interested in the truth, and who would be glad to listen to preaching. We are very thankful that we were incidentally, or perhaps providentially, brought into the society of Mr. John A. Taylor, who has done a good deal of fireside preaching here the past winter, and has told us the truth as it is in Jesus, the value of which we estimate beyond the wealth of the universe. Mrs. Emma Fox, one of our friends, takes the *Herald*, and we have the privilege of reading it, and in looking over its contents we noticed mention of Elder F. C. Warnky, preaching at different points not far away, and we would be glad if he or some other elder would come here. There has been a house offered in Lake City for Mr. Taylor to preach in. I believe that good has been accomplished here, and there is an opening for much more. I ask your prayers, and those of all the Saints, that we may be led into the light and continue to walk therein evermore, and be brought to enjoy the gifts and blessings promised to the obedient and faithful.

Yours in hope and love of the truth,

HARRIET A. YATES.

[Can not Bro. Warnky, Ellis or Stewart visit Lake City?—Eds.]

GROESBECK, Limestone Co., Texas,
April 23d, 1877.

Brother Henry:—I have walked about two hundred miles since I last wrote you, and preached in many new places. The prospects are fair for a gathering in. I preached ten miles from here Saturday night last and I met with opposition from a Disciple, but not to the injury of the cause of truth. One of their elders gave me his hand and desired baptism. I think he will be a firm and faithful brother. He was too well read in the Scriptures not to recognize the truth when fairly presented. I shall baptize him as soon as I return from McClennan county where I have an appointment for next Sunday. I shall labor here for about two months and then go on eastward. My address will be Groesbeck, Limestone county, Texas, for about two months, and then Elkhart, Anderson county. If Conference assigned any one to this field, or if any elder is coming here to labor I wish he would write me at this place, at what time, and by what route he

will come, that I may be able to meet him on the way. I desire the prayers of the faithful that I may be sustained and strengthened. I feel very weak to carry on the work here alone. Ever praying for the prosperity of God's people and the cause of truth, I remain your brother,

JAMES W. BRYAN.

MONTERRAT, Johnson Co., Mo.,
April 5th, 1877.

Dear Editors:—I write you of my labors and intentions, in the work. I spent all my time in preaching the gospel, from December 10th, 1875, to October 1st, 1876. Then my wife and I decided that I had better work through the winter, and that when we had obtained the temporal blessings that we thought necessary, then I could go and preach again. But, in spite of all our labor, fate was against us, and instead of obtaining what we sought for, it seemed all the while, 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 what we had, and that I should go and preach the gospel, and said that she would make a living for herself and our boy. If there is a person that can describe my feelings when I heard these words it is more than I think; for there was a burning within my breast, and a sensation seemed to pervade my whole body that was indescribable. What! Shall we sacrifice all that we have, not knowing what will become of us? Yes. Why? Because Jesus has said "Every one that hath forsaken houses or lands, brethren or sisters, or father or mother, or wife or children, for my name's sake shall receive a hundred-fold, and shall inherit everlasting life." Matthew 19: 29th. Then we went to God in prayer that he would guide us aright, and he answered our prayers, and showed us that by carrying out this plan he would bless us; and he 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. Dellar's in that place, and also on Tuesday. Mr. Dellar is a member of Bickertonite faction, whose Zion is now established in Kansas; but I do not think that it will be very long before he will unite with us. Already quite an interest in this part of the country, but what the result will be time will determine. My only hope is in this work, and my greatest desire is for its progress, and for the final gathering into one fold, with Christ our king and our lawgiver. To this end I wish to labor. Brethren, pray for me that I may not come under condemnation for neglecting to lift up my voice in defense of the gospel of Christ. Your brother,
A. J. CATO.

FARMINGTON, Ky, April 7th, 1877.

Bro. Joseph:—I keep up our regular appointments. The attendance generally good. I look for good results this summer in this part of the mission. I feel satisfied that in time the Lord will establish peace and unity, and that Zion will yet "blossom as the rose," and that the pure in heart will rejoice in it. God grant that it may come speedily. In the mean time I will try to fulfill my calling, and do what good I can, and not be disturbed by the fleeting shadows of the "clouds without water" which seem to disturb some. If this is the church of Christ, (and I feel sure that it is), there is no cause for fear. The God who established it, is able and will sustain it in spite of every opposition. Yours in Christ,

J. H. HANSEN.

DOWVILLE, Iowa, April 23d, 1877.

Brother Henry:—I have been attending a discussion between Elder J. Bartlett of the Seventh Day Adventists, and Bro. D. H. Bays. The questions were, First: "Resolved that the seventh day or Saturday is the Sabbath, and therefore binding in the Christian dispensation." Elder Bartlett affirmed, and Elder Bays denied. Second: "Resolved that the New Testament Scriptures teach First-day observance." Elder Bays affirmed, Elder Bartlett denied. According to my mind, Bro. Bays successfully refuted every argument brought forward by Elder Bartlett on the first proposition; and that Elder Bartlett did not successfully refute one argument brought for-

ward by Bro. Bays on the second proposition. I attended all the sessions, although I had to walk ten miles after working all of the rest of the time that it did not take me to go. I was very anxious to hear it, for I had had some conversation with Mr. Bartlett, and he had said to me, in the presence of others, that our elders could not do any thing with him.

Our branch is steadily improving, and taking into consideration the scattered condition of the members, we are doing well. The officers have been at work this winter, and the results have been good, and I hope that they will continue. I feel assured that for a branch to prosper, her officers must labor continually. Your brother in the truth,
CHAS. E. BUTTERWORTH.

OREGON, 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 but young in the cause, but my faith is strong in the work, and if we obey his laws, and keep his commandments we shall inherit eternal life. Your brother in Christ,
WM. I. REEVES.

RIVERTON, Iowa, April 28th, 1877.

Brother Henry:—Our branch is so scattered that to meet with them on Sunday I have to go seven to eight miles, which is too much to walk, or to drive a team that works at the plow all the week. I have attended the Presbyterian Church some, and have exchanged tracts with their minister. Since the people read the statement of John D. Lee's confession and execution they inquire if the Book of Mormon endorsed polygamy. One evening at a singing school Mr. Workman, the teacher, heard that I was a Mormon, and sent for me to come to the part of the house where he was. He wished to see a 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. DONALSON.

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 small but attentive audience, at a house or room secured for that purpose on Orange street. Left on the 5th for the place of destination, and on the evening of 7th spoke to a crowded house, all eager to hear a "Mormon;" but when they discovered that he was not a "Mormon" they were gladly disappointed. This occurred three miles south of town. I spoke nine times in the country, in two school houses and one church. Preached one funeral sermon, that of Sr. Lowry, who departed this life last October. I spoke four times in the town of Recovery, in the Good Templar's Hall. Raised quite an excitement through that section. On Sunday, April 22d, I baptized three, and believe that I left some thinking upon the principles of our doctrine.
JOSEPH F. McDOWELL.

Life Insurance Frauds.

The investigations into the management of the life insurance companies are bringing to light some interesting revelations, showing what becomes of the money of the policy-holders. Take the case of the Equitable Life; the following payroll was disclosed to the astonished gaze of the public: President \$37,500. Vice President \$22,000. Actuary \$20,000. Secretary \$16,500. Assistant Actuary \$7,500. Assistant Secretary \$5,000. Auditor \$5,000. Cashier \$5,000. Supt. Bond and Mortgage Department \$4,500. Seventeen bookkeepers \$41,000. Twenty five clerks \$52,000. Attorney \$25,000. Medical examinations \$47,000. Cashier \$36,000.

Vanity indeed is a venial error; for it usually carries its own punishment with it.

Conferences.

Massachusetts District.

Conference assembled at Dennisport, and organized with G. C. Smith as president, and Senterlow Butler and C. N. Brown as clerks. Prayer by G. C. Smith.

Elders' Reports.—Jesse W. Nichols, John Gilbert, G. C. Smith, G. S. Yerrington, C. N. Brown, John Smith, Wm. Cottom, S. Butler, Eleazar Small, Ebenezer Joy, T. F. Eldredge, Nathan Eldredge, Louis Chase, I. Small and G. S. Linnall, in person; Wm. Bradbury, Wm. Pond and Erastus Vickers, by letter; H. H. Thompson and S. H. Morse, by proxy. Priests John Potts and Charles A. Coombs and Deacon Frank Steffe reported.

Branch reports from Boston, Fall River, Douglas, Providence, Plainville, and South Yarmouth, were referred to John Smith, C. N. Brown and E. Small.

Jesse W. Nichols, G. S. Yerrington and Albert Nickerson committee on grievances.

Sunday: preaching at 10:30 a.m. by C. N. Brown. At 1:30 p.m. a prayer and testimony meeting, conducted by J. W. Nichols and S. Butler. At 3 p.m. preaching by John Smith. At seven p.m. preaching by John Gilbert.

At 8:20 p.m. business was resumed, and committee on branch reports recommended the acceptance of the Providence, Fall River, Plainville and South Yarmouth reports; also, that the Boston and Douglas reports be retained in the hands of the District Clerk till next conference, and that the clerk of the Boston Branch be requested to produce the branch record.

The committee on grievances reported, but it was referred back to them.

A letter was read from A. J. Cowden, and on motion it was laid on the table, and the brother was referred to the Providence Branch, he being under the jurisdiction of that branch.

The financial report of the president of the district was read: received from Bishop's Agent \$8, expended \$4.95, on hand \$3.05. The District Clerk was requested to notify the branch presidents that all members of their respective branches are required to pay the sum of five cents per month for the support of the district, in accordance with a resolution of last conference.

G. C. Smith was sustained as president, and S. Butler as clerk of the district. Joseph Smith was sustained as president of the Church, and all the authorities thereof.

Adjourned to meet at Fall River, 7 p.m., June 2d, 1877.

Nodaway District.

The above conference convened in the Court-house, Oregon, Mo., on Saturday, February 24th, 1877; Wm. Hawkins presiding, and Benj. Fisher clerk, *pro. tem.*

Branch Reports.—Oregon 33 members, including 6 Elders, 1 Priest, 1 Deacon; 2 baptized and 3 removed. Ross Grove, 37 members, including 1 Seventy, 1 Elder, 2 Priests, 2 Teachers; 3 baptized. Platte, 38 members, including 7 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized and 1 expelled. Guilford, no report. Elder Rasmussen of Oregon, and Teachers Andes and Ross of Ross Grove, reported their respective branches as in general good condition, and the Saints feeling well in the cause, and desirous of pressing forward.

Elders Rasmussen, Hoyer, Nutt, Fisher and Hawkins, reported their labors during the last quarter. Their reports show that they are no idlers. Teachers Ross and Andes reported their labors as confined to watching over the flock. Deacon Dixon reported.

Whereas, there seems to be too little interest taken in our conferences by the brethren and sisters of distant branches, judging from the representation here; and whereas, we believe that the Saints, and especially the priesthood, should feel that their presence is necessary; and while we recognize the principle, "That every man is free," yet we also recognize that God expects every one to do his or her duty; therefore, be it Resolved, that we believe that every one holding the priesthood should consider that upon him devolves the duty of helping to build up the Kingdom of God,

and that all such should be on hand whenever business is to be transacted. Carried unanimously.

Elder Nutt was authorized to labor in Rockport and vicinity, and all the Elders and Priests of the district were requested to labor diligently in their respective neighborhoods.

Resolved that the Elders obtain new licenses.

Priest John S. Weeks, Sumner county, Kansas, reported by letter having preached in Atchison county, Mo., eight times. He received courteous attention and there was a desire to hear more, and if this conference will send some one there, he or they will be well treated and cared for.

Wm. Hawkins sustained as president of the district. Brethren Nutt and Andes were appointed as a committee to visit Bro. Flory about his duty as district secretary.

Evening was devoted to prayer and testimony. The Holy Spirit was with us richly, and every heart rejoiced.

Sunday Morning.—Prayer by the president, and Elder Nutt addressed the congregation. Afternoon.—Prayer by Elder Nutt, and the sacrament was administered, and a glorious hour was spent in speaking to one another, and we feel that if a book of remembrance is kept we shall not be ashamed of the record. Evening.—Prayer by Elder Fisher, and preaching by Elder Nutt.

The promises of the Lord are that if his Saints here live their profession, that the day is not far distant when many of the honest in heart shall be added to our numbers, and we shall see the fruits of our labors. We pray that we may never weary in well doing.

Monday morning.—Adjourned to meet at Ross Grove, May 26th and 27th, 1877. This appointment is not made with any degree of partiality, but with the feeling that if the branches desire conference to be held among them, they must see to it that they are properly represented, as the law of the Lord directs. Truly we can say we spent a happy time—peace, harmony and good feeling prevailing throughout.

Farwest District.

A conference was held in the Farwest Branch, convening at 10 a.m., March 10th, 1877; James Kemp, presiding; Wm. T. Bozarth, clerk *pro. tem.* Prayer by Wm. Summerfield, All visiting brethren were allowed a voice in the conference.

Branch Reports.—Farwest, 3 baptized, total 58, with 7 Elders, 1 Priest, 3 Teachers, 1 Deacon. Delano, 2 received and 1 removed by letter; total 28, with 3 Elders, 1 Deacon. Starfield, total 27. Bevier, 6 gain, 4 loss, total 60, with 8 Elders, 1 Priest, 3 Teachers and 2 Deacons. St. Joseph, 1 received by vote, total 41, with 6 Elders, 2 Priests, 1 Teacher, 2 Deacons. Hannibal 1 baptized, 1 expelled, 1 died, total 20, with 2 Elders, 1 Priest, 1 Teacher. Salt River, 6 baptized, total 6, with 1 Elder. DeKalb, not reported.

Elders' Reports.—F. C. Graham and James Foxall, by letter. Wm. Summerfield, in person. A. J. Seeley, president of Farwest Branch; H. P. Sherad, of Delano Branch; Thos. J. Franklin had preached all he could; James Kemp had visited nearly all the branches in the district, baptized 6, ordained 1 Elder, blessed 7 children and organized the Salt River Branch, in Macon county; James L. Richey had preached in connection with O. A. Richey; John McIntyre, John Burlington, O. A. Richey and Jacob Snider, reported their labors; Wm. T. Bozarth had preached 15 discourses, baptized 3, found a good interest in most of the places where he had been. Teachers Henry R. Casto and A. Halliday, reported.

1:30 p.m.—Prayer by T. J. Franklin. John Burlington was chosen as assistant clerk.

The adjudicating committee appointed by last conference,—namely, W. W. Blair, Wm. Woodhead and R. C. Moore,—reported in case of Thos. Worell, recommending to restore him to full fellowship in the DeKalb Branch. It was received. Their report in the case of L. L. Babbitt was read and laid on the table, for future action.

Resolved that all Elders of this district that 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 vote of thanks was tendered to brethren Collins and Kemp, for their past services.

Resolved that the authorities of the district are requested to go to Cameron and organize a branch of the Church at that place.

That we hereby divide the district. The west line of this district to be the range line running north and south between range 31 and 32, or the line running north and south through the center of DeKalb county, Missouri, thence north and south to the boundary lines of the Farwest District.

Evening.—Prayer by J. D. Craven. The report of the adjudicating committee was received, and it was referred to the other district yet to be organized.

J. T. Kinneman was released as Bishop's Agent, because he is no longer a member of the district.

Officials present: 1 High Priest, 15 Elders, 1 Priest, 2 Teachers, 1 Deacon. The authorities of the Church were sustained, and T. W. Smith in his present mission.

Sunday.—Prayer by John McIntyre. Preaching by Charles Derry.

Resolved that we sustain Bro. Charles Derry in this mission, and that we petition the General Conference to continue him in this mission.

Adjourned to meet in the Delano Branch, on Saturday, May 26th, 1877.

String Prairie District.

A quarterly conference was held at Farmington, Lee county, Iowa, March 3d, 4th and 5th, 1877; J. H. Lake presiding, and W. R. Sellon, secretary *pro. tem.* The business was much facilitated by the appointment of a committee, brethren James McKiernan, John Matthews and B. F. Durfee, to whom all reports, papers, etc., were referred, and who, as far as possible, arranged all business, for presentation to the conference.

Branch Reports.—Vincennes 27, including 1 Apostle, 2 Elders. Burlington 69, including 2 High Priests, 5 Elders, 1 Priest, 4 Teachers, 1 Deacon; 6 received by letter, and 1 removed by letter. Elvaston 18, including 1 Priest; 1 died. String Prairie 42, including 3 Elders, 1 Priest, 2 Teachers, 1 Deacon; 3 removed by letter, 2 baptized. Pilot Grove 57, including 2 Elders, 2 Priests, 1 Teacher; 2 received by letter. Farmington 44, including 1 High Priest, 1 Seventy, 2 Elders, 1 Deacon: 1 removed by letter. Keokuk 36, including 4 Elders, 1 Priest, 2 Teachers. Burlington (German) 17, including 1 Elder, 1 Priest, 1 Teacher. Rook Creek and Montrose, no reports.

Branches reporting show a total of 310; which, with branches not reporting, and with accessions since date of reports, and with members of the Church residing in the district but not connected with any branch, will give a membership very little, if any, short of 400 in this district.

An unusual amount of business was transacted, which was due, in great measure to the prompt and able manner in which the committee performed their duties.

Report of Bishop's Agent.—On hand June 6th, 1876, \$3.02, received to March 1st, 1877, \$3.70, total \$6.72; paid J. H. Lake \$6.70, balance on hand 2c. Received since June, 1873, \$207.22; paid for the support of the ministry, \$202.45, district expenses \$4.75, total \$207.20, balance on hand 2c.

A resolution passed at the March conference, 1876, was taken up, and, after amendment, was adopted as follows: Resolved, that this conference consider that members of this church, residing in this district, who have not attached themselves to any branch, shall be amenable to the branch nearest their residence; and that branch officers should visit and labor with them in connection with members of the branch, and that they be requested to unite themselves to the most convenient branch.

That the Elders of this district shall report to each conference, either personally or by letter.

That we sustain J. W. Newberry as Bishop's Agent.

That brethren B. F. Durfee, John Matthews and James McKiernan, be and are hereby appointed to audit the books of the Bishop's Agent, and of the secretary of this district, and to confer with the Bishop's Agent with regard to financial matters, with authority to investigate all matters relating to this department.

That we request all the Saints of this district to contribute all they can towards the support of the cause, the same to be forwarded to the Bishop's Agent, and that he be authorized to pay out the funds that may come into his hands, for the support of the cause at large, but particularly for the support of the Elder or Elders who are appointed to labor from time to time in this district as traveling ministers; and that the agent is hereby requested to urge branch presidents to put into execution the acts already passed in regard to raising means for the support of the ministry, and forward it to the Bishop's Agent.

That John H. Lake be sustained as president of this district.

Although the weather was very unpleasant, and the attendance therefore small, yet there was even more than the usual interest manifested on the part of those few who did attend. Our deliberations, though often earnest and even warm, were conducted with the utmost kindness and good feeling; and they will, we trust, have a tendency to advance the interests of the Church in this District. There was large attendance at our meetings, in spite of the unpleasant weather, to listen to the gospel as ably preached by Elders John Matthews and J. H. Lake, and we hope that the seed which has been sowed will germinate, and in due time to bring forth fruit.

Adjourned to meet at String Prairie, June 2d, 1877; every branch should be fully represented.

Western Maine District.

A conference of the above district 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. B. Gray should have been called a Teacher and not a Priest.

Resolved that the report of the Green's Landing Branch for the preceding quarter be sent to the district secretary.

Branch Reports.—Green's Landing, 1 added, present number 33. Brookville, gain 2, present number 26. Bear Isle, Deer Isle and Rockland Branches, not reported.

Officials present: 1 Seventy, 3 Elders, 1 Priest, 1 Teacher.

George W. Eaton resigned the office of district president, and Jonathan H. Eaton was chosen in his stead.

Resolved that we sustain J. C. Foss in his mission, and the authorities of the Church by our faith and prayers.

Preaching in the evening by J. C. Foss. On Sunday morning an exhortation and prayer meeting was held. Preaching in the afternoon by G. W. Eaton and in the evening by J. C. Foss. The house was filled to overflowing, and the best of attention was given.

Adjourned to meet with the Little Deer Isle Branch, June 8th, 9th, 10th, 1877.

Central Missouri District.

A conference was held in the Court-house at Carrollton, March 3d and 4th, 1877; president J. D. Craven in the chair, Samuel Crum, clerk *pro tem*.

Branch Reports.—Hazel Dell 26 members, including 4 Elders, 1 Priest; 1 baptized, 6 received by letter, 3 received by vote, 1 died. Knoxville 16, including 3 Elders, 1 Priest. Carrollton 13, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized, 1 died. Valley 37, including 6 Elders, 1 Priest; 1 died. Alma and Grape Grove not reported.

Reports 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 reported. J. D. Craven had spent much time in visiting the branches, and had held meetings every Sunday except two since last conference; baptized 3; found the district with few exceptions in good condition. S. Crum had labored some.

2 p. m.—Priest Samuel Martin reported. A. Young, E. Curtis, W. J. Booker and J. D. Craven, reported the Carrollton, Hazel Dell, Valley, and Knoxville branches.

Appointment of Missions.—J. N. Cato under directions of brethren Booker and Westwood. E. Curtis and S. Crum associated together. Jos. West-

wood and W. J. Booker to labor together, as the Spirit may direct. A. Johnson and W. W. Felkins were associated together; also, R. L. Ware and A. Young. All the Elders and Priests not thus associated are requested to labor as their circumstances permit.

Resolved that no officer be permitted to preach in this district without a license from the Church.

Officials present: 8 Elders, 1 Priest. J. D. Craven was sustained as president, J. B. Belcher as vice-president, and A. J. Cato as secretary of the district. \$1.65 was raised to buy stationery with.

At 7:30 p. m. preaching by Joseph Westwood.

A vote of thanks was tendered to the Judges of the County Court for the use of the Court-house.

Adjourned to meet in Knoxville Branch at 10 a. m., June 2d, 1877.

Los Angeles Sub-District.

This conference convened at Los Angeles, Cal., March 11th, 1877; John Brush presiding, J. F. Burton assisting, R. R. Dana clerk.

Newport Branch 98 members, including 8 Elders, 3 Priests, 1 Teacher, 1 Deacon; added by baptism 17, by letter 20.

Elders' Reports.—John Brush feeling well. J. F. Burton has baptized 15, intends soon to go into the field. R. R. Dana will soon go into the field for a time, has baptized 2. Br. Prothero has baptized 2. Priests John S. Damron and James Henderson reported. J. G. Walker and S. L. Crain reported. D. S. Mills said that news from various parts of the Pacific coast was cheering; thinks this is largely due to brother Joseph's visit to this coast; expects to spend his entire time in the ministry. Letters from brother Jos. C. Clapp, stating that the work in Oregon is prospering, and now in good condition. John Garner, sen., said that an editor of San Bernardino states in his paper "There are a people in this place called Latter Day Saints, made up of our best citizens." Teachers reports: Allen Baldwin had visited nearly all the members of the branch, finds most of them trying to keep the commandments. Deacon Geo. Barr reported.

R. R. Dana and J. T. Tedford, committee appointed to examine the Branch Record, report the record too defective to send a report from it to the Church Recorder. Report received and committee discharged.

J. G. Walker, superintendent of the Sunday School, reports a good interest manifested, and still increasing.

R. R. Dana, book agent, reported amount of books sold, number on hand, and amount of funds forwarded to Board of Publication. Report received.

Licenses were granted to Elders John Brush and S. L. Crain; Priest Wm. W. Garner and John S. Damron; Teacher Allan Baldwin; Deacon George W. Barr.

Resolved that all the authorities of the Church be sustained in righteousness, by our faith, prayers and means; D. S. Mills, as president of Pacific Slope Mission; J. F. Burton, of Los Angeles Sub-District; and R. R. Dana as book agent.

Sunday, 11 a. m.—Preaching by D. S. Mills. In the afternoon sacrament was administered, and in the evening Br. Mills preached.

Adjourned to meet at Newport, June 9th, 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; scrofula is scarcely to be found, their freedom from intermarriages preserving the initial purity of their blood. Their exemption from infection in such scourges as typhus, cholera, the plague, has often been remarked, but it is attributable to the scrupulousness with which the vast majority attend to the hygienic prescriptions of their ritual. The average length of life exceeds that of their Christian contemporaries by five years, a fact to be recommended to the notice of life insurance companies. In addition to the favoring conditions already mentioned, this may be in part due to their predilection for such trades and professions as are not dangerous, and which permit the strict observance of their religious laws. Innkeepers, bakers, miners are scarcely to be found among the English Hebrews."

Miscellaneous.

Conference Notices.

Notice to the Saints of the Kent and Elgin District, Ontario: The April Conference referred the adjustment of the time and place of holding the next session of conference for the above named district to Elders Joseph Smith and W. W. Blair. In pursuance of the duty thus assigned, we wrote to the several branches composing the district, as we believe, suggesting Blenheim as the place, and Saturday and Sunday, June 16th and 17th, 1877, as the time. To these letters we received replies from the Zone, Botany, Buxton, Buckhorn, London, Puce River, and the branch at Moore; and all of these except the last named agree that such time and place will be satisfactory. We, therefore, appoint June 16th and 17th (third Saturday and Sunday), as the time, and the Blenheim Branch as the place of holding the next session of conference for the Kent and Elgin District. We hope for a cordial acquiescence in this appointment, and look for an excellent session. May peace crown all our labors.

JOSEPH SMITH, } of the Presidency.
Wm. W. BLAIR, }

PLANO, Ill., May 4th, 1877.

A conference of the Michigan District will be held, we understand, at Coldwater, Michigan, June 9th and 10th, 1877. Bro. Kelley intends to be there; also, Bro. Blair expects to be present.

The next conference of the Massachusetts District will be held in Fall River, Mass., June 2d and 3d, 1877.
Geo. C. SMITH,
President of District.

Notices.

Information wanted of the whereabouts of a Br. Ezra Strong, who was formerly a member of the Wheeler's Grove Branch; was born in Van Rensselaer county, New York, June 28th, 1788; baptized in Reorganization in Grove Township, Pottawattamie county, Iowa, October 12th, 1862, by Elder Levi Graybill. He left here in 1862 or 1863, and has not been heard from since. Any information of his whereabouts will be thankfully received by H. Newberry, secretary of the Wheeler's Grove Branch, Pottawattamie county, Iowa.

Birth and Death notices inserted free; Marriage notices one dollar each.

Died.

In Birmingham, England, on April 16th, 1877, from bronchitis, Harry Kirkland Crump, aged 1 year and 10 months.

March 18th, 1877, near Eagleville, Harrison county, Mo., from the effects of a fall, Harbert Clinton, son of Isaac P. and F. A. Baggerly, aged 4 years, 10 months and 7 days. Harbert was an unusually interesting child, and a natural singer. Just before he died he expressed a wish to go home, and sang these lines:

"We are almost down to the river side,
Soon shall our wanderings cease,
If Jesus himself will be our guide,
We shall walk through the valley in peace."

Funeral services by Elder James Gillen.

At Weir City, Kansas, April 9th, 1877, after one week's suffering, Wm. D. Fulks, aged 15 years, 8 months and 22 days. He was born July 19th, 1861, near Vincennes, Lee county, Iowa; he was baptized at Mound Valley, Labette county, Kansas.

At Philadelphia, Pa., April 3d, 1877, of consumption, brother Robert Cameron, aged 34 years. He filled the office of clerk of the branch for four years and a half; his accounts were always correct. His loss will be greatly felt by his family; he leaves a wife and three children to mourn his loss. Funeral services by Elder John Stone.

At Pleasant Hill, Cass county, Mo., January 12th, 1877, of cancer, sister Violet James, wife of William James, and daughter of mother Mary Badham of Farm Creek, Iowa, aged 22 years, 1 month and 21 days. She had been a member of the Church since her thirteenth year; she bore her sufferings patiently to the last, and passed away in firm trust

in her Maker, and with quiet resignation to his will, leaving three little ones to be cared for.

At Farm Creek (Emerson), Mills county, Iowa, January 12th, 1877, at 4 p.m., of diphtheria, Clara Alice, daughter of mother Mary Badham, aged 14 years, 4 months and 12 days. She had never been baptized, but her life was one of spiritual mindedness; and her most marked characteristic was strict obedience and unfeigned love and devotion to her feeble and widowed mother. A short time before she died, she called her mother to her side and said, "Ma, when will you come?" Upon being asked, "Where?" She replied, "Across to the other shore. Ma, how do they get across?" She passed away with all the quietude of an infant, with her wonted pleasant look upon her features.

At Jonesport, Maine, April 23d, 1877, Lysander C. Smith, aged 36 years and 7 months. All feel to mourn the loss of our friend. Funeral services by Elder J. C. Foss; text, Hebrews 2: 6.

At Jonesport, Maine, April 20th, 1877, Oriana Norton, aged 21 years and 4 months. She was not a member of the Church, but her last words to her parents, who belong 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. C. Foss; text, Revelations 1: 7.

At Gibson Township, Mercer County, Ohio, October 24th, 1876, sister Philena Lowry, aged 80 years, 4 months and 14 days. She was born at Saratoga, N. Y., June 7th, 1796, was baptized in 1842, at Harmony, O., and remained in the faith till her death. Services by Elder J. F. McDowell; text, "She is not dead, but sleepeth."

At Kewanee, Illinois, April 23d, 1877, of the measles, Isaiah, son of William and Sarah Earley, aged 1 year, 5 months and 6 days. Funeral services by Elder John S. Patterson.

At Kewanee, Henry county, Illinois, March 11th, 1877, by falling into a coal shaft where he was at work, Deacon, Thomas Charles, Jun., son of Elder Thomas and sister Caroline Charles. Bro. Charles was born in England, January 3d, 1858; was baptized May 4th, 1875; was ordained a Deacon, and served acceptably and faithfully in the Kewanee Branch, endeavoring himself to all the Saints by his uniformly saint-like and consistent behavior. He also served the Sunday School as librarian, faithfully and well. He did his work well and cheerfully. Services by Elder John S. Patterson.

At Deer Isle, Maine, May 21st, 1874, Joseph Harvey, aged 13 years, 11 months and 13 days; also, at the same place, June 3d, 1874, Margaret Harvey, aged 2 years, 1 month and 23 days; both children of brother Benjamin and sister Susan Harvey.

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 were 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; a woman attempts a bit of social trickery on a rival, but fails to carry it out, whereupon she is ferociously "mad" with herself—probably because there appears no other direction in which to cast the madness; and if either of these unfortunate persons tell of his or her case; it will seem to be a relief to each to mention how "mad" he or she was with him or herself. But the people who become thoroughly angry with themselves because of some bad habit—because of a bland-like tongue or a dishonest tendency, maybe—are they not numbered among winter roses?

It was prettily devised of Æsop, the fly sat upon the axletree of the chariot-wheel, and said, "What a dust do I raise!" So are there some vain persons that, whatsoever goeth it alone or moveth upon greater means, if they have never so little hand in it, they think it is they that carry it.

Polar Explorations.

Fred D. Stuart, who was in the expedition which discovered the Antarctic continent in 1840, has prepared an article for publication in relation to the open sea said to exist 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 impossible, but offers some suggestions regarding the theory of a polar open sea which will be interesting, especially to those who have given the subject attention. Mr. Stuart approves in the main of Capt. Howgate's plan of operation submitted to Congress. He thinks that great care should be taken—much greater than heretofore—in the selection of those to whom the outfit and conduct of any expedition should be entrusted, especially to be employed in polar research. His remarks in regard to the qualifications of the officer to command, and his views as to the means which should be employed to solve the problem of an open polar sea, may lead to the adoption of other plans than those heretofore employed to settle the question. The suggestion made by him as to the origin or cause of an open polar sea, if one should be found, will doubtless elicit comment, and, perhaps invite others to give their experience and views touching polar explorations.

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Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory 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, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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An assortment of Tracts 50 cents.

15 May 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. 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.

The Saints' Herald.

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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, JUNE 1, 1877.

No. 11.

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: 39.

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 writes thus:

"And thirty years had passed away from the time we left Jerusalem. And I, Nephi, had kept the records upon the plates which I had made of my people."—B. of M. p. 47 reprint of 3rd American edition.

This shows that Nephi had kept the record of their journeyings in the wilderness, and of their doings to the time of which he speaks. Nephi was the son of Lehi, and Lehi was a descendant of Joseph.

"And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob."—B. of M. p. 10.

We learn from these quotations that Lehi was a descendant of Joseph, and Nephi who kept the records was his son. It is my intention to prove that the book which the Latter Day Saints believe to be God's law to Ephraim, was not written by himself, but to him by his brother Manasseh; and thus make the prophecy of Hosea appear reasonable; which reads as follows:

"I have written to him (Ephraim) the great things of my law, but they were counted a strange thing."—Hosea 8: 12.

It will be discovered by reading the above quotation that the law was to be written to, and not by Ephraim. And I shall now proceed to bring testimony from the Book of Mormon as evidence to prove the statement made above in regard to Ephraim; and that the descendants of Manasseh wrote the record from which the Book of Mormon was translated. And furthermore, that we have no evidence from the Book of Mormon that any of the seed of Ephraim are on this continent; that is, among the Lamanites, but on the contrary, Judah and Manasseh. I have shown that Nephi was the first who kept the records. And now see, "the words which Jacob, the brother of Nephi, spake unto the people of Nephi."—P. 81. So Jacob must be of the descent of Nephi. Again:

"And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos, take these plates."—P. 93.

Enos, at his death, gave the plates to his son, Jarom.

"Now behold, I Jarom, write a few words, according to the commandment of my father, Enos."—P. 95.

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The next one who kept the plates was Omni, son of Jarom; see page 96. And on the same page Amaron followed, and having no son, or for some other reason, delivered the plates into the hand of his brother, Chemish. Page 97. Abinadom, the son of Chemish, took the plates; on the same page, Amaleki received them from his father, Abinadom; and Amaleki, having no seed, gave the plates to king Benjamin, who was a descendant of Nephi.

"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. 135.

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 these 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. 123.

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 breastplate and brass plates taken from Laban, and also the Directors 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 264, 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. 293.

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 Ammaron 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 abridgement 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 Ammaron commanded me."—P. 336.

It will be remembered that Nephi spoken of on page 334, Amos and Ammaron, were descendants of Lehi; and although Mormon was not the son of Ammaron, 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 you. 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 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 descendants of Lehi exclusively. 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 preached 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 Aminada; and it was that same Aminada who interpreted the writing which was upon the wall of the temple; which was written by the finger of God; and Aminada 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. 161.

It really appears useless to waste time on

these quotations, for a more correct account could scarcely be expected, or hoped for. All, but the most blind and bigoted, must see at once 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, rebellion, famine and distress, he was true to his charge until he had completed the law, and 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; and finally, after Ephraim had 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 his God; and instructed him how 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.

"But," 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 tribe 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 sons of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the the land south."

On page 279, the following was found:

"And will ye dispute that Jerusalem is destroyed. Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, 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 will go with me to the history of the kings of Judah, from king David 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, in his blessing he was set before Manasseh; 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 other words, when it is on the earth, it will be presided 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 recorded that this generation shall have the word of the Lord through Joseph, the martyr. And again, that the one who should follow in the prophetic office, must teach in a manner that will confirm his words.

The Lord has prefaced the Book of Covenants, with these words, given November 1st, 1831: "Behold, this is mine authority, and the authority of my servants." And again: "What I, the Lord, have decreed in them must be fulfilled."

It will be seen, by the above quotations, that he who teaches contrary to the Book of Covenants "is not" called of God to preside over his church.

And again, the right to preside over the whole church or priesthood, rightly belongs to the house of Joseph, through Ephraim. Book of Covenants, section 26. In this section, it is plainly shown that Joseph's lineage was counted from Abraham to Joseph, that was sold by his brethren. Now all we have to do, is to ascertain which has the right, Ephraim or Manasseh, and this will settle the question. Again, return to Doctrine and Covenants 84: 3. They are said to be lawful heirs according to the flesh. A man may, by the appointment and ordination to the Melchisedek priesthood, preside; but this does not make him a literal descendant of the chosen seed, but an heir according to promise; the heir by lineage has a double confirmation, which is by lineage and promise; and when this heir makes his appearance, the one that is heir only by promise must give him the preference. Now, allowing that Brigham Young was called to preside at one time, it will be plainly seen that he has no right now; for the reason, that one of the rightful heirs by lineage and priesthood, has made his appearance, and has proved himself worthy by proclaiming the revelations and doctrines given through Joseph, the seer; and cannot with safety be rejected. Thus Brigham is simply in the wrong place; and by

holding on to that place, has deceived himself, and taught doctrines that are not in the Book of Covenants, and will not be sanctioned by the Lord, as doctrines of his Church. The consequence is, that Brigham with his followers have been rejected with their dead, or the preparation that was made for them, and yet remains to be accomplished by the Church.

I have deviated somewhat from the original course; but the reader will pardon me for this digression. I will return to the Book of Mormon, and conclude.

I think that I have shown, beyond contradiction, that the descendants of Manasseh had the whole control of the records from which the Book of Mormon was translated; and also that the descendants of Judah were among the Nephites. I have failed to find Ephraim there, but have shown that, according to Ephraim's blessing, he was set before Manasseh, and that the position of Joseph, the martyr, in the Church, proves him to be of the house of Joseph of old, and of the tribe of Ephraim; for he was set before all his brethren in the priesthood. Now, if the word of the Lord is correct, that in the mouth of two or three witnesses every word shall be established; and if, according to the Book of Mormon, the Lord does not work among the children of men in such a dark and mysterious way that the children of the kingdom cannot find out if they try, and there being no evidence in the Book of Mormon to prove Ephraim to have been with the Nephites or Lamanites, he cannot be here; unless it is by some dark, mysterious way, like the following: that Lehi, or some other married an Ephraimite woman, and thus the Manassehites and Judahites have become Ephraimites. If this be true, that the best men made such mistakes in their record in one point, who can believe 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 according to the plainness of the Bible, Book of Mormon, and 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 dates, and that it is a jumbled mess, that no book 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 known 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 was ever 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 of every kind; the reading of 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."

CYRIEL E. BROWN.

AMERICAN VIEWS ON THE EUROPEAN WAR.

Perhaps no foreign war has ever caused 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 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 preparations for probably the mightiest war of modern times. Statemanship 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 principle 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 an assertion. She pretends to feel 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 sufficient evidence that when the Russian Government asserts a sympathy for anything, it is dealing in parables. Stripped of all subterfuge, the naked fact stands out clear and all the sacrifices which are to follow in wake of this impending war are but to minister to the lust of Russia for territory which belongs to another. We see plainly then that what is to be done by the great Government would, if attempted upon a smaller scale by an individual, consign him to prison and to die. Does it alter the nature of the crime which the Czar proposes to commit, because a million of armed men, backed by the resources of a mighty empire, wait to respond to his orders? Not at all. If the masses of Russia were a cultivated and Christian people, there would be some little significance to this movement. There is none now, and when the Czar appeals to Heaven, and declares that to further the Master's cause he thus involves Europe in a new up-

heaval of bloodshed, sorrow and debt, he adds sacrilege to murder. Long ago there were the Crusades. The plea was to wrest the H Sepulcher from the possession of infidels. It was a long carnival of blood. A million murders were committed by men who, while they cut throats, invoked the blessings of the Most High. It seems the experiment is to be repeated, except that, instead of battle ax and spear and shield, there will be rifled cannons, revolvers and needle-guns. It is strange how nations have, for nearly nineteen hundred years, tried to establish the religion of the Savior. He came on earth preaching peace; He would not even resent a personal injury; His mission was one of love and forgiveness, and yet, ever since, those who assumed to represent Him and His faith have worked as often with the sword as with the Testament. An appeal to religion has so often deluged Europe with blood that it may almost be said there is not a flower grown upon her soil that does not gather its carmine from the gore of heroes and martyrs. It is a strange thing that a monarch dares to give as his reason for spreading desolation and despair throughout millions of homes that he is doing it in the interest of religion, to please the humble and lowly one of Nazareth. But it is only a false plea, at best. It is just a hundred years since Catherine had inscribed on Moscow's southern gate, "Way to Constantinople," and laid her plans to add Greece to her empire. That dream has been reawakened in the breast of every sovereign who has succeeded to her throne. It is that wish which is now marshaling Russia's hosts. But the Turk is there with the same keen cimeters which the Saracens wore, and if from the West any Richards are enlisted in this war, they will join the Crescent and the Cross together, and make common cause against the dreadful power of the North. When a man tells a falsehood in order to justify a crime, people rejoice to see him beaten. Russia promulgates a falsehood in order to justify her course, which is to furrow Europe anew with graves. If she is beaten, and the remnants of her armies are sent howling back to their Northern lairs, the world will not much grieve over the result. Russia is acting now a part as false as that played when Poland was dismembered to satisfy the lust for power of ambitious sovereigns.—*Virginia Enterprise*.

THE ENGLISH RUSSOPHOBIA.

The insane jealousy which England has always manifested of Russia has again cropped out, and notwithstanding the popular sentiment of aversion towards the Turks, which the latter have aroused by their butcheries and persecutions of the Christians, by repeated violations of their promises and obligations, and by their repudiation of their indebtedness to England, the entire press, reflecting we presume the opinion of the people and the Government, is giving the Turkish butchers the benefit of its moral support in misconstruing the acts of Russia, and seeking to prejudice her in the eyes of Europe. In his Livadia speech, the Czar affirmed that Russia had no designs upon Constantinople. As if to strengthen this declaration, he sent dispatches direct from Moscow to the Queen reaffirming the statement, and adding that Russia had no intentions upon the English possessions in Asia. The same assurances

were made in the most positive and solemn manner by Prince Gortschakoff to Lord Derby. The Czar has recently sent an autograph letter to the Emperor of Austria repeating the assurance that Russia wishes for no annexation. The protocol virtually reaffirms it. The manifesto declares that *the sole object* of Russia is the amelioration of the condition of the Slaves, and the whole spirit of it is in consonance with this declaration. Russia long ago gave Europe public notice that, after all negotiations had failed, if the other Powers did not unite with her to enforce the reforms, she should act independently and alone. The negotiations were certainly exhausted. One after the other, the English, German, and Austrian notes were contemptuously rejected. Then the Powers met in Conference and presented an ultimatum, which was also rejected, although the demands of Russia were materially modified to accommodate the Porte. Russia would have been justified even then in declaring war and crossing the frontier, but still delayed until the Turks actually believed that she did not intend to fight at all. Once more she went before the Powers and asked them to unite with her in enforcing the reforms. They declined; but at the suggestion of England united in a protocol calling upon Turkey to accept the decision of the Conference, and assuring her if she did not they should leave her to her fate and not interfere in her behalf whatever might happen. The declaration of the protocol in fact was tantamount to saying to Turkey: "If you do not give guarantees to carry out reforms in accordance with the decision of the Conference, negotiations will be closed, our relations with you will be suspended, and Russia shall be free to enforce them if she is so disposed." The protocol was as contemptuously and summarily rejected as the programme of the Conference had been, and, now Russia has marched into the old Turkish province of Roumania, in violation of no treaty obligations, for the Treaty of Paris was virtually abrogated by the protocol.

If any inference at all can be drawn from such an exhibition of doubt and distrust as this, it is that England would voluntarily continue the Turkish tyranny rather than trust a Russian promise; that she would allow the Christians to be ground down into the dust by the Turks, to be robbed, plundered and butchered, rather than expose her Asiatic possessions even to a suspicion of damage or a future possibility of loss from Russian supremacy.—*Chicago Tribune*.

REV. BROOKE HERFORD ON THE EASTERN QUESTION.

Speaking of the Turkish outrages in Bulgaria and other provinces, he said:

"And I confess it seems to me that the just, natural consequences of these wrongs is this war undertaken by Russia. I do not think it is wonderful that the Russians, of the same Slavonic race and the same Greek religion as these oppressed peoples, should feel stirred to the very depth with a rude, fierce, fanatical sympathy, which, whether the Czar wished for war or not, made it very difficult for him to avoid it. Perhaps it would have been a truer thing, in the abstract, for England to have stepped in, to have taken part in whatever coercion might be needful to wring from Turkey justice and right for these subject Christian pop-

ulations; but these things do not often get arranged on abstract principles; the work of vindication has been undertaken by those to whom it naturally belongs, and I believe that England's duty is to carry out her warning and let Turkey be stripped of the power which she has finally shown herself unfit to hold.

Of course there is the doubt of Russia's good faith in the matter. I fully admit it; it is the one great doubt which causes the real "perplexity" of the crisis. There are those who think the whole difficulty, from the insurrection in the Herzegovina to the Turkish atrocities in trampling it out, has been intentionally brought about by Russian intrigues. And on that side, indeed, stands the agreement of nearly a century of such schemes. But on the other side are the changes which have come over Russia. Almost as much as Turkey has gone back since the last war, Russia has gone forward. The lesson of the Crimea was not given in vain. The present Emperor, who succeeded just as that struggle drew to its close, had been known before to be opposed to the war, and one of his first acts was to sign a treaty of peace. And at once a change in the character of Russian policy was felt through Europe. It has been directed much less to external aggrandizement and much more to internal development. There has been a vast increase of commerce and manufactures, building up a strong middle class, and most of all, there has been the emancipation of 14,000,000 of serfs. I do not think all these things ought to go for nothing. And in addition we have had the Czar's emphatic disclaimer before Europe of any purpose of permanent conquest, and his indignant remonstrance against the continued distrust of the English Government. These things have produced a strong impression in England. The common voice of the Liberal party is, trust Russia. That is the word of our noblest English statesmen—Gladstone and John Bright. That all are not convinced, that the party whose gaze is ever backward, should judge still by Russia's past as I have sketched it, is not wonderful. And so it is. There you have the secret of the curious conflict of opinion in England, and the absolute uncertainty as to what England will eventually do. Will those who would have Russia go through with the work unhindered, be strong enough to hold back the conservative Government which will watch Russia's every step and battle with suspicion, and hold her hand from making any real effective change? Parties are so nearly balanced that no one can tell. It will largely depend upon the way Russia does the work.

For myself, I cannot help believing that in the main Russia is acting in good faith. I do not mean that there are no selfish objects mixed up with the unselfish ones. That would be hardly human, let alone Russian. Probably the Russian Government would not be so ready to act on the pressure of its people if it did not see some prospect of advantage. But I do believe that the real spring of the war is the natural, honest pressure of the Russian people.

And now, as to what the end may be, I dare not prophesy. I am not even anxious to forecast. What I hope to see is, the object of the war accomplished—whatever else comes—these subject races taken utterly from under the heel of Turkey, and started in some career that shall have a possibility of liberty and progress.

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 no necessary curse to rude peoples. 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 from any anxieties about herself. That bugbear of Russia threatening our Indian Empire and having to be kept back from the Mediterranean is almost passed away from the people of England, though it still haunts her older statesmen. England cannot keep Russia forever from the Mediterranean! She has no right to do so. She would not herself for a moment submit to be kept out. Her empire is a poor one if it is to rest on grounds like that."

THE GREEKS AND THEIR COUNTRY.

The country commonly called Greece, but by the Greeks themselves Hellas, properly begins with Thessaly. It was in many respects the most remarkably-formed country of the ancient world, and this formation had a great influence on the history and character of its inhabitants. The remarks which have already been made on the characteristics of Europe as compared with the other two continents can be applied with still greater force to Greece. No other country has so long a sea-board in proportion to its area, or so diversified an outline, or such innumerable bays and harbors. Again, though Greece is a mountainous country, yet it is not, like Thrace, an irregular jumble of mountains; but the whole surface, whether highland or lowland, is delicately marked and carefully defined in small distinct districts. The effects of these peculiarities at once appear in the history. As the sea was everywhere in their neighborhood, the Greeks were essentially a maritime people; and the separation of the country into areas of limited extent caused them to form a number of separate states without being combined into a united nation. And the character of the people was affected by the same influences. For the mountaineer is usually characterised by his patriotism and love of freedom, and the seafaring man, from his changeful and adventurous life, gains boldness and an aptitude for new ideas; and thus in the Greek, with whom both influences were present, the two elements of character were combined. At the same time the great variety of surface that the country presented being diversified by mountains, hills, valleys, and plains, and the consequent variety of occupation of the inhabitants, fostered that versatility for which the Greeks were famous; and the temperate climate and absence of objects of overwhelming magnitude were in accordance with that freedom from extravagance which was the secret of their taste. In the formation of a national character two elements must be present—one internal, the nature of the race, the other external, the conditions under which it is developed. Now, the reason why the Greeks were so remarkable a people, especially in respect to their intellect, was that they possessed these two elements, the race and the country in great perfection, and

that the one closely corresponded with the other. It should also be noticed how, in proportion as we advance southward, the peculiar features both of the country and the people, which we have noticed, become gradually more and more marked; for 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 both respects; but the culminating point is reached in the Peloponnesus, where the most typical races are found."—*Classical Geography*, by H. F. Nozer.

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. Last Saturday evening the good man 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 rostrum 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 he owes me before he has a chance to backslide."

The minister turned sadly away.

RELIGION.—WHAT IS IT.

There has been, and is yet, a great deal of talk in the world about religion, holiness, sanctification, justification, etc. Many people talk about getting religion, and in order to get it go to church. Let me apprise my friends that there is no such thing as getting religion; you cannot get it by going to church to hear preaching, to sing, to pray, or do anything of the kind. I remember on a certain time when attending State camp-meeting of being asked by a young man if I had religion? I replied in such a manner that he walked away from me. People pray to get religion. They attend divine service in order to get it, and think they do get it. But all this is time lost.

We ask the question, What is religion? The apostle James informs us what it is—

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the [vices of the] world."—1: 27.

Now can any one get this by going to church, singing or praying? I answer, No.

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; an hungered 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?—

"Inasmuch as ye did it unto the least of 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; notwithstanding ye gave them not those things which are needful to the body; what doth it profit?"—2: 15, 16.

We answer—not any. There is entirely too much spiritual religion in the world. A certain man went to a deacon who was barreling some apples in his orchard and said, "Brother — there is a brother so and so sick, I would like you to pray for him." The deacon responded, "I have no time to pray just now, you go to my cellar and get some potatoes, pickled beef and salt pork, and some beans, and take them to him; that is all the praying I can do at present."

Here is exactly the kind of praying we want done for the poor. We want more practical, benevolent praying among professed christians, and less of this telling God of his divine attributes, mercy, love, etc. He knows all that already.

Here is some of Christ's religion: "All things whatsoever ye would that men should do unto you, do ye even so unto them." This was also the religion of Confucius, a heathen philosopher, but would have done to teach the christian of to day. Then remember if we don't practice religion, that there is no such thing as "getting religion."

Again, some people talk of "holiness" as a gift from God. I assert that it is not a gift. The apostle said, "Without holiness no man can see the Lord." Hence, holiness is nothing 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 "gift" (?) 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; "Set them apart for a special work on the morrow." It is no "gift."

"Justification" is not a gift. Paul did not understand it so—neither did he teach that it was a "gift." He said to the Roman brethren, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." No sinner was ever justified or saved of God, simply by faith. Paul said "we." We, who? Why, we who have believed, repented, been baptized for the remission of our sins, have received the Holy Spirit by the laying on of hands, etc. "We," that have done all this, are justified by faith, a continuation of their faith in Christ, as the only Savior of the world. And just according to the degree of faith they exercised, just to that degree were they justified of God.

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." All this, and a "long face," slow walk, folded arms, are no constituent part of the religion of Jesus Christ. There are in many places more (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."

JOSEPH F. McDOWELL.

THE GATHERING.

SENTIMENT:

He who defrauds the poor, or facilitates not his righteous endeavors in providing for his family, would disinherit the Almighty. "The poor is God's heritage."

Labor and all marketable merchandise are capital. Money is a vehicle for the convenient exchange of capital.

"Labor is the bedrock of finance" and the only true wealth of any people.

Every institution, or organization, may have within itself the means of its own perpetuity, or the ingredients of its own destruction.

The Church of Jesus Christ of Latter Day Saints is an institution, or organization, properly so called; and its characteristics are such as to distinguish it from every other organization among men.

It is not only a religious order transcending every other of its kind in the systematic arrangement and the comprehensive design of its organs, but it is pre-eminently a Co-operative, Mutual Aid, Beneficial Society.

The leading characteristics of this institution which mark it as a creature of divine origin, without descending to details in their delineations, are providing for the poor, preaching the gospel of Jesus Christ without charge, and the gathering of the people.

That these designs may be accomplished, depends altogether upon our observance of the social demands of these temporal requirements; and herein are contained the seeds that must eventually work out in the coherency, consistency, and perpetuity of the work; or terminate in its disintegration.

There should be either no necessity for this production, or there should be no necessity for its apology. The languishing of Zion in her scattered condition; the oppression of the poor under the lash of their task-masters; the great famine for the word of God, and the almost abortive efforts of the ministry to keep in the field, loudly proclaim the necessity for

this movement; therefore, an apology would be superfluous.

It being my firm conviction when first uniting with the Church of Jesus Christ of Latter Day Saints that the looking after the poor, and the preaching the gospel without price, were the two great works that should ever characterize a people chosen of God; and believing from the doctrines set forth by this people, as well as from testimonies received that this is the church and kingdom of God, prompts me to go forward in this measure; for it is painfully apparent that the first of these is entirely overlooked, or tacitly ignored; while the second is but feebly maintained, or at best its execution is on the decline.

Believing that the rich will never in a becoming manner lay to their means for the benefit of the poor; and in view of the near approach of the end, as forshadowed by the signs of the times, I have determined to set on foot a means for the commencement of the "beginning of the gathering," by organizing, if possible, a company of men of moderate means who are willing to unite, and work together toward a common end, as will hereinafter be stated; or, if unsuccessful in organizing a company, I propose to purchase a location with acquired and borrowed means, and conduct it agreeably to the following plan of business, which is submitted for the benefit of individuals who, and churches that may desire to co-operate in the great work of the last days.

PLAN OF BUSINESS AND STATEMENT OF PRINCIPLES:

For the government of agents or companies purchasing lands in the "regions round about the land of Zion."

First. The name of this company shall be, "The Common Sense Mutual Agricultural Association."

Second. The officers shall be such as the circumstances demand, and shall be the creation of those concerned.

Third. Money may be obtained by borrowing at an interest not exceeding six per cent, and for a period of not less than two years.

Fourth. The amount borrowed by an agent, not acting for a branch, or district, shall not exceed \$10,000. The amount borrowed by a company must be regulated by the company.

Fifth. The amount of money borrowed must be invested in real estate, land not including improvements.

Sixth. All improvements must be the result of personal or "labor capital."

Seventh. All the lands, with all the improvements, together with all property possessed by the (agent or) Company shall be security for money borrowed.

Eighth. This Company shall have power to sue and be liable to be sued; and may, or may not have a corporate seal.

Ninth. All donations shall be faithfully applied to whatever is designated by the donor; provided, the specification does not require any irregular transaction.

Tenth. There shall be various funds established to which donations, or for which deposits may be made; such as, "home fund" for the poor, all of which shall be expended for the purchase of land for the poor; traveling elder's fund: which shall be expended in the support of families of Elders constantly in

the field; *settler's fund*: which shall be understood to be for the purchase of, or improvement 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 practicable, 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 regions round about; second, to support families of Elders traveling in the ministry; third, to provide for the poor.

Fourteenth. 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 new lands for homes for those who labor to improve the same.

This compound principle of purchase could be joint; that is, it would be consistent with revelation in D. & C., p. 269 and 270, sec. 98, paragraphs 9 and 10: "Now, verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."

Sec. 100, par. 6, p. 278. Companies of tens, twenties, fifties or hundreds to go up to the land of Zion to locate lands round about, and inasmuch as it is performed for the benefit 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 traveling 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 dependent 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; except 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 company to give, and the privilege of the poor to receive land in exchange for labor, which they can improve upon and increase, without the burden of heavy interest and with all the benefits of co-operation enjoyed by the company. Every individual must

be considered as an unit of and an equal in society.

It is not contemplated in this gathering into the regions round about, to establish the laws of tithing or consecration, or to make absolute equality in goods or property, or to appoint inheritances, or to establish the storehouse 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 people 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. Neither can Zion be redeemed. Sec. 51, par. 1; sec. 102, par. 2. Neither can we become disciples 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 places by buying land in regions round about, (sec. 58, par. 11; sec. 98, pars. 9, 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 such names involve and imply, 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. 81, 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 organization.

Third. We believe it to be consistent with reason and revelation to proceed in a quiet, unassuming, yet business-like manner to purchase all the land in the regions round about Zion. We further believe that every legitimate manner of procuring means is justifiable. See D. & C., sec. 48, pars. 1, 2; sec. 58, par. 11; sec. 57, pars. 2, 4, 5; sec. 98, par. 10.

Fourth. We believe to gather quietly, so far as the Church is nominally concerned, is eminently wise and judicious, and in harmony with the spirit of the revelations, especially for the present; for the reason, that at the present time it is contrary to the State laws of Missouri for any church to hold extensive landed property within her borders. Therefore, it is beautifully consistent for the different branches to send agents, and to buy and hold the land in the names of their agents, or of the individuals for whom they buy.

Fifth. We believe the regions round about Zion to have been the counties joining Jackson 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, notwithstanding the *then* "adjoining counties" may *now* be divided.

Sixth. We believe the land should be bought. See D. & C., sec. 58, par. 11; sec. 57, par. 2; sec. 48, par. 2; sec. 102, par. 8; sec. 98, pars. 9, 10.

Seventh. We believe now is the time to be-

gin the gathering, by purchasing *all the land all around Zion* and making settlements by the various churches.

Eighth. We believe now is the time referred to by the Lord in the parable of the twelve olive trees. Sec. 98, par. 6-10.

Ninth. We believe that not only the signs of the times declare it, but the sentiments everywhere manifest, by the Saints locating individually in the "regions round about," and from the great fact that it is now tolerable for the Saints to gather "consistent with the feelings of the people," as there is also a great desire on their part, in every region, to sell their land at low prices and on reasonable terms.

Tenth. 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 once 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 be, is purchased.

Eleventh. We believe it would be conducive to the successful purchase, permanent and peaceful occupancy of the land, to print and circulate a circular letter or tract, embodying the plans and principles of the commencement of the "beginning of the gathering," with suitable laws for the government of the Saints, not as a Church or religious body, but as colonies or settlements of Saints, until the laws of the State of Missouri may be so modified as not to prohibit the establishment of a church with extensive landed property within her borders, or until such times as we are commanded further of the Lord.

Twelfth. We believe that farming is the most certain, and most honorable of employments: "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, to do so with mortgages covering the entire valuation of their property, with a heavy interest, from ten to sixteen per cent, eating up the great bulk of their incomes; added to this, they may be a great distance from market and are compelled to sell all their produce at a great sacrifice; while on the other hand they are compelled to pay an exorbitant price for all they use or consume, yet how few do we find, who are industrious farmers, ever failing in their business. When, however, all these evils can be avoided, and all the benefits of a commercial mart be enjoyed in the rural district what great results may not reasonably be expected by a "Co-operative Agricultural Association."

Thirteenth. We believe that "all people were born free and equal, with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

Fourteenth. We believe that all monopolies are directly antagonistic to the above grand principle of our National Constitution, and tend more or less to *destroy* the peace, comfort and happiness, and to enslave the minds and bodies of all poor or dependent people.

Fifteenth. We believe it to be the noblest work of man to alleviate the condition of the

poor, the needy and the helpless, and to exalt the humble and righteous.

Sixteenth. We believe the best method of doing this is to invigorate their minds with a proper conception of the true dignity of manhood, 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 dividend of property 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 comfortable support, and place him in such a condition as will enable him to compete with all his fellows in supplying all the necessaries, 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 attractive. And it is still further and more completely embodied in such a consistent *social* relation as will open such a free, unstrained intercourse with all classes, that all such barriers to our higher mutual development, as rank, family descent, official position, benefits or advantages of education, dress, personal appearance, or wealth may be neutralized; and instead of being a means of self-exaltation, should be esteemed only as so many opportunities or obligations by which we are in duty bound to exalt the less fortunate in life.

Twentieth. We believe there is no law, human or Divine, that justly prohibits an individual from improving on his talents or property.

Twenty-first. We believe it to be the duty of all people of *means*, but especially of Latter Day Saints, to so arrange for the poor that they may all become well informed, independent, self-supporting citizens; but fearing from past and present indications that this will never be done, therefore, we believe that the poor and those of moderate means should combine their money and labor capital to consummate so noble a design.

Twenty-second. We believe that no enterprise tending toward the gathering will be successful, or will receive Divine approbation where labor is not considered capital; where the poor are oppressed in their wages, or their rights as equals in the struggle of life for peace, comfort and preservation are ignored.

Twenty-third. We believe that every man who is able to work and willing to invest his capital, (which is his labor), in the common stock should be looked upon as a standing cash capital, to be reckoned by the amount of interest, (benefit or labor) he produces, and one whom the commonwealth cannot afford to do without.

Such an enterprise, with suitable Constitution and By Laws, with regulations governing

trades, work-shops, mills, factories, stores, agriculture, schools; the civil, religious and social circles, together with all business and business transactions, we propose to inaugurate; the leading features of which have been feebly expressed; to accomplish which, we welcome to our assistance all persons of moderate capital who are willing to work in design with us, to prepare for the gathering of the Saints, according to the will of God, in purchasing land in the regions round about.

It is not our purpose to exclude the wealthy from participating and working with us in what we deem to be the most reasonable, plausible, and most likely means to succeed in the "beginning of the gathering;" but we do feel that *man, not money*, should be the standard of society; and *God, not gold* the object of worship.

Feeling an inward monitor and motor impelling us in the design, we trust to the favors of Heaven for good men to aid with necessary wisdom, means and advice, in the work that must eventually engage the attention of all True Latter Day Saints.

With the most sanguine hopes for the success of the enterprise, we earnestly request that all who desire to benefit by it will inform us directly, by mail, the amount they can invest by the first of March, 1878, (without injury to themselves), and what portion of said amount can be raised prior to the Fall Conference, and whether or not they expect to settle immediately with the Company.

It is designed to have the company fully prepared for settling by April First, 1878. In order to do this, committees must be appointed for "location," and various other business transactions; we, therefore, want the correct names and post office addresses of all who are in sympathy with the movement, together with all information that may be useful to the company or its organization.

Praying for the welfare of all God's people, and the speedy redemption of Zion, I am very truly your brother in the kingdom and patience of Jesus,
I. N. W. COOPER.

PLANO, Illinois, Feb. 22nd, 1877.

P. S. We are authorized by the Company, which is 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. Stamps should invariably accompany any business communication when 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 nearly in a body, 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,

PLANO, Ill., May 12th, 1877. Box 50, Plano, Ill.

LETTER FROM BRO. FREDERICK PETERSON.

*Beloved Brethren Smith and Stebbins:—*I am indebted to you for the *Herald*, and herewith, send my subscription for a year, as I wish the *Herald* to be my guest. Furthermore, I have thought I would write a testimony in behalf of the righteous cause which I have received through the kindness of God, and the revelation from the Spirit of God is good; if all men are wicked, and redemption reaches to all who will have salvation.

I came to this country in the year 1869, twenty years of age, not for the gospel's sake; because I had not up to that time heard it; but to seek my living in a righteous way. I was single—but February 4th, 1870, I married, and therewith began my enlightenment; because sickness was guest three years in my house, and thereafter I was separated from my wife, who was sent to the asylum at Mount Pleasant, Iowa, where she was buried; but as she was of the "poor in spirit," she must be in glorious custody until the resurrection.

Brethren and sisters, those whom the Lord loves he will chastise; but I say it is better to be obedient before chastisement comes upon us. We have many friends who stand on one side, and do not know if they will take up the cross or not; I say, wait not too long before you go into the water, for baptism for the remission of your sins. Let that spirit that speaks within you, counsel you to prepare a preventative for the day of chastisement; and many will receive what they ask for; as a sign which follows all who in reality believe the truth; but does not follow the infidel.

I do not doubt that hundreds; yea, thousands, will come and confess and receive the gospel in that day; but not until the Lord has been speaking with earthquakes, that shall cause groaning in the midst of her [the earth], and men shall fall upon the ground, and shall not be able to stand; and also by the testimony of the voice of thunders, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, "Prepare ye, prepare ye, O, inhabitants of the earth; for the judgment of our God is come: Behold, and lo! the Bridegroom cometh, go ye out to meet him." And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, etc. (See D. & C., sec. 7, revelation given December 27th, 1832). It was then preached that the hour of judgment was coming near, near in 1832; and the elders were then instructed to labor diligently, that they might be perfected in their ministry, etc., and to prepare the Saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination which awaits the wicked, both in this world and in the world to come.

In paragraphs 23 and 25, the Lord says:

"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, warning at a 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 never 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 know of the powers of the gospel's 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; yea, I could not pray; but in the hours of affliction I learned it; therefore, I say, Lutherans, Catholics and Freethinkers, and all who have a belief 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 afflictions, 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 faithful in my calling whereunto I am called. Asking the Saints that we may grow and prosper in grace and mercy of our Lord Jesus Christ, and escape the wrath and indignation of our God; so that our hearts may not fail us in the hour of judgment. My fraternal salutation is to all the Saints; may we remain one family; yea that we may be increased with new brothers and sisters; for there is joy in heaven when one sinner repents, more than over ninety and nine who need no repentance. Why should we therefore, not be joyful when we see the gospel is making progress.

Remember the word of Jesus: "He who doeth 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. PETERSON.

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 balked, and their inquiries neglected.

Bring distinctly before your own mind the well known fact that children delight as much in exercising their minds as their limbs, provided only that which 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.

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 receiving 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 whose.

When mailing a letter, whether in a railroad car, on a steam boat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "new subscriber."

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

1 June 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plan, Illinois, June 1, 1877.

PRIESTHOOD.

AUTHORITY 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 contravene 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 exercise 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 latent worth, but because of 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 and to their success; and every portion of it that persists in thus forgetting what they should certainly remember, disgraces 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 unto 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 spake 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 therefor), that some men have not been so wise as men, as this ass was as 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 spake, 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 inconsiderate 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 conscious have they been that the authority conferred was abused, and a boasting 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, *vox populi, vox Dei*; and priests have been and should be still sent of God.

It was the abuse of the statement made to Peter, "whatsoever ye bind on earth shall be bound in heaven," that gave rise to and made possible

the inquisition, and caused Luther to protest against iniquities to be found at Rome; it was an absurd assumption upon the part of the then Evangelical churches that all were as but one church in the sight of God, that led Joseph Smith to ask of God, "Which one, O Lord, is acceptable to thee?" And the abuse of the power conferred by which the "first elders" were to "cry repentance" to this generation, that led many into the bondage of men who had vitiated the priesthood and who have made the sacred ordinances a mock to thousands. Let us be warned in time.

QUESTIONS AND ANSWERS.

Question.—Should a member of a branch who has had a standing with the Church for a number of months, and neglects, or refuses to partake of the sacrament, be accounted in good standing in the Church?

Answer.—That would depend upon the reason assigned by such member for not partaking. If the reason was of such a kind that it had not been removed during the months they had been a member, we do not see how a standing could be denied them.

Q.—If a member should go over to another church but still requested to remain with the branch, how should he be dealt with?

A.—If "going over to an other church" means uniting with their church as a member, we should say excommunicate such person for apostasy; if it means only attending their worship from time to time, let them alone, they have a right to hear and examine for themselves.

Q.—If a man is called of God dare he preach without a license from the Church?

A.—We presume so; but, unless he has been ordained by those having authority, and it is known to the Church, neither his preaching, nor his administrations will be accepted and acknowledged by the Church.

Q.—Is an elder eligible to preach if his license is stolen from him?

A.—Yes; unless the thief steals the Spirit from him when he steals his license.

Q.—Dare such an Elder administer to the sick?

A.—We think so.

Elders whose names are not enrolled in any of the quorums, of the Church, may report their names to Elder H. A. Stebbins Church Secretary, who will place them where they can be enrolled when practicable. This is in answer to an enquiry sent us by an Elder of five years standing not yet enrolled.

LA GRACIOSA, Cal., May 13, 1877.

Dear Brother Joseph.—We will suppose that an Elder, Priest, or Teacher is in charge of a prayer and testimony meeting and one or more are present who are not Saints, but are known to be well disposed towards the doctrine. They have a very good meeting, and after the Saints are about through one of those persons (not Saints) rises and state that it has been some time since he has had the privilege of praying with christian people; and asks the privilege of praying with the Saints; would said Elder, Priest, or Teacher be justified in granting him that privilege, or should they tell him no? N. W. BEST.

Answer.—By all means grant the privilege asked, even though the applicant should be a stranger to all present. No one really indifferent to truth would make such request, and no possible harm could accrue to the Saints by granting it.

BRO. ALBERT BISHOP, of Stewartville, Missouri, was indicted before the spring session of the Grand Jury of DeKalb county, of that state, for the murder of Sister Caroline Ente, who was found dead near a path leading from Charles Bishop's to his father, Bro. Albert's house, some time last summer; but upon trial of the cause on the 15th of May just past, after four witnesses had testified, the Judge, discovering that there was no grounds upon which to hold Bro. Bishop, so instructed the Jury, who, without leaving their seats pronounced their verdict of not guilty. Bro. Bishop was set at liberty at once. One of the witnesses examined was the physician who was present at the coroner's inquest held upon the body of sister Ente when she was discovered; he testified that her death was the result of natural causes and not by violence.

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 manhood 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 Ente 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 communistic schemes and joint stock affairs, that many just glance at a scheme, and give it a "pooh," but let us set these 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 5th, sent us by a brother.

"On 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 on 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; nor need we look for anything else but cheapness of human life where honor and true virtue 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, 15,000, 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 proper answers to the foregoing questions, for 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 described as 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 find joy in whatever degree of labor for the Master, there may now or hereafter be given him to do, or requires of him.

Sister Essie McKee, of Stewartville, 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, Missouri, of a short tour taken by himself and Bro. Nitcher, during which they preached at Palmyria 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. Davis 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. Glaud 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 him, and will do more than he should for his own well being, rather than see the need and the demand go unsupplied. We ap-

preciate the fact in our own life, yet deprecate 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*; Geo. I. Stebbins, of Colorado, for *Rocky Mountain Herald* and *Denver Tribune*; and Bro. W. N. Dawson, of California, for *San Francisco Bulletin*. Bro. C. H. Hassel 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 in Hanley. It is a fair notice, and speaks favorably of our people there, and of their abhorrence of the polygamous teachings of B. Young. A synopsis of what we believe is given, also a mention of the late conference 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 poor indeed, the rains having fallen heavily for weeks, flooding the ground so as to make planting impossible with many; and hence the prospect of even a fair crop is almost a hopeless one. The saints as well as others there are poor, as is the usual case with the Lord's people, and therefore where the labor of their hands is destroyed, or their work is prevented, there is trouble indeed, and sorrow of heart is felt both by those who actually suffer, and by those who only hear of the suffering, if they have hearts to feel. To appeal to the giver of all good for relief from the accuser and afflicter of mankind is the only source for redress, and to receive patience to endure, the only way we may abide, till the abundance of peace and righteousness shall reign supreme.

Bro. W. N. Dawson of Ione Valley, California, sends a dollar towards tract fund to assist the Elders who preach the gospel, for he wishes to assist the work what he can, and such assistance will surely be blessed. He writes that the Saints there enjoy the Spirit of God. Times are hard, for the weather is very dry for the crops in those regions. Sister Woodstock, of Wisconsin, also sends a dollar.

The *State Register*, published at Springfield, Illinois, in its issue for May 9th, contains a list of the magazines and periodicals on file in the Springfield Library, among them the SAINTS' HERALD. At a late meeting of the stockholders the thanks of the association were extended to the publishers of papers which are sent to the library, regularly. The HERALD is also sent to the College Library at Abingdon, Illinois.

Brethren at Far West, Missouri, would like to learn the address of Bro. J. S. Lee. The last address known to us was Tooele City, Utah. He spoke in Salt Lake City last Fall in the M. E. Chapel to full houses, and made able defence of the truth.

Bro. Robert Davis had reached Reese, Michigan, on the 11th of May, and had baptized fourteen at, or near Charles City.

Brother Wm. Anderson, of San Francisco, California, sends us a *Chronicle* of the 5th of May, containing a very bitter denunciation of President Brigham Young; in which the editor makes

some useless blunders in statements respecting the history of the Church that show badly in the esteem of fair minded readers—the "devil is scarcely so black as he is painted."

A letter from brother Daniel Fisher, dated at Joplin, Missouri, May 11th, brings good news from the Spring River District. The Saints are finding it better to be at peace than at war, even for an idea.

We thank brother Wm. 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, or defence of polygamy, and signed L. L. Dalton; the other from Scranton, Pennsylvania, signed "A True Latter Day Saint," it being the same that we published, taken from the *New York Herald*.

Brother Samuel A. Reeve 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 a dream, typical 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 a colliery flooding, 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 H. 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 preponderance 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 42,665, an excess of males amounting to 1,456.

Sr. Jason Briggs and her family left Plano, on the 24th of May, for Red Oak and 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 had been done up to May 17th. Fears were entertained that the wet weather would prevent the putting in of a crop, not that the grasshoppers would harvest the crop after 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 to an opponent, no matter what his faith, if he was a representative man. We trust that the Elders of the Reorganization will offer these 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 good meetings though they have had much wet weather and very bad roads so far this spring.

One of the brethren, Solomon Salisbury, 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, on the whole, been rather to the loss of Russia. Our last was of their repulse in trying to take the city of Kars in Armenia, Asia. On the 10th they attempted 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 Roumanians, and on the 11th a Russian masked battery opened on the Turkish monitors in the Danube and a shell struck an iron clad and blew her up, and she sank at once, with her crew of 300 men, only one man escaping. Much sickness reported in the Turkish camps; 3,000 in Mostar, alone, and at one time. A Turkish gun boat was captured by a Roumanian battery below Kalafat. The Greeks have also had a collision with the Turks in Thessaly. The Athens press demands war. Circassia rebelled against Russia, but the insurgents were defeated and driven to the mountains. The Poles 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 ruler of Egypt has intended to send 10,000 troops to aid Turkey. The Gladstone resolutions in the House of Commons, England, as mentioned in our last, were defeated by a vote of 354 to 223, and a resolution passed that the House declines to entertain any motion whose adoption would embarrass the government in its protection of British interests. Sixteen more Bulgarian villages have been pillaged and burned by Turkish troops, and in Bosnia many outrages are reported, 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 what property they cannot remove, whenever they have to evacuate the country. A correspondent of the *New York Tribune*, writing from England, says that the English people are against that country having anything to do with the war, and that public meetings have been held in every part of the country upholding Mr. Gladstone's views. The present conflict and the future war prospects are the exciting topics of conversation in England.

LATER.—The Russians have taken Ardahan, Armenia. A Turkish Pasha and his troops are captives, and eighty-two cannons were taken. The capture was only effected after several unsuccessful assaults and great loss of life. Another report 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 Kars resulted in Russian defeat. There is a general uneasiness among the people in Austria about the war and the situation of their south-eastern border, along the Danube. Great excitement prevails in France, over the fact of President McMahon having dissolved the former cabinet and ap-

pointed a new one of entirely different political views. He has also prorogued (adjourned) the Assembly and there are fears of revolution and civil war.

This year's crop prospects in the various counties of California are reported as varying a great 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, and that most of the farmers there will hardly have enough hay to keep their teams in feed till next year, while, should creditors and mortgagees press their claims, distress and ruin would come to many, financially. In Mendocino, grain is badly rusted, and hay worth \$30 per ton. In Lake and Monterey prospects good, in the former a better yield expected than for years before. Other counties good, bad, and indifferent.

Although the Black Hills of Dakota Territory are said to be rich in deposits of both gold and silver, yet the lack of capital to erect mining machinery and to develop the full richness of the placers, and thus create labor, has prevented the employment of the great mass of men who are thronging to these new fields, hence thousands are destitute of money and of employment. Thirty thousand were reported to be there up to May 1st. Flour has twice sold at forty to fifty cents per pound, but usually only twelve. The returning tide of disappointed treasure seekers is expected soon. Wages are \$4 to \$6 per day; board and lodging \$16 per week. Men who have capital, a few hundreds or more, have a fair chance if they know how to use it.

The mining troubles at Streator, LaSalle county, Illinois, took a terrible phase by the attempted poisoning of sixty men who were substituted for the miners who were on a strike. It is supposed to have been done by the latter in their anger. By efficient medical assistance all were saved from death, but much suffering was endured.

The steamer *Dakota* was wrecked on the British coast near Liverpool, May 10th. The four hundred passengers and the crew were landed without loss of life. She was worth \$750,000. In 1858 a vessel was wrecked on the same point and four hundred lives lost, and a year ago a fine ocean steamer was wrecked there.

The steamer *City of Brussels*, of the Inman Line, which left New York April 21st, it was feared was lost with all on board, was heard of at New York, May 13th, the *City of Richmond* having passed her at sea on the 3th. Her shaft was broken when two days out, and when met she had been out twice her time for the trip.

A most dreadful and extensive famine is reported in the Chinese Empire, by which thousands of her dense population are perishing daily. The great drouth of last summer destroyed their crops, and as in that country their necessities are not great, and they live yearly upon what they raise, without laying in store for the future, and with such a swarming multitude indeed this seems impossible, therefore when a failure takes place they come to want.

Farmers in Minnesota and Kansas have felt much relieved about the grasshopper plague, for a little red bug or parasite attacked the eggs and destroyed the life of them, and hail storms, frosts and wild birds have been destructive to the young locusts. Still there are enough left to cause all the trouble necessary for their part in the ills and misfortunes of life, but the farmers are burning, ditching and otherwise doing their best to destroy the pests.

In Southern Illinois, as well as in Central and Southern Iowa, very wet weather has been a hard one on the farming interests this spring.

By a hurricane at St. Hippolite, Canada, May 13th, the Roman Catholic church was blown down and two men killed. Other houses and buildings were demolished.

Hail-storms in Rhode Island and Massachusetts, May 18th, did a good deal of damage to mills and dwellings in several places. Hailstones five inches across, and weighing ten ounces are reported.

An explosion of fire damp in a coal mine at Pottsville, Pa., May 9th, killed six men and wounded others.

A tidal wave five feet high, on Lake Erie, was reported May 15th.

On May 10th, the new court-house in process of erection at Rockford, Illinois, fell by the giving way of a wall, which was too frail to support the weighty and lofty structure above it, and ten men were killed and a dozen mangled by the mass of falling timber, iron and stone, while a loss of \$40,000 is estimated. Much public feeling prevails because of the inefficiency of the planning and constructing of such a large public building, where sooner or later many lives would be lost by its fall, in all probability.

The Bureau Veritas of Paris has just published its general report of the merchant-navies of the world for the year 1876-77. These navies are comprised in 5,771 steamers, representing in gross 5,686,342 tons (net tonnage 3,748,529 tons), and 58,208 sailing vessels, representing a tonnage of 15,553,888 tons. In these figures only sea-going vessels are included. The sailing vessels of the merchant-navies of the world are distributed as follows:

Flags.	Vessels.	Tons.
Great Britain.....	20,265	5,807,375
United States.....	7,288	2,390,521
Norway.....	4,749	1,410,903
Italy.....	4,601	1,292,076
Germany.....	3,456	375,995
France.....	3,858	725,043
Spain.....	2,915	557,320
Greece.....	2,121	426,925
Holland.....	1,143	399,903
Sweden.....	2,121	399,128
Russia.....	1,785	391,958
Austria.....	933	338,684
Denmark.....	1,348	188,958
Portugal.....	456	107,016
South America.....	273	59,458
Central America.....	153	59,944
Turkey.....	305	48,209
Belgium.....	55	23,344
Asia.....	42	16,019
Africa, Liberia.....	3	454
Total.....	58,208	15,553,888.

A wheat elevator, with dock and twenty-four cars, was burned at Winona, Minnesota, May 17th. Loss \$86,000.

A fire at Brooklyn, New York, lasted all day, May 13th, chiefly in the oil works, by which \$400,000 worth of property was destroyed.

One-half of the business portion of St. Stephens, New Brunswick, was burned May 15th. Business houses, dwellings, wharves, banks, railway depot, postoffice and one schooner destroyed, ninety-five buildings altogether, a total loss of \$300,000.

An English ship-yard on the Clyde was partially burned, May 13th. Loss \$400,000.

The word Czar is from the name Cæsar. In Russian it is Czar or Tsar, and in German it becomes Kaiser.

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 Ural Mountains, which form the boundary line between Europe and Asia, while the remainder, over 6,000,000 square miles, lies east of the Ural range, and reaches to the Pacific and Behring's Straits.

Prominent European capitalists have been negotiating for some time, and at last successfully, with the Land Commissioners of Florida for \$3,000,000 worth of orange lands.—They intend to bring into the State 2,000 or 3,000 hardy farmers from England, Germany, Italy and France.

According to some statistics on serf emancipation which have been published in the *Golos*, there are still 2,000,000 of serfs in Russia, their emancipation not having been effected, either in consequence of the high price of land or their own unwillingness to accept the new state of things.

In the last 300 years there have been 146 Arctic Expeditions, and full 1,000 books on the subject. So says Chief-Justice Daly.

Nine vessels of the Long Island fishing fleet, valued at \$60,000, with ninety-five men were lost last winter.

It is claimed that the population of Palestine is now double what it was ten years ago. The principal emigration of Jews thither is from Russia.

The receipts of American Tract Society for the past year are \$441,269; expenditures, \$441,119.

In the same period 209 colporteurs labored in 32 States, addressed 6,937 meetings, made 152,883 family visits, and prayed with 98,378 families. During thirty-six years, over 13,000,000 volumes have been distributed.

A firm at Syracuse N. Y. is manufacturing flour barrels of paper. Cost will be about one third that of wooden ones. They are hooped with wooden hoops.

Earthquake statistics for 1875 show 97 shocks in various parts of the earth during that year; number of lives lost 20,000; most serious ones having been one in New Granada and one in Mexico.

Ice in the St. Clair River, above Detroit, Mich., was reported as sufficient to make quite a blockade as late as May 17th, and several vessels were injured by it.

A recent earthquake in South America, extended along the coast of Peru and Bolivia and the city of Iquique was greatly injured and much property destroyed. An attendant tidal wave traveled at the rate of 200 miles per hour.

Terrible 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 mill property, besides churches, dwellings, stores, etc., was entirely destroyed, as was also several smaller hamlets in New York, \$750,000 worth of property being destroyed at the former place. That whole region was enveloped in dense smoke, and the people of the village turned out in full force to fight the fire and save their homes, but in many places they had to flee for their lives.

The largest chain ever manufactured in this country is being constructed in Troy, N. Y. It is to be 450 feet in length, composed of about 500 links made of 2½ inch iron, each link requiring a 33-inch bar, weighing 50 pounds. The aggregate burden of the chain will consequently be about 30,000 pounds, or 15 tons. This mammoth cable is made to be used on a marine railway in one of the largest dock yards of San Francisco Cal., for drawing ocean vessels upon the dock.

Two shoe factories burned in Lynn, Mass., involving a loss of \$130,000 and throwing 200 workmen out of employment.

One hundred hands are thrown out of employment by the burning of the American Knife Company's factory at Northfield, Conn.

A recent census of India shows that 636 of the natives are authors and poets, 130 astronomers, 23,000 fortune tellers and pedigree makers, 30,000 religious mendicants, 8,000 painters and sculptors, 38,600 actors and jugglers, and 1,000 snake charm-ers.

The Modoc Indians now numbering fifty-four males and sixty-three females, are located on a very fertile tract containing 4,000 acres in the northeast corner of the Shawnee Reserve, Indian Territory. They have engaged energetically in labor during the past year, and as a result have 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 the oil contained. Last season's product reached 2,000,000 bushels, valued at \$3,000,000. The oil is in large demand as a substitute for olive and almond oils and keeps a much longer time without becoming rancid.

The *Chicago Times* states that all the large hotels in that city are supplying the rooms on the upper floors with coils of rope, long enough to reach the ground, as a means of escape in case of fire, in conformity with an act of the legislature requiring such a means, passed since the great Southern Hotel fire in St. Louis.

From clippings sent us by Bro. Charles A. Davis of Australia, we learn that their summer (which is while we have our winter) was a time of destruction by storms, hurricanes, earthquakes, lightning, drouth and other agencies and powers. The *Wellington Gazette* tells of the loss of one hundred thousand sheep in one neighborhood alone, and of three thousand cattle in another, caused by the drouth. At Lochiel the face of the earth became but dust and sand, with no vegetation upon it, for

neither blade of grass nor green bush could be found for miles around, and the sheep and cattle perished, while disease and death increased among the people. Day and night the mercury stood 90 to 100 degrees above zero, with no breath of air moving to cool the heated earth and its inhabitants. A hurricane occurred near Toowoomba January 18th, which destroyed buildings, and forest and fruit trees, and left ruin behind it. In other places or following the drouth came terrific thunder storms and local floods of pouring water, damaging or destroying buildings and other property. Several people were struck by lightning, some being killed, others wounded, while still others narrowly escaped either. There was an earthquake in Queensland, February 26th, but no damage done.

Correspondence.

OMAHA, Neb., February 18, 1877.

Brother Henry:—I have to-day filled my fiftieth year, and I look back upon the past as upon a dream, but it was in itself a reality. Twenty years ago I was made happy in being convinced of the truth of what was called Mormonism in my native land, Sweden. A deep impression was made upon my heart, to seek for the kingdom of God and its righteousness, and I found sufficient proof in the Bible that an everlasting gospel should be brought to the earth by an angel; and, as faith increased, I received more light, concerning the blessings that should be given to the faithful children of God. And so I was baptized the day after I had filled my thirtieth year, for the purpose of having my sins forgiven. I had read in my Bible that Jesus came unto John and desired to be baptized. It was not for the remission of sins, but he knew the will of his father, that it must be so to fulfil all righteousness, and thereby he laid down an example for all those who would believe in his divine calling, and, as he was thirty years old when he was baptized, so I felt satisfied that I could well follow his example at the same age. I was perfectly satisfied in my own mind with the testimony which I had received that Joseph Smith, the martyr, was sent from God, and that he was killed for the cause of faith; but who is now leader for the people of God, was an important question to me then. I was told that God had called another in the year 1847, by name Brigham Young. I was willing to believe this, and not long after that I was sent on a mission, and I worked faithfully for the latter day cause, notwithstanding I was persecuted in the worst manner by my relatives and friends. But time went on from February 19th, 1857, to June 9th, 1868, when I turned my back upon Babel to go to Zion. Although I left behind me a loving wife, and four small children, and in poor circumstances, but a home in the promised land was dear to me. We had a hard voyage across the Atlantic in a sailing vessel, and thirty-nine persons died on the ship, and some in New York, and some on the journey across the States. But at last we reached Omaha on the 22nd of August, 1868. I determined to stay there for awhile and work, so as to send some means to my family. I was successful in that effort, but still through all I upheld Brigham Young as a prophet, seer and revelator, and no human power could convince me of anything else. I received my family here on the 27th of October, 1869, with the exception of the youngest child which I heard with sorrow had died in New York. I was doing very well here, but I wanted to go to Zion as soon as possible, to see and hear the great prophet (?) and his apostles. O what a foolish thing a man can be led into. But thanks be to God a happier day was at hand. On the 27th of September, 1871, we had an invitation from a friend to go the Saints' meeting-house to hear young Joseph Smith preach, which we accepted; although we did not understand much English at the time. But as soon as brother Joseph got upon the stand I received 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 through 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 October, 1871, and my wife on the 13th of the next April, and last summer three of my children were baptized.

Now, brethren, sisters, and friends, it is important for us to work for the building of the kingdom of God upon the earth, that we may receive the gifts of the Spirit which was given us when we obeyed the gospel of Christ. We have often heard our friends in the world say that the spiritual gifts are not manifest amongst us enough to be a testimony unto them. I think that it is our own fault if we do not have them, for I can bear testimony to them. There comes to my mind a prophecy that was uttered here, and which was literally fulfilled. It was in November, 1875, that I felt the spirit of prophecy come upon me, and I said that before long the Spirit of God would move upon brother Joseph Smith to go to Utah. We well remember that brother Joseph was then in charge of the Herald Office, and I sometimes wondered how will this come to pass, but on the 24th of July, 1876, when brother Joseph was on his way to California and Utah I had the joy to see him in my house.

I will pray for God to bless his servants to fulfil the glorious work that he has revealed in the latter days. Your brother in the gospel,

ANDREW JOHNSON.

SCOTTSTVILLE, Ind., May 5th, 1877.

Dear Herald:—Since my last writing I have traveled through some parts of the Southern Indiana District, particularly the eastern, trying to assist in the salvation of man. September 20th, I left Floyd county for Jefferson, where I began a series of twelve meetings in the vicinity of the Union Branch, and October 8th, I baptized one, James Eulitt. October 10th, I went to Ripley county, and held three meetings with the Saints of the Olive Branch.

October 20th, I again went to Jefferson county, and held a series of meetings at Hall's School House. Quite an interest was aroused among the people at Hall's Ridge; and there is a prospect of good to the cause, and many set themselves to work to investigate the matter. From October 31st to November 9th, labored variously, and then went to Dearborn county, where I remained till December 1st, and held nine meetings at two school-houses. I attended the conference, December 2d and 3d, at the Olive Branch, in Ripley county. From December 7th to 27th, was in Jefferson county. I in the time attended a series of twenty-two meetings, in three places, and was assisted for one week by Brn. H. Scott and S. Rector, at the Union Branch.

On the 29th of December, in company with Br. B. V. Springer, went to Amanda, Ohio, where I remained till January 26th, and endeavored to hold forth the word of life on twenty-one occasions, at Amanda and Middletown. Bro. Springer was with us for one week, and then he went elsewhere. A number manifested a considerable interest while we were at Amanda, and some seemed to be very near the kingdom when we left them. We have a good impression of the Saints there. Brn. T. W. Smith, Blair, and others, are kindly remembered by them.

January 26th, returned to Dearborn county, Indiana, where we staid till February 15th, preaching on either side of the Ohio and Indiana State line, a number of times, to a people greatly interested, and who responded to our necessities, quite liberally, and in a substantial way. February 24th and 25th, attended the two-days' meeting at Union Chapel, Ripley county; preached four times with good liberty. February 28th, went to Hall's Ridge again, and remained till March 11th, preaching twelve times to large and interested audiences. I then went to Ripley county, where I preached occasionally, till March 24th. Then attended the two-days' meeting at Union, Jefferson county, and remained a week before returning to Hall's Ridge, where I staid till the 17th of April, held sixteen meetings and baptized ten persons. We then closed the meetings in the midst of intense interest, not being able to continue them longer, having taken a severe

cold. Bro. Short will remember having procured this opening originally. April 22d, baptized two more at Olive, Ripley county; and May 1st, arrived at home, where I expect to remain a few days and rest. Wishing the work success, I remain, yours,
C. SCOTT.

REESE, Tuscola Co., Mich.,
May 12th, 1877.

Bro. Joseph:—I would inform you of my labors since Conference. The day after I left Plano, I arrived at St. Charles. About four miles from St. Charles, in the vicinity of Swan Creek, I found a few Saints; but not any organized branch; neither had they an ordained officer among them. I was kindly received by Bro. Oscar Beebe and wife, and by all the Saints in that vicinity. Bro. Beebe, although not having the priesthood, has labored with the Saints, held meetings, and has been the means, in the hands of God, of keeping the Saints together, and had many others believing the truth.

I labored in that vicinity, and my Heavenly Father blessed my labors. I have enjoyed more of his Spirit in presenting the truth since Conference than I have since I have been in the ministry. I thank my heavenly Father for this; it is a pleasure to present the gospel when we have the Spirit of God to assist us.

I was called upon several times to administer to the sick and they all received immediate relief; truly God is working with his people.

I labored in that vicinity for about three weeks and blessed many children; baptized fourteen and confirmed them; and left many more believing. I arrived at Reese yesterday, and to-day, at two of the clock, I expect to baptize some, I do not know how many.

My love to Bro. Leer and all the Saints. Yours in the gospel,
ROBERT DAVIS.

WOODBINE, Iowa, April 8th, 1877.

Brother Henry:—My heart has been grieved these few weeks past that I must leave the Saints again, and go back to Northern Wisconsin. I prayed to know why I was brought here for such a short time, and then return into the night; and I will tell you how God made known to me that my coming was not in vain. You remember the vision I had of being carried in the Spirit to where I saw the heavenly hosts and heard the music. That blessed vision has never left my memory, and oftentimes I have been comforted by it. I have often wished to know the hymn of which they sang a verse, and some weeks ago, in looking over the old Hymn Book, I found it. The verse was, "Ye daughters of Zion, declare have you seen the star that on Israel shone." Finding this comforted me.

You remember that in the vision a messenger conveyed me upward to a mansion, where he left me. But one came out from what I called a palace, and carried me through a large dark hall, but I knew by the sound that it was full of people, and I saw some dark or black faces, but I tarried not, and the angel took me through and seated me at the door of a large house that was filled with heavenly beings, male and female, all dressed in glorious robes. The men had instruments of music, and the women sang. While waiting I left my seat to go and look at the outside of the building, but when I did so the personage came and carried me in, and through the darkened hall, but it was not so dark as at first. He gave me no reproof, and set me down on the very same seat he had put me on at first, which I had left.

I have often wondered what this dark hall, and my leaving my seat and being returned to it meant; but, as my coming here from Wisconsin seemed in vain, and I saw I must return there, I feared that this was where I erred; but suddenly as a flash with the memory of the vision one day came an assurance that it was not in vain. And truly I have had the pleasure of meeting with the Saints in conferences, and with some old Glasgow brethren, and in this place we have each Sabbath met with the Saints, and the first of each month we have partaken of the Lord's supper. Then came an explanation of the vision to my mind. The dark hall represented the world before I first joined the Church, and my seat was the office I held, having been ordained a high priest at Glasgow.

over that conference. This seat I left when, after the death of Joseph, I searched the claims of the false leaders to find the truth but found it not, till I found the Reorganization. From 1844 I was out of the church. Bro. Carrico and I hunted for the truth together, and he came to this country to investigate the last impostor, C. B. Thompson, and was to let me know the result. He found him false like the rest. Then I gave up all hopes and settled down, determined to be no more deceived. But afterwards I heard of the Reorganization, and received the news gladly. But then came my grief; I was not in it, and I had no chance to join it, and I could not travel so far, for, having been deprived by wickedness and dishonesty of all my property, I had not the means to spare to travel with; but I prayed the Lord to open the way for us to enter the Church of Christ again. Then in 1869 I heard that you, dear brother, would be at Hudson, and you know the rest. You brought me in after I had gone out, and then coming here last year I applied at the October Conference for my former standing which I had before Joseph's death, and Brn. Derry and Forscutt and the High Priest's Quorum received me into their midst, and I am now set down upon the same seat I was placed in in 1842. Therefore I rejoice that my coming here was not in vain, and I know you will rejoice with me.

As I have no hopes of meeting with the Saints in this life again, I want to send you a copy of my labors while in Scotland, that they may be known. Like all the rest who have gone before me in God's work, and like those who will follow after me, I have known what it was to be hungry and to be full, to be hated and to be loved, and to be in weakness and weariness, and in storm and in cold, for the cause of truth. And now as I am to settle again among my relatives and friends, and away from the Church, to await till my change comes, I make request of you to preach my funeral sermon, for you brought me in and you have seen and known me. It would have crowned my happiness here could I have seen Bro. Joseph and Bro. Rogers before I returned to Wisconsin, and to have grasped your hand, but I will in Zion. My love to them and forget us not.

JOHN MACAULEY.

LAMBTON, N. S. Wales, Australia,
April 6th, 1877.

Bro. Henry A. Stebbins:—We, in this far off corner of the globe, feel anxious for the Church in Zion, and we know that the Saints in America are glad to hear from all of the same faith, in whatever part of the world they may be. Our president, Bro. Glaud Rodger, has been away on the Manning River this summer. He has baptized sixteen and organized a branch amid strong persecution. He is still there, and hopes to add more, for, by his letter received April 3rd, four more had given their names for baptism, and several are believing. He writes that his health is failing, and hopes some help will be sent from this General Conference, if the Lord wills. This has been the hottest summer know in New South Wales; sheep and cattle have died by thousands. We, of the Hunter River Branch, are holding on to the rod of iron, and we praise the Lord that he sent his servants to this part of the world, that we might hear the gospel in its fullness. I send a few scraps to show that the judgments of God are following the preaching of the gospel in this part of the world. Yours in the one faith,

CHARLES A. DAVIS.

LARWICK, Shetland, Scotland,
April 27th, 1877.

Brother Henry:—I thought that you and others would like to hear from this part of the world. It was the Lord's will that I should leave America; for he told me so in a dream after I was baptized, while asking him what I should do that my people in Shetland might hear the gospel. He said that I should go home with the glad tidings. I was told this in 1869, but I thought to get out of it, and wrote letters and sent home, but the Lord would not give me rest in that country, and I had to come to my native land. I arrived June 9th, 1876; I was a welcome guest, for I had been away nearly thirteen years. I told my errand, and some of them believed. I visited some fam-

ilies and told them the good news, and I thought that would do, as I only held the office of a Teacher. But the Lord told me in a dream that I was called to teach in a district school, in Shetland, and that if I did not I would lose my books. I thought of this dream often; for I was the only one of the Church in all the islands, so far as I knew. Now the Lord says by the mouth of two or three witnesses everything shall be established, and I thought to put off speaking in public till I should get some one with me. Then the Lord spake to me in another dream. I thought that I had planted some potatoes, and I went to see if they were commenced to grow. I saw small vines come to the surface, and, on the far corner, large vines, all in full blossom; and I saw many little children, all in very white apparel, sitting under the vines, and I went to call the people to come and see. Some came with me, and I tried to show them the small vines, but they could not see them. I showed them the large ones, and they saw them, but, as soon as they who came had seen them, the blossoms all closed, and commenced to droop. I looked around and it was nearly dark. This is what I saw, and I believe that we are living late in the evening of time.

I have had one meeting in the Methodist chapel, and a fair congregation, but they would not give the chapel again. I went to see about the school house, the one that I dreamed I was to teach in. It was about two miles from my place. I found the teacher at home, and he was very kind to me. And I told him what I believed, and he said that he thought I was right, and that he would like to hear more of it. I asked him if he would let me have the school house, and said that I would pay him, if it was only for one meeting. He said that I could have it as often as I wished, and at no charge, for he was not teaching now. I went to the Free Church and published it at the door that I would have a meeting the next Sabbath evening, at four o'clock, and I had a crowded house. All seem to be satisfied, and I had great liberty of the Spirit, and I had a meeting last Sabbath to a fair congregation.

I ask you to send an elder from Scotland, or from any near place, to baptize some that is believing, and others are investigating. I hope their eyes will be opened. I will pay the elder's fare back, and his traveling expenses, including board and lodging.

The way that I became acquainted with this Church, was this: I was asking the Lord to direct me to the right church, but I found none till I was in Austin, Nevada, and there I got a little book called "Joseph Smith the Prophet," and I had not read one-half its pages till the Lord made it known to me that Joseph was a true prophet of God. I declared to all that the house that I would belong to that Church, the first time I had the chance. Afterwards Bro. E. C. Brand came there, and I with others were baptized. I was confirmed and appointed to the office of a deacon at the same time, June 22d, 1869. Afterwards Bro. W. W. Blair came to Austin and he appointed me teacher of said branch, and I belong to it yet.

I received the *Herald* regularly, except two numbers, those of February, 1877. When the elder comes tell him to ask for Mrs. Whit, living in Greenfield Place, Larwick. My love to all the Saints, and I request an interest in their prayers that I may be faithful. I remain yours in hope,

MITCHELL ARTHUR.

PROVIDENCE, R. I., March 29th, 1877.

Bro. Stebbins:—There is a saying, and a true one, that "In union there is strength," and I wish we were all united as one, what a good work we could do, and how the work of God would spread. I have heard some of my brethren say that they could lay down their lives for this work, and if it was worth any thing it is worth every thing, and they would not think any sacrifice too great. I thought, "what good brethren, and what faith!" I wished that I had such faith; but, alas! how little their faith was, for when there came a call for a little assistance to the work, they have not so much faith as to give a few cents. I have faith enough to give a little of what I have, for I know that we cannot meet in halls without paying for them, and the burden generally falls on a

very few. But if we would all put our shoulders to the wheel, if it was ever so little, the whole work would go along much easier, and God would bless us. What will it profit the work of God if we have not faith enough to pay a cent. It is said that God loveth a cheerful giver, and let us give what we can, if it be but little, and give cheerfully, for small things must not be despised, and we ought to do the best we can for the work of God, for his goodness to us in giving us the gospel.

Your brother in the gospel, T. H. MOORE.

CHARLES CITY, Floyd Co., Iowa,
May 11th, 1877.

Brother Stebbins:—I have begged and urged so much for an elder to come here and spend a little time preaching, that I am almost ashamed to say any more. You know of brother Kelley's attempt to open up the work here a year ago, many are saying, when is he or some good elder going to come again; and now will you please send me the address of brethren J. R. Lambert and Charles Derry, who were appointed to labor in Northern Iowa and in Minnesota. A man living near this place has my *Heralds*, Doctrine and Covenants, and Book of Mormon, is investigating, and he says for me have some good elder come and he is ready for the work. He has been an elder of the United Brethren order, and my wife heard him preach once, and it was regular Latter Day Saint doctrine. He says that our papers contain his sentiments, and what he has tried to hold forth to the people. He says that an elder will find his house open, and he also has a good team that is always ready for gospel use, and he wants to spend the rest of his time in the service of his Master. Your brother,

J. F. PATTEN.

HYDE PARK, Penn.,

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 Saints in this region. We have baptized four into this branch since last conference. There are four members now at Plymouth, where there is a chance of doing much good, by perseverance and good faith. There are several more convinced, who will soon be baptized into this branch. We feel to rejoice in the gospel of Christ, and we have good meetings, the Lord blessing us abundantly with his Spirit, and a good feeling prevailing. Therefore we glorify our Father who is in heaven for his protecting care, and may the Lord bless the labors of all his servants for the extension of his glorious Kingdom among the nations of the earth. Your brother in the gospel,

HENRY JONES.

BLUE RAPIDS, Marshall Co., Kansas,
April 24th, 1877.

Brother Joseph:—I again write of the progress of the work in this part. Leaving South Bend, where I last wrote from, I went to Palmyria and met two elders of the Brighamite faith; heard them speak once, and then I preached in their presence from 1 Cor. 7:2. They spoke the next day, but never attempted to meet my argument. I challenged them to public investigation but they declined.

March 17th I was joined by Bro. R. C. Elvin, president of the district, and we succeeded in settling some difficulties of long standing. All seemed to be peaceful, God grant it may so continue. Here I was also joined by Bro. I. N. Roberts, who has remained with me until to-day and assisted me in my labors. We called and spent a few days with the Blue River Branch in Gage county, Nebraska. Thence to this place, and have spent the time here and in Clay county, to the best of our ability.

We found the work here in a flourishing condition. Bro. George W. Shute's labors have been blessed with souls coming into the Kingdom. He is a good faithful man, and worthy the confidence of the Church. We organized a branch here the 15th inst., to be known as the Blue Rapids Branch, sixteen members and have baptized one since. The organization was characterized with great unanimity of feeling, and the Spirit testified of our works; all felt to thank and praise

God. Bro. George W. Vail was ordained an elder, Bro. Jacob S. Goble a priest, and Bro. Mahlon Smith a teacher, all worthy men. Bro. A. J. Taylor was chosen secretary. This is a good field of labor, and I trust you will hear good news from here ere long; but I do not feel at liberty to make any arrangements for future labor, until I hear from Conference, as I see that a request was to be presented to have me assigned to Indiana. I have not yet heard if it was granted, but it matters not to me. With the help of God I shall do the best I can, wherever I am sent. Your brother,
HEMAN C. SMITH.

PLEASANT RIDGE, Shelby Co., Iowa,
April 1st, 1877.

Editors Herald.—In looking over the many encouraging letters from different parts of the globe, concerning the latter day work, I see but little from this part, and perhaps some would be pleased to hear how the cause is prospering here. The first persons baptized on this Ridge united with the Harlan Branch; the first start being made February 20th, 1876, by six, Bro. and Sr. Hardman, Bro. and Sr. Bishop, Sr. Salter and Sr. Dennit. This baptism was administered by Bro. J. H. Lake, who was holding a series of meetings on the Ridge. Bro. Lake's labors will long be remembered by the friends here. The Saints are remembering him at the throne of grace, that he may have strength to stand in the trial he is called to pass through by the loss of his companion.

On April 2d, 1876, the Rev. Chas. Ashton, a learned divine from Harlan, preached a sermon on this Ridge on baptism, in which he ridiculed all believers in immersion, positively denying that there was any scripture to prove that baptism was essential. By request of some that were not Latter Day Saints, he consented to preach in four weeks from that day from Mark 16:15-18. The gentleman was here, according to appointment, and took his text as requested; but instead of throwing any light upon the Scriptures, he spent nearly three hours in abusing Joseph Smith and his followers. The few Saints that were here moved along as though nothing had happened, putting their trust in the God who rules for the good of those that do his will; and the result is that long since he ceased to hold any meetings here. Our meetings have been kept up regularly, and they are well attended, always having a full house.

August 13th, 1876, we organized a branch, with eight members; to-day we have sixteen members. Our prayer meetings are well attended; and some of the gifts have been manifested among us; and several instances of healing have occurred by the power of God. Many here are believing the word, but have not fully decided to obey; may God help such in discharge of their duty. The *Herald* is taken by nearly all the Saints here, and by some families that do not belong to the Church. We sent \$8 to the office this spring, for papers and cards for a Sunday-school; and to-day we organized a union Sunday-school. Our papers, cards and books are in the school, and the best of feeling prevails.

We are greatly indebted to the Elders from the Harlan and Salem branches, for their assistance in our meetings. The Harlan Branch has not had any meetings for the last two months, on account of not being able to procure a room; but to-day they succeeded in starting their meetings again. Your brother in Christ,
WM. M. GOREHAM.

PERU, Illinois, April 21st, 1877.

Brother Stebbins.—The *Herald* is to us a welcome visitor, which we prize very highly, and we would not willingly be deprived of it, for any consideration. Our means of subsistence is small, and we have to use strict economy to live. Our healths are good, and we never enjoyed our minds better than we do now. The peace and love of God is with us, and it dwells in our hearts daily, and our prayers ascend continually that the Saints may be purified as the Lord is pure, and that they may become one as the Father and the Son are one, and we pray in faith, for we know that our prayers will be granted, which gives us great joy and encourages us to continue our petitions. Abraham prayed in faith for the blessings

which the Saints are now beginning to enjoy, while he had to wait for thousands of years for the answer which the Saints who now live faithful will enjoy as soon as he. When the day breaks in the east we know the sun will soon appear, and Jesus makes the comparison in Matt. 24:27; and, in verse 35, he says, "Verily I say unto you, this generation in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled. The darkness 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 every good attend you that can add to your happiness and comfort, and our prayers will continue to be offered up for all who are laboring to promote this glorious cause, while we have a being. Your brother in the Lord,
JOHN LANDERS.

ORANGEVILLE, Ontario,

April 30th, 1877.

Brother Henry.—Although I am a long way from you or any of the Church I thank the blessed Master that I can claim to be a sister to you and all those that have entered the Church of 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 in Joseph the martyr's time. Although I live forty miles away from her I still have her blessing, and the blessing of the elder who laid his hands on my head thirty-five years ago. He 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 an elder preach until last October. From your sister in Christ,
MARY JANE DRURY.

MAGNOLIA, Iowa, May 18th, 1877.

Bro. Joseph.—I must let you know that we left Copenhagen April 20th, Glasgow the 27th, Larne, Ireland, the 29th, and arrived at New York May 8th, after ten days pleasant sailing. I arrived home on the 13th and found my boy in a very low condition, but he seemed to take quite a change 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 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 how sadly disappointed. Is there no one that will go? They will be well received. It is hard to be alone. From January 22d to April 6th there was eleven baptized, and many more are believing. Five of the members came over with me from Denmark. God bless brother Brix and the mission is my prayer. My love to all the Saints, not forgetting your kind family. Your brother in Christ,
M. FYRANDO.

Conferences.

Galland's Grove District.

The above conference was held at Galland's Grove, March 9th, 10th and 11th, 1877; Eli Clothier, president; John Pett, secretary. The president said that the labors of the Elders were confined to too narrow a limit. People in remote parts of the district desire preaching, and a lively interest 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.

Officials present: 1 of the Twelve, 1 High Priest, 1 Seventy, 18 Elders, 3 Priests, 2 Deacons.

Branch Reports.—Galland's Grove 174 members, with 1 High Priest, 1 Seventy, 15 Elders, 3 Priests, 5 Teachers, 4 Deacons; baptized 5. Mason's Grove 102, with 1 High Priest, 7 Elders, 1 Priest, 3 Teachers, 2 Deacons; baptized 5, expelled 2. North Coon 16, with 2 Elders, 1 Teacher, 1 Deacon; 1 expelled, 1 died. Boonsboro 16, with 3 Elders, 1 Teacher, 1 Deacon. Boyer Valley 40, with 6 Elders, 1 Priest, 1 Teacher. Camp Creek 13, with 1 Priest, 1 Teacher. Salem 71, with 1 Seventy, 6 Elders, 3 Priests, 1 Teacher, 1 Deacon; 1 baptized.

A letter was read from Thomas McTignor re-

questing to be reinstated as a member of the Church, and it was Resolved that if he will by mortgage, or otherwise, secure to certain members of the Baptist Church payment for a span of horses for which they are held responsible, and if he will make amends of all past offenses, that then he shall be recognized as a member of the Church, otherwise he shall be dealt with as the law of God directs. At 6 p.m. preaching by D. H. Bays.

Saturday.—Elders James Caffall and John Hawley reported in person, and Thomas Dobson by letter. Bro. Longbottom had preached 51 times in the district. Geo. Sweet, John Hatcher, John A. McIntosh, Charles Butterworth, John Rounds, John Pett, D. H. Bays, Eli Clothier, T. W. Chatburn and Jonas Chatburn, reported their labors.

John Pett reported as Bishop's Agent; on hand last report \$21, received \$13; paid out \$17; leaving a balance of \$17.

2:30 p.m.—Ingvert Hanson and Ralph Jenkins were appointed to labor at the Crandall settlement; Jonas Chatburn and William Goreham in the Long Branch neighborhood; John Hawley on the Botany; 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 all they can.

Jacob Crandall, and Jane his wife, were admitted to membership on their original baptism.

John Hatcher and George Hawley were each granted an Elder's license.

All the authorities of the Church were sustained, and Eli Clothier as president of the district.

At 7:30 p.m. preaching by James Caffall.

Sunday, at 11 a.m., preaching by James Caffall, and at 6:30 p.m. by D. H. Bays. The congregations were unusually large, and much of the Spirit was enjoyed, both in speaking and hearing.

Adjourned to meet at Deloit, June 8th, 9th and 10th, 1877.

Eastern Maine District.

A conference was held at Jonesport, March 3d and 4th, 1877; Joseph Lakeman presiding; Andrew Tabbut, clerk.

Branch Reports.—Mason Bay 28 members; May 33; Pleasant River 14; Olive 31; Little Kennebec 36. All the above branches in fair condition, according to president's report. Union and Pleasant View not reported. G. W. Eaton of Western Maine invited to take part in the proceedings.

Elder's Reports.—J. D. Steele, B. K. Rogers, A. D. McCaleb, George W. Eaton, J. C. Foss, Joseph Lakeman, John Benner and E. C. Foss. Priests: Andrew Tabbut, A. W. Kelley and S. P. Steele. Teachers: N. W. Crawley and J. S. Walker.

Officers to labor under their old licenses.

President Joseph Smith and his Counselors were sustained; also, E. C. Foss as district president, and Joseph Lakeman, J. C. Foss and G. W. Eaton, in their missions, by our prayers and means.

Preaching on Saturday evening by Joseph Lakeman. On Sunday morning a testimony meeting. In the afternoon preaching by G. W. Eaton, and in the evening by Joseph Lakeman. The session passed with apparent satisfaction to all.

Adjourned to meet with the Pleasant River Branch, Saturday, June 16th, 1877.

Western Wisconsin District.

Conference was held at North Freedom, Sauk county, Wisconsin, February 10th and 11th; Frank Hackett, president *pro tem.*; T. J. Ward, clerk.

Branch Reports.—Willow and German Freedom no change. Wheatville and Webster not reported.

A committee was appointed to audit the treasurer's account, and they found it correct, as follows: "Received \$41.91; paid out \$32.85; balance on hand \$9.06."

John Berline offered his resignation as treasurer, for he expected to be absent. Resignation was accepted and Robert Oehring was chosen as treasurer of the district.

Elder's Reports.—Brn. Oehring, Hackett and Berline reported in person, and Brn. Savage, E. C. Wildermuth, and C. W. Lange reported by letter. Priest T. J. Ward and Teacher F. Ode reported. Resolved that Br. Savage be released from the

presidency of the district, on account of his living so far from the district.

That we grant Br. Berline the privilege of going on a roving mission.

That this conference requests all officers belonging to the district to report to the next conference, either in person or by letter, otherwise their licenses will be demanded, and the cases of those belonging to quorums will be referred to the presidents of their quorums.

That Brn. Hackett and Oehring be a committee of two to labor with disorderly members who are not connected with any branch, but within the district.

Whereas, resolutions have been passed for all scattered members to unite with the branches, and whereas some have not complied with said request, therefore be it resolved that we consider them in transgression, and that we consider their cases at the next conference.

Officials present: 3 Elders, 1 Priest, 1 Teacher. Adjourned to meet at North Freedom, June 23d and 24th, 1877.

Decatur District.

A conference was held at the Lamoni Branch, Iowa, March 2d and 3d, 1877; A. W. Moffet presiding; E. Stafford, clerk.

Saturday Morning.—The brethren heretofore appointed to embody the previous resolutions passed by the district, and to report the same, were not prepared to do so, and the committee was continued and requested to report at the next session.

Branch Reports.—Lamoni 180 members; baptized 7, received by letter 9, removed 10, expelled 2, died 2; error in last report 2. Little River presented a report, but an objection was raised on account of some removing from the branch being denied letters of removal. An appeal from the parties aggrieved was presented, together with a remonstrance from some of the members of the branch, and Alma Kent, C. H. Jones, S. V. Bailey, J. W. Gillen and Horace Church, were appointed to investigate, with power to examine all witnesses and obtain all the testimony in the case.

Afternoon.—Bishop's Agent reported as having received: for the Utah Mission \$23.10, for other purposes \$42; disbursed: to J. W. Briggs, Utah Mission, \$23.10; to the poor \$10.50; to A. W. Moffet \$3; balance on hand \$28.50.

Elders Z. H. Gurley, S. Ackerley, S. H. Gurley (by proxy), J. McDiffit, E. Stafford, O. P. Bailey, C. Sheen, A. W. Moffet, and Priests H. Harder, A. S. Cochran, F. W. Seward, and C. W. Dillon reported.

Resolved that all resolutions passed by this and like bodies in this district, be embodied in a book kept for that purpose, except those passed and rescinded, and that the Bishop's Agent purchase a book suitable for the purpose.

Calls for preaching were sent in from Osceola and Allenville, with a particular request for A. H. Smith and J. W. Gillen to be sent.

Resolved that the President appoint two days' meetings in various parts of the district, time and place to be designated by him.

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

That we adjourn to meet at Lamoni, at 10 a. m., June 22d, 1877.

E. Robinson and A. J. Blodgett reported. Report of committee on Little River affair reported that the persons named in said appeal were found to be in good standing, and entitled to all the rights and privileges as members of the Church at the time of asking for letters of removal, as there were no charges preferred against them at the time they requested letters of removal; and furthermore, that letters of removal were voted to them at a regular meeting of said branch, by a large majority of those present at said regular meeting; therefore, the committee did not find sufficient grounds to justify the appeal.

Resolved that we accept and approve of the report of the committee, and that the committee be discharged.

That all the papers relating to the appeal and the remonstrance be returned to the parties sending them, without their being read to the conference.

That the secretary notify the Little River Branch

of the action of the conference in this matter, and also that he instruct them to grant letters of removal to said parties.

That the president and clerk of the Little River Branch make the necessary changes in the branch report, and that then the said report be accepted.

Saturday evening J. W. Gillen and A. Kent reported.

Resolved that the resolutions heretofore passed, having for their object rules of action for the members of the Church in this district, be, and the same are hereby confirmed.

A request from J. W. Briggs, desiring help for the Utah Chapel Fund was presented by W. Hudson, and the president thought there was no necessity for a resolution in this matter, but exhorted all who could, to put their hands in their pockets, and to be governed by their own feelings in the amount given.

Brother and sister Adams, formerly of the Leon Branch, were granted letters of removal.

Sunday morning, E. Robinson, of Pleasanton, preached. Afternoon, J. W. Gillen preached.

Resolved that we suspend the rules in order to receive the reports of branches handed in to day.

Little River, 92 members, at last report 107, increase 1, decrease 16; 2 High Priests, 4 Elders, 2 Priests, 2 Teachers, and 1 Deacon. Davis City 35, at last report 25; 6 Elders, 2 Priests, 1 Teacher, 2 Deacons; 1 baptized, 11 received by letter, 3 by vote, 5 removed by letter. Allenville 29, 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' Chapel, Springerton, March 3d and 4th, 1877; G. H. Hilliard presiding; I. A. Morris, clerk.

Branch Reports.—Dry Fork 23 members, with 2 Elders, 1 Priest, 2 Deacons; 1 died. Brush Creek 60, with 2 Elders, 1 Priest, 2 Teachers; 2 died. Elm River 11, with 2 Teachers; 1 baptized. Springerton 40, with 1 Priest, 1 Teacher; 1 added by letter. Sunday School in good condition. Tunnel Hill 36, with 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 expelled. Little Wabash and Deer Creek not reported. Elders T. P. Green, A. N. Caudle, I. A. Morris, and George H. Hilliard reported in person, and John F. Thomas by letter. Priest Brown reported.

At 2 p. m. a prayer and fellowship meeting. At 7 p. m. preaching by brethren Caudle and Brown.

Sunday, March 4th: at 11 a. m. preaching by I. A. Morris and T. P. Green; at 4:30 p. m. the sacrament was administered by brethren Green and Morris; at 7 p. m. preaching by G. H. Hilliard.

Adjourned to meet in the Brush Creek Branch, at 10 a. m., June 9th, 1877.

Miscellaneous.

To the Saints in Michigan, Ohio, and Indiana.

Brethren: 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 a few words, 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 guidance, protection and care, both in 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 not able to enter at once, upon the responsibilities of that mission.

By act of June Conference, held at Decatur, Michigan, 1876, a conference was authorized to be held at Coldwater, Mich., in June, 1877, the time to be fixed by the one having the mission in charge. The responsibility having fallen upon me, by appointments from the recent Annual Conference, all concerned are hereby notified that the time is set for the second Saturday and Sunday in June next, (9th and 10th.)

I should have been better satisfied, had circumstances favored a consultation with the brethren directly interested, as to the *best time*; but there was no opportunity for so doing. The appoint-

ment is made in the hope of securing at that time, the attendance of *one*, and 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 attend. *Come*, as many as desire and can, 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 gathering.

The Coldwater Saints, doubtless, retain their ancient kind, hospitable disposition, and love for the brethren; and feeling thus assured without consultation with them, I feel warranted in saying that those from abroad will meet a Saints' welcome from them. 1st, Officials are expected to attend as a *duty*, if they can. 2d, members, as they may desire and feel interested in being encouraged, and encouraging others; and there are none that should not be interested and *alive* in the "Army of the Lord."

I am desirous to hear, by letter, from the members scattered abroad, concerning the work in their respective localities; the interests manifest 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 ask the faith, prayers, and hearty co-operation of all the brethren, that this year may be one fraught with good to Zion's cause, in that district where we are especially called; and to secure the results desired, let us feel that we have a mutual interest, and so labor for the common good.

I shall expect your confidence and esteem, unless I shall unfortunately forfeit it by some departure from the code governing laborers in the vineyard of the Master, when I shall not ask it. To the ministry, I would say, "Be ye wise servants and harmless as doves;" "Study to show 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 zeal, prayer, patience, wisdom and knowledge; and with these, with confirmed confidence, I predict that your effort for good will be known, and God will bring you to honor, with gladness and joy will 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 the supernatural, so called, that God can 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 exercise and use of all the light in us; 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 up to the marvelous.

Excuse these friendly suggestions, they are intended for good; and may the spirit of your calling and God's directing hand be with you. May peace abide upon all. Your fellow laborer,

WM. H. KELLEY.

NORTHFIELD, Rice Co., Minn., 9th May, 1877.

Notices.

To the High Priests everywhere: In order that the officers of the Quorum may be able to correspond with you if necessary, please forward on postal card your address to the Secretary, Mark H. Forscutt, box 400, Nebraska City, Nebraska. Please, all of you, send your address at once, and I will furnish the president of the Quorum a copy. It will only cost you one cent each. Do not fail brethren; it may be important to correspond with you, and the correct addresses of many of you are unknown to me. Fraternal yours,

MARK H. FORSCUTT, Secretary.

DISFELLOWSHIPED.—Henry T. Lewis, member of the Hyde Park, Pennsylvania, Branch of the Reorganized Church of Jesus Christ of Latter Day

Saints, was expelled from said branch May 6th, 1877, for bad conduct. By action of the branch.
 JOHN E. THOMAS, Clerk of Branch.

Question to the Apostles and Elders concerning the people of Nephi, Book of Mormon, page 433, paragraph 10; were their sins forgiven before they were baptized? Your brother in Christ,
 W. LEWIS, Watford, Ont.

ONE BY ONE.

One by one they're gathering in,
 Who hear the trumpet's sound,
 With joy forsake the haunts of sin,
 And walk on holy ground;
 They gladly bid the world adieu,
 With all its pomp and show,
 And seek the holy, pure, and true,—
 God's kingdom here below.

Yes, one by one they lay aside,
 The evils of the world,
 And seek in Christ their lives to hide,
 Though burning scorn be hurl'd;
 They follow in the narrow path,
 That he so meekly trod,
 And walk, in trusting patient faith,
 The way that leads to God.

They sink beneath the sacred wave,
 In likeness of His death,
 Trusting His mighty arm to save
 Their souls from endless wrath;
 They rise again, to a new life,
 With all their sins forgiven,
 No more the slaves of sinful strife,
 But theirs the peace of Heaven.

The Holy Spirit seals them now
 The children of our God,
 Accepting thus their solemn vow
 To tread the path He trod;
 This light divine, illumes their souls,
 And fills them with His love,—
 Helps them o'er self to hold control,
 And hold the "Iron Rod."

One by one, they're called away,
 From all earth's weary strife,
 To wait the Resurrection Day,
 Then rise to endless life;
 To reign with their beloved Lord
 On earth redeemed and blest,
 And praise the one, the great adored,
 Who gives His children rest.

C. DERRY.

Died.

At Fayette, Decatur county, Iowa, April 28th, 1877, sister Nancy Wheeler. Sister Wheeler was born at Fox River, Davis county, Iowa, January 30th, 1846, and was baptized June 8th, 1874, by Elder George Braby.

At Fayette, Decatur county, Iowa, May 7th, 1877, Caroline McHarness, daughter of brother Moses and sister Susanah McHarness, aged 22 years, 5 months and 22 days.

Near Braidwood, Illinois, May 9th, 1877, sister Julia A. Scott, wife of brother L. B. Scott, aged, according to the Church Record, 39 years, 3 months and 4 days, having been born February 5th, 1838, at Bradford, Pa. She obeyed the gospel when fifteen years of age, and was always firm in the work, and during the fifteen years of her membership in the Reorganized Church was healed four times when dangerously ill. She was a faithful wife and mother, and her husband and three sons have lost a friend indeed. Her remains were taken to Galien, Mich., where her relatives live, and where funeral services were held by Elder H. A. Stebbins, on the 13th of May.

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

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The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Geo. Corless

"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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, JUNE 15, 1877.

No. 12.

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 still 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 Abraham worshipped the same God that made the heavens and the earth, the same God that created all things. Why then did we believe that Adam was our father and our God? Because 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 polygamy was condemned. 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, after our likeness; and let them have dominion over every living thing on the earth. So God created man in his own image, 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 seeest, 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."

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"And beheld the word of the Lord came unto 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 spake 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 it was as the finger of a man, like unto flesh 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 if a man had to have two, or three, or more wives to be saved in the kingdom of God, then Adam, Seth, 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.

"And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah. And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech, for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven fold, truly Lamech seventy and seven fold."—Gen. 4: 19, 23, 24.

"Now Sarai, Abram's wife, bare him no children, and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai, Abram's wife, took Hagar, her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband, Abram, to be his wife. And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee; I have given my maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes, the Lord judge between me and thee."—Gen. 16: 1-5.

"For Sarai conceived and bare Abram a son in his old age, at the set time of which God had spoken to him; and Abraham called the name of his son that was born unto him, whom Sarai bare to him, Isaac. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; and in all that Sarai hath said unto thee hearken unto her voice, for in Isaac shall thy seed be called. And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away; and she departed and wandered in the wilderness of Beersheba."—Gen. 21: 2, 3, 12, 14.

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 have spoken unto you concerning pride, and those of you which have afflicted your neighbor and persecuted him because ye were proud in your hearts of the things which God hath given you. What say you of it, do ye not suppose that such things are abominable unto him who created all flesh, and the one being is as precious in his sight as the other, and all flesh is of the dust, and for the self same end hath he created them, that they should keep his commandments and glorify him forever? And now I make an end of speaking unto you concerning this pride, and were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you; but the word of God burthens me 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 me, saith the Lord: wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none; 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 hearken 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 my people, 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, shall come up unto me, against the men of my people, saith the Lord of hosts; for they shall not lead away captive, the 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."—Jacob 2: 7.

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

man, freedom and salvation towards the human family; and I also saw that there should be one man who should be raised up among the people of the Lord, and his name should be Joseph, like unto Joseph which was sold into Egypt. This was not Brigham Young.

And now I will give another little quotation to those in polygamy. You will find it in the Doctrine and Covenants, third edition, p. 125.

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh on a woman to lust after her, shall deny the faith and shall not have the Spirit."

Now this is the cause that I did leave Brighamism; and in March, 1876, I was baptized into the Reorganized Church of Jesus Christ, by Wm. P. Smith, of Union Fort, Utah. We meet every other Sunday, and when we come together, we do so as brothers and sisters should do, for Union is the name of our branch, and union is our spirit, and we have good times in the Spirit of God. Your brother in Christ,
SANDY, Utah. JOSEPH MARRIOTT.

A DREAM.

Here is dream which I had several years since, and one which has been repeated at three different times during my life, with an intervening space of several years each time, and each time exactly the same thing.

In my dream I was sent by some persons who had authority over me to a maiden aunt of mine, to get a certain book which contained valuable information. This book was in this woman's keeping, and no person was allowed to read it; yet those who sent me for it said to me that it would be given to me and to no other person. I went and asked for the book. She presented it to me, and, as she did so, she opened it at the title page, with this remark: "This much you are permitted to behold at this present time, and no more; but the time is to be when you may look into that which is now withheld." This was what I saw: A book about the size of the Book of Mormon, and facing the title page was a picture, or what appeared to be a picture. This was divided perpendicularly in three equal columns; the first or left hand column was all that I saw at first. In this I saw men, women, children, beasts, birds, insects, and all kinds of vegetation, not as in a picture, but as in real life, the people moving, talking and singing, and all contented. The top of this was light as day, but, as I glanced along down the column, it grew dark and then darker, until I could distinguish no object. Then my attention was called to the second column, which was dark as dark could be, not a single object to be seen, neither man nor beast, nothing but midnight darkness. I then looked to the remaining third of this picture, and there light began to dawn and objects became visible, and as in the first, so in the third I saw men, women, children, beasts, birds, insects, trees, plants, and everything that makes life pleasant. I thought that I could hear the people sing and rejoice, and the light increased and grew brighter and brighter as I beheld it.

GILROY, Cal. March 1st, 1877. J. F. KINGSBURY.

Methinks it is exceedingly lovely to behold the pictures of purity, though they be hung in frames of poverty.

A TESTIMONY.

Early in life's fair morning, while tender was the heart,
I felt an ardent longing to choose the better part;
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 'twas to decide;

Yet found I noble spirits; so with the zeal of youth,
I strove my God to worship in spirit and in truth;

But always something wanting distressed my troubled mind;

My Spirit would be panting 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 sound,—

"False prophets!" and "delusion!" re-echoed, all around;
Nigh scared the timid listeners, who scarce knew what they heard,

But felt their heart-strings 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;

"Repent" 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,

Fell 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 I daily feel and see,
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 though 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 ne'er 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 us trod.

JULIA EDWARDS.

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 given by the leaders in Utah; prominent among which were the mustering of young men into the ranks of the army for the defense of Zion, and, while giving them a great endowment, telling them that they should meet the enemy and have great power over them, and saying that if they fell upon the swords 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), Brigham was again seized by the prophetic 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 as 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 forward he would not live 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 quarters. I 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 have their families along, and much property. They advanced until they came to a stream, that wall called South Creek, in Cedar Valley; 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 who this party was, and so I enquired, and was told that they were civilized Indians. They all appeared to be dressed alike, their pants appeared to be wide and loose, their coats were what I call a tunic, or frock coat, but they appeared to be made of linen, with blue and white stripes. I was next alarmed by the sound of bugles, and, turning quickly around in the direction of the sound, I saw that the first mentioned party had sentinels posted, and that upon discovering the movements of the second party they had given the alarm, and that their officers and men were quickly pressing forward. One of their most prominent officers rode a black horse. I watched them until

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 a man running towards me, 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 stepped 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, George, 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 into another room, south of mine. There I found another company similarly seated, but the room was dark as midnight. There I recognized Brigham and his Twelve, Joseph and Hyrum Smith, Uncle John Smith, Willard Richards and Jedediah M. Grant. These latter parties I knew were all dead, but they were present. In the center of the floor I recognized the young man who had hid himself behind me, but he was now dressed in black clothing, and appeared to be addressing the company. I now noticed J. M. Grant rise from his seat, and the thought struck me instantly that he was coming to tell me to leave, that I had no business there; but I thought I would save him the trouble, and so turning round went out. Thus ended my dream or vision.

Afterwards I did in reality see the troops enter Cedar Valley precisely as I saw them in my dream, and they camped in the north end of the valley, for a short time, then removed to South Creek and built up Camp Floyd. But my mind has never been satisfied as to who the civilized Indians were. The man upon the black horse I recognized in General Johnston, the commander of the United States troops in Utah, who rode a black horse as I saw in my dream. When I first saw Brother Joseph in Brother Hudson's house, he was dressed in black, and it struck me that he was the man I saw addressing Brigham and his Twelve, his stature and general appearance corresponding. The room that party (in my dream) occupied belonged to my brother-in-law, Mr. John Barrow, who joined the Reorganization, but who was cut off for advocating and teaching polygamy. The company I saw in my own house I am satisfied are the members of the Reorganization, for my house was the first in which they held their meetings for a long time; in fact the Columbus Branch was organized therein, the seats being arranged precisely

as in my dream. As to the light, I know that it brought light into my heart, for I had become miserable as one without hope. But I have seen the light, and I still rejoice in the hope of the Saints, desiring to go on to the end of my days by the help of the Divine Master. Yours in the covenant of truth,
GEORGE W. GALLEY.

EXTRACT FROM A LETTER.

Dear Uncle John:—Your kind letter came to hand. You said that not one of your family belonged to a church; that you had seen so much speculation in the matters of religion that it had almost disgusted you. You think there is a hereafter, but you think so much fuss about it is unnecessary, and say that you expect to get to heaven, and meet me in a better world than this. Dear uncle, I hope indeed to meet you there, and I am glad that neither you nor yours have joined any of the churches of men; for, as one of the old prophets said:

"The priests teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us."—Micah 3: 11.

When John the Baptist sent his disciples to Christ, to ask if he was the one that should come; or should he look for another, (Luke 7: 19-22; Matt. 11: 2-5) they saw Jesus heal 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; the dead are raised; to the poor the gospel is preached."

Then one part of Christ's mission was to preach the gospel to the poor. Is that done now-a-days, by the churches? Christ said:

"Go, preach, saying, The kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils. ** Provide neither gold, or silver, or brass in your purses, nor scrip." See Matt. 10: 7-10; Mark 6: 7, 8; Luke 22: 25; Isaiah 55: 1-3; Luke 6: 20.

You know that Christ says that the servant is not greater than his master, (John 13: 16 and 15: 20). I was told not a great while ago, and by a responsible person, that there was, some time ago, at one of the churches in San Francisco a sale of pews to the highest bidder, and that the highest sold for three thousand dollars, and the lowest for three hundred; and about the same time, a church in San Francisco, offered twenty thousand dollars for the service of a Rev. Mr. S—, of New York, but he said that he could not come unless they would bear the expense of himself and family from New York to San Francisco, and then furnish him with a good house, free of cost. If they would do this he would conclude that it was the will of the Lord, and would come. Now, I ask, is this preaching the gospel to the poor? How can the poor ever hear the gospel at such a price as this. The prophet said that it was without price, and the church established by Christ was not like the churches of the present day; for in those days Christ and his ministry did not preach for hire, nor divine for money. Now you, with all honest people, will acknowledge that the church organized by Jesus Christ was right; and, evidently, what was then right, must be right now, for God is not changeable in his ways. Let us now see what that organization was. Read

Matt. 10: 1; Eph. 2: 20 and 4: 11; 1 Cor. 12: 28. What did they teach? See Matt. 28: 19, 20; Mark 16: 15-18. Some say that baptism is not essential to salvation, but read Matt. 3: 5, 6, 13-15; Mark 1: 4, 5, 9, 10; John 3: 24; Acts 8: 36-39; 22: 16; Rom. 6: 3-5.

Dear uncle, if I should go to England, or to the British Isles, I would be in the kingdom of Great Britain, would I not? And if I should go to heaven, I would be in the kingdom of God? Most assuredly I would. Let us see what Christ says about it. He said unto Nicodemus:

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

Mark the language of the Son of God. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Christ did not say, Except you, Nicodemus, are born again, you cannot enter the kingdom of God, but "Except a man be born again." How are we to be born of the Spirit, or receive the Spirit? Acts 8: 17-19; 9: 17. On the day of Pentecost, when the Spirit of God was come, and the gifts were enjoyed by the disciples, and every man heard in his own tongue the word of God, and the honest in heart became convinced, and said:

"Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 37-39.

Now, dear uncle, is not God calling the children of men at the present day? All denominations admit that God is calling, and if so, then certainly the promise is to us.

You speak of their being six denominations in your neighborhood; four of which are now holding protracted meetings. So I see that you are not in lack of excitement. There are four churches in Ione, one mile from where I live, but I seldom go, for I hear but 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 they were done 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 bap-

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 same apostle said, Eph. 4th chapter, "One Lord, one faith, one baptism." Mark the language, "*one baptism.*" Is this the case with the sects? Do all baptize with the same baptism? No, no; some sprinkle, some pour, some immerse once, and some immerse three times. Let the Bible decide which one is right. See Matt. 3: 13-15; Mark 1: 4, 5, 8, 9; 16: 16; Luke 3: 3; John 3: 5, 22, 23, 26; Acts 2: 38, 41; 8: 36-39; 16: 33; 22: 16; Rom. 6: 4, 5. I believe the promises; yea, let God be true, though every man be a liar, Rom. 3: 36. For the one body of Christ see 1 Cor. 12: 27, 28:

"Now ye are the body of Christ, and members in particular; and God hath set some in the church: first, Apostles; secondarily, Prophets; thirdly, Teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues."

Also, Ephesians 4: 11-14.

"And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

This is the body of Christ, for God set them in the church. For what? For the perfecting of the Saints, for the work of the ministry, for the edifying of the body. For how long? Till we all come in the unity of the faith, and of the knowledge of the Son of God. For what? That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine. This is the doctrine that Paul preached; and Paul 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; as we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed."—Gal. 1: 8, 9.

The two verses preceding the ones quoted, read:

"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another, but there be some that trouble you, and would pervert the gospel of Christ."

Paul foretold that there should be a falling away from the faith:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand; let no man deceive you by any means; for that day shall not come except there come a falling away first."—2 Thess. 2: 1-3.

Also, 2 Tim. 4: 3, 4:

"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."

If this had not all come to pass, there would not have been any need of an angel coming to earth again, to restore the gospel.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth; and to every

nation, and kindred, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come."—Rev. 14: 6, 7.

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,

IONE VALLEY, Cal., 25th Feb., 1877.

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 is Friday at the Jew's wailing-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 wail might have ascended from the streets after that night of the death of the first-born. Turning out of 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 or relief in tears and piercing cries. There might have been 200 mourners; a very small company of strangers stood apart 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 quickly 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 cries and sobs were echoed by the chorus of mourners, and a hysterical 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 all the while, they talked to those huge 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 give him a trifling fee were at once served with a light, which was, however, left burning in his charge. A few of 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 lies desolate:

We sit in solitude and mourn.

For the place that is destroyed:

We sit in solitude and mourn.

For the walls that are overthrown:

For our majesty that is departed:

For our great men who lie dead:

For the precious stones that are buried:

For the priests who have stumbled:

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 each in turn, accompanied by a nervous swaying of the body, and a total disregard of the surrounding:

We pray Thee have mercy on Zion!

Gather the children of Jerusalem!

Haste, haste, Redeemer of Zion!

Speak to the heart of Jerusalem!

May beauty and majesty surround Zion!

Ah, turn Thyself mercifully to Jerusalem!

May the kingdom soon return to Zion!

Comfort those who mourn our Jerusalem,

May peace and joy abide with Zion,

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 the air burdened with their unceasing lamentations.

C. W. STODDARD.

JERUSALEM, Dec., 1876.

LETTER FROM W. C. KINYON.

[We publish this by request]—Eds.

Mr. J. L. Traugher, Dear Brother:—I received your kind letter, and was truly glad to hear from you, and to hear you express yourself 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 I am caring for. You 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 behooved the Father that it should come forth from the Gentiles, that he might show forth his power unto the Gentiles, that if they would not 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 then come forth from them to the remnants 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 they shall assist my people, * * * that they build a city which shall be called the New Jerusalem."—Nepht 10 : 1.

And they shall also assist in gathering the house of Israel. And it 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 gathering before all things were prepared. 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 more are the children of the desolate than the children of the married wife, saith the Lord." For the desolate, barren land will be covered with the house of Israel, so that they will have to enlarge the place of their tents, and to stretch the curtains of their habitations. They will lengthen their cords and strengthen their stakes, and they will break forth on the right hand and on the left, and their seed will inherit the Gentiles, and will make the desolate cities to be inhabited; they will never be put to shame any more.

You say, "The Book of Mormon contains the fullness of the gospel." I know that it contains the fullness of the gospel, and whatsoever is more or less than this, is of man, and not of God.

Now in the year 1830, when the Church was organized, God declared it to be his

church, "clear as the sun, fair as the moon, and terrible as an army with banners," and all the additions since that time are not of God, but of man, but all this will be brought right when the gospel is carried to the house of Israel. But this does not hinder the gospel from having the same power it always had. It is the power of God unto salvation to every one that believes and obeys it. When this gospel was restored to man, the authority or the priesthood was also restored, in order that the gospel might be administered. It would 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,
MIAMI, Mo. April, 1877. W. C. KINYON.

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. Elijah (John the Baptist) came in the flesh and blood, the same as other men in that respect; but ordained of God to prepare the way before Christ; and Christ, also, came and was baptized of John the Baptist as an example that all might follow and be saved.

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 Christ's first coming because it reads: "Behold I will send my messenger, and he shall prepare the way before me." This por-

tion of the 3d chapter of Malachi is the only part that might appear to be fulfilled.

God sent a messenger before Christ, at his first coming, but that is no sign that God can not send one before Christ's second coming. At first the messenger was given the nature of man; secondly, he was an angel, for it is written: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." That "great and dreadful day" will be 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. Also, those who will believe John Baptist at his 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? The examples of the ancients will answer; those that had enough and would not receive from God, were not of God; mark how willing 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 cloak of being God's high priests, etc. 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 being deceived. 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.

Let us inquire who were right in the days of Noah? Why, it seems to have been those who were saved in the ark. And did those who were saved in the ark have any knowledge of things to come? Yes, Noah was warned of God of things to come, and was a preacher of righteousness for about one hundred years before the flood. Noah and those who had a foreknowledge were saved, and those who did not have a foreknowledge were drowned in the flood. It is also very evident that Noah was very unpopular, as only eight persons were saved with himself. The rest of the people might have supposed that Noah was a great humbug, but they at last found a great mistake when the scorner was consumed, and those who would not listen and receive from him were cut off. The coming of the

Son of Man being likened unto "the days of Noah," there must be some one who will have a foreknowledge and warn the people of things 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 received the warning.

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 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 should receive a fullness, and increase in the knowledge of the truth, as Christ and his people 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 the children of the day: we are not of the night nor of the darkness."—2 Thess. 5: 4, 4.

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 from their ministers, and also direct 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 follow it as well as any one else; and 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 we must come to the conclusion that the Church of Christ, 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 doctrines in the church in these days, men must have changed them; and if so they have changed the ordinances; and if they have any other doctrine, or discipline, they must have followed the commandments of men; and if they followed the commandments of men, in the time of Christ's first advent, they worshipped God in vain. If the doctrines or disciplines of men would not save them at that day, 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 were, for they had them changed and conformed to the most popular notions of learned doctors and priests. This being the case in those days, let us be careful how we make disciplines to save ourselves by, lest we come out as did those ancient Jews, that received no more from God, and consequently were in the dark, and justified themselves by their own disciplines.

"This people draweth nigh unto me with their mouths, and honoreth me with their lips; but their hearts are far from me. But in vain they do worship me, teaching for doctrines the commandments of men."—Mat. 15: 8, 9.

And they had not the light, for Christ was the light. God's spirit had withdrawn from them, because they had withdrawn from God and his commandments. Those who had a foreknowledge, as Paul and the church had, will be children of the light, and will be looking for the coming of Christ; those who have not will not be looking, till the time is past and it is too late. The summer will be over, and the harvest ended, and they not gathered.

LORENZO FAX.

CULTIVATE THE FARM.

Many farmers do not raise much of a crop, because they do not cultivate sufficiently well. How is it that farmer Jones raises more from fifty acres than his neighbor does from twice the amount of equally good land?

Answer. The first is not content to plant and "trust to luck," but watches his crop day and night, until it is safe in his barn; while the other spends all his time sowing and planting, to the almost entire neglect of the growing crop. The first man's ground yields all its strength in corn, &c., while that of the latter expends itself on weeds, that choke out the seed planted.

So it is with many churches. No amount of labor is spared to convert "the world;"

while the "converted" are allowed to choke, dwarf, wither, and die for want of due attention to proper cultivation—visiting, teaching, and praying with. Better convert but fifty in a city, and cultivate these to the highest degree of "perfection," than to build up a church of hundreds to be neglected until they become dwarfed—half-hearted—if not entirely to wither and die. The Lord, in the revelations, expresses himself very emphatically about the luke-warm,—“I will spew them out of my mouth.” Let us plant all we can, but do not neglect to cultivate, and that to the highest degree of perfection. X. A.

"WRESTING THE TRUTH"—DAUBING WITH UNTEMPERED MORTAR.

NUMBER TWO.

In the *Christian at Work*, for December 9th, 1875, I find a sermon delivered, or an article from the pen of the Rev. John K. Allen, entitled "Failure of the Gospel of Culture," in which are found some sensible remarks, but the beauty and symmetry of which are marred by a misapplication of God's word. He says:

"In the thirteenth chapter of his First Epistle to Corinthians he (Paul) has given us a panegyric of love—a beautiful and wonderful description of which has won the admiration of multitudes who did not pretend to appreciate its inherent force. Here, for the sake of these Corinthians, who had been abundantly dowered with gifts, he contrasts accomplishments with the graces of the heart. These gifts were outward and did not affect the character. They were temporary; but love, as a moral quality should always abide."

Here the writer seeks to belittle the gifts of the Spirit by stating, "They were outward," and "did not affect character." If I understand the writings of the apostle and the declarations of Jesus aright they did affect character in more ways than one. Paul speak of them as the gifts of the Spirit of God, and Jesus promises them as the result of a lively faith in him, and lays down this principle of faith as the condition upon which they are to be enjoyed: "These signs shall follow them that believe."—Mark 16.

Does it affect the moral character of a man to believe in God?

"He that believeth in me shall have everlasting life," is the answer. Faith is the first step in the christian's life and these blessings are promised as a part of the reward of that faith; hence, to obtain these blessings, his moral character is affected.

But Paul tells us they were given:

"For the perfecting of the saints, and for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4.

Since this is the purpose for which these blessings were given, and since they could only be obtained through a lively faith in Christ; and, further, since these blessings increase our faith, our knowledge, our wisdom in the things of God; and as this knowledge of things of God is only revealed to them that love him, do not these blessings increase our love to him and thus affect our moral character? If they do not, then they fail in the object for which they were placed in the church. Every command, every ordinance, every gift God has

placed in his church, was intended to affect the moral character of his children; to make them holier and better men and women, and whenever those men and women who received those blessings became reprobate to the truth, the Holy Spirit with its attendant gifts was withdrawn, and they sank rapidly into a degraded state of immorality and vice; thus proving that as the possession and enjoyment of them tended to improve their moral character, so their rejection of them tended to degrade them.

Mr. Allen next quotes the words, "Whether there be prophecies they shall fail; and says:

"In two respects is this true. The prophet is one who has insight; this is part of his gift; but this gift may by and by depart from him as sight does from the eye. Dimness shall come over the vision in time, and the tongue which may have once been eloquent shall become thick, and the tones tremulous, until at last the oracle shall be dumb, and then suppose that when the gift is taken away, there is nothing beside? His gift of prophecy would fail, and then what concerning him as a character?"

Is this the sense in which Paul spoke of prophecies failing? We have shown above what purpose God gave these gifts for. "The perfecting of the saints," etc., and it is in view of that end being answered, and in no other view, that he anticipates their failing. God recognizes what poor helpless creatures we are, just emerged from great moral and spiritual darkness into the kingdom of God. Babes indeed, surrounded on every hand by spiritual foes, within and without, whose business it is to darken our minds, making evil look like good, and good like evil, and assailing us in all our weak points, seeking to allure us from the light back into the darkness, that they may destroy us. He also knows that we are not prepared to enter immediately into the fulness of his glory, and that we have to be prepared step by step, little by little, as our corrupted natures can receive the light. Hence, he promised the gift of the Holy Ghost, the Comforter, who should "guide us into all truth," and "take of the things of the Father and shew them unto us;" "line upon line, here a little and there a little," until we have attained unto "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" and when that perfect condition of things is wrought in us all, then says Paul, "prophecies shall fail;" they shall come to an end. They only reveal a partial knowledge of the things of God, but "then we shall see as we are seen and know as we are known."

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 apostle predicts the end of prophesying.

He then refers to the gift of tongues. He 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, men are born with natural aptitudes for acquiring language. One man can easily learn many, while another cannot become master of the tongue in which he was born."

Does he mean 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

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. Jesus said, "These signs shall follow them that believe." 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 the tongue of that nation the people 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 present. And, mark you, 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, 'I thank my God I speak with tongues more than ye all.' But yet if Paul were to revisit this earth to-day, he would be where the infant just born is. He would have to learn from the beginning, for tongues have ceased."

The writer then labors to show how the world has advanced in knowledge since Paul's day, and reasons from this fact that the promised gifts are no longer needed. Query—What knowledge does the world possess of God and heavenly things that it has not learned from the apostles and the prophets, together with the teachings of Jesus Christ of that day? Has the stream risen higher than the fountain? Has Paul, in the paradisaical state, stood still in the knowledge of the things of God; while they, who only can sit at his feet as he was in his imperfect state, have made such wonderful progress that Paul would be eighteen hundred years behind in the great race for knowledge? Then indeed Paul mistook when he said, "For me to depart and be with Christ would be far better." He thought he would be made perfect in the knowledge of God; that he would "see as he was seen and know as he was known." What great delusion Paul would have been saved from, if some of his pretended admirers, who have so outstripped him in the race for knowledge (?) had been there to have hinted to him of the superiority of worldly wisdom over the wisdom of God! But then Paul

was as fanatical as Joseph Smith. He said he counted all earthly things as dross in comparison with the "excellency of the knowledge of Christ." He also declares "the wisdom of this world" to be "foolishness with God." He also declared that no man could "know the things of God but by the Spirit of God." He recognized the gifts of the Spirit as so many means by which the children were to grow into the perfect knowledge of God, and when that was attained by them, these gifts would be no longer needed on their part. But what of their descendants? If the fathers cannot obtain a knowledge of God without the Holy Spirit, can the children? Is there any other way prepared? Can the wisdom of man, which is necessarily bounded by his earthly vision, comprehend that which is infinite unless assisted by the inspiring Spirit of God, that "searcheth all things, yea, the deep things of God?"

Is the knowledge of God essential to our salvation? Paul says, Jesus will be "revealed in flaming fire, taking vengeance on them that know not God." From this it appears that knowledge is necessary to prepare us for his second coming. Christ says, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The above being true, ignorance of God is death; and since the apostle has declared that, "No man can say that Jesus is the Lord but by the Holy Ghost," how can we expect to be prepared to meet him if we reject the means the Holy Spirit would use to make us acquainted with God? "Can man by searching find out God?" Can human learning supply the empty void that only the Holy Spirit could fill in ancient times?

This writer speaks of the learned, living and dead languages taught in colleges, and says, "they pass away." There is a great difference between the languages taught in colleges and those given by the Spirit of God. The language of the schools can convey no knowledge beyond that which is known to man, while the language given by the Holy Spirit not only conveys sounds to the ear, but brings fresh from the throne of the Eternal his mind and will, words rich with glorious promises, bright with radiant hope. Words abounding with comfort and joy; words of instruction, of reproof, of rebuke or correction, as the child of God may need. They are given too in such a manner as we cannot mistake the source. They confirm what is written; they harmonize with all revealed truth. They are more beautiful than "apples of gold in pictures of silver." They are radiant with God's own glory. Well may the Latter Day Saint rejoice in them, and hunger and thirst after them as the hart panteth for the fresh water brooks. "Covet to prophesy, and forbid not to speak with tongues." When that which is perfect is come, then that which is in part shall be done away.

CHARLES DERRY.

Addresses.

William Anderson, Oakland, California.
William Hart, 865 Folsom Street, San Francisco, Cal.
Thomas W. Smith, box 55, Stewartsville, De Kalb county, Mo.
Charles Derry, Logan, Harrison county, Iowa.
Mark H. Forscutt, box 400, Nebraska City, Neb.
E. C. Briggs, Wheeler's Grove, Pottawattamie county, Iowa.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, June 15, 1877.

THE CHOOSING OF MATTHIAS.

THE question is asked, "Was Matthias called according to the teachings of the Scripture, or 'as 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 wherein, 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 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 problems, 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 that 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, were 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 21st, May, in good spirits.

Bro. David Strachan of Church Hill, Trumbull county, Ohio, writes that they have good meetings and enjoy the Spirit: also a Sabbath-school, 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 I. 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 all who knew them.

Brother Russel 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 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 Osceola, Clark 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 promises of God. She sends some clippings about the recently reported military stir among the Brighamites and the belligerent speeches of Brigham Young.

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 one who went from England to Utah, but found naught good there, and subsequently in California found the true church. Brother F. C. Warnky had gone to the Black Hills country.

Brother John Landers wrote from Peru, Illinois, 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, 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.

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 12th and 13th, in Salt Lake City; J. J. Cornish for London, Ontario, *Free Press*; to brother D. S. Crawley for *Kansas City Journal of Commerce*; 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 villifying either beyond measure or without cause. Brethren D. O. Trout, H. A. Stawpert, 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 that he can, so he writes, to cause those whom he can get to talk, to hear the truth, but thinks to move to the States this season. We hope that he will do 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 obedience to God's law for the remission of sins.

Brother J. J. Cornish wrote from London, Ontario, May 28th, that he had just baptized a former Brighamite, who came from Liverpool, England, and who says that he never received the Holy Spirit as promised, until he now received the pure doctrine, when he can testify indeed that this is the Church of God. The drinking, smoking, and card-playing of their Elders made

sadness and darkness for him, and to wonder if the work was really true. Then he began to think about the leadership and about Joseph's eldest son, and desiring to know the truth he came to America and to London where he providentially found the Reorganized Church, and now rejoices in the truth. His name is George Ford. Brother Cornish was going to St. Thomas, Glencoe, Bothwell, and to Blenheim to Conference.

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. Fulks, of Weir City, Kansas, 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 a good one. Weir City is a new coal mining and zinc smelting place, with fair prospect of an increase 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. Crawley of Cherokee, Kansas, writes that he is preaching all the time and opportunity 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, California, that the Saints of Humboldt are trying to do all they can for the spread of the gospel, although they are few in number and widely scattered.

Brother Clarence M. Wilder, of Dowville, 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 28th, 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; dedicated a nice little church; preached to packed houses with good liberty; ordained one to the office of Elder; baptized five; left brethren M. T. Short and J. H. Hopkins to continue the efforts made by us; would have liked to remain but could not."

Five were baptized at the Kewanee District Conference, held at Millersburg, June 3d; so writes Bro. E. T. Bryant.

Bro Samuel H. Gurley, of Sedgwick, Iowa, says, that he has a good location for general merchandizing, which, with an eighty acre farm, under cultivation, he will sell. The brother who was seeking such a location, of whom mention was made in a late number of the *Herald* will please take notice.

Bro. D. S. Mills, of Santa Ana, California, Elder in charge of mission, was at Santa Cruz, on the 18th, of May. He would speak at Watsonville on the 20th, and from thence reach his home by way of San Luis Obispo. He was feeling 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. Lewis of Watford, Ontario, as published on last page of June 1st *HERALD*, and say that it should have read page 437 paragraph 10, instead of page 433 of the Book of Mormon.

Brother J. J. Cornish wrote June 4th, that he had just returned from St. Thomas, where he confirmed two baptized by brother Newton, which makes thirteen members there. Brother Cornish says that he has determined to take the field entirely for one year; his wife being willing to do the best 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 23d 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 Greenwood Colliery, near Scranton, Pennsylvania, are requested to report to the Hyde Park Branch, of which they are members. Address John E. Thomas, clerk of branch. There was a notice sent us for insertion; but it being contrary to a resolution of the last Fall Conference we, of course, did not insert. Members must not be disfellowshipped when their whereabouts are unknown. Notice should be given to Church Recorder, and when parties are discovered, letters should be sent them, with a notice to the Church Recorder.

If, by the action of the branch, such are declared removed then letters should be issued to them and a good effort be made to find their addresses and the letters be sent to them; also a report 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 numerical 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 Record having a place for them as scattered members, it would be better to retain them till something 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 advertize as to their whereabouts that the letters may be sent to them.

IN its issue for May 13th, the *Chicago Tribune*, with which we exchange, gives a summary of our General Conference Minutes, which we publish 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 Church of Jesus Christ opened at Plano, Illinois, Friday, April 6th, and concluded its business Thursday, April 12th. President Joseph Smith occupied the chair, with President William W. Blair as his assistant. Elder Henry A. Stebbins was chosen Secretary of the Conference, and Elder John Scott as Clerk.

Upon opening the exercises, 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 John D. Lee, or rather the crime for which he was executed, had been charged by the world as a crime of the Church. But the world must recognize the difference between the Utah Church and the Reorganization, and the latter must stand boldly forward and proclaim the truth and the facts of the 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 progress in the United States there were general reports from sections showing a satisfactory state of affairs in most of the parishes, and promising results from missionary labors. The report of the branches as they stand on the Church Record, showed a total in 316 branches of a membership of 10,285,—a gain of 752 over last year. More detailed reports were received from brethren representing various districts, upon the influence of the Church and its gradual extension, as opportunities for sowing the seeds of truth increase.

A committee was appointed to look into the affairs of the Canada Mission, and reconcile the differences as to a question of authority raised by that Mission.

The financial report of the Board of Publication showed the receipts to be \$5,380.59, and the expenses \$5,293.82, leaving a balance of \$86.77; the total resources to be \$15,682.93, and total liabilities \$3,790.65, leaving a balance of resources \$11,892.28.

On motion, a resolution was adopted, after a lengthy discussion, instructing the Bishop to pay over all moneys in his hands for the Utah Chapel to the present Building Committee.

The financial report of the Bishop disclosed an expenditure of \$1,422.23, and receipts of \$1,318.78, leaving a balance due him of \$103.45. For account of the Utah Chapel Fund he had received and paid over to the Building Committee \$121.11; and for account of the Danish Mission Fund, \$10.10; and for account of the Welsh Mission Fund he had on hand \$22. After devotional exercises the Conference adjourned.

FAIRMONT, W. V. May 23d, 1877.

Editor's Herald.—Dear brethren; I write for information, and desire that my letter be published in the *Herald*, but you are to be the judges as to whether my article is a suitable one for the columns of your good paper, or whether I am a suitable contributor of such matter. I have for a long time been a preacher of the gospel of the latter day, as restored through Joseph; but have no membership in the society known as "The Reorganization," whose leader is Joseph Smith son of the martyr. I have been for some time a constant reader of the *Herald*, and can say that it has done me good. I could not do without it now.

There are two objections which I have to meet in a public discussion with a Methodist preacher. There is a letter published in the *Herald* of October 15th, 1876, from William Small, at the close of which it is said by Patterson that he Sidney Rigdon "was not connected with the office for several years afterward." Rigdon himself says in a letter dated May 27th, 1839, and copied in *Herald* of February 15th, 1877. "There was no man by the name of Patterson during my residence at Pittsburg who had a printing office." We infer from Small's letter that he was connected with Patterson after the manuscript was returned to Mrs. Spaulding. And according to Small's letter he questioned Patterson on the subject in 1841. Rigdon's letter is dated at Commerce, in 1839. Now, there is surely an incompatibility in these two accounts, which I for one, would be glad to have removed. So that these letters could be used as evidence against the "Spaulding story." In the article signed W. W. it is positively denied that Rigdon ever was "on any occasion, or at any time" connected in Patterson and Lambdin's printing office. This letter of Wm. Small, is accepted by you, and published in good faith. Now, was it ever the case, that Sidney Rigdon had any connection at all with said printing office, who can tell?

There is another matter to which I wish briefly

to call attention, not that I am doubtful of the "Latter Day Work." There is objection founded on paragraph 6, page 194, Sec., 54, D. C. I shall not quote from it here. You will doubtless understand me. Please say how this is to be understood. I would like these answers made through the *Herald*, but whatever is right you will do, with regard to it. I am truly and respectfully yours in the gospel faith, D. L. SHINN.

In the foregoing letter of Elder 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 veracity 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 Gen. 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 only accidental, and 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 presentation of the said romance for publication Sidney Rigdon was not there, had nothing to do with either 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 Patterson, 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 (lxiv 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 forbidden, to get in debt to thine enemies; but behold, it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good; 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 hath set you to provide for his Saints in these last days, that they may obtain an inheritance in the land of Zion, and behold I, the Lord, declare unto you, and my words are sure and shall not fail,

that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."—D. & C. 64 : 6.

The force of this paragraph lies in the words italicised. Firstly: They were not to get into debt to their enemies; this would be to give themselves into the power of those who might harrass them. Secondly: Whatever they did as the Lord's agents was to be done according to his will, as it had been, or would be expressed to them. This rightly construed can mean nothing more nor less than this, that in the prosecution of those things commanded by him they must observe the laws expressive of his will which they had received; and that, however improbable the fulfillment of the promise made to them they must pursue 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 may 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.

Our understanding of this paragraph in brief is this: The Lord had commanded certain men to do certain things; the performance of those commands required them to travel, labor and do business in a country where the enemies to their faith abounded; in order that they might be kept clear of any meshes of evil doing, which would give their enemies a cause for molesting them, the Lord tells them that they are his agents, and doing his business; that he will look after the measures by which the object aimed at shall be accomplished, and that in the prosecution of their work they must keep constantly in mind what he had declared to be his will; if they did this they should be instrumental in laying the foundation of a great work. Some of the commands referred to as his will are found in section 42, beginning at paragraph 5, and continuing to paragraph 23. Taking these, together with the one we are considering, it is clear that no license to do wrong is found in the text.

We trust that this will be satisfactory, and that blessings may crown the enquirer. We welcome Bro. Shinn to our columns.

QUESTIONS AND ANSWERS.

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; incompetency, and nonfeasance, are of this sort. To second question, Yes.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

The war-cloud in the East waxes stronger, and it is full of significance for the future as well as fruitful of present results, in death and destruction. The changes have been rapid and important lately, notwithstanding the overflow of the Danube in Europe, and the revolt of the Circassians in the Russian rear have interfered considerably. May 15th, the Russians on the Danube, by their cannonading fired and burned a Turkish town. On the 21st they crossed that river, and burned another town. On the 26th their torpedoes destroyed another Turkish Monitor. On the 30th the Turks shelled a Roumanian town and destroyed ten small vessels. The Russians are in heavy force all along the Danube, and it is reported that a crossing in force at three places will be ordered as soon as the overflow abates sufficiently. On the Asiatic side there has also been stirring times. On the 10th the Russians carried the outer works of Ardahan and captured a small town; the 11th stormed other heights, and were also repulsed at Batoum, on the Black Sea, after a desperate struggle; the 14th the Turks bombarded and burned a Russian town on the Black Sea, and drove back the Russians; on the 17th the Russians attempted to recover the town and were repulsed, also bombarded Kars unsuccessfully; the 18th they had their first great victory in the capture of Ardahan with eighty-two guns and a great stock of army stores and ammunition. On the 20th the Sheikh ul Islam proclaimed a holy war, which virtually calls to arms all Mussulmen to Turkey's aid; the 25th the Turks made a desperate attempt to retake Ardahan, but failed, and the Russian left and center were also advanced; the 28th the Russians fully invested Batoum, while Kars is also surrounded and Erzeroum advanced on, all three of them important positions in Turkish Armenia. The general appearance is that the Turkish troops are outnumbered, both in Europe and in Asia. The Russian army on the Danube, it is said, will be increased to 400,000 men.

In France the political dissension has caused much commotion. As noted in our last, President McMahon removed the Ministry of the majority and appointed one of the minority, or of the Bonapartist monarchical party, and also prorogued the Assembly. Since then the new Ministry have been removing Republican officials throughout France and appointing Bonapartists; also they have prosecuted Republican newspapers.

Germany, in view of the French condition of affairs, has sent reinforcements to the garrisons on the frontiers between her and France.

Italy is in league with Germany preparing to oppose the possibility of France making an effort to restore the temporal power of the Pope.

In the Turkish government there has been, and is yet, quite a crisis and overturning, and the abdication of the present Sultan is regarded as possible.

Roumania declared her independence May 22d, and her army was incorporated with the Russian forces. Servia has not yet declared hers, but has her army ready.

Greece is taking offensive measures against Turkey, and is ready for war when the Russians cross the Danube.

The Queen of Holland died June 3d, aged 59 years.

An alarm of fire in a Catholic church in New York City caused a temporary panic, but the fire was extinguished and the tumult quelled without loss of life.

John Lathrop Motley, the historian, died in England, June 2d.

Ex-President Grant has been received with high honors in England by the Queen, the Prince of Wales and the nobility.

Some train wreckers changed the track of the railroad at a place fifty miles west of St. Louis, Missouri, on the night of June 23, in order to run the passenger train down the embankment, and thus make a general destruction for the purpose of robbery and plunder; but as the train was running slowly and the obstruction was seen, only the engine and baggage car left the track. Three men were killed in this way, and the robbers fired at others, but not fatally, and fled. The attempt was indeed a diabolical one.

The village of Onota, Schoolcraft county, Mich., was destroyed by fire, May 31st, making three hundred people homeless. Heavy fires were reported, June 1st, in the woods of north-eastern Michigan.

The *Rail Road Gazette* gives statistics showing that 982 railroad accidents occurred in the United States during 1876, causing 328 deaths and the injury of 1097 other persons, the number of deaths being an increase over those of other years. Of the instances where trains ran off the track, one quarter were caused by misplaced switches. There were 98 failures of bridges and trestle work.

The use of the Suez canal has so shortened the route to India that the London *Economist* estimates that the sailing craft thus thrown out of employment is equal to 2000 vessels of 1000 tons each annually.

Railway wheels of paper have been made at Sheffield, England. They are covered with plates of iron and have steel tires. Two thousand tons pressure is put upon the paper in making the wheels. The result is said to be more satisfactory than those of all steel or 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 twenty-one were injured, some fatally.

The town of Mount Carmel, in southern Illinois, was struck by a tornado on the afternoon of June 4th, 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, court house, and a score of others were 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 or more, and some ruins were carried a mile. Succeeding the roaring, whirling cone of wind and the crashing of buildings, came a breaking out of fire among the ruins, notwithstanding the torrent 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 towns and cities, all over the country, are being reported.

Great destruction of life and property was caused on the 10th of May by a great tidal wave along the coast of Peru and Central America, very much like the one of August 13th, 1868. There was a frightful upheaval and ingress of the sea. The wreck of the United States steamer, *Waterloo*, of Arica, as left two miles inland on the former occasion, was this time carried a mile further up country. A half dozen fine vessels of the guano trade were sent ashore and wrecked. Cities and towns were destroyed and six hundred or more people killed. The sea rose sixty feet higher than the regular waves.

The steamer *City of San Francisco*, on May 16th, struck the rocks thirteen miles from shore, when five days sail north of Panama. She was turned shoreward, though gradually sinking, and the boats and life preservers being used, all were landed safely on the Mexican shore, 137 passengers and the crew, but not a pound of baggage was saved, and the ship's money, and that of the pas-

sengers 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 Rosebud with the Indians, under the chief *Lame Deer*, who was killed and his band defeated. These, with *Sitting Bull* and his men, are said to be the only organized hostile bands now out. In Arizona the Indians are committing some murders and robberies. A proposition has been made by a Capt. McDonald that the Indians, instead of being settled on reservations, be all trained as soldiers, and regularly incorporated in the army.

The Governor of Illinois has vetoed the bill which passed the Legislature whereby silver 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 be tried inasmuch as the people of the State favored it, and thus discover its merits or demerits.

A terrible fire occurred in Montreal, May 30th, by which seventy-five families were made homeless and \$150,000 worth of property was destroyed.

In Oscoda, Michigan, some saw and 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 wind storm prevailed at Sioux City, Iowa, May 30th, by which considerable damage was done to buildings and crops.

Since January 1st, ten persons have been adjudged insane by the County Judge of LaSalle Co., Illinois, all of them women.

Many destructions of life and property by lightning have already occurred in various places in the United States this spring.

The American Israelites held a session in New York, May 29th, and four Hebrew secret societies were mentioned which have an aggregate membership of 50,000. A prayer for intervention was sent to the United States government in behalf of the Israelites in Turkey, asking its intervention to prevent the outrages, hardships and persecutions, to which they are subject, or liable. It is said that seven hundred Jews are destitute, houseless, and almost starving, in Widdin, caused by the going down of trade, because of the closing of the Danube to navigation.

A water-spout near Burlington, Iowa, June 4th, flooded Hawkeye Creek and did thousands of dollars damage to machine-shops and foundries in that city.

The New York *Herald* has been, this spring, particularly aggressive upon Brigham Young's Church and the doings in Utah, and recently an attempt was made to assassinate its correspondent J. B. Stilson, in that city, it is supposed by some party or authority of that people.

There is now taking place at Dixon, Illinois, the trial of Rev. S. H. McGee for the poisoning of his wife last February.

The steamer *City of Brussels*, mentioned in our last, which left New York, April 21st, but broke her shaft at sea, arrived safely by sail, at Liverpool, May 29th—a trip of four times its usual length.

Reports of the famine in India do not differ materially from those of the past months. The government works are the only salvation of the people from destruction by it.

Since Pres. McMahon, of France, took charge, March 25th, 1873, he has had eight different Cabinets, the one recently appointed being mainly monarchical, and what is known as ultramontane.

Correspondence.

HAMBURG, Iowa, May 30th, 1877.

Brother Joseph Smith.—The Fremont District Conference, held at Shenandoah, closed on last Sunday evening. A good spirit prevailed, three were baptized after the close of the session. Brother Mark is now preaching there with an excellent interest manifested. The prospect for preaching is good, considering the busy times; may God speed the good work for it is his. May his favor be with his people forever. Yours in Christ,
R. J. ANTHONY.

BOONSBORO, Iowa,

May 25th, 1877.

Dear Herald.—It is with joy that I write to tell of the glad news about the work of God in this part of the vineyard. Brother John H. Lake has been with us two weeks, and truly he is a workman that needeth not to be ashamed. He preached nearly every evening, and he had great liberty of Spirit, and very attentive congregations. Being convinced of the doctrine nine were baptized for the remission of their sins, and others are believing. Those who have been members in the Methodist Church for thirty years, and who have believed their final home was beyond the bounds of time and space, have, since they heard our Elders, confessed that their doctrines were as chaff before the wind. The truth has reached the hearts of many, and it has left an impression 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 meek shall inherit the earth, and when the Saints of God can sit under their own vines and fig-trees and eat the fruit thereof, and none molest or make them afraid. Tyranny and oppression shall not then 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 God, by our actions, and actions speak louder than words. Yours in the one faith,

SAMUEL MCBIRNIE.

May 23d, 1877.

Dear Sir.—Having become a member of a branch of the Brighamite Church which was organized in my neighborhood last November, and afterwards having by chance gained possession of and read a pamphlet containing an outline of the doctrines of the Reorganized Church, I desire to give the subject some 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 further 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 fair and impartial investigation, at least so far 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 you may have, that will throw any light on the subject, and send bill of cost, and we will readily pay it. We have a goodly supply of Brighamite books and documents, and we 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. Stebbins.—In the *Herald* of April 15th I saw notice of the death of my beloved former presiding elder, C. Bagnall. Almost twenty years have passed away since I heard of him, and many times have I desired to hear from him before I died. 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 speak I knew that he was a man of God, and the next week he baptized me and nine others. Many blessings did I receive under his hands, and many times was I sick and he laid his hands upon me and I received my health again, but to God I give all the praise. Bro. Bagnall was a man of great faith, and he was truthful 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 light God's children. When my eyes shall close in death, and this body be laid 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

Sunday when I can. I have to work out for my living and work very hard for a little. I hope 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 that brother Bagnall promised me in blessing has come to pass, and I look for the rest to come. 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 Brethren:—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 2nd Esdras, and in reading I was truly refreshed by the presence of that power that makes truth manifest and plain; that it seems proper I shall write a few things that were made manifest to my mind, as it has been many times before.

I begin with the 14th verse, "Behold the plagues are sent and shall not return again, until they come upon the earth." Here let me say to all persons who have been observing what has been going on in and among the European Nations for these thirty or forty years, that they must, I think, see that their plagues have been in their midst and are now very visible. "The fire is kindled, and shall not be put out till it consumes the foundations of the earth, like as an arrow which is shot of a mighty archer returneth not backward; even so the plagues that shall be sent upon the earth shall not return again."

Here you will discover the prophet saw the sorrow and grief that would pervade, or be found in the hearts of all that would be tormented when these calamities should come upon the (European Nations) earth, he says: "Wo is me! wo is me! who will deliver me (or us) in those days. The beginning of sorrows, and great mournings; the beginning of famine and great dearth; the beginning of wars, and the powers shall stand in fear, [has not this been so for years], the beginning of evils; what shall we do when these evils shall come."

Now mark, "Behold famine and plagues, tribulation and anguish are sent as scourges, for amendment; but for all these things they will not turn from their wickedness; nor be mindful of the scourges. But because victuals shall be so good and cheap upon earth that they shall think themselves to be in good ease, and even then shall evils grow upon earth; sword, famine, and great confusion; for many of them that dwell upon earth shall perish of famine and others that escape the hunger shall the sword destroy." Thus the prophet continues to portray the cause of all the miseries that are in Europe; yet all the sects, and I fear the Church of the last days, do not heed the warning as they ought. Fashions never ought to be cultivated among us.

B. ALDEN.

DOWVILLE, IOWA, May 10th, 1877.

Dear Herald:—Welcome messenger! How I love to read its pages. It is like balm to the soul. A great many times when I feel wearied, and almost discouraged through the temptations, trials, and afflictions of this world, I will take up the *Herald* and read the letters, some of which are soul-cheering and comforting, while others make me feel that my afflictions are very light compared to those of some of my brothers and sisters, and that I ought to continually thank and praise my Father for being so merciful and kind to myself, and to my family. I am not ashamed of my Savior; I love him, for he is loving, kind, patient, and ever ready to forgive; and he has promised us such great blessings if we will only do his Father's will, which he knows must be done before we can receive those blessings; and if we must obey before we can receive them God must fulfill his promise after we obey, because he cannot lie. I am not ashamed to be called a Latter Day Saint. I love the name, for it is connected with a grand and glorious work that must

be accomplished in these the last days, a glorious work that none but those who have obeyed the gospel of our Savior, and have received the promised blessings, can appreciate. I care not how much I am sneered at, for the gospel's sake, for what is the good will and friendship of a mocking, vain, selfish, and pleasure-seeking world, compared to the good will and friendship of a being who is full of righteousness, truth, and love, who is no respecter of persons, is always ready and willing to forgive, and who, if we will only live faithful and obedient, will shower down blessings upon us that the whole world combined could not do if they 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, if I continue to try to do his will; for he has proven it in the past by the power of his holy Spirit.

Now, dear sisters, for to you more especially do I want to speak, what can we do to help 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 cannot go out into the world and preach; we cannot baptize, for we have no authority; neither can we lay on hands for the healing of the sick. Very true, but the next thing to doing these things is to help and to encourage those who have the authority, and in every way that lays in our power. Dear sisters, we must sacrifice a great deal before we can be worthy to receive a crown; and dearly as we love our husbands, sons, and brothers, we must help them, and encourage them, to go out into the world and preach the gospel, so that the honest in heart may have a chance to hear and obey. Let us continually call upon our Father in heaven, in their behalf, that they may be filled and guided by his holy Spirit, that, when they go out to work and to do their Master's will, they may have the strength and power to fight the battle, and to conquer the adversary, and we know that he will protect them. O, ye Elders in Israel, every one that has been called to preach the gospel of Christ, do not delay; for, as surely as God has called and ordained you for that purpose, just so surely will he open the way. Work, for the time is short; work, for the day is near at hand when Christ will come to claim his own, and then, then ye will be ready. Your sister in the everlasting covenant,

SELINA CHATBURN.

NEWPORT, Los Angeles Co., Cal.,

May 8th, 1877.

Brother Stebbins:—Brother R. R. Dana 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 Nietos. Three days traveling from there brought us to brother Samuel Walker's, on the Ojai (pronounced Ohi), where we stayed over Sunday. We called the neighbors together and held a meeting in his house. He is a long distance from any branch of the Church, but is strong in the faith in which his father died. Leaving on Monday, we traveled until on Thursday evening and arrived at La Graciosa. Here is a branch of the Church presided over by brother James R. Jeffries, who, for upwards of thirty years was a minister of the Baptist Church, and was often chosen as moderator in their associations. He is an able expounder of the scriptures, and a worthy member of the Church of Christ. We were made welcome by brother N. W. Best, 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 holding meetings in La Graciosa and at Guadalupe. We also visited among the people, distributing tracts, and talking as God gave us ability. On Sunday, April 8th, brother Jeffries baptized a Mr. Graves and his wife, and the Sunday following brother Dana baptized

eight others. On Tuesday following we left La Graciosa, homeward bound, leaving in 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 could have employed a few more days pleasantly, and perhaps profitably, but duties at home called us. We arrived April 21st, after having had a very pleasant trip of five weeks. May the blessings of heaven abide with the Saints of Santa Maria. Your brother,
J. F. B

CHESTER, Penn.

Dear Herald:—"Owe no man anything," Romans 13: 8. I was glad to see you in a new quarto size, and in a new dress; but I am sorry to say thou hast a great many delinquent subscribers; which makes thy guardian sorry. A few kind words given in the editorial, under the title of "Annual Greeting," made me write this article.

The payments of debts, like a motion to adjourn, is "always in order," but it is at this season of the year particularly that the settlement of accounts is generally looked for, and every one owing a debt, no matter how small it may be, should make a strenuous effort to pay it, either in whole or in part. The accounts of most tradesmen, artizans etc., are made up of small items which, to the debtors may be insignificant sums, but to the creditor they are all important, and form an aggregate whose very mention would doubtless startle the debtors into a just perception of their duty. Reader if you owe a debt, no matter how small it may be, go at once and pay it, if you can possibly do so. "Stand not on the order of going," but, go at once. Your pocket book may be a little lighter; but so will your heart, and your conscience be; and you will be in a better mood to begin the new year. The *Herald* is the organ of the Church, and it ought to be supported.
WILLIAM STREET.

ALLEGHENY, Penn.,

May 19th, 1877.

Brother Joseph:—I write to inform you how the work of the Lord is prospering in this locality. Since our last conference I have been laboring in the borough of Mansfield, seven miles from Pittsburg. On the 28th of March I had the pleasure of baptizing four precious souls into the kingdom of God. This makes nine colored persons I have baptized in this branch of the Church, and judging from appearance, there is a prospect of more. Two years and four months since I organized a branch of the Church in this place, and presided over the same until I changed my place of residence, on account of business. I left it in charge of brother David Jones, priest of the branch. In a short time he moved away to work in another locality; hence the branch was left without an officer. In this condition it remained until I went and made arrangement to attend upon it; and I have pleasure in informing you that the members are in a good spiritual condition and have the work at heart, and desire to see it prosper. They are poor as regards this world's goods, but rich in the things of God. I hope to report again soon. Yours in the kingdom,
JOSEPH PARSONS.

PROCTORVILLE, Missouri,

May 13th, 1877.

Brother Henry:—We are still enjoying ourselves in the great work assigned to the children of the Lord, and the most of the Saints are trying to serve the Lord as the law directs; and in so doing we see the great need of organizing a Sunday School for the benefit of our children that they may be taught the principles of the doctrine of Christ, that when they arrive at the years of accountability they may be constrained to go forth and obey the gospel, and grow up in righteousness instead of wickedness upon this the chosen land of the Lord. For this can never be a land of Zion to us unless we observe the laws that God has given to govern the Saints in Zion. Therefore may God help those who are living upon this land that we may never pollute our inheritance, but perfect ourselves by keeping his laws so that we may all stand and endure his presence when he shall come.

EMSLEY CURTIS.

OAKDALE, Neb., May 21st, 1877.

Brother Henry.—The Saints here are so scattered that they do not meet very often, and they are in a lukewarm condition. There is not much being done to arouse them, or the rest of people, to a sense of their duty. The Saints are anxious to have some good Elder, come and labor in this district, and think some good could be done, for the people are interested, and come out to hear 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 by taking away bridges. Ever praying for the right to prevail, I am your brother in the gospel,
C. H. DERRY.

LACROSS, Hancock Co., Ill.,
May 17th, 1877.

Brother Joseph.—We are all well, for which we feel thankful; have had some sickness in our family, but think out of all danger now. The branch is in tolerably good condition. We have preaching every two weeks. I have an appointment at Elvaston on the 27th of this month. I am still striving to do a little for the Master's cause when opportunity offers. I was elected one of the Justices of the Peace for our township, this spring, by a fair majority. I don't feel to boast of it, but write to show how that the dark cloud of prejudice is breaking away; and you know it must be when they would elect a Mormon preacher for a Justice in Pilot Grove, Hancock county, Illinois, when they knew he was a full blooded Mormon at that. Thank the Lord I am, and when the roll shall be called on Mount Zion, I hope to be there with the blood-washed and redeemed of earth, sanctified and redeemed by the gospel of Christ. Pray for me that I may hold fast until the work shall be done, when the crown of life eternal shall be given to all that have done the Master's will.

Ever hoping and praying for the welfare of God's people in their scattered condition, I subscribe myself your fellow laborer in the gospel,
SOLOMON SALISBURY.

HYDE PARK, Penn.,
May 15th, 1877.

Dear Brethren.—Brother John T. Phillips arrived here from the April Conference, and we all are so pleased with him as if we had brother Davies. He is an excellent worker in the great cause. Two old time Saints were baptized the first week he was here; and he has five or six of the world ready for baptism; they have given him their word. He left Sunday, 11th, for Plymouth, twenty-two miles from Hyde Park, where there is four members of our branch, and where we keep monthly meetings, but he will return to the conference the last of this month. Praying that the Lord will bless his efforts in this field with success. Yours in the gospel,
JOHN E. THOMAS.

WEIR, Kansas, May 20th, 1877.

Dear Editors.—I read the article on the Word of Wisdom, in *Herald* of May 15, 1877; and in my mind I ran over the past, and what was taught me by brethren Davies and Hart at Mound Valley before I had the privilege of reading much, and before I had had any experience. Then I thought of what I had been taught by many brethren, and of what I have read in all of the Church publications, and some more experience as well. I retired at a late hour, after family worship, which we never neglect, neither can we avoid it, and I dreamed that we had moved, but that we were still in the same business. Early on Sunday morning we set out for some place appointed, for the purpose of organizing a Sunday School. It seemed that we were rather late, and that we could hardly get into the house, but I then discovered that the organization had been effected. Then some brother, an Elder, approached me with a cigar in his mouth, smoking. He also carried a hat and seemed to be collecting for the benefit of the school. I drew a handkerchief from my vest pocket, which let fall a quantity of silver and nickle pieces, also my silver watch. I remarked, "I guess that I have all the change

from the store;" and, while picking it up I asked my father, who has been dead some years, how much I should throw in; he said fifteen cents. Then I gave to my oldest brother, who was helping pick up the pieces, who also has been dead for years, one fifteen cent piece and one thirteen cent piece. Then he spoke out, in spite of my motions for him to hold his peace, for I did not want it known, "Here is twenty-eight cents." I then looked around and saw the brother before mentioned standing sucking his stub of a cigar before all the house, and I was moved upon to make a vow, and made a solemn vow that I would never sustain any brother in authority who used strong drink or tobacco, and after making this vow I awoke in an excellent feeling, and with a full determination to live according to the same, both in precept and in example. In this is a manifestation of the spirit of the gospel.

A FRIEND OF THE KINGDOM.

SAN BERNARDINO, California,
May 23d, 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 have just returned from Gospel Swamp. The Saints there seem to be trying to live their profession. Their meetings are well attended 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 10th, 1877.

Brother Henry.—Since I wrote you 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 Cherry Grove. Good interest manifested, and more interest last Sunday than before, although the attendance and attention have always been good, so much so that some are beginning to cry, "Great is Diana," etc., because the best of the flock are seriously investigating. They are called the best and strongest class of Free Methodists in northern Michigan; yet one of them told me that a Mormon had, in five discourses, got them into a flutter and commotion as no one else had ever done, and he also told them that if their boat couldn't swim in Bible water that it might go down for all of him, and he is the pillar of their church. I spoke last Sunday upon the evidences of the divinity of the Book of Mormon, using Psalms 19: 7, as a text, and it was well received by the thinking portion of the people.

I may be in Grand Rapids upon business June 1st. I might possibly attend the Coldwater Conference. It takes faith to accept the cross and promises of reward, but I believe, and in believing I am ready to work as God makes my way and the light clear. The Free Methodists hold a quarterly meeting next Sunday where I have been preaching; I am invited to be there, and will if I can. They will have their best men there, but I may have a chance to speak, for I have good friends of their own number, those who are honest and want the truth. I feel my weakness, but know that I can trust God and this work. Remember me, for I am encompassed with foes; alone—and yet, "blessed be God, I am not alone." The work is truly the Lord's. I have abundant evidence of the calling of Joseph Smith, and can speak with confidence, and the honest in heart see it too. The Lord is with me by his Spirit and his providences in many ways. Yours as ever,
MYRON H. BOND.

FALK'S STORE, Ada Co., Idaho,
May 20th, 1877.

Brother Joseph.—I want to inform you of the harvest. In the fall of 1869, brother W. W. Blair gave me a mission to this country, where my brother and a few more Danish people live; the most of the scattered sheep from the church in Utah. I left Carson Valley, Nevada, in the spring of 1870, and with my little team traveled out here, about five hundred and fifty miles. I have, since that time, where I have had an opportunity, told the people of the plan of salvation which God revealed to his servant, the prophet, in the last days.

I have preached in the Danish language, and sometimes in the English; but I am not very able in the English language. I have given tracts and books to the people, by which they can examine the Holy Scriptures and judge for themselves; some bear testimony that our faith and doctrine are Bible teachings. I have baptized nine, all Danish, and blessed eight children. We have no branch organized, but we belong to the Mottsville Branch in Nevada, and by request of brother D. R. Jones, president of the branch, I report to him twice a year. If an elder, able to speak the English language, could come and stay here, he would do great good. There are many seeking for truth, but it needs to be explained to them in the language they understand. We live a long ways from other Saints; the nearest is in Malad Valley, over three hundred miles from here. I often wish I could go to Conference, but I am near sixty-two, and I do not feel able to travel much; but will do all I can for the cause of Christ, and the salvation of my fellow men.

The *Herald* is a good friend, and is a great blessing to the Saints, mostly those who live away from others, like we do. It comes and visits us twice a month, and I wish it could come oftener. Every number brings us glad tidings, and teaches us the way of righteousness and gives us new life. We meet together once a month in testimony and sacrament meeting, and the Lord is with us; he comforts our hearts and we rejoice in the gospel of peace. My love to you and all. Your brother in the covenant,
JOHN F. CLENGBACK.

BARNSVILLE, Belmont Co., Ohio,
May 12th, 1877.

Brother Stebbins.—I thought I would like to tell you how I come to be in the fold of the Good Shepherd. More than a year ago I heard through brother Hugh Winland about the faith delivered to the Saints, and since then I went down to the Monroe Branch, where I heard and believed the glad tidings and was baptized April 19th, by brother Stephen W. Hogue, and at confirmation I received testimony that I was accepted, for which I thank our heavenly Father. May he lead us by his Spirit through the darkness and sorrows of this life unto the true light. When I gave up all for his sake the Lord answered me first with a voice, saying, "Now is the time." I then arose and was baptized. Your sister in Christ,
MARY C. SUMMERS.

SOUTH COTTONWOOD, Utah,
May 24th, 1877.

Brn. Joseph and Henry.—Bro. J. W. Briggs stayed with us one night about a week ago, and he and a brother and two sisters from Salt Lake City called on us last Sabbath. My family and myself are working to get means to return to Wisconsin, for I find that my Zion is not here. I would not exchange my home and the loveliness of nature there, had I them back, for all of this filthy land, where vice is of the grossest kind. May our Heavenly Father bring me and my sons and daughters safe from this place to our former happy home, and we will praise him forever. Your sister,
ELIZABETH MATTHES.

PAICINES, California,
May 8th, 1877.

Editors Herald.—Although we feel the need of rain very much, and the times are very hard in this part of the state, on account of the drouth, yet we are trying to live our profession, and are proclaiming the faith of the Lord Jesus Christ, telling the people to "seek first the kingdom of heaven and its righteousness," and then they can with confidence ask for all other blessings. I have been holding meetings six miles west of here, and some are interested. Brother J. R. Cook filled one of my appointments there. I have also held meetings near San Juan, at two places the same day, 11 a. m. and 3 p. m., with fair attendance and good liberty. Some have said that they believe what they have heard thus far, and I know that three or four are almost ready to obey, but I told them last Sunday that I wanted them to be thoroughly convinced in their own minds that this is the work of the Lord, and not of man; and that then it would not be excitement

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 me to come there and preach, and a Jew store-keeper offers to furnish a large house gratis, so I left an appointment to preach at that place. It was different from this when brother Alexander Smith and D. S. Mills were there two years ago; we then had to rent a hall for them to preach in. That was my home for eighteen years, and I think that they have a curiosity to see me, but whatever their object may be I ask your prayers in my behalf, that the work may prosper. Your brother,
J. H. LAWN.

Conferences.

Des Moines District.

The above conference convened at Des Moines, Iowa, March 24th, 1877; Wm. C. Nirk, presiding, and John Sayer Clerk, assisted by George Newton.

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 received by letter. Des Moines 33, with 3 Elders, 1 Teacher, 1 Deacon; 2 received by letter, 5 removed. Des Moines Valley 32, with 1 Priest, 1 Teacher; 2 baptized. Pleasant Grove, no report.

Elders' Reports.—N. Stamm reports having devoted the whole of his time since last conference to preaching the gospel; baptized two. Wm. C. Nirk has visited all the branches in the district. John X. Davis, George Walker, Moses Houghton, Robert Young, John Sayer, Wm. N. Ray, I. N. White, Thomas E. Lloyd, and Teachers Merrill and Shelhart reported.

John X. Davis, Bishop's Agent, reported: "On hand last quarter \$9.10, received \$4.15, total \$13.25; paid out \$6.50; balance on hand \$6.75."

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 \$2.60 was presented by the clerk, and a collection of \$2.09 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 I. N. White, during which Talley Clark was ordained an Elder by them. Evening, preaching by I. N. White and Wm. C. Nirk. Business was resumed, and Wm. C. Nirk resigned as president of the district, which was accepted and a vote of thanks was tendered him for the efficient manner in which he has labored during his presidency.

A vote being taken for a new president, Wm. C. Nirk was re-elected, and John Sayer was sustained as clerk, and J. X. Davis as Bishop's Agent.

Adjourned to meet at 3 p. m., Saturday June 23d, 1877.

Central Nebraska District.

The above conference was held in the Saints' Meeting House, Columbus, March 31st and April 1st, 1877; G. W. Galley, president; Geo. N. Derry, secretary.

Branch Reports.—Columbus and Cedar Creek reports read and accepted. Deer Creek same as last reported.

Elders' Reports.—Geo. W. Galley, H. J. Hudson and Br. Brindley reported in person. C. N. Hutchins, C. Loomis and Heman C. Smith, and Priest Chas. H. Derry reported by letter.

Missions.—Resolved that we request Brn. C. N. Hutchins, Chauncy Loomis, C. H. Derry and H. O. Smith to continue in their present fields.

That we sustain Brn. C. Loomis and Spencer Smith as presidents of their respective branches.

That we indefinitely postpone accepting the resignation of Br. Hudson, and continue to uphold him as president of the Columbus branch.

The conference granted Br. Geo. Masters a letter of removal.

Sunday, April 1st.—At 10:30 a. m., preaching by G. W. Galley. At 2:30, sacrament meeting.

Joseph Smith and the authorities and quorums of the Church were sustained in righteousness; also G. W. Galley as president, and G. N. Derry as secretary of the district.

Officers present: 1 High Priest, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon.

Adjourned to meet at Columbus, on the last Saturday and Sunday in June, 1877, at 7:30 p. m.

Eastern Wales District.

A conference was held at Aberaman, May 12th, 1877; Thomas Venables, presiding; E. Morgan, clerk. Prayer by John Hall.

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 Gland Rodger in Australia, Thos. E. Taylor in charge of the European Mission, and Thos. Venables of the Eastern Welsh 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 speaking, 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 Pengam, 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, and David E. Matthews, clerk *pro tem*.

Branch Reports.—Syracuse report was read, but not accepted, because of certain things which appeared to be not correct, and John Harris, Thos. Matthews and L. W. Torrence, were chosen to investigate the matter, and also to decide who should transact the business of conference. Lebanon, 2 baptized, 2 expelled. Minersville, no changes.

Elders' Reports.—David Hopkins, David Matthews, Thos. Matthews, Rice Williams, Lewis W. Torrence, Wm. T. David, John Harris, Edmund Thomas and David Thomas reported in person. Priests L. Walter and D. E. Matthews, and Teacher David Jones also reported.

David Hopkins was chosen as president, and Thos. Matthews as clerk of district for three months.

Resolved that each officer elected by the conference be limited to three month's service, and when their term is out some one else shall be chosen.

That henceforth each officer of the district be required to report to the conference, either personally or by letter.

At 7 p. m., the committee of investigation reported that the Syracuse branch report did not appear to be legal, and it 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 law for said business to be conducted by the Elders.

Sunday.—Preaching in the morning by John Harris, and in the evening by Thos. Matthews, with sacrament meeting in the afternoon.

Adjourned to meet the last Saturday and Sunday 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 a testimony meeting was held, and the evening preaching was followed by a prayer meeting.

Monday, April 2d, prayer by James Caffall. R. C. Elvin presiding, and John Goode clerk *pro tem*. Branch Reports.—Nebraska City 111, with 2 High Priests, 10 Elders, 4 Priests, 2 Teachers, 2 Dea-

cons; 1 expelled, 2 marriages. Palmyra 43, with 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 3 baptized. Rock Bluffs 13, with 1 Deacon; 3 baptized, 2 received by letter. Platte River 25, with 2 Elders, 1 Priest, 1 Teacher; 4 baptized, 1 Elder ordained. Moroni 13, with 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 2 expelled. Blue River 9, with 1 Priest 1 Teacher, 1 Deacon; 1 baptized.

Elders' reports in writing: R. C. Elvin, Heman C. Smith, H. Fields, I. N. Roberts, C. L. Muetze, R. M. Elvin, and F. L. Tucker.

Nebraska City financial report: "January 13th, cash on hand \$9.90, received \$91.90, total \$101.80; expended: the ministry \$47.05, church rent \$35, wood, oil and printing \$17.05; March 28th, balance on hand 2.70."

Reports by J. Caffall and J. Armstrong. Deacon J. L. Spurgin reported the Rock Bluffs Branch. Priest Alex. Buchanan the Nebraska City Branch. Elders Paul C. Peterson, Knud Johnson, James Thomson, Samuel Longbottom, R. J. Anthony and George Kemp reported.

J. W. Waldsmith was chosen as District Treasurer.

Resolved that the Treasurer be authorized to disburse means that come into his hands for the benefit of the district.

A motion to purchase a District Record was adopted.

I. N. Roberts was appointed a mission to South Bend, Ashland, and vicinity.

The 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 office-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 ten a. m., 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 were sustained. Preaching in the evening by James Caffall. Officials present: 1 Apostle, 1 High Priest, 1 Seventy, 10 Elders, 4 Priests, 3 Teachers, 2 Deacons.

Northern Nebraska District

A conference was held March 17th, 1877, Jas. Caffall, presiding *pro tem*.

Bro. Avondet wished to have the phrase in the statement referring to him, contained in minutes of last session, altered so as to read that he did not wish to—instead of "refused to." His request was granted.

The resolution authorizing presidents of branches to co-operate with the Bishop's Agent, referred too in last minutes, was proved to have passed six months ago.

F. Curtis said it was inconsistent for him to remit the 15th of each month. The president said it was only money that was to be remitted, and that we were greatly in need of such a system. The following modification was then passed:

Resolved that the resolution authorizing the presidents to co-operate with the Bishop's Agent, be so modified as to read, that the presidents report to the Bishop's Agent the week preceding each quarterly conference.

Br. Deuel was invited to take part in the conference.

Branch Reports.—Omaha, English, not being made out on the printed blanks, was rejected. Omaha, Scandinavian, no change. Elkhorn, 2 baptized, 28 members. Platte Valley, not perfect.

Geo. Medlock reported for the committee on enrolling scattered members.

Elders' Reports.—Z. S. Martin had been preaching with good results, and baptized two; many calls for preaching and people who once would not hear us will do so now. W. Ballinger had not been to Papillion, on account of sickness. Thos. J. Smith had done all he could. J. Caffall, previous to last conference, had preached at Blair and Wisner, and baptized two; he recommended that some one be sent there. N. Rumel, F. Curtis, A.

Jonasen and R. Brown reported the spiritual condition of their branches.

In Platte Valley was a misunderstanding about receiving Br. Boulson, choosing him to preside and ordaining him an Elder, before he had gotten his certificate of removal from the branch he previously belonged to. Z. S. Martin stated that he had ordained Br. Boulson, according to the wish of the Platte Valley Branch, which had previously chosen him to preside, with the understanding that he should be ordained. Br. Boulson had reminded the branch that he had no certificate of removal. Br. Boulson's statement of his case harmonized with the above, and he wished the conference to decide. J. Caffall and T. J. Smith, according to agreement of conference, gave their decision in the case, after hearing the evidence, that said ordination and appointment of a presiding Elder in that branch was illegal, and without force and they recommended that if the Saints of said branch desire Br. Boulson to act as their presiding officer, that they first receive him as a member, and then ordain him, and receive him by vote of the branch as presiding officer; and they also recommended that their deliberations be presided over by the branch officer or some one he may appoint.

Bishop's Agent's Report.—Balance due Church at last report \$1, received since \$47.85; paid to the ministry \$48.81; due Church \$4.50.

Missions Assigned.—N. Rumel and W. Ballinger to labor south in Omaha. Z. S. Martin continued in his former field, and Br. Perkins to be associated with him.

The authorities of the Church were sustained by vote, also T. J. Smith as president of the district. Officials present: 1 Apostle, 16 Elders, 3 Priests, 2 Teachers, 2 Deacons.

Collection of \$7.10 for conference expenses.

G. E. Deuel preached an excellent discourse Sunday morning.

Adjourned to meet at Platte Valley, June 30th, 1877, at 2 p. m.

Santa Cruz District.

A conference was held at Watsonville, California, March 31st, 1877; John Carmichael, president; I. A. Tuck, secretary.

Elders' Reports.—John Carmichael, D. J. Phillips, J. H. Lawn and Daniel Brown, reported in person; Richard Smith, by letter. Priests I. A. Tuck and Jacob Smith, and Teacher L. E. Hutchings reported.

Branch Report.—Watsonville, 60 members; San Benito, 20; Jefferson, 21; Long Valley, 29.

Joseph Smith was sustained as prophet, seer, and revelator, and all the Church authorities; also, John Carmichael, as president of the district.

Adjourned to meet at Watsonville, California, July 14th and 15th, 1877.

St. Louis District.

A quarterly conference was held in the Saints' Hall, St. Louis, April 8th and 9th, 1877; Wm. H. Hazzledine presiding; T. R. Allen, clerk.

Prayer by John Beaird, and a very interesting sermon was preached by James Whitehead.

Afternoon.—Officers present: 2 High Priests, 13 Elders, 3 Priests, 6 Teachers, 1 Deacon.

A recommendation from St. Louis Branch was presented, that Fred. Gerber and Charles Pate be ordained Teachers, and they were ordained by James Whitehead, Abraham Reese, and Richard D. Cottom.

The sacrament was administered by William Anderson and R. D. Cottam. A very profitable communion season was enjoyed, the time being extended to five o'clock.

Monday, April 9th.—William Still was appointed to assist the clerk.

Branch Reports.—St. Louis, no statistical report; but Zion's Hope Sunday School reported 12 teachers, 65 scholars, average attendance 45, average of visitors 3, money on hand November 26th, \$7.14, received \$29.90, total \$37.04; expended \$4.50; on hand \$32.54; William Anderson, superintendent, Samuel Burgess, secretary. Gravois, 1 High Priest, 3 Elders, 2 Priests, 1 Deacon; 3 baptized, total 64. Cheltenham, 30 members, with 4 Elders, 1 Deacon; money collected and expended \$9.40; Sabbath School reported in good condi-

tion; Wm. O. Thomas, superintendent. Belleville 74, with 9 Elders, 4 Priests, 1 Teacher, 3 Deacons; no changes; Sabbath School reported for the quarter, money on hand \$23.38; George Richards, superintendent; James A. Kirk, secretary. Caseyville 28, with 6 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 baptized, 4 children blessed. Alton 25, with 1 High Priest, 3 Elders, 3 Priests, 1 Deacon; Branch in good fellowship. Coon Creek reported in good condition, but no statistical report. Boon Creek reported in good standing. Whearso, not reported. Alma 40, with 2 Elders, 3 Priests, 1 Teacher, 1 Deacon; 7 removed to Wayne county, Illinois.

Richard D. Cottam, George Thorpe, Joseph Slinger, William Smith, James Whitehead, Thomas Angel, William Gettins, Abraham Reese, and John Beaird, reported their labors.

Resolved that a meeting of the priesthood should be held in St. Louis, on Sunday, June 3d, at ten a. m., to consult about transacting the business of our conferences on Saturday and Sunday, instead of Sunday and Monday.

Adjourned to Sunday, July 14th, 1877.

Miscellaneous.

Died.

Three daughters of Gilmond and Celestia Brooks: Mary, at DeKalb, Illinois, March 25th, 1871, (age not given); Mabel Elsie, at DeKalb, Illinois, January 16th, 1873, aged 7 months and 18 days; Lenora, at Sycamore, Illinois, April 18th, 1877, of the measles, aged 2 years and 24 days. They were bright children. Lenora, shortly before she died, sang, with her mother, a favorite hymn of the child's. Sister Brooks is comforted in the knowledge of their happiness beyond.

At his residence, Kewanee, Ills., June 2d, 1877, of dropsy and consumption, brother William Birch, aged 66 years. He was born at Aberdare, Glamorganshire, Wales, June 2d, 1811; united with the Church in the days of 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 3d, 1877, of inflammation of the lungs, Sarah D. Harford, aged 2 years, 2 months and 3 days. The death of our little girl, whom we thought the embodiment of many good qualities, has cast a gloom over our entire household. And this lamentable fact reminds us again:

Friend after friend departs;
Who has not lost a friend?
There is no union here of hearts,
That does not here have an end.

THOMAS HARFORD.

At Llanvapon, 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 65 years, 10 months and 22 days. He was born in Canada West, June 20th, 1811, and was baptized into the first organization by Z. Pulsifer, and renewed his covenant early in the Reorganized Church, in Midland county, Michigan, having always retained his love for the truth. In an early day, in Canada, his house was assailed by a mob and Elder Eli Maginn taken therefrom and tarred and feathered for the gospel's sake. He suffered much for two years before death, although several times helped by the ordinance of God's house, and he passed away in peace. We mourn, but not without hope.

C. N. H.

At Aberaman, Wales, February 5th, 1877, of old age, sister Mary Griffiths, aged 87 years. She obeyed the gospel in 1843 or 1844, and joined the Reorganization in 1866. Services by Mr. Winstowe, clergyman.

At Fleur-de-Lys, Menmouthshire, Wales, February 6th, 1877, Mary A. Williams, daughter of George and sister Elizabeth Williams, and granddaughter of sister Mary Jenkins, aged 16 years. Services by Elder T. E. Jenkins.

Near New Philadelphia, Ohio, May 15th, 1877, of inflammation of the lungs, sister Martha Ganger.

She was born March 15th, 1814, and died in the triumph of faith, aged 63 years, 1 month, and 28 days.

At Brooksville, Maine, May 25th, 1877, Mary E. Howard, aged 37 years. Services by Elder John C. Foss. Text, John 11: 25.

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, 1803, and was therefore seventy-four years old lacking five days. His life was always an active one; and at its close was blessed with a peace that passeth understanding. Like one of old, he called his family round him, blessed them severally, and charged them to keep the faith, and the future in blessedness was sure to them. He was for some years a member of the Olive Branch, at Nauvoo.

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 16 days. She was born August 11th, 1845, at Downingtown, Chester county, Pa.; where, also, she was married, May 26th, 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 words are too feeble to express his feelings of grief, or the extent of their sad loss; but we may indeed say in fullest terms that she was a faithful and devoted wife, a tender and loving mother, and that in those social ties and obligations that make home a place where true affection holds most honored sway, and in all the relations of life, both within and without the home circle, she was known as a true example of noble womanhood, and was held in highest esteem, even as her memory will be by many. That she wrought no evil to any by either tongue or action, has been often noted. As we have heard exclaimed of her, "Would that we could see more of such." Becoming convinced of the truth of God's word and work, she followed her Savior into the waters of regeneration, and in accordance with that profession has sought the new life in Christ, in hope of a redeemed and glorified body like his. Four years ago she was, through her faith in him, healed and saved from the power of death; but the testimony then felt was that her time was only prolonged for a season. 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 resigned, as it was all for the best; saying that 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 "Blessed are the dead," 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 14: 13, by Elder Henry A. Stebbins, assisted by Elder Joseph Smith.

At Council Bluffs, Iowa, May 23d, 1877, of consumption, after a protracted illness and much suffering, Sarah Ann, wife of Lewis Davis, aged 41 years, 5 months and 19 days. Deceased was born December 4th, 1836, in Shropshire, England, of Welsh parentage. 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 left her native land in 1856, and has resided in Council Bluffs since 1865. She died in hope.

J. C.

At his residence, in the city of Milwaukee, Wisconsin, March 28th, 1877, of old age, brother Stephen Hickey, aged 79 years, 11 months and 20 days. Brother Hickey embraced the latter day work in the year 1836, in the Dominion of Canada; subsequently removing to Nauvoo, Illinois, where with his brethren he passed through the trying scenes of distress that befell the Church. During the years of darkness that succeeded, he was separated from the association of his brethren, but through all the loneliness and separation, he ever remained true to the hope and faith which he had espoused. His last illness was borne with christian fortitude and forbearance; and when within a few hours of his last, he offered up prayer to God for himself, his dear wife and loving children, who

were left to mourn his loss. May the God of the widow and the orphan remember them in much mercy. As no Elder of the Church could conveniently attend to the funeral services, we are indebted to the Rev. Ephraim Eaton, of Evanston, for kind services rendered, who spoke words of comfort to the bereaved ones. Of this brother, we cheerfully say, "Blessed are the dead who die in the Lord;" and God grant that his family may be sustained to follow in his footsteps, that when the death angel shall come for them, like this kind husband and loving father, they may pass away in hope of a glorious resurrection.

"Though the waves of death flow over thee,
Tis the rest that gathers power
For the endless life before thee;
Fear no dying;
Like the resurrection flower,
Death defying."

Z. H. G.

Fruit.

The earlier in the day fruits are eaten the better. They should be ripe, fresh, and perfect, and eaten in their natural state, with the important advantage of its being almost impossible to take too many. Their healthful qualities depend upon their ripe acidity, but if sweetened with sugar the acidity is not only neutralized, but the stomach is tempted to receive more than it is possible to digest, and if cream is taken with them the labor of digestion is increased. No liquid of any description should be drunk within an hour after eating fruits, nor should anything else be eaten within two or three hours after—thus time being allowed for them to pass out of the stomach, the system derives from them all their enlivening, cooling and aperient influences. The great rule is, eat fruits and berries while fresh, ripe and perfect, in their natural state, without eating or drinking anything for at least two hours afterwards. With these restrictions, fruits may be eaten in moderation during any hour of the day, and without getting tired of them, or ceasing to be benefited by them during the whole season.

The Dictionary as an Instructor.

We notice as a matter well worth mentioning, that at the recent great publishers' trade sale in New York, the books that were most in demand and brought the highest prices were Webster's Dictionaries, from the famous Quarto to the neat and handy pocket edition. This fact is a good indication of the almost universal popularity of these books, and of the growing public demand for them. It indicates also a fact of far greater importance, and that is the interest the people are taking in the study of their own language. This is encouraging, as there is no branch of education that is now and has been so much neglected as the common branches of *spelling* and *defining*. It is often astonishing and grievous to see how grossly ignorant are children and youth, and even men and women, of the orthography, pronunciation and meaning of ordinary words and phrases. They cannot express their thoughts for want of words, and often express thoughts very different from what they intend, because they do not understand the words they employ. And very frequently, from the same cause, they take no idea, or wrong ideas, from what they read or hear.

The remedy for these evils is the proper training in the study of words, by the use of the Dictionary, and this training should begin as soon as the child can distinguish between one word and another, and continue indefinitely. The apparatus for this study should, of course, be the most complete and thorough to be had, and this is abundantly supplied in Webster's Dictionaries, which are justly recognized, wherever our language is spoken, as the standard authority in English. Parents and teachers, can in no other way so effectually and so cheaply promote the educational interests of their children, when of suitable age, as by putting in their hands any one of Webster's School Dictionaries, for daily use in connection with the study of their lessons, and by placing on the family center table, or the teacher's desk as the authoritative guide and standard, a copy of the Unabridged.

The Unabridged contains 3,000 illustrations, over 114,000 words in its vocabularies, and 10,000 words and meanings not in any other Dictionary; the abridged editions comprise, "The Primary," which has the largest sale, and which has some capital rules for spelling. "The Common School" is similar, but larger, with tables of synonyms, &c. "The High School," still fuller, with many useful tables; "Academic" and "Counting-house" for advanced schools and for general home and business use. The latter has some specially valuable commercial and financial tables. The little "Pocket" edition, with

its bright gilt edges and morocco binding, is truly an invaluable pocket companion. It contains more than 18,000 words, rules for spelling, many abbreviations, words and phrases, proverbs, etc., ordinarily met with in the Greek, Latin and Modern languages. Whether it is convenient or not to have copies of any other books of the series, we certainly recommend that all should possess a copy of the Pocket, which when not otherwise obtainable, may be had by mail, by inclosing \$1.00 to the publishers, MESSRS. IVISON, BLAKEMAN, TAYLOR & Co., 138 and 140 Grand Street, New York.

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15 June 77

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A PANACEA FOR UTAH EVILS.

LETTER FROM REV. BALLARD S. DUNN.

[See Editorial Comments, "Shall the Constitution be Amended?" on page 200.

SALT LAKE CITY, June 2.

Editor Chicago Tribune.

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 outnumbered that of some of the States, in my humble judgment, a constitutional amendment that will amend and explain Art. 1 of the Constitutional Amendments proposed 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-thereof" 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

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return for the up-building of Mormonism: for their leaders are shrewd enough, in the absence of actual bloodshed and violence, to make these false issues of "their enemies" do the work of the needed persecutions.

"The blood of the martyrs 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 had never been driven from home, its women insulted, and its prospects slain, 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 people 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 mistakes, while it metes 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.

Following then, the example of the physician, let us enquire as to the character of this troublesome Mormon malady, and get the testimony of those under the dominion of the distemper 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 besetting him, and no murderers 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 Bible foretelling the most 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 on the part of the sick and the healer as well. Of the influence of expectancy in producing the most remarkable changes in the bodily organs, either curative or morbid, the history of medicine affords abundant and varied illustrations; and it operates no less remarkably in calling forth movements which, not being consciously directed by the person who executes them, have been attributed to supernatural power.

Balaam was doubtless a Mormon in so far as self deception is concerned, and by the Mormon process got permission to go with the servants of Balak. He wished to go, because there was money in it; therefore he "inquired at the mouth of the Lord" until desire and expectation obtained permission.

Joseph Smith in like manner desired many wives, because, to a sensual, fanatical, emotional nature like his, sexuality was the chief good. The same kind of desire that blinded the eyes of David in the matter of Bathsheba produced in Joseph Smith the expectancy which resulted in the revelation to take many wives. The rule therefore is with all false revelations, whether of Spiritualism, Quakerism, or Mor-

monism, antecedently to the revelation, the thing and the desire for it, have been in the heart of the revelator, and only needed the false light that Satan can cast upon any subject 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 revelations and miraculous cures are real. He calls upon his desires, affections, emotions, and expectations, and they answer him just as he would have them answer.

This description applies to all sincere Mormons; and *all* are sincere, from the highest to the lowest, with a few exceptions, in the persons of certain money-grabbers, who pretend to believe in it that they may better attain their darling object. If you ask the more intelligent 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 Constitution guarantees "the free exercise" of all religions; that polygamy is a part of their religion, being commanded of God through the Prophet Joseph, 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 guarantee to *all* "the free exercise" of their religion, whatever that may mean.

To the Mormon mind the conclusion is perfectly clear and logical. Polygamy with *him* is not a crime, but an "exalting" *virtue*, commanded of God as a part of his religion, "the free exercise" of which the Constitution guarantees. And when I tell you that the Mormons regard the Constitution as a work of inspiration, designed by God to protect His people, in practicing what he has revealed in "the latter days," what wonder if they resent and endeavor to evade all laws of Congress that from their stand-point violate the spirit of the Constitution? The unprejudiced, philosophical mind sees more of justice in the Mormon's defense against the charge that he is a chronic law-breaker hurled against him by his "enemies," than the multitude are willing to admit.

From the time that Romanism, in the name of religion, forbade the clergy to marry, on down through all the sects that have interfered 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 will 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 that Congress understood the Constitution to forbid legislation on the subject of religion, polygamous though it was.

At this stage of the enquiry the question is pertinent: 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, why did they not say so, and take vigorous steps to crush the infant evil before it had 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 the Mormons, not on account of polygamy, but for other alleged irregularities and outrages. At the close of that war, when the Government recognized the belligerent rights of the Mormons by sending Commissioners to treat with and a Governor to rule over them, said Governor and Commissioners were entertained by Brigham Young and danced with his many wives. In all these acts Government not only recognized, but fostered polygamy, in that it was conserved at a time when a little statesmanship could have cast it out as an unclean thing, if there had been no Constitution in the way.

To one in this Territory who stands aloof from political radicalism on the one hand, and 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, involving momentous issues. He sees upon the backbone of this great continent a moral and social excrement that has firmly taken root, and he plainly foresees that, if the appliances that stimulate its growth be not speedily removed, it will spread southward into Arizona and the Pacific States of Mexico, whence the sparse populations now beckon them onward so rapidly that fifty years may suffice to find its adherents as many millions as they now number hundreds of thousands.

If these strange people be not wisely and effectually restrained, and their all-engrossing 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 degraded relation God in his wisdom permitted her to remain until the perfect law of matrimony, as *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, as contradistinguished from the lust that defiles and the polygamous companionship that degrades.

And if the unstatesmanlike, ungodly radical movement against the Mormons just now urged by certain influential 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 has yet imparted.

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 aright. Take away the sheltering arm that protects alike polygamy in Utah, Free-loveism, Polyandry, and 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 Constitution which were adopted in 1789, which stands thus: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging 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 grievance," be so amended that it will read as follows: "Congress shall make no law abridging 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 Congress shall have power by appropriate legislation to prohibit in any individual, sect, or community, the practice of polygamy, polyandry, promiscuity, and every form of crime attempted in the name of religion."

I specify in the proposed amendment the abnormal relations of the sexes, because they are known to be the basis of a number of so-called religions under the name of "Church Familism," "Marriage Reform," "Progress," etc., etc., which are flooding the country from New York, Boston, and other great centres of population with literature more vile and corrupting than the wildest ravings and coarsest harangues of Mormonism on the subject of polygamy.

Upon such an amendment a national law could be based that would effectually reach every form of vice now practiced with impunity in the sacred name of religion.

The catholic character of the law would divest it of the nature of persecution; for, instead of being "special" or "class legislation," it could be labeled *universal* legislation in the interest of morality throughout the country.

This would take 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 their 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, including fines and imprisonment at hard labor, and I would make cohabitation proved evidence sufficient to convict, without reference to marriage ceremonies.

This is the lame point in the present law, even if it proves constitutional; proof of marriage is necessary, and that is very hard to get.

But for the past I would give almost entire immunity; inflicting no greater punishment upon the polygamist than to require 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

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 bastardy of the children.

Thus would I crystallize the sound moral sense of the nation into a just and universal law that would environ Mormonism with an impassable barrier, over which it could no longer leap in the name of religion; and with it I would encircle all kindred isms, suffering only that which is pure and of good report to 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 in progress during the winter, under the auspices 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 spasm of momentary excitement, or through the inspiration caused by an electrifying, popular air. They felt to dig deeper, and to found their 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 Cookson 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, they are doing well.

In order to be useful, and at the suggestion of sister Cookson, they organized a society, called a Sociable, with a president, secretary and treasurer, etc., the object being to create a fund, and in a way that would not be felt by any, with which to render assistance to any cause they might see fit to aid. They meet together at stated times and convenient places, and spend the evening in chatting, singing, reading, and taking counsel together, and in due time the treasurer presents his or her claims by sending around the penny box, to give each one a chance to try their benevolent powers. In a little while they had accumulated a considerable sum, and no one felt but that they were as well off as before, and they evidently were, and better too, for they had got away from home, mingled together in a cheerful society, to the improvement of health, taste, the cultivation of the social and moral qualities, and had contributed only that which would have likely been wasted on some unnecessary or frivolous thing, now to be used for a permanent good. No back-biting, slandering, evil speaking, rowdying, gambling, etc., are allowed. Pieces are selected by the various members, as they may chance to find during their readings, poetic, religious, historical or comic, and are brought, presented, and read by the secretary. In this way pleasure, profit,

and permanent good accrue in various ways. Those of the faith and those not of it are invited to attend, and they come with their happiest and best looks, full of glee and life, and, with the toils and cares of the day forgotten, they pass a cheerful hour.

To my mind this is all right and legitimate. Why should not a community adopt a policy whereby they can meet and enjoy themselves socially, get acquainted, exchange thoughts and create a fund in reserve, to serve any desired purpose of the association? In this way it is a treat to attend, a treat to give, a treat to be generous, and a treat to know that we have a secured fund of our own, to serve any purpose the body may wish. I bid the society success, and may its members have many happy times. Should any close, hide-bound, miserly soul attend, one who lives only for self, and who holds to his pennies with a death grip, give him a punch with that delectable box, get the gospel of liberty pry under some corner of his stingy feelings, heave up the old nasty selfishness, let a beam of unsullied light into his soul, and he will begin to learn that this big world was not made to be grasped and owned by a few; but to live and do good in. That it is better to give than to receive; and more noble to contribute in a sensible way, to serve a good end, than to cling to treasure with such avarice, in the hope of piling up wealth. His feelings will soon start out as early buds, leaves, and flowers do in spring, to make him realize that he never knew before what real life was. You may perchance develop a soul large enough to make a Latter Day Saint of him.

On Sunday, May 29th, I had the pleasure of baptizing sister Alice Cole, in the beautiful Loon lake. The wind blew and the waves dashed upon the shore, yet sister Cole had the courage to traverse the watery wave and obey the mandate of the Master, to be "born of the water." The wind and waves seemed but 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. Now, she had been 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. The tide run so high that it was needful to explain.

A meeting was appointed, and I called in person on the Rev. Mr. Morgan to endeavor to conciliate matters, but a share of the time we talked about debate, so this failed. I wanted him to affirm that the Methodist Church is the Church of Jesus Christ. To this he objected, for he did not believe it was himself. Here we come to a unity, and after promising that he would attend my meeting in the evening, I bid him adieu. In the evening, at the hired hall, for we had been invited out of the school-house, and the churches were closed against us, yet we were called in question for being bigoted and selfish, the blind guides failing to see themselves as others see them. I spoke upon the subject of authority, the Rev. Morgan and friends being in attendance. I felt a degree of liberty, and met the issue squarely; good attention was paid. At the

close, the Rev. Morgan, by permission, put in an answer, and desired miracles to convince him, stating that God had called him by a voice to the ministry, and that he had made fabulous sacrifices for the cause he was engaged in, and was still making them. But when I asked him what the voice said, he answered that he did not say he heard an "audible voice." This left me still about where I was before, to philosophize over the situation, as to whether a man can hear an inaudible voice, or, rather, hear one and at the same time not hear it. He affirmed that Christ did not organize a church, as a reason that the Methodist Church is not his church. When I handed him a proposition afterwards, affirming that he did, to invite investigation, he said he meant that Christ did not organize his church during the time intervening between the commencement of his ministry and his crucifixion. The formula would then be (1), Christ never organized a church; (2), Christ never organized a church during the time intervening from the commencement of his ministry until his crucifixion, therefore, the Methodist Church is not the Church of Jesus Christ. If the Methodists can stand this, I think others ought. He handed in the following, and offered to discuss it: "Resolved that the Church of the Latter Day Saints has apostolic 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 he believed they had any or not, I did not accept.

We agreed, publicly, that it was each ones 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 now. That they are about over that old deceptive 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 make any converts by finding fault with us," &c. 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, salary grabbing, falling down, hooting, yelling, 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 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 there, and I was assured that my visit did good, aside from the pleasure of meeting with friends. May the Lord confirm the testimony of the truth in them, and keep them from the evil.

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 guest of uncle James and sister Permelia Stranahan; they made it very pleasant for me, at their home. They are anxious for some preaching to be done there. I had no time to do it, as my allotted time for that state was out. This is the town where the bank robbery tragedy occurred nearly a year ago. I saw the bank that contained the coveted wealth, the places where two of the robbers fell dead; and the window out of which the fatal bullet came that stopped them in their mad career. I surveyed the scene, and concluded that I enjoyed a visit there, then, much better than I would to have been present when that shooting was going on.

On the 9th, I went to Dundas to see mother Empey; she is an old-time Saint, 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 her that Joseph had but one wife; that she lived in Nauvoo eight years, and there was no such thing known there. "Oh!" exclaimed Ann Eliza, "you are a 'Josephite.' Well," she continued, "I was told so." I suppose Brigham told her so, before she became a neglected wife, *i. e.*, failed to receive her share, that is the nineteenth part, of the illustrious leader of the Salt Lake Church. She is certainly an outraged Ann Eliza, and the world should lend her sympathy. Her plea is, "She was a neglected wife," so I was told.

Friday, the 11th, I went to Cannon Falls, and stopped with brother DeWitt and sister Irena Stranahan, and was kindly received. This was once my home, and I was made welcome again. Sisters Stone and Emily Stranahan reside here, both advanced in years. Brother J. Dibble had recently died, leaving a wife and six children; the wife does not belong to the Church, but is a kind, good woman. I had time to call on father and mother Klapp, Sam and Lizzie, some three miles away; all were in the faith, but discouraged because they hear no preaching, and perhaps will not soon, for there is but little, if any, inducement there for an Elder to labor. May their faith abide, notwithstanding the surroundings.

Monday, the 14th, Mr. Nathan Dibble gave me a carriage ride for thirty miles, and we remained over night with Bro. F. M. Campbell, near Mantorville. This community has but

little interest in religion of any kind. Some years ago, several were led to embrace our faith, but have moved away. I preached the last discourse there, I was told, some eight, years ago, but I did not design it as a funeral effort.

Wednesday, 16th, found me at Chatfield. 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 those of her faith with proper consideration and respect. This is much more than can be said of all of the men, and for their kindness, I thank them. 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, waiting for 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 brother Alfred and wife, Jerusha, 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 that section, as circumstances would permit, 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 abide, while we strive to reach the prize for which we set out. Whatever of merit you have seen in me, that imitate and cherish; whatever weakness, fault, or imperfection, that excuse and forget, remembering that they are faults of the man, not of the faith he represents. We have labored through some difficulties, common to the lot of man, but have been guided through them all, and have been often made to see, even in the small things of life, that the hand of God was guiding us. Again, let me say that the testimony we bore is true, and though trial, sorrow, sacrifice and disappointment come, remember that the gospel is true, that God is true, that Christ is our life, and that if faithful, he will bring us to enjoy that never fading prize. To this end may peace abide. WM. H. KELLEY.

Robert Burns once observed that he could not pour out his whole soul without reserve to any human being without one day repenting the confidence. This peril of betrayal is one that is inseparable from earthly friendship.

Take things as they are, and make the best of them. That is the only true and practical philosophy.

LETTER FROM BRO. J. C. CLAPP.

Bro. Joseph:—I am over here in eastern Oregon, lodging at present with Elder John Buckingham, who, with his family, constitute the majority of the Prairie City Branch.

I stopped at Mr. John Shelly's thirty miles below here, on the John Days River, preached twice, and left other appointments. I found a few day's rest very acceptable after a nineteen days journey across the Cascade Mountains. Mr. Shelly, who is not far from the kingdom, and Sr. Shelly, his wife, made me more than welcome to their table and a good, comfortable bed; and the way I enjoyed these things can only be appreciated by those who have "done likewise."

Yesterday, I preached to a large congregation in this city; subject, polygamy; showing the doctrine of the Church upon the subject of marriage, and drawing a line of distinction between the true Church and the Utah apostates. Also showed that rebellion, idolatry, murder, incest and polygamy are the legitimate fruits of apostasy. We think the lecture did good. A gentleman told Bro. Buckingham that it was just what he wanted to hear.

Among those that gave a listening ear, was a very intelligent gentleman by the name of Rigdon, a nephew of the late Sidney Rigdon. He expressed satisfaction, and wanted to hear more.

Since I came here, I have learned that the April Conference kindly released me from this mission. But, as I am out on rather a self-imposed mission, I will try and fill it, and when I make the trip to Idaho and Washington, I will again visit Douglas and Coos counties, and then I shall feel that I have done my duty in this country. I do not know when I will be able to join Bro. Mills in California.

I wish to speak for my successor, whoever he may be, that the Saints will provide tracts for him in greater abundance than they have for me. Some of my brethren may say, "I let Bro. Clapp have a lot of tracts." Another may say that a certain branch let Bro. Clapp have \$14.00 worth of tracts, etc. True, brethren, and I suppose the books of the office will show that Bro. Clapp has had a hundred dollars worth of tracts from there; but all of them have been distributed among the people, and I have actually needed as many more. It might be said that "if all the elders should lay such a tax on the Church for tracts, that the Church could not stand it." This is true, also, but there are but few if any elders that have needed so many tracts as your humble servant; for I have traveled more among unbelievers, and opened more new places for preaching, than perhaps any other elder in the Church. I do not say this boastfully, but to let my brethren know what I have been doing, and why I have been burdensome to some of them for tracts, etc.

When I came to Oregon 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 afloat 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 lecture stand,

and by the printed word, until I have been instrumental in raising up many friends for the cause; and I can promise my successor that his labor will not be as hard as mine has been for the past ten years.

I recollect of giving, on one occasion, a gentlemen a whole file of our tracts and then talking with him all night, in order to convince him of his error; and when I had succeeded, he took a bundle of tracts home with him to distribute among his neighbors. There are little fires thus kindled in many parts of this country, that are held in check at present by sectarian prejudices, but will, ere long, burst forth and be the means of purifying many souls.

There are many now in Linn, Marion, Grant, Lane, Douglas and Coos counties, who will welcome a messenger that comes in the name of the Lord; whereas, when I first came, penniless as I was, there were but few places where I could get a morsel of bread, or a shelter from the storm.

I do not wish to censure any of our elders, for I know their task is hard enough at best; but if the elders from the east had paid a little more attention to Oregon, the mission would have been much farther advanced. But it seems that California is the center of attraction for the elders of Israel, as well as for every body else, and it seems that even in California the preaching is confined to a few neighborhoods. The elders that travel in California, as a general rule, know where they are to lodge and get their meals, every day that they are out traveling. It is a nice thing to visit with a brother and preach once or twice a week, and then have the brother take you in his carriage and carry you to the next brother; and so be passed around over the country; but it does not supply the bread of life to the many where there are no Saints.

Now, as I am about to leave this mission, I can use more plainness than I could while I was presiding. And, brother, while you are laboring for the Lord and the good of his cause, just give Oregon a call, and speak a few words of encouragement to the Saints. You can stand for a month or two, what I have stood for ten years.

The Saints in Oregon are a good people, as a general rule, and are dear lovers of the truth. They are generally poor, but honest, and I wish to bespeak for them an energetic elder as my successor in the mission.

I know it is time for me to close this long letter, but I wish to say a word about the *Herald*. I find that there are some that are not well pleased on account of some articles that have lately been published in it; for instance, the article of J. F. D., and that very weak reply by A. C. E. For my own part, I consider the Editors' remarks concerning the article of J. F. D. were sufficient to show the people where the responsibility of such an article lies; but still people will talk and find fault, and I think the less occasion we can give them the better. If A. C. E. had said nothing he would have shown himself wiser than he has by answering the letter referred to. There is also an everlasting fire kept up between the writers in the *Herald*. It seems that no one can write on any subject, but you will see following it, "Reply" to this one; or "Reply" to that one; until our dear paper is getting nearly as bad as some of the Camp-

bellite papers. Some of the brethren are afraid to write for fear of criticism; and others, it seems, write because they love controversy. I, for one, believe that a stop should be put to this debating through the *Herald*. If there is any good in debating knotty questions, there ought, I believe, to be some other way of debating them than through the Church organ; and for my own part, I cannot, conscientiously, labor in the interest of the *Herald* until a change takes place.

The *Messenger* has also fallen in the minds of the people, in this country; but *Zion's Hope* stands high.

I will not worry you with any more of my complaining at this time. May Heaven bless us all, and prosper the work that is entrusted to us is my prayer; and O, that the time would come when "the watchmen will see eye to eye," that they might "lift up their voices together and sing." Your brother,

PRAIRIE CITY, Oregon,
May 28th, 1877.

J. C. CLAPP.

A TRIBUTE OF RESPECT

TO W. F. DONALDSON, ON ATTAINING HIS
MAJORITY, FEBRUARY 8TH, 1877.

Around the festal board we greet thee,
And fain would join thee in a hymn of praise
To Him whose kindly hand did keep thee,
And guard thy footsteps in thy youthful days;
He who measured out thy narrow span,
Has blest, preserved, and led thee on to man.

Couldst thou look back, and see the many snares,
Set by arch-fiends to trap thy youthful feet,
To lead thee down to darkness unawares,
And there thy soul's destruction to complete,
Thou wouldst see 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 'tis measured by the weight of cares;
But thine may safely measured be 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.

'T would 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,
Another soul once dead, now born again.

Then what quickening power would fill thy soul;
What light would burst on thy astonished gaze,
To guide thy feet, and give thee self-control,
And help thee walk in wisdom's 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.

LOGAN, IOWA.

CHARLES DERRY.

[From the Omaha Herald.]

AN EARNEST APPEAL IN BEHALF OF THE FOLLOWERS OF JOSEPH SMITH.

COUNCIL BLUFFS, May 15, 1877.

To the Editor of the *Herald*.

When thousands are crying for vengeance on an innocent people, for the crimes of some who once bore their name, and seem 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 come is a fundamental principle in the Mormon creed.

The people of Utah are making history; and none regret more than they that any who had the right to be called Mormon should be the cause of one dark paragraph in that history. They heartily respond to the sentiment, "mete out justice to all and protect 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—extermination or flight.

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, with a meager remnant of necessaries saved 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 beardless boys, were killed when unarmed and defenseless; women in conditions which demand the protection, and are supposed to elicit the tenderest sympathies of manhood, were compelled to flee in destitution from burning houses; others were abused, and sometimes until death kindly released them from suffering. Some of their leaders were starved in prison, and then human flesh set before them, and if the assertions of those who brought it were true, the body of some woman victim supplied the horrid repast. About four hundred persons perished in the fiendish persecutions.

As the new religion had not then been preached in foreign lands, with very few exceptions, the sufferers, were native Americans. The country—their country looked on with the approval silence gives, and an indifference which evidenced no sympathy. The proper authorities were petitioned for protection and redress, until the chief executive of the nation was reached; his reply "Your cause is just, but I can do nothing for you," has assured him an unenviable immortality, and can only be considered the response to the cry of the

oppressed, whom it was bound, by every consideration 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.

The turf had hardly had time to form over the graves of the victims of Missouri vindictiveness, before the Mormon leaders, Joseph and Hyrum Smith, were assassinated in Carthage 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 treachery 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 disarmed by order of the executive of the State. Left defenseless in the hands of their enemies the treachery that had brought the Smiths' in reach of their assassins followed up the people, until they were forced to endure the storms of winter on the prairies of Iowa in the month of February, 1846. The sick and destitute, whom the straitened circumstances of those already gone had not permitted to succor and assist, were all that were left of the founders of this beautiful city. The mob knew no mercy and therefore extended none to this pitiful remnant.

After making a heroic but desperate effort in self defense, in the following September they were forced across the Mississippi river to famish, to sicken in the hot sun by day and the chilling dews of Autumn nights; shelterless and homeless, in sight of hundreds of empty houses which their own hands had assisted to build.

Nauvoo, founded in sorrow and destitution, with the cap stone of its magnificent temple laid in the ashes of persecution, had become, in the short space of seven years, one of the most populous and flourishing cities of the then great west.

Now for thirty years, its desolate gardens and decaying houses have been a silent though impressive monument of the indifference of the American people to the wrongs and sufferings of a portion of their fellow citizens, because their religious doctrines came in contact with traditional public opinion.

The loss of property was probably greater in the Nauvoo than in the Missouri persecutions. While the loss of life by direct violence was perhaps less, the subsequent loss was great on account of the long period of destitution and hardship occupied in journeying to the only shelter left them—the mountain deserts. One thousand lives were probably sacrificed in the Nauvoo exodus and the journey to the Rocky Mountains. The bones of the Mormon dead are scattered along from the Mississippi river to the shores of the Great Salt Lake, with scarcely a monument now left to indicate a sad tale of bereavement, or to tell the name of the departed.

About 500 persons died at Winter Quarters—now known as Florence, much of the suffering and loss of life at that place may be attributed to the action of the general government in calling for a battalion of men for the Mexican war. It depleted the destitute, scattered

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 despotic act—this extension of human suffering, for the proffered 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 terrible persecutions, and some carry the marks of their sufferings on their bodies. There is also a large 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 defence; but in the item respecting the enlistment of the Mormon Battalion, 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 correspondence with President Polk assisted by a personal interview with James C. Little, and that in pursuance of the understanding thus obtained 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 hejira 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 transportation 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 actually receiving pay from the Government for each day's travel toward the promised land.

There is no evidence that there was any design 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 states, "It is understood 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 particularly given why the effort to enlist was made. If, therefore, the raising of this Mormon Battalion was a successful stroke of diplomacy on the part of Brigham Young, as stated by their latest historian, it is improper for Mr. Little, or any other to declaim 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 thence, nine-tenths sold and alienated their titles beyond legal recovery, or just right to demand restitution.

THOUGHTS ON THE WORD OF WISDOM.

NUMBER TWO.

I had not thought to write more on this subject, 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 men who have gone before, has been on account of a lack of knowledge. Hear what the wise man said: "Happy 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 obtained; 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 nation of dyspeptics." We see the rapid increase of diseases; the almost universal suffering of the human family; the almost total failure of the wisest and most prominent practitioners 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?

We learn 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 inner man but of the whole soul. He not only gave relief to the horrid

suspensions 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 affliction. For this purpose "the day-spring from on high hath visited us * * * to guide our feet into the way of peace."—Luke 1 : 78, 79. The song of the angelic host was, "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 those weary, worn, fatigued, and tossed by affliction, only as their sufferings are healed.

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 restored to health 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 should diminish instead of increasing. Yes, how painful the thought, how heart-rending the scene, that in many instances follows; for, instead of these great blessings remaining for any length of time, the persons who received these blessings have continued in the thralldom of these fatal habits, and again been dragged back to the old, languid paths of imbecility and misery. Some of these have from time to time called for the elders to administer, and, perhaps have been greatly blessed at times; but the blessing is no more permanent than before; and after nature has answered to the great desire for health, time and again, she is finally worn out, and the poor creatures have dragged along for awhile, and then gone the way of all the earth. Some of these cases never heard the "word of wisdom" taught in its proper light; but have heard it spoken of in a very light manner by those bringing the gospel tidings to them; by those who officiate in the ordinances of the Lord's house. Now, who is in the fault? The case is clear that their faith was not deficient, for they exercised it to that extent as to regain their health. They were ignorant of the direful nature of their habits.

Now, brethren, do not say we are laying too much stress on the "word of wisdom;" that we are sticklers; or that it is our "hobby," etc. But remember, that to say that if such individuals would "keep and do these sayings, walking in obedience to the commandments," they would not receive their health, is to deny a positive declaration of God. We choose to say with the apostle, "Let God be true, but every man a liar."

Do not think 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 the Lord says are pleasing to him. We have no desire to confound them into one. We see no reason for it. We have merely been trying to show that these sayings are indis-

pensable to those who would keep all the commandments; as much as a breakfast is to a man who wishes to do a big day's work. Now, the breakfast he eats and the work he does are not one; but were it not for his victuals, his day's labor would evidently be a slim one. Just imagine, if you can, the magnitude of the labor required of the mind to predominate over the wiles of the adversary, the lusts of the flesh, the allurements of the world, and then no longer rob it of the most essential weapons to fight with, nor starve it to death for the want of proper nourishment,—"wisdom and knowledge."

The word of wisdom claims to be given for the purpose of "showing forth the order and will of God." And we confess our belief in a strong alliance between the commandments of God and his *order* and *will*. Hence, we feel safe to treat upon them side by side each in their own sphere. So, to illustrate the necessity of heeding the word of wisdom, let us compare two characters, A. and B. A. belongs to the church, but has wandered far from the standard of vigor, and those principles which warrant health; is suffering the penalty by physical dilapidation. B. is a worldly man, living far from the ensign of truth and those principles which warrant eternal life; he is suffering remorse of conscience on account of a banishment from God. Both see the necessity of doing something, but what? Both are incessantly praying for relief; but what is the result? The Saints say that B. may pray until dooms-day, but unless he complies with the requirements of the plan of salvation, his sins will not be remitted. How is it with A? All agree that nature is governed by law; all agree that God is the Law-Giver. Why then is it not just as necessary that A. should comply with the principles governing his case as it is for B.? B. must have faith in the plan or principle and must repent of his wicked acts and dead works. Is it not just as needful for A. to have faith, and to repent of his unwise and injurious habits? If B. does not obey, he will by no means have the Comforter to guide him into all truth. Will God give A. those "hidden treasures" of knowledge by which he may guide his course wittingly, if he obeys not? God has instituted principles to govern the "temporal salvation" as well as to govern B's eternal salvation. The Book of Mormon tells us there can be no law without there is a penalty attached. Now, will God make null and void the penalty attached to one code of his law to agree with the filthiness or foolishness of A., any quicker than he would adopt another code to the sins and iniquities of B.? We think these terms quite synonymous. Now the point we wish to present is this: "The gift of healing" will not, and cannot be exercised to that extent which it ought to be for the welfare of individuals, and the enhancement of the Lord's work, while the "word of wisdom" is so universally neglected; unless God will repeal and rescind the declarations of a law made by his hand. Will he do it? Or must we abide by the law?

The question has often been asked, Why are the administrations of the elders so often fruitless? The foregoing may give a faint insight to one of the causes.

I would respectfully summons the attention of all who neglect the "word of wisdom," on account of it not being given in form of a com-

mandment, to the following scripture:

"For behold it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness: for the power is in them wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned."—B. of C. 58 : 6.

And again, we quote from a revelation given December, 1833:

"Behold, I say unto you, there were jarrings, and contentions, and envyings, and strife, and lustful and covetous desires among them, therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."—B. of C. 98 : 3.

"But," asks one, "what allusion has this to the 'word of wisdom'?" This calamity happened them on account of jarrings, contentions, and strife, etc., not because they kept not these sayings." Very well; but notice, they were slow to hearken unto the voice of their God, "they esteemed lightly his *counsel*." Furthermore, I ask for the cause of all their "jarrings," etc. I have more charity than to believe that all these things have crept into their midst wholly on account of their malevolence; but for want of those "hidden treasures of knowledge" came their sad degeneration. The next verse shows conclusively that it was not their malignancy, for God says "my bowels are filled with compassion toward them."

To show a further relation between these sayings and the great work of salvation, we quote from sec. 50 : 1:

"Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, * * * as touching the church, and the spirits which have gone abroad in the earth. Behold, verily, I say unto you, there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world."

It makes no particular difference whether the words of wisdom referred to in this quotation allude to the revelation which was afterwards given, February 27th, 1833, or not. But to us they seem to be closely linked together; for we see they were to be given as touching the church and the false spirits which had gone forth in the earth. Now, when we consider the fact that Satan is opposed to the work of redemption, it is nothing unreasonable to suppose that he would marshal all his energies and all his hosts to thwart the plan. And we think it but reasonable to suppose that he (Satan) would move upon the hearts of those evil designing men and entice them to enter into conspiracies in these last days, in which conspiracies liquors of all kinds, teas, tobaccos, etc., are adulterated and poisoned.

The devil knew, and so do those conspiring men know, that when a man becomes perfectly saturated with poison that they could not break off their habits without causing them much misery; that, like the opium eater, to stop at once is death, (without divine interposition), and to continue is just as bad—slavish

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, July 1, 1877.

SHALL THE CONSTITUTION BE AMENDED.

REV. BALLARD S. DUNN, a clergyman of the Episcopal Church, located in Salt Lake City, has in a letter to the *Chicago Tribune*, published Saturday, June 9th, endeavored to enlighten the general public as to the right method of dealing with and solving the "vexed question" of Utah Mormonism.

Much that this reverend gentleman has to say may be correct, but certainly, much of it we believe to be founded in an erroneous conception of the case in hand, notwithstanding his six years' residence there; and we write this with the confidence of forty years acquaintance and a life interest in the question of the past, present, and future of Mormonism.

Mr. Dunn sums up the whole of the creed as lies and deception from the first; but admits, and herein claims that the strength of the cause has lain and now lies, that the people, from the leading men to the humblest follower, are honest; except some who for money getting have stultified themselves and professed belief where they 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 dishonor 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 affecting to regulate the domestic relation, it will serve not only to arm the Mormon people with a just cause for a new cry of "persecution;" but it would rouse, not only the sense of justice in the rude 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 defense against the usurpation of congressional powers to do just what the originators of the colonies, and the framers of the Declaration of Independence, and the makers of the Constitution evidently intended should not be done. Besides this, 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 Utah "honest" "fanaticism," it would serve only to show with how thin a veil men could endeavor to cover up and hide a wrong 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

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 not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, * * * and observe the words of wisdom and eternal life which I have given unto them. Verily, I say unto you, that I, the Lord, will chasten them and will do whatsoever I list if they do not repent and observe all things whatsoever I have said unto them."—Sec. 95: 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 their meanderings in ignorance. He knew perfectly well the folly and the nature of all the habits they had and would imbibe. He knew the impossibility of man attaining to the required elevation without health. Hence, we conclude, that it is not probable that God, whose nature is love, whose aim is the best interests of his children, would (while revealing the truths of heaven for their benefit) fail to apprise them of this important fact also. And to this end how beautiful the plan, how precise the rule, and how comprehensive the terms which are found in the word of wisdom! Why then marvel, or be surprised? Why wonder at the condescension of a loving Father? Why be amazed at finding such a revelation? And, above all, why make sport of those who try to profit by this God-given principle? Its necessity, its probability, its numerous testimonials, all speak in terms too positive to doubt. Earnestly praying for the development of all good principles, and the abandonment of folly and bad habits, I will conclude.

D. R. BALDWIN.

SEDGWICK, Iowa.

A Dream.

I dreamed that I saw a tree growing at the edge of a stream of water. There had been twelve large limbs upon it, but they were all cut off. I heard a voice saying that the choicest fruit they could get had been selected, and they had grafted in the twelve limbs that were cut off, but that they had not had time yet to do much. Then I dreamed that I was up in the tree, standing on two short limbs that were grafted, but I had nothing to hold to. I looked to my right hand and there I saw a young tree that had grown from the root, and a voice said to me "take hold with your right hand," and I took hold of it, "for it is sufficient to support you." Then the voice said again, "God is going to do a great miracle, and show the people in this age of the world that he is the same as in other ages. After this I was moved, and the trees with me, across the stream, and placed on the other shore; then I awoke.

E. G.

Addresses.

Thomas Taylor, 283 Bell Barn Road, Birmingham, England.

Heman C. Smith, box 154, Blue Rapids, Marshall county, Kansas.

W. H. Kelley, Galien, Berrien county, Mich.

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 intent and meaning of the clause guaranteeing the *free exercise of religion*, would have made friends to the government of those now and always heretofore pronounced as outlaws, instead of making them feel that while they might expect hate and ill usage from cotemporaneous churches and creeds, they had no right to call for the common protection which the Constitution guaranteed them in demanding; hence, compelling them to act as outlaws, hostile, apparently, to the institutions of the country.

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

also done when no removal from the jurisdiction of those states was contemplated, or commanded of God, as, indeed, no command to remove has yet been given or claimed. Here then is the key to this question, one which statesmen are too susceptible to opportunities for personal advancement, or too careless to the commission of wrong so long as themselves escape from its personal injury, to use.

Besides this, venality has lain *perdu* across the threshold of governmental officers, and so long as a conflict, in which themselves should take part could be staved off, they would shoulder the responsibilities upon their successors; until, with the "average Mormon" only, to say nothing of the shrewd men who have led them, an almost certain conviction is reached that government officers do not intend to do a duty which may involve sacrifice of ease or comfort on their part. They have learned that the average officer and politician is weak-kneed and vascillating.

When asked the question in 1866, by the chairman of the Committee on Territories, "What additional legislation would you recommend to Congress in the case of Utah," we replied, "We recommend none; there has already been too much that has not been enforced." We insisted then; we insist now, that if the Government would enforce the already existing laws, in the purport and spirit of them, all this terrible anxiety and apprehension about the encroachment of this horrible evil, would vanish and men would cease to violate them; not because of the severity of the law, but by reason of the certainty of its enforcement. The remedy we propose is to deny, in theory and in practice, in dealing with this Utah question, the sanctity of polygamy as a religious tenet; to deny at once, and *in toto*, the right of any man, or body of men, under the privileged plea of religious sentiment, to disregard the principles of common right underlying and ruling in the community, state and nation, in which such religious tenet is to be practiced.

No matter what may be said in glorifying free love, promiscuity, Shakerism, or polygamy, the theory of man's salvation, the vital point in all this huge conflict of religions, can not legitimately be based upon any one of them; and the latter is so glaringly in contempt and defiance of the laws obtaining in the republican states where the Church of Jesus Christ of Latter Day Saints rose and flourished, that it is and has been a wonder that any one ever gave a moment's dubious thought to its plea of sacredness.

When, in 1866, we made the reply to the committee, referred to above, it was quite actively circulated in Utah that we had gone to Washington to incite the Government to hostility to the church there; and that we then told lies to further this design. Nothing is farther from the truth. We had not the remotest idea of asking the Government to take a single hostile step toward the people in the valley. We went because a process commanding us to appear and testify was sent us. And when asked what questions were propounded to us we gave what we believed then, and still believe to be the truth. The conviction forced upon us then, that Government officials and congressmen were alike venial, vascillating and fearful in dealing with the question, "What shall be done with Utah?" is still with us in just the same force now as then. We, furthermore believed then as we believe now, that to assume the ground that the Constitution, and

laws that may have been, or that may be enacted under it, are powerless to prevent or punish what is so roundly denounced as a huge crime, is to admit its political correctness and will debar further prosecution of so called offenders. For, if the practice of such a tenet as a part, or the whole of the Mormon religion, is not now a crime, no subsequent legislation, even though it be so solemnly enacted as by an amendment to the Constitution can make it such.

Rev. Dunn is right in that he says that Government has fostered what now is so irksome to bear; Governmental officers have dined with it, supped with it, danced with and hobnobbed with it. Statesmen, of nearly every grade, have visited it, bowed to it, shook hands with it, tampered with—and feared it;—and President Young, and others of those shrewd, quick witted men around him would have been greater asses than the obstinate brute that Balaam bestrode if they had not discovered the strong side of their case and the weakness of those seeking legislation against them, when so palpably shown; it would have been a crime of folly if they had not.

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 each should 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, and it 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.

"The average Mormon is not amenable to right reason," says the reverend Ballard S. Dunn, in his letter published by us in this issue. The reason that the reverend gentleman gives for this is, that when the Mormon says that he knows that the doctrine of his belief is true; and when he is asked how he knows it is true he answers, "The Spirit of truth bearing witness with my spirit, testifies that it is true." Therefore, you can not reason with a Mormon, says this gentleman.

To Mr. Dunn, as to hundreds of others, it seems to be a terrible thing for a man to say "I know; because the spirit of truth bears witness with my spirit, and maketh me to know." For what other purpose was the spirit of truth sent into the world to bear witness if not to testify in such way as would give knowledge? Of what benefit would this bearing witness be, if no con-

viction of truth was wrought? And of what worth would this conviction of truth be, if a man should not be able to say, "I know?" If a man knows, why should he pause to reason himself into a belief of what he knows; or why is he not amenable to right reason; if he declines to admit that reasoning of another may dispossess him of that which he knows? Mr. Dunn would think it the absurdity of folly that he should deny what he knows because another wants to reason him out of it. It is this persistent assurance of the average believer that torments the learned and more than average religionist.

Our friend assumes again, that the psychological explanation of the revelations received by Joseph Smith and all other Mormons, is found in the "desire and expectancy of the heart and mind" of the one receiving the revelation. That if the desire and expectancy be in accord, the thing sought is received. To enforce this idea he states that neither spiritualists, nor Mormons ever receive revelations of disagreeable things. This certainly does not agree with the history of the church; and is not in keeping with the revelations in the Book of Mormon and Doctrine and Covenants; for in them are shown the fact that many unlikely and disagreeable things had been revealed, and moreover foretold.

Was it an agreeable thing to be told, as were many in the church in the early days, (and to a certain extent afterwards), that they were not pleasing God, or that they were in condemnation and should remain so until they did as they were directed—but this statement made by Mr. Dunn is so glaringly wide of the truth that we think it unnecessary to put it to further examination.

The "desire and expectancy" being in accord the thing sought is revealed. We apply to this statement a scriptural test that neither Mr. Dunn nor any of his compeers can impeach.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. 7: 7.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Matt. 11: 24.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21: 22.

These sayings of the Great Teacher, would seem to warrant the belief that if a man wanted anything which was within the gift of God, he was both to *desire* it, and to *expect* (believe) that he should receive it. The inference one would naturally draw from the statement of Mr. Dunn would be that a man asking anything of God must neither desire nor expect it, when he asked for it, if he did the devil would be sure to answer his prayer.

It is summer-time, when it seems to be thought by many that renewals of subscription are not expected, or that we do not have to buy stock and pay bills. We find hundreds in arrears for the HERALD for months past; and other hundreds who have been taken off the list after the HERALD was sent them six months after their time expired, and who are charged on our delinquent book with the amounts. Now, although the times are hard, and we do not wish to force our claims, yet can not many of our subscribers send a little each, a dollar or two, or even less; also pay the branch or district agent for books they have had, so that they can pay us?

We hope that none will really carry out the thought expressed by a writer—that of not labor-

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 working against, or failing 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 Darlington, 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 HERALDS 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 Elders; and Mr. Boyakin's denial was much the same as those usually adopted by the clergy. The result we have not learned. We thank brother Smith for the Times.

In a copy of *The Catholic*, for June 2nd, sent us by Elder J. A. Forgeus, and for which we thank him, is an article written by a Protestant, strongly advocating the claim that Peter did live and labor at Rome; an idea that Protestants usually deny. The article is an able one, and cites some late archeological discoveries strongly corroborative of the claim. The writer states, "Nor can there be any doubt that the presence and death of St. Peter at Rome, though hardly capable of demonstration, were attested by a chain of evidence which in any ordinary case, where no ulterior interests were thought to be at stake, would be accounted conclusive."

Brother J. C. Clapp expresses himself as displeased with the conduct of the HERALD; and while we may regret the causes which he alleges as the reasons for his displeasure, we call to his remembrance that this is the first letter for publication received from brother Clapp, for a long period, and the first intimation from him that he was displeased. Will brother Clapp please read that portion of the editorial in HERALD of April 15th, present year, found in page 121, beginning at the top of second column, and tell us how far from the truth the statements therein made are.

Bro. Samuel Evans and others send money for tracts to distribute to their neighbors, so that they may have every opportunity of hearing the gospel.

Bro. J. H. Lake writes from Farmington, Iowa, that the Saints are well, and that the elders are battling for the truth. Bro. Lake has been in great trial and sorrow, but he has the prayers and confidence of all the Church for his comfort and success.

Sister Eliza G. Page, an old-time Saint, and one of the true ones of earth, lives at Hudson, St. Croix county, Wisconsin, eighteen miles from St. Paul, Minnesota, where she has been for thirty

years. She has hoped to see a branch raised up, but, except a passing visit from brother Kelley, there has been no labor there since we, the junior, preached there in 1869, and baptized four, across the St. Croix Lake, in Minnesota. She requests one or both of us to come this season, and thinks that some would be baptized, besides doing her much good in the word of God; but there seems no opening for this. Yet it is sad that this and so many other fields lie uncultivated, where work has been done and the promise is good for more, but with none to go or to send to do the work. Sister Page desires to be remembered in the petitions of the Saints.

Brother H. P. Robbins, 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 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 being on the ground.

Brother Jesse Walker of Walker's Station, Red River county, Texas, would like some Elder to visit and preach there.

Brother T. J. Phillips, of St. Thomas, Canada, lately baptized three, sends word of his joy and gladness in having obeyed the word of God. May he 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 Lucas Branch at Cleveland, Lucas county, Iowa, now numbering twenty-four members. The Elders preach in the Presbyterian church there each Sabbath evening, and also 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 "Aunt Roxy," now aged eighty-one years and four months, still lives at Otho, 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 Cahokia, Clark county, Missouri, says that the HERALD is her only preacher, and like the hundreds of others who are scattered abroad, it is the welcome messenger with tidings of truth.

We thank brethren Charles M. Fulks, Fred. C. Warnky, Joseph Hammer, Levi Cheeney and Geo. Haywood for various papers sent by them, those from which we take items and make clip-pings.

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 a general and special defense of the divinity of the latter-day-work, its prophetic, and also its antiquarian proofs that it is the work of God. We will say more hereafter about it.

Brother J. A. Snodgrass writes from Elizabeth, Joe Davies 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 are not doing much damage, and crops look well.

Brethren J. J. Vickery 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, De Kalb county Missouri, June 23rd and 24th, but too late for June 15th HERALD. He says that they are anxious to see the work again 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, Michigan, 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 drouth, in others floods, in others locusts, in others chintz bugs, in others the potatoe 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.

Brother Daniel Fisher, of Joplin, Missouri, mentions his baptism by Elder Zachariah Wilson, in 1835, 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, Missouri, 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, Texas, 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. Hail 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 was sure that she could get a house to speak in she would make an exertion to have one come, and as it is she would like to have some traveling Elder call. She lives four miles from Louisiana, 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 harmony of gathering.

"Elder D. H. Bays and Uncle John McIntosh, of Galland's Grove, Iowa, will be in Harlan on the 23d and 24th inst., (June), and assist in conducting services of the Latter Day Saints Church held here at that time." So says the *Harlan Herald*.

A copy of the New Bedford, Massachusetts, *Evening Standard*, containing an interesting account of affairs in South America, received from brother Jesse W. Nichols, of Fairhaven. We thank our faithful father in Israel for his watchfulness for interesting news from all the world.

We thank brother C. D. Norton for a copy of the Hackney and Kingsland *Gazette* and Shore-ditch *Telegraph*, containing a sermon on the Ten Lost Tribes, preached in the Maberly Chapel, Irlington, England, which we read with interest. It is nearly time that divines began to hunt after Ephraim.

We have the following sad news from brother Hyrum Rudd, of Dowville, Iowa, written June 20th. 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, his arm broken above the elbow, 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-spout 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 7th.

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 motion of the earth.

The *Pacific Rural Press* gives account of a hot sirocco-like wind in San Joaquin county, California, which was very trying to endure, and which shelled out much wheat, 15,000 bushels, it was estimated, on the farms on the Sonora road. Also, a fearful north wind and storm prevailed in Solano county, June 6th to 8th, 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, fences and other property were destroyed; \$50,000 estimated loss. Some killed and injured.

A heavy storm at Keokuk, Iowa, and vicinity, did considerable damage to railroads, by washing out track and embankments.

Violent wind, rain, and hail storms in various parts of the country have done damage to crops and property, but generally throughout the west and northwest the crops are doing finely. In Nebraska, Kansas and Minnesota, the methods of fighting the locusts are effectual to a great degree, and only in some instances will much damage be done by them.

The strikes of the colliers in the Pennsylvania coal fields are very general 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 manufactory, with a loss of \$250,000, and throwing 250 hands out of employment. Fifteen thousand hats ready for shipment were destroyed. By the falling of the walls eleven men were killed.

On the 8th, a fire at Galveston, Texas, burned three squares of buildings, inflicting a loss of \$1,500,000.

The city of St. John, New Brunswick, was nearly 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, etc. Loss estimated at fifteen millions of dollars. Thirty lives lost and fifteen thousand people were made homeless. The United States and Canadian cities are sending them food and supplies.

A fire at Burlington, Iowa, June 18th, it was feared 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, Osceola county. A sea of fire twelve miles wide swept over the forest, and he and his family where he staid, only escaped by fleeing to a cave in a clearing, leaving everything behind. They were 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 no food or water. Similar losses and experiences were had by others.

By a railway collision at Point of Rocks, Maryland, four persons were killed and eighteen wounded. 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 offences, besides the number either never caught or never convicted, how many thousands of lesser criminals are there? The time of sixty-three expired during the month. There were 1661 convicts remaining 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 as the Fourth of July draws near, anxiety is felt; and the city council of Chicago have passed an ordinance forbidding retailing such goods, and attaching a penalty of from \$25 to \$100. 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, Ills., was \$46,000, or its reconstruction to cost \$206,000, in place of \$160,000, as first contracted for.

Five murderers were hung in the United States, June 15th, and eleven on the 22d. Most of these were Mollie Maguires, in which association of miners there has been much stir, and many threats 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 Criminal Court for adulteration of candy. A large number of specimens of the ordinary candy sold was analyzed and found to be not only something besides sugar, but it was also poisoned with chromate of lead, as an ingredient in the make up.

There are indications that a formidable opposition to the treasury policy of withdrawing the \$1 and \$2 greenbacks from circulation will be manifested at the next session of Congress. The argument against the retirement of the notes is that they are a great convenience to the people who have small remittances to make by letter, and who do not live near a money order office.

A new oil well has been struck in Pennsylvania, which yields 4,000 barrels per day. The immediate effect was to lower the price of that held in speculators' hands.

The First National Bank of the State of Missouri failed June 19th. 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 contending for supremacy in Mexico, still continues. The Lerdo party has captured Acapulco, on the Pacific coast, although the Diaz party holds the city of Mexico, the capital, and their gunboats are trying to retake Acapulco.

The Indian Commission 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 rascality 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 15th, about twenty men were killed. The cause, by official reports, is said to have been the killing of an Indian by a white man, for which no redress was obtained, 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 arms and being good marksmen, while the soldiers were cowardly. Gen. Howard, in command there, thinks that 1,000 to 1,500 Indians are united; but they will be overcome by superior numbers.

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 situation in Northern Idaho it is thought exceeds in danger any previous outbreak, and great excitement prevails there, while troops are being sent to the scene of trouble, but they are few in number and may be overpowered, yet volunteer companies are being organized in Idaho and Wyoming.

At Oka, Canada, June 15th, the Indians burned a Catholic Church and seminary. The trouble arose by the Catholic clergy demanding the Protestant Indians to remove a certain fence, which 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 the Methodist Churches of Montreal in behalf of the Indians.

An educated Indian in Canada, has written to the *Chicago Tribune* a defense of his race, showing cause for the uprisings of his people, because of the way they have been plundered and driven, wronged and murdered, and how where they try to do right they are many times unassisted, and not only neglected, but persecuted and robbed, until their only friend seems to be nature and her woods and waters, away from the white man's ill-usage. He proposes that each College take in an Indian to educate, as a noble way to promote a better feeling, and to fit them to care for themselves by this start.

The *London Times* says that the dead by the famine in India will be hundreds of thousands, and probably millions before it is over. Eight thousand villages have been almost, or quite depopulated, besides a vast territory of intervening and surrounding country.

From the seat of war, our latest, June 23d, is that a part of the Russian army has crossed the Danube, after weeks of preparation. Much secrecy has been maintained for some time as to the plans to be carried out by the Russian army, but the whole affair has been looked upon with anxiety by all Europe.

The English Cabinet has held many meetings and discussed England's position and duty and have at last decided to make a move in their own behalf and take a slice of Turkey while they can, when all the other nations have their hands full, and therefore has decided to occupy Egypt. It seems that Russia in the time of Nicholas proposed a partition of Turkey and that England take Egypt as her share, and Germany is willing, and Austria does not care and France is absorbed in her own work, and by her dread of Germany, to engage in a foreign war, and if England seizes Egypt she cannot consistently object to Russia also taking some, so that together they will pluck her as lawyers do a client.

The Montenegrins, one of Turkey's western provinces on the Adriatic have had some terrible battles with the Turks. On the 10th the latter suffered a terrible defeat at Durga Pass, with a loss of over 4,000 men during the four days fight. The former held the pass and lost only 700 men. Afterwards it was stated that the Turks gained a success, but on the 15th the Montenegrins repulsed a Turkish assault with terrible loss to the latter, who were routed and slaughtered at every point. And on the 20th they were again defeated, but they are now sending in forces to outnumber the Montenegrins. Not much fighting has been done in Europe between Russia and Turkey—all have waited for the attempt to pass the river, but in Armenia the Russians again attacked Kars and were defeated, yet, on the whole, the Turks are falling back.

More horrible outrages by the Bashi-Bazouks on the Christian provinces are reported.

The typhus fever is causing the loss of thousands in the Turkish armies.

The Porte has for sometime been despondent of any help from England.

A despatch says that 15,000 mounted Arabs are plundering Syria between Damascus and Aleppo.

Curses have come home to roost, by the Bashi-Bazouks plundering and committing outrages in Constantinople. They are effective tools, but hard masters.

Some Russian soldiers convicted of committing excesses after the capture of the Turkish town Ardahan, were shot by order of the Russian commander.

Occasional outbreaks of the cattle plague continue to occur in England, notwithstanding the measures taken for its suppression.

Over twenty-four million sheep are owned in the British Isles.

John S. C. Abbott, the well known historian, aged 71 years, died recently in Connecticut.

Victor Emanuel, the King of Italy, is financially embarrassed. His income of two and a half million dollars does not support him. He has three hundred and forty-three palaces and houses, and about fifty horses; hence his expenses are not small. He is very generous of gifts, at one time giving one hundred and fifty watches to his various favorites. A bill has been introduced to raise his salary.

Further intelligence from the Peruvian coast gives details of the earthquake and tidal wave which destroyed half-a-dozen cities and villages \$20,000,000 of property and 1000 lives. Also fires broke out and robbers plundered the places, altogether making a scene of terror and suffering to the surviving. The same tidal wave reached the Society Islands, sweeping away many houses, stores and wharfs, and taking some lives.

Only one-seventh of the area of Greece is under cultivation; its surface being hilly, and in parts mountainous.

The loss of thirteen lives by accidents on the water were reported June 14th and 15th, and these at only three places out of probably many such accidents.

A violent wind storm, or tornado, occurred at River Falls, Wisconsin, and across the St. Croix, in Minnesota, June 14th, doing great damage.

June 20th there were serious wind and rain storms at Quincy, Ill., Iowa City, Iowa, and at St. Joseph, Mo., destroying buildings, trees and growing crops. A great amount of water fell.

It is stated 10,000 sheep were destroyed by a storm May 14th and 15th, in the Aspen Valley, California, near the Yosemite.

Fifty thousand men are said to have visited the Black Hills this year, and that ten thousand are now there without employment, who would be glad to work for their board, or to have means to get away.

The Hon. Mrs. Norton, the poetess of celebrity in England, especially so twenty five years ago, died June 15th aged 70 years.

June 25th—Marblehead, Mass., visited by a conflagration which burned 15 acres of the business portion of the city, including hotels, shoe factories, a church, dwelling houses, in all 72 buildings. Loss \$534,000.

A destructive storm of rain and wind attacked Chicago, June 25th; and Clinton, Peoria, Dixon, Bloomington, and many other places suffered from the same. Near Kankakee a passenger train was blown from the tract, all but the engine. Buildings, trees and crops were damaged in those regions, and in Indiana and Ohio.

A peculiar distinction has just been made between Gentiles and Israelites, by Judge Hilton, the keeper of the Grand Union Hotel at Saratoga, N. Y. Mr. Joseph Seligman, a well known Jewish banker of New York City, on going there, as in previous summers with his family, was informed that no Jews would be entertained, and he was given a reason that so many Jews stopped there last year, and so few Christians, that it was supposed the presence of the former kept the latter away, and so Mr. Hilton had resolved to admit no Jews this year. Mr. Seligman was indignant, and returned to New York, where his friends and other Jews held a meeting over it. Judge Hilton says that perhaps he might have seen to Mr. Seligman's accommodation had he personally known about the case, although the Jewish people were not encouraged to come, those of the class of Mr. Seligman, whom Mr. Hilton claims, is vulgar and ostentatious. The Jews thought at first to make a demonstration, but gave it up, yet they feel that the act proscribes them as a race. Jewish business houses in all parts of the United States are resolved to withdraw patronage from A. T. Stewart's store, Mr. Hilton being the heir and successor to that property. There is some fears that the Rothschild's will oppose American credit in Europe, and the Secretary of the Treasury, at Washington, has condemned Mr. Hilton's course as unwise. Many letters and articles appear in print. One Chicago writer says of the Jewish experience of injustice in that city, that there is not a school there in which does not occur daily acts of injustice and insult to Jewish children, because of their race. That people are feeling very sore over the affair everywhere.

Correspondence.

SANDWICH, Illinois, June 6th, 1877.

Editors Herald.—Just returned from St. Louis, I thought a few words to the *Herald* readers in respect to that part of the Lord's vineyard would be interesting, so I write to say that St. Louis District is prospering in the work of the Lord. Its president, Bro. Wm. Hazzledine, and its vice-president, Bro. Abraham Reese, both assure me that the work in their district has never been in a better condition, so far as unity, peace and brotherly love are concerned. Many of the branches are steadily increasing their numbers, and there is a very sensible progress in doctrinal knowledge, and in prudent management of church affairs. All appear desirous that the will of the Lord should be done, and that he should reign in them and rule over them. We noticed an increase in active zeal, on the part of many, as also a steadfastness, and a solidness in godly purpose, that was truly refreshing and full of good promise.

Our meetings, whether for preaching, prayer, sacrament, or testimony, were honored of our good Lord and King by the precious presence of his enlightening and comforting Spirit. One new branch has been organized in the district of late.

During my stay some were baptized; among them an old member, George Van Beek, who says he remembers well of hearing Joseph the martyr state in a public meeting that "If Brigham Young should get the lead of the Church, he would lead it to hell." This same testimony I have heard from many old-time Saints, among them Bro. and Sr. John Conyers, of Harrison county, Iowa; Sr. Clark, of San Bernardino, California, widow of Elder Hyrum Clark; and Bro. James Whitehead, of Alton, Illinois. This testimony just now is seen to be very important, as the merits of Brighamism are being revealed.

Among those baptized was a Bro. Thorp, at Caseyville, Illinois, who was once an officer in Brighamite Church. He, with his father's family, who are now believing in the Reorganization, remembers well that the Utah elders taught, in England, the God-forsaking, Christ-denying doctrine that "Adam is our Father and our God, and the ONLY God with whom we [Brigham and his fellows] have to do." If this doctrine is not utterly Anti-Christ, (1 Jno. 2: 22-24), and one of the "doctrines of devils," (1 Tim. 4: 1); and if it is not "denying the Lord that bought them," (2 Pet. 2: 1), then we fail to know the use and meaning of plain words. God help the blind followers of the blind!

While at Canton, Illinois, the first days of last March, I heard that some Brighamite elders who had just come from St. Louis and vicinity, reported that a large number of the Reorganized Church, at and about St. Louis, had joined the Brighamites. This I could not believe at the time, and on writing to Elders Wm. Hazzledine and Joseph E. Betts, of that district, I found that the report, so far as they knew, was not true; and on going into that district this last May, I found that *not one* of the Reorganized Church had joined them; but, on the other hand, some of their sect had joined the Reorganization. This "speaking lies in hypocrisy" (1 Tim. 4: 2) is not only common to that class of teachers, but it is justified as being *righteous*, if they shall think it expedient at any time. In this they "call evil good, and good evil." (Isa. 5: 20). And such has been their practice for many years, until it has become notorious to Saints and to the world. While at Farmington, Iowa, in January last, I met with a Utah elder who openly advocated "speaking lies in hypocrisy." He admitted that the elders at Nauvoo and elsewhere, afterward, after Joseph's assassination, both taught and practiced lying in regard to polygamy, etc., when they thought it policy; and he sought to justify it by citing Abraham, Paul, and others, seeming to forget that God has said, "Thou shalt not lie," (D. C. 42: 7), and that it is the devil who teaches "that it is no sin to lie," (D. C. 9: 8), and that "All liars, and whosoever loveth and maketh a lie * * * shall have their part in that lake which burneth with fire and brimstone, which is the

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 were 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. (Rom. 3: 7, 8). And, as for 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 hypocrisy" is seen in the fact that Elder Pierce, of Brigham City, stated not long since, that in conversation with me last fall, in western Iowa, I said that Joseph the martyr was a *fallen prophet*. I had a brief conversation with him it is true; but it is utterly and unqualifiedly false that I said, or even intimated that Joseph was a fallen prophet. No person ever heard me say any thing of the kind; for I have never had such a thought. I could only have said that Joseph was fallible, and erred at times in judgment, and policy, and that in the great temptations besetting his pathway he yielded to sin, at times, (D. C. 9: 1; 90: 8), as did Moses, (Num. 20: 12, 24; 27: 12-14; Deut. 32: 50, 51), and, like Moses, he lived and died the prophet of God, holding the keys of the kingdom. (D. C. 85: 2).

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 rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land;" (D. C. 64: 7); and that "The rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed;" (D. C. 1: 1); and has further said that "the rebellious * * * shall know mine arm and mine indignation in the day of visitation and of wrath upon all THE NATIONS." (D. C. 56: 1). That day is at hand. May the Lord open the understanding of his Saints, and keep them in perfect peace.

W. W. BLAIR.

June 7th, 1877.

Dear Herald:—I was baptized a year ago last November, and my sisters and brothers also; and I am thankful that I was, although before that I loved to dance, but now I feel that I can give that up for the blessings which our Father in heaven gives to those who obey the gospel and keep God's commandments; I try to keep them but I feel sorry to think that I do not live better than I do. There are only a few in this branch, but there are enough to hold meetings, for it does not matter how few assemble in the name of the Lord, for he will bless them. I was poisoned with poison ivy, and I was very sick, but I was administered to and was healed almost instantly; so if we have faith we shall receive the blessings he has promised his children. One of our sisters left this place and her little boy was taken ill, and as there were no Elders around she got the doctor, but he soon gave him up, and said that he could do nothing for him, so she sent for brother Davis, the president of this branch. He is a good man and faithful servant of the Lord, and he went up as soon as he could and administered to the boy, and he received the blessing. We have been blessed greatly with the gift of healing in the branch. My father was very ill last winter, and the folks that came in to see him did not think he would recover; we do not think he would if he had had a doctor, but we have a friend above whom we can put our trust in. How good it is to have such a friend. I will close my letter asking an interest in the prayers of all my brethren and sisters. Your sister in the gospel,

SARAH C. GREEN.

NEW BOSTON, Illinois.

June 12th, 1877.

Respected Editors:—Having some good news to impart I thought to inform you of it. The Kewanee District Conference has just passed pleasantly, and we trust that good will result.

Having our new church nearly completed we concluded to have it dedicated, which we did, after obtaining sufficient subscription to defray indebtedness and to complete the building. The house was crowded to repletion, and the people listened attentively to brother J. A. Robinson,

who delivered the dedicatory discourse. In the afternoon five were baptized by him, in the presence of quite an assembly. Brother M. T. Short was with us and did valiant labor for the truth. He also remained and held meetings during the week following, accompanied part of the time by Br. J. H. Hopkins.

Circumstances demand a change of location for me, and the care of the branch has fallen to my brother, Joseph L. Terry. Moistened eyes testify that I leave many friends behind, for whom I shall ever pray, that they may live to their covenants, and that we may all meet on Zion's fair land. I am now at New Boston awaiting a boat for Quincy, from thence to Cameron, Mo., and vicinity. There is one Saint living here, and another (my sister) who, I think is very near the kingdom. Wherever I go I want to lift up the warning voice, and spare not, for it is a momentous period, and a day of warning. Hoping to prove faithful and be instrumental in doing good, I remain your co-laborer for truth,

J. M. TERRY.

NASHVILLE, Missouri,

June 4th, 1877.

Brother Henry:—We would be pleased to have the Saints who wish to come and settle at this place, and especially a good Elder, one that will 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 get a good man we will furnish him the land to live on, and do all we can to help build him a house, and help him all we can in every way. We have had no preaching within the last two years, but there are several who wish to join the Church. They have received instruction by reading tracts kindly furnished by brother C. M. Fulks, and they wish to hear the word preached. Others, are convinced of the truth but are not willing to leave all for Christ, and who wish we had some other name to be called by the world besides that of "Mormons." We would be very glad to have brother J. C. Foss come here and settle if it is convenient, for we see that he wants to come west. This is not as near Independence as some would like to move, 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 late that I don't think they will do any 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 beg bread; and through all our affliction we should thank God that he is still mindful of us. Yours in a full hope of the gospel.

A. GREEK.

BLAIRSVILLE, Pa.,

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 do not forget that the Lord has decreed a consumption on the earth, and I am made to feel as do other men, that trade, business, and financial pursuits are now badly crippled, and partly suspended; not because there is no money in the country, but because, in his wisdom God is taking away the Spirit of light, and men are groping along in confusion of thought, and the word of the Lord is being fulfilled. The great men of the earth are now the involuntary actors before God, so that the wisdom of the wise will perish, and the counsel of the worldly-prudent will be hid. And we, that is all who can, had better be preparing a place of refuge, a place of safety, where Spirit of Godly protection may hover over; for I know right well that many will be glad to come by-and-by, and to creep in to find shelter when they can no longer support themselves in cities of Babylon. Farming will be good and profitable for all those who understand it, or who have the strength to perform the labor.

I have just now entered my three score and ten,

and feel that I am passing away; and it is only the light and small matters that I can attend to. I would be glad of the name of any branch or any brother within a few miles of here. I never saw a more moral town in all my travels than this one. There is not a house for strong drink in the place, and yet it seems at present that they are all asleep as regards the truth. I have spoken to many, but they give me to understand that they have got plenty of orthodox faith, just what Saint Paul would call heterodox.

Give my love to brethren Joseph, Blair, Robinson and all the Saints, till I write again.

ARCHIBALD FALCONER, M. D.

ALLENDALE, Worth county, Mo.,

June 8th, 1877.

Brethren Joseph and Henry:—It has been some four years since I wrote any for the *Herald*, and I will write a little, so that my many friends may know that I am still in the faith. It is very near thirty-five years since I became a believer in the latter-day work. Myself and wife, and her parents, went to Utah in 1849, and remained there nearly seventeen years and became dissatisfied with their proceedings, proving Brigham and Heber false prophets at the time Johnson's army came to Utah, and also both before and afterwards. Two months before brother Alexander Smith first went there we were baptized by J. S. Lee into the Reorganization. We labored in Tooele City and Camp Floyd, and raised up a branch of about forty members, but we left there in the Spring of 1867. I sold my beautiful home and came to the States; have labored most of the time for the Church in Missouri. Have not since been able to purchase my family a home. We were thankful for deliverance from bondage and oppression, and I could write considerable about what we saw and heard and passed through, but space will not permit. Before leaving there I had a dream, which was received for myself, as I was somewhat troubled at the time, because Brigham told the people from the time they went there that it would be but a short time before the Church would go back to Zion, and the ones whom he and Heber would choose would go back, and the rest would remain. I dreamed that I was at Independence, Missouri, and there were two armies going to fight, and the one that whipped was to have it. One army was a long line of men, known as Brighamites; they were on the west. The other army was the Josephites; young Joseph at the head, and on the east. The lines extending from the south to the north, as far as the eye could see, in single file; but Brigham I did not see. Both lines advanced to within twenty feet of each other. Half way at the head of the lines stood three personages, but as I could not see them distinctly, I could not tell who they were; but I thought that the one who was to give the word "charge," was the Savior. I stood but a few feet from where Joseph stood at the head. Both armies felt determined to win. Before the word "charge" was to come I looked to the right, and as far as I could see both lines were perfectly straight; but I did not see any man on either side have any fire arms to fight with. This looked very singular to me—a great battle to come off and nothing to fight with. All waited eagerly for the word "charge," and just at the time we expected it, the Brighamites stepped over into the line of the Josephites, and they became one. The country was beautiful; no houses, no fields, no fencing, and no inhabitants that I saw; but every thing looked to me as it was in the beginning. This satisfied my mind.

We moved to this place last March, and then there were some thirty members in the branch, with no one but a Teacher to take lead, and they were so cold that he could not get them together; but we took hold and helped them to get fully organized again. I was chosen to preside, and we are now holding regular meetings every Sunday. The Saints are getting more united, and we feel strong in the faith and determined to contend for the truth and the law of God. The Spirit has promised that if we live humble and prayerful, this branch would be blessed, and much good be done, for it was of his planting. Remember us, as this is a hard place, and sin abounds. I heard from Bro. Joseph S. Lee last fall; he was living

near old Fort Halleck; his address is Fort Halleck, Wyoming Territory. I remain your brother in the gospel,
A. J. BLODGETT, SR.

KIRTLAND, Lake county Ohio,
June 5th, 1877.

Brother Henry:—I went to Solon, Ohio, according to request, and commenced a course of lectures on the evening of May 17th, continuing until the 26th. Had attentive and interesting audiences. Baptized two, one a prominent 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 give way on Sunday evening, as I desired to deliver a lecture on "Utah Mormonism, its doctrines and usages," and would like to have the citizens hear it. The Presbyterian minister wrote a note in reply, stating that "he could not grant my request, as he was sure his people would not allow of it, though his own convictions of duty would allow 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 Presbyterian had a congregation of about ten or twelve, mostly young folks. I'll send you a copy of a sketch put in the Chagrin Falls *Exponent*, May 24th, concerning the course of lectures; I send it as published: "Rev. J. F. McDowell of the Latter Day Saints persuasion is delivering a course of lectures upon Theology in this place. His lecture and exposure of Utah Mormonism on last Sunday evening was very interesting, and should he deliver it in any adjoining place we would advise all to go and hear him."

A Disciple gentleman conveyed us to the water and back, and several Disciples attended the baptism. 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 on the 8th to attend the conference appointed to be held at Coldwater. We arrived there and found brethren Lock and B. Corless waiting to welcome and care for those who might come to the conference. After a five miles ride through a pleasant atmosphere and over a good road, along which lay splendid farms and luxuriant crops, we arrived at their respective homes, and passed the night pleasantly. Saturday morning, the 9th, brought with it clouds and rain, which prevented a meeting until the afternoon. In the afternoon, conference convened and disposed of the business part of the session at one sitting. In the evening a prayer and testimony meeting was had, in which the Saints participated freely, testifying of their faith, hope and confidence in, and love for the truth. The Spirit was present in an impressive manner, confirming the believer, and each was made to feel that it is indeed good "to be a Saint in latter days." Sunday was devoted to preaching, brother Blair spoke in the morning, brethren Bond and Blair in the afternoon, and brother Earl and myself occupied the stand in the evening. The day was pleasant, and the audience large and attentive. A goodly number seemed impressed with the importance and truth of what was said, the attendance from abroad was small. Brethren Allen and Bass, and sisters Bass and Harrington, from Decatur, and brother Bond from Clam Lake, were present.

On Monday morning the brethren began with reluctance to take the parting hand. Two day's meetings were not enough to satisfy their thirst for hearing the word, and to enjoy the association; and, they expressed regret that we could not have continued another day, which would have been well, had opportunity favored. Yet quite a number gathered at brother Lock's, where they spent a portion of the day in a pleasant way. If that same unity, faith, love, friendship and Spirit, shall abide with them, here manifest, it will not take a prophet to predict the certainty of their triumph, and the realization of all of their hopes when the Great Shepherd shall come to receive the waiting ones.

Brother Blair remained in the neighborhood

until Wednesday, preaching evenings to attentive audiences, who were favorably impressed with the facts presented, and him as a teacher. He will be welcomed again. Since he left, I have been following up the meetings in the same places, and feel encouraged to still try, as I feel that there is some wheat, and of a good kind, that will be gathered in ere long. The brethren gave me a warm welcome, as a laborer in this district, and so far I have felt at home and blessed in my effort to sustain the cause. I go to Steuben county, Indiana, to-morrow. Still trusting with an abiding faith and hope in the triumph of truth, I remain as ever your brother,

WM. H. KELLEY.

SPRINGERTON, Ills.,
June 17th, 1877.

Bro. Henry:—It seems as though the chastening hand of the Almighty was on this part of the country. It rains almost continually, and in nine days recently there fell nine inches of it, so says authority. Still, for all this, the Saints trust in God and rejoice in his promises, generally; and as for myself, I think that I can report an increase of faith, although I am greatly tried at times. I want to be more patient in tribulation, and to be able to say, "Thy will be done, oh, God." When will dawn the day that our trials and sorrows will be ended? Your explanation about the prophet Jeremiah and the disciple of Jesus on this continent of the same name, is satisfactory; also, your explanation about the New Jerusalem on this continent, which gave me great light.

A. C. EVERETT.

LENOX, Taylor Co., Iowa,
June 18th, 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, tell you of our meetings and enjoyments with the Saints, for we are alone, no meetings of our faith close enough to attend; but I live in hopes that the word will find its 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 25th, 1877.

Bro. Stebbins:—I was once a member of the Reorganization; but through weakness and unfaithfulness, and considering the commandments of God a light thing, reading with a biased mind, not with the intention of finding fault, but promising to return by-and-by and be more faithful; but alas the Lord being displeased with such promises delivered me 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.

Ye men that have made yourselves free through the atonement of Christ, be wise, and continue so; for it is awful to suffer in this awful hell, even in this probationary state; and here I believe 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 once professor of this faith. The same reason why a great many good people don't come to hear the word preached, and why they are ready to believe all the false publications. I believe the above mentioned to be the reason, but I must confess all. I never met with any such knowingly but myself. I do confess that I have been a sinful and unholy being, and would say to all of my fellow beings, judge them not by me, for it would not be right to judge neighbor Jones by neighbor Brown's conduct, or deeds. I now humbly beg pardon of one and all this may come to; both believer and unbeliever, should you feel as though you could pardon me this once and accept me with you again, by the renewal of my covenant, be it the Lord's will, I will endeavor

to serve him and no more go astray by hearkening to the wicked one. Again I say forgive me of the past, and judge me hereafter by my fruits, walk and actions. I was baptized into the church, April 5th 1874, by Elder David Williams, residing at Atchison, Kansas. I stayed there and attended meetings until October 1st of the same year, when I left for Utah. But not having been a member in fellowship for near two years, I hope my fellowmen will not endeavor to throw odium upon the members of this Church, on the account of my unchristian-like conduct. I confess all, and say that I am ashamed of all, and plead with all to forgive me of my past life, and that God may forgive and be with me. I covenant that I will live a life becoming a saint.

I have written this hoping that it may be printed in the *Herald*, and that a copy of the same may be sent to L. B. Feagins, Buchanan, Taylor county Iowa.
WILLIAM C. FEAGINS.

SWEET HOME, Linn Co., Oregon,
May 29th, 1877.

Dear Herald:—While reading your columns I feel greatly rejoiced to see so many valiant testimonies to the truth of the latter day work; and such great faith exercised by some. I hope the Great Spirit may ever dwell with all Saints, and keep them in the straight path that leads to eternal life. We feel our loss when we see that our beloved brother, J. C. Clapp, is released from his mission; but, trusting that all is for the best, we are willing to submit. He has ever been a faithful servant, a kind brother, and a true friend to the Saints of Oregon; and our prayers and good wishes shall ever accompany him.

I cannot write as good news as some do, though 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 many good Saints here, and they are trying to live their profession, but those whom God loves he will try, and we must expect trials on our way. I ask the prayers of the Saints in our behalf. Your brother,
L. TURNBULL.

STEWARTSVILLE, DeKalb Co., Mo.,
June 13th, 1877.

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 that we may live faithful, so that the judgments of our God may pass by. We are organized into a German branch, and are getting along finely. We live in peace, and enjoy the gifts 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,

TEMNE HINDERKS.

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 how I was led into this work. Have been four miles from the nearest Saint for nearly six years; and, having poor health have been able to meet with them but a few times. Have tried, with the help of God my Father, to struggle on in the straight and narrow path. Have stepped out many times, but Father has always accepted me when I've turned to Him. Two weeks ago the first Latter Day sermon was preached in the hall, which was freely offered. Expected to receive persecution, as I was 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 to hear me explain those things. Am weak in body, weak in mind, (but not weak in the faith of the gospel), so I cannot do as some others might. But since the meeting I have daily explained to one or more. Think if there was an elder to preach to the people here many might embrace the truth. Desire an interest in the prayers of Saints, that God might raise up a righteous branch here.

The more we study God's words, the more we pray and meditate on these things, and compare them with their daily fulfillment, the plainer and more perfect they are. We can only exclaim, Praise be to God for his marvelous kindness to the children of men!
MIRA M. SNOW.

PHILADELPHIA, Penn.,
June 20th, 1877.

Dear Brother Stebbins:—We are still striving to do the will of God. Since I last wrote to you we have rented a room at Hornerstown, New Jersey, to hold our meetings in and we have held four there. Brother Small and I try to get up there once in two weeks, and I think there will be some good done there this summer. Love to all the Saints. Yours in the gospel,
JOSEPH A. STEWART.

Conferences.

Pittsfield District.

A conference was held at Pittsfield, Illinois, March 24th, 1877; Jackson Goodale, president; Emma E. Williamson, clerk.

Branch Reports.—Pittsfield 84 members, including 2 Elders, 1 Priest; 1 expelled. Alma 19; 2 baptized. New Canton 11; 1 died.

Official Reports.—Jackson Goodale had preached in Pittsfield eight times, and preached two funeral sermons. Cornelius Mills had labored in Pittsfield. John Miller, Priest, had 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 by the following: That a person who by transgression has rendered re-baptism necessary to retain a membership in the Church of Christ, has of necessity lost his priesthood.

Resolved that the reports of branches to this conference of this district will 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.

Adjourned 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 Henderson, secretary, *pro tem.*

Branch Reports.—Pleasant Hill, no change since last report. Flat Rock, gaining. Butler, in working order. Lone Star, no report. Elders Frank Vickery, George Vickery, J. F. McPherson, G. T. Chute, and Priest Warren Allen reported.

At 6:30 p.m., preaching by Frank Vickery. Sunday, at 11 a.m. and at 2 p.m., preaching by Geo. T. Chute. Adjourned to meet at Flat Rock Branch, at 10 a.m., Saturday, July 21st, 1877.

Weber District, Utah.

A conference was held at Wanship, April 30th, 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.

Wm. L. Mitchell said that he had sent for tracts, 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 chapel, and 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 were willing to do what they could 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 thing other than money could be accepted for the chapel. Remarks were made by some of the brethren on the duties

of the different officers of the Church, acting in lesser offices than those they were ordained to.

A fellowship and sacrament meeting was held in the afternoon, and 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 Grimmet.

Two were baptized at the conference, old-time Saints from Bear Lake Valley, who had been in this country over twenty years. They had become convinced that the Utah Church had 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.

Adjourned to meet at Heneferville, Sunday July 29th.

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, 19. Fanning, no report.

Elders Reports.—S. O. Waddel had labored to the best of his ability; baptized three. B. B. Brackenbury, Chas. Herzing and Thos. Davies reported. Heman C. Smith reported his labors at Blue Rapids and vicinity; organized branch of sixteen members; intends to labor in this 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 Atchison reported.

The resolution recommending J. F. Clemensen 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 licenses be issued to all those ordained at the Blue Rapids branch.

Resolved that if 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 disorganized.

The authorities of the Church were sustained.

Officials present: 1 Seventy, 8 Elders, 2 Priests.

Central Kansas District.

The above conference convened at Atchison, at 7 p.m., May 5th, 1877; David Williams, presiding, and W. B. Thatcher, clerk. Prayer by H. C. Smith. Some instruction was given by Brn. Williams, Smith and others.

Sunday Morning.—Prayer by J. B. Jarvis.

Branch Reports.—Atchison, 38 members, with 8 Elders, 2 Priests, 2 Teachers; no change. Scranton, reported verbally by J. B. Jarvis without items. Leavenworth, reported by Geo. Chapman as disorganized. Good Intent, 17 members, with 1 Elder, 1 Priest; 1 baptized.

Elders' Reports.—Geo. Chapman, Geo. Thomas, J. B. Jarvis, E. Estes, H. C. Smith, David Williams, Daniel Munns and Henry Green, in person. Br. Thomas had baptized one. Geo. W. Shute reported by letter; had baptized two.

Resolved that we recognize Br. Shute as an Elder, and that we extend to him the privilege of laboring in this district.

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 Netawaka branch.

The following missions were appointed: J. B. Jarvis and Geo. Chapman to Scranton and vicinity. H. Green and G. George to Netawaka and vicinity. D. Munns and G. Thomas to Good Intent and vicinity. E. Estes and H. Stawpert under the direction of the president.

Resolved that if 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 2:30 p.m. meeting was devoted to a sacrament and prayer meeting, under direction of Brn. 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 2 Teachers.

At 7 p.m., preaching by H. C. Smith from D. C. 41:1.

Adjourned 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 the president, Reuben Hoyer was called to preside, *pro tem.*; Joseph Flory, secretary.

Elders Reuben Hoyer, Thomas Nutt, Benjamin Fisher, William Hawkins and Joseph Flory, reported their labors in their respective places and callings, showing that they were all busy, with more or less success, in the latter 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 condition. Teachers S. C. Andes 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 1 Seventy, 2 Elders, 2 Priests, 2 Teachers; 1 baptized, 4 received by letter, 2 removed by letter. Platte 37, including 7 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized. Oregon 33, including 5 Elders, 1 Priest, 1 Deacon; 2 removed and 2 received by letter. Guilford not reported.

Elder Nutt and Teacher Andes who had been appointed at the last conference to wait on Elder Flory, and "stir him up to his duty as district secretary," reported having visited him and found him fully excusable for being absent from the November conference, on account of sickness, 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 themselves willing 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 general authorities of the Church.

7:30 p.m.—At the house of Br. Andes a season of spiritual refreshing was enjoyed in prayer and 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.

Sunday, at 10:30 a.m., preaching by Thomas Nutt. At 3 p.m. sacrament and testimony meeting; good instructions were given. At 8:30 p.m., preaching by William Hawkins.

Monday, 9 a.m., four were baptized.

Adjourned to meet at Sweet Home, at 10 a.m., Saturday, August 18th, 1877.

Philadelphia District.

The above conference convened at Hyde Park, Pa., May 26th and 27th, 1877; Lewis D. Morgan presiding, *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; and a committee of five to take into consideration the interests of the work in this district.

At 6:30 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. Rees. Preaching by Henry Jones and Lewis D. Morgan. Confirmation 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., prayer by Henry Jones. Preaching by John R. Griffiths and Lewis D. Morgan.

Business Proceedings.—John E. Thomas was chosen as assistant clerk.

Br. Morgan stated that Elder Thos. Henning, in conversation with him this day refused to be tested by the law and the testimony, or to stay to the meeting, but he was informed that his case would be dealt with whether he staid or not; but he departed. On motion, a committee of three was appointed to investigate his case.

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 ordained since last report. Sunday-schools similar to last report. Danville, same as at last report. Philadelphia and Hornerstown, not reported.

Elders' Reports.—John Stone and Wm. Crumb reported by letter; Henry Jones, Henry S. Gill, L. D. Morgan, Thos. C. Reese, John R. Griffiths and James Jenkins in person.

Committee on Br. David Mills reported that, without any hard feelings or prejudice, they felt to refuse him a license until he became a member of our branch.

The report was accepted.

Committee on the interests of the cause in the district reported that they considered that Lewis D. Morgan should be elected to preside, under the consideration that Br. Stone has sufficient to do as president of his branch. Also that no president of a branch is eligible for district president while he holds the former responsibility.

The report was accepted.

Committee on Thos. Henning's case reported that on investigation they found him unworthy of membership in the Church.

The report was accepted, and it was resolved that his office as an Elder would be withdrawn from him; and on subsequent motion it was voted that he be cast out of the Church for disobedience and neglect of duty.

Resolved that the resolution of last conference, concerning Br. Archibald Cameron as Bishop's Agent is null and void, owing to his not possessing the higher priesthood, according to D. and C.

[It is not essential that a Bishop's Agent should hold the higher priesthood; any person may act, if chosen by the body].—EDS.

At 6 p.m., prayer by Henry S. Gill. Preaching in Welsh by Br. Jones, and by Br. Morgan in English.

Lewis D. Morgan was chosen district treasurer, to receive funds to defray the expenses of Elder John T. Phillips in this district.

Adjourned to meet in Danville, August 25th and 26th, 1877.

Six have been baptized in our branch since Br. J. T. Phillips came, and several in Plymouth, and a branch organized there.

Miscellaneous.

Notices.

ST. LOUIS DISTRICT.—We are informed that the conference of this district meets the second Sunday in July, instead of July 14th and 15th. Now, as generally the conferences meet on Saturday and Sunday, and it takes less space to publish the dates, we usually give them instead of saying such or such a Saturday and Sunday, and with a little care the exact date may be given by the conference authorities, and thus save any misinterpretation by us.

BWARE OF HIM.—A man known as Darius Hyde, residing for some time past at Galland's Grove, Iowa, of his own free will and choice, bargained with me for a number of acres of land, and gave me as security for purchase money due a mortgage on a span of mules, wagon, and harness. He has now absconded for parts unknown, taking with him other property belonging to me, besides the mules, harness, and wagon; also, thus hindering me from getting a crop from the land, as I should

have done had he not agreed to buy. Should it happen that the said D. Hyde should settle among the Saints, as he probably will, claiming as he does a standing in the Church, I would be glad to be informed, and am willing to pay whatever expense may be incurred by the impartation of such information. The following is a description of property: one medium sized mare mule, bright bay in color, blind in the right eye, saddle or harness marks on back; one medium sized mare mule, dun color; both are branded "U. S." on the left thigh. The harness and wagon in use with said mules are both old. Truss Svenson, Dowville, Crawford county, Iowa.

NOTIFIED TO REPORT.—James Gillespie having removed from the Pittsburg Branch some time ago, and never reported, is requested to do so; or any one who can give any information in regard to his whereabouts, will confer a great favor. Wm. Lawrenson, president; Frank J. Reese, clerk, No. 10, Dinwiddie Street, Pittsburgh, Pa.

EXPELLED.—On the 17th of June, 1877, for unchristian-like conduct, William Henderson, of the Boyer Valley Branch, of the Galland's Grove District. CHAS. E. BUTTERWORTH, President.

Bro. Ezra Strong, who was enquired for in the *Herald*, of May 15, I think, without doubt, is one I found last summer in my travels. He told me that his age at that time was eighty-eight years; and that he belonged to the Church in early days, and that in 1862 he joined the Reorganization. His address is Pekin, Cawletz county, Washington Territory. Yours truly, L. TURNBULL.

Board of Publication Meeting.

Minutes of a regular meeting of the Board of Publication, held at the Herald Office, Plano, Ills., June 5th, 1877. Present: brethren I. L. Rogers, Henry A. Stebbins, John Scott, and Wm. W. Blair; David Dancer being absent.

Opened with prayer by Br. I. L. Rogers. Minutes of the previous meeting were read and received. The following was adopted:

Resolved, that the Secretary be instructed to make a report to the next General Conference of the action of the Board concerning the publication of the History of Joseph Smith.

The Secretary's Report was read as follows:

FINANCIAL REPORT.	
Cash on hand, February 16th, 1877.	\$86 77
Total cash receipts from Feb. 16th to	1,880 60
May 16th, 1877 - - - - -	
Sum total - - - - -	\$1,967 37

EXPENDITURES.	
Employees in office - - - - -	\$1,240 50
Freight, express, stamps, post cards, } and incidentals - - - - -	91 23
Semi-monthly mail - - - - -	41 77
Chicago firms - - - - -	305 59
Coal, wood, and hauling - - - - -	53 05
Utah Chapel Fund - - - - -	17 50
W. G. Jarman, for Draft - - - - -	51 48
D. F. Lambert, balance for reporting } Forscutt and Shinn discussion } Mrs. J. W. Briggs, on Bishop's account	13 73
Cash on hand May 16th, 1877 - - - - -	3 66
Sum total - - - - -	148 86
	\$1,967 37

The subject of publishing the Tune Book, as referred by the April General Conference to the Board, was presented, and Bro. Stebbins read a letter from Bro. Forscutt, the chairman of the committee, concerning the matter; and he also stated what information he had gained about the cost of setting and electrotyping. But, in the absence of the copy of said book, the Secretary was authorized to inquire of the chairman of the committee as to when the committee will present the Music to the Board for its investigation, as provided for by act of the Conference.

The Business Manager was authorized to call upon competent brethren to translate into the German language such tracts and other printed matter as the Board may direct. Tracts Nos. 4, 22,

23, and 25, were designated for present translation.

The publication of Bro. W. W. Blair's reply to Elder William Sheldon, of the Adventist Church, as contemplated last year, was authorized, the same having been revised and added to by its author.

In answer to an inquiry about the prospect of publishing the Forscutt and Treat discussion, it was resolved that the Board is not at present prepared to take action in the matter.

Bro. H. A. Stebbins and Sister Marietta Walker were appointed as a committee 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 congestion of the brain, 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 fourteen days' illness, George Q. Green, son of Br. James Green, aged 10 years, 3 months, and 24 days. His mother died January 18th, 1869.

At Oakland, Cal., on the 29th day of April, 1877, sister Amy Ann, wife of Br. Orren Smith, of the West Oakland Branch of the Church of Jesus Christ of Latter day Saints, aged 62 years, 1 month and 12 days. Sister Smith embraced the faith of the Latter Day Saints in New Haven, Conn., and was baptized into the Church by Elder E. Ward Pell, in November, 1843 prior to this she was a Primitive Methodist. In company with her family she arrived in San Francisco, October 16th, 1846, being one of those who came to California in the ship *Brooklyn*, under the management of Samuel Brannan. Having been raised from a bed of sickness several times through the power of God by obedience to the ordinance, she had a desire to be found among the faithful, and went 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 sister Smith was baptized by Elder John Roberts of the Reorganization, August 11th, 1868, 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 sincerely feel the loss of her presence among us, yet we feel to rejoice that while she has ceased from her labors here on earth her works do follow her unalloyed by the cares 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, realizing the weakness and inadequacy of this offering, yet sincerely and earnestly tender our heart-felt sympathy and condolence to Br. Orren Smith, the companion and sufferer for the cause of Christ with our deceased sister, and extend the same to the children and relatives, and pray our Heavenly Father to so temper this dispensation to the condition of each of them, and us that we may truly say, "Thy will, O, God, be done."

1 July 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. 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.

The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Geo. Corless
1878

"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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, JULY 13, 1877.

No. 14.

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 undertake to act in the capacity of constable, magistrate, supervisor, county clerk, or any other officer in the State of Michigan, "in the name of the people" of this State, without being legally and properly authorized by the voice of the people acting according to the law of the state, he would everywhere be deemed guilty of a great crime, and at the first opportunity would be punished, either by fine or imprisonment, or both, in the discretion of the court. The law of the State against that crime runs as follows:

"If any person shall falsely assume, or pretend to be a Justice of the Peace, Sheriff, Deputy Sheriff, Coroner or Constable, and shall take upon himself to act as such, or to require any person to aid or assist him in any matter pertaining to the duty of a Justice of the Peace, Sheriff, Deputy Sheriff, Coroner, or Constable, or shall falsely take upon himself to act or officiate in any office, or place of authority, he shall be punished by imprisonment in the county jail, not more than one year, or by fine not exceeding four hundred dollars."

The object and importance of this law is apparent to all. To set it aside, or abolish it, would be to involve the State in ruin, reduce it to a mere mob, and place their lives and property at the mercy of the lawless. There would be no safety or protection to life, or property; and like as in California, Oregon, Wisconsin, Illinois, and all other new territories, before law and a body of officers were chosen and qualified to expound, enforce and execute the law every man in meeting his fellow man, would try to be first with his finger upon the trigger of his chief protection.

A very similar law to that above quoted, is found in every civilized state and nation on earth. This law merely forbids men to act in the name of the people of the different states, emperors, kings and monarchs where they exist, when not legally authorized and qualified

so to do, according to the law under which all persons are empowered to act in these different names, and punishes them for its violation. All organized bodies of men, from the school district to the most powerful monarchy, must have officers to transact the business growing 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 that where the authority to make or enact laws exists, there also exists the power to authorize men to expound, administer and execute those laws, for the common-protection and defense of the people.

It thus appears, and very plainly too, that to act in the name of any person or people, is to act in their authority, when it is legally 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 usurper, 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. In 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: 1-49).

Abimelech did the same thing, and miserably perished, he and all who supported and aided him in it. (Judges 9th chapter). Absalom was found in like transgression (2d Sam. 15, 16 and 17 chapters). And he, and all his aiders 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 same 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 do the work that I am now doing, 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, ye believe me not: but if one comes along without any such call or anointing, and altogether in his own wisdom, and assumed 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 that class of people would only think these men the more deluded, 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 know what the new birth was, one of (the most important 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 mason 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, he finds himself fully furnished with 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 his Holy Spirit. In good keeping with 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, and that whatsoever ye shall ask the Father in my name, he may give it you." (Jno. 15 : 16).

There is one thing peculiar to the ordinations of God's house that always distinguish 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 : 35; Gal. 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 ministry than all the generations of his day, 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 on hands to ordain ten thousand times, and the persons so ordained would have been no more wise, intelligent, nor any 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, by the word of God, set him apart, and anointed 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 prophesy on the same day that his ordination took place. Again, when God removed him, and put David in his place, by revelation and a similar anointing and ordination, we read that "the Spirit of God came upon David from that day forward." (See 1 Sam. 10 : 1-9.)

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 kingly ordination, would be merely for himself, and family, if he had one; but as he was ordained and anointed to be a ruler of the people, this anointing and ordination put him necessarily in possession of far greater wisdom, knowledge, gifts and intelligence, than he would have had were he a mere private citizen.

It is a mere accident, that we have the fact that Abraham was anointed to a certain degree of the priesthood. David has preserved it in one of his beautiful and inspired songs; otherwise, like many other things of great worth pertaining to those times it had passed into the shades of darkness. God reproved Abimelech for taking Abraham's wife, and commanded him further to "touch not" his "anointed, and do my prophets no harm." (Ps. 105 : 14). Abraham was therefore anointed as David, and Saul and Joshua and Aaron, and many others were. This familiarity with God and his laws, statutes, commandments and precepts, as well as his predictions and prophecies in regard to his posterity, betrays his ordination, and anointing for that very purpose. Who anointed him and ordained him, we do not learn from the Scriptures, any more than we can learn from that book who ordained and anointed thousands of others; but of one thing we may rest assured, that whoever it may have been, it was some one to whom God revealed himself, and sent and commanded to do it, as he sent Samuel to Saul, David and others. These things show the difference between the ordinations of God and the hollow, cold, and lifeless ordinations of men. The one is the glorious substance, the other is the merest shadow, the hollowest pretention. They show too, what it is to act legally, justly, and truly in the name of the Almighty; being set apart by him so to do. Among the nations of men it is a fact, a little too well known, that a man may have any amount of knowledge in regard to the laws and affairs of his nation, may be very upright as a citizen, and possess every *natural* qualification and talent to serve his country as an officer, yet until legally authorized, all know that it would be a clear act of usurpation, and crime so to do; but O, how reckless, how regardless, how foolish, how vain, how wicked, how criminal are men in regard to our "great King," "our [Lawgiver," the "King of Kings" and Lord of Lords," who dwells on high, whose laws are perfect, and whose pure eyes "cannot look upon sin with the least degree of allowance," whose words are eternal words, and "whose commandments are life everlasting!" For if we should believe *their* words, God has as many ways of appointing his ministers, almost, as there are differing sects upon earth.

One contends, as the Quaker, that there is no particular form needed; and that God speaks through all his people, one as well as another. Others, as the Campbellite, the Adventist, the Congregationalist, and many others, that any company of men who *believe* themselves called, have a right to ordain one another. Others, as the Catholic, the Episcopalian, and "other orthodox sects," that they must have a "continual succession of apostolic ordinations," and each one of these tries to show a succes-

sion of ordinations through different channels, clear back to apostolic times.

It is very evident that they have altogether lost track of the true order of appointing, and qualifying God's ministers, and that spiritually, the whole sectarian world is reduced to a mere mob; and that so far have they departed from the true order in this direction, as well as in many others, they have no clear, or definite knowledge as to what constitutes a true minister of God, or what the distinction between the false and the genuine, or how to distinguish the one from the other. It is true they have their own peculiar criterions; but the very things which one would hold as evidence of the true calling, another would condemn as impertinence and imposition. Is it any wonder then that Paul, looking down at the doings of the present day, should say they would be "*reprobate*;" that is, refuse, spurious, "concerning the faith." (2 Tim. 3 : 8).

But, as I was writing of the difference between the divine, the heavenly ordinations, or the ordinations of God's church and kingdom, and 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 Saul, David, Joshua, or the twelve apostles; not a particle. But the gifts conferred by his ordination were much greater; simply because he was made the first born among many brethren; that is, the eldest brother, the captain of our salvation, the highest authority that has ever been conferred upon man upon earth. In virtue of it, he holds the keys of the resurrection, and of the life everlasting; and also of death; and he opens and shuts these, and no man on earth, or in heaven can alter, change or counteract any of his works.

The word Christ to many, is an unmeaning term; but it literally signifies the Anointed. Hence, he quotes the language of Isaiah written centuries before in reference to himself, saying:

"The Spirit of the Lord God is upon me, because he [God] hath anointed me to preach good tidings unto the meek, to bind up the broken hearted, to preach deliverance to the captives, and the opening of the prison to them that are bound."—Luke 4 : 16-21; Is. 61 : 1-3.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ [the Anointed] Jesus."—Heb. 3 : 1.

"For every high priest taken from among men is ordained for men in things pertaining to God."—Heb. 5 : 1.

"As my Father hath sent me, even so have I sent you."—John 20 : 21.

This implies, that as Christ called and ordained his apostles to the power of preaching the gospel, healing the sick, casting out devils, and having all their prayers answered; (Mark 3 : 13-15; John 15 : 16); so God conferred all the power that Christ exercised in his ministry by the anointing or ordination, before he entered upon his ministry.

Now he was a great High Priest, and was in all things made like unto his brethren; and as his brethren must in this life receive the priesthood by revelation and ordination, before they can enter upon and fill, or accomplish, a faithful ministry, so also must he. "Seventy weeks [of years] are determined upon thy people, and upon thy holy city," says the angel to

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 from the time the commandment goes forth to restore and rebuild Jerusalem, in the time of the Babylonish 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 person, Jesus Christ, could not enter into, nor 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." (Second commandment, Ex. 20). Or, 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 said to be a wise governor 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 as genuine as his own, although they 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 "appointed," 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," (vs. 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 presbytery;" or in other words, the laying on of the hands of the priesthood. (1 Tim. 4 : 14; 2 Tim. 1 : 6, 7). From all 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 himself so called, and so ordained; and it must be equally clear and certain that whosoever 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 any thing 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 brethren I beseech you by the name of our Lord 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 3 : 6. "To him give all the prophets witness, that through faith in his name, whosoever believeth 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 kings and rulers, God has his own peculiar title or appellation of person as well as they. The careful reader will be able to distinguish the one from the other as they occur, by their connections.

It is very evident from the Scriptures that Christ is the true source of all authority among men, in virtue of his ordination under the hand of God. For,

"Him hath God by his right hand exalted, [raised up], to be a prince, and a savior, to give repentance to Israel, and forgiveness of sins."—Acts 5 : 31.

To speak "in this enlightened age" of God's "right hand," amongst those who have been educated to believe him "without body, parts, or passions," is at least, a little novel; but when we go back to the plain testimonies of apostles and prophets, that "God made man in his own image, after his own likeness," (Gen. 1 : 27), and that Jesus Christ, though made in all things "like unto his brethren," was nevertheless the brightness of his Father's glory, and the express image of his person, (Heb. 2 : 17; 1 : 3), the novelty will cease, and our own follies in believing anything else, will only be apparent.

"Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1 : 9.

"Wherefore God hath highly exalted him, and given him a name (authority) which is above every name."—Phillip 2 : 9.

"God hath anointed Jesus of Nazareth with the Holy Ghost, and with power,"—in other words the Holy Ghost who inspired him, and the "power" that he exercised throughout his ministry were given him at his ordination, or anointing under the hands of God. (Acts 10 : 37, 38, 42).

The ministers and priests of the sectarian churches at the present time, seem to have little idea of the enormity of the crimes they

commit in either receiving their so called authority at the hands of men like themselves, or assuming it in their own proper persons, as many do. They seem to have little regard to the fact that had Christ assumed to act in the name of Almighty God without being legally and properly called, anointed, and set apart to his high and holy calling, as he was by the voice of God, and the imposition of his hands, the Jews would have been justified in nailing him to the cross, or stoning him to death! (Deut. 13 : 1-9). But God sent him according to the law of heaven, and Israel rejected and put him to death, contrary to God's law; as,

"When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him to be king over thee, whom the Lord thy God shall choose."—Deut. 17 : 14, 15.

"Keep thee far from a false matter; and the innocent and righteous, slay thou not; for I will not justify the wicked."—Ex. 23 : 7.

In the eyes of the present and past generations, it has never been considered very wrong to usurp the power of the priesthood of Almighty God. Indeed, what could be more praiseworthy, or were needed among men than to teach them religion; to shout hallelujahs, to convert the heathen; to send them Bibles, and ministers? That is all very well. It is one thing to advocate the necessity of doing right, observing the laws of the State, upholding the principles of freedom contained in the Constitution; and another thing to be clothed with authority to expound, administer, and execute any or all of these laws as an officer of the State. Every one sees the difference. So, also, in God's house; men have a right to seek for truth, to advocate truth, to uphold it, and contend for it, and so far as they can, live by it; but all this confers no right upon 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 Joshua had not received the true spirit through his ordination 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 unfortunate as to follow those whom God has 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 number who have fallen directly and indirectly 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

on the deluge and that led the people to oppose and persecute Noah. It was a usurped priesthood that turned all his children to idolatry, and led the Egyptians to oppose Israel, and that afterward led Israel and other nations to rebellion, idolatry, war, ruin and desolation. It was a usurped priesthood that nailed Jesus upon the cross, and martyred the true ministers and messengers of God in all ages.

It was a usurped priesthood, that firmly established 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 oppose the revelations of God in these last days, and martyr and persecute the messengers, and saints whom he has sent with his word, as of old, and that is fast preparing the world for another universal desolation by the fire and judgments of heaven. O, ye blind leaders of the blind! Ye rebellious, ye stiff necked, ye uncircumcised in heart and ears; ye perverters of the right ways of God, ye opposers of prophets and apostles of both ancient and modern times! Will it be any wonder, when you 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 prophesy! When I sent my messengers, the prophets, in the past, to warn mankind of the impending ruin they were bringing upon themselves by their wickedness, you always stood between them and the gate of heaven; prophesying evil upon my servants, neither entering in yourselves, nor permitting those who would to enter. In the days of my own ministry, and in those of my servants, the apostles, when we foretold the ruin, the desolation, the suffering and captivity of my people, if they did not repent, you were foremost in accusing both myself and them, of all kinds of evil and imposition; and never once could you rest, until our blood was shed; nor could you see the coming evil, until all were overwhelmed by it. And in the last days, when I saw the approaching ruin coming upon the world because of the wickedness and infidelity of man, growing out of the divisions, contradictions, false doctrine and confusion which you by your own wisdom had increased and multiplied, and called upon my servant Joseph Smith and others, and sent mine angels to confer upon them the Holy Priesthood by the laying on of their hands, that they might have wisdom to build up my church, according to the pattern, that men might be guided aright into everlasting life; you were the first and the foremost in accusing them of all kinds of crimes. The cry of murderer, thief, traitor, robber, impostor, false prophet, conjurer, knave and all other foul epithets known to your language, were heaped upon them both from your pulpits and your presses; thus causing and justifying their murder, and martyrdom. And yet, while the evils which they prophesied were daily and weekly coming upon the world you could not see them. You prophesy? You cast out devils? If you cast out devils, what are all those numerous buildings called *Insane Asylums* for? You did 'many wonderful works'? You built up hospitals, and asylums for the infirm, the blind, the deaf and dumb, the disabled; but

behold all these buildings are consuming witness against you, that the faith of God was not among you. Did I not promise in my Father's name, both by my own voice and the voice of my servants, my apostles and prophets, that these signs should follow them that believed; that in my name they should cast out devils, heal the sick, the blind and the deaf, the infirm and the disabled—speak in other tongues or languages also, and foretell future events; and that where two or three were gathered together in my name, there I would be also to answer their prayers, if their desires were good before me? Behold, all these testimonies were written before you; but you constantly brought 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 promises and my commandments. They preferred gambling, theater and circus going, the tavern, the saloon, the corrupt 'dance-house,' the ball-room, the brothel, the race course, the prize fight; consulting of evil spirits, and evils of all kinds, before the blessings and promises and pleasures flowing from keeping my commandments.

"Thus you shut their eyes, and darkened their understanding and they 'knew not' till my judgments and my coming overtook them as a thief in the night, and took them all away. You carried my word to the heathen, and sent many missionaries also; but by your teachings you blinded them, as you blinded the minds of men in your own lands; you built up the same errors and institutions, and infidelity among them, that you had among yourselves; and thus you made them two-fold more the children of hell than they were before. Lift up now your eyes and behold, from the days of Adam down till the present time, and declare at what age you have not been my greatest enemies; and what evils you have not directly and indirectly brought upon men.

"The institutions you have built up on the earth have cost thousands of millions, not only in their construction, but in keeping them up afterward, and in supporting whole armies of idlers who were appointed over them; and the poor have been oppressed, and ground down to support and keep them up in luxuries and refinement; yet they have not profited man at all, but have been a continued injury; and through all these evils together have many millions of men perished in darkness, without any knowledge of the true way.

"These were the many wonderful works 'highly esteemed' among you, but 'an abomination' in the sight of my Father, and in mine, and that of mine holy angels. 'Depart from me ye workers of iniquity. Ye never knew me.' Ye servants of the Most High God, come forth, and 'bind them hand and foot, and cast them into outer darkness where there is weeping and wailing and gnashing of teeth.'" (Matt. 7: 22, 23; 25: 31-46; 1 Cor. 6: 2, 3; Ps. 49: 14). "But in vain do ye worship me, teaching for doctrines the commandments of men."—Matt. 15: 9. "There are many devices [religious contrivances] in a man's heart; Never-

theless the counsel of God [alone] shall stand."—Prov. 19: 21.

WINGFIELD WATSON.
BOYNE, Charlevoix Co., Mich.

IN a California paper we find a list of the authorities in the Brighamite organization. We publish it, as many of the names in the list will be of interest to those of our people, who knew them in the old days, before the rejection of the Church:

The Officers of the Mormon Church.

At the Conference of the Mormon Church, held in the new Temple at St. George, Utah, April 3d to April 8th, the following officers were elected as authorities of the Church. They were all nominated by George Q. Cannon, and all unanimously chosen:

Brigham Young, Prophet, Seer and revelator, and President of the Church.

John W. Young and Daniel H. Wells; Counselors to President Brigham Young.

Lorenzo Snow, Brigham Young Jr., Albert Carrington and George Q. Cannon, Assistant Counselors to President Brigham Young.

John Taylor, Wilford Woodruff, Orson Hyde, Orson Pratt Sr., Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young J., Joseph F. Smith and Albert Carrington, members of the Quorum of the Twelve.

John Smith, Patriarch of the Church.

John D. T. McAllister, President of St. George Stake. Thomas J. Jones and Henry Eyring, his counselors.

Marius Ensign, James G. Bleak, John O. Angus, Wm. Empey, Erastus W. McIntyre, Samuel Miles, Richard Bently, John M. McFarlane, Erastus W. Snow, Charles Smith, John Lytle, Archibald Sullivan, Joseph Birch, Members of the High Counsel of St. George.

William Fawcett, President of the High Priests' Quorum of St. George Stake. William G. Perkins and John Lytle, his Counselors.

Joseph Young, President of the First Seven Presidents of the Seventies; and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, Members of the First Seven Presidents of the Seventies.

Wm. Squires, President of the Elders' Quorum of St. George Stake. Erastus B. Snow and Ephraim Wilson, his Counselors.

Edward Hunter, Presiding Bishop. Leonard W. Hardy and Robert T. Burton, his Counselors.

Easton Kelsey, President of the Priests' Quorum of St. George Stake. D. Covington and William Barnes, his Counselors.

Thomas Cottam, President of the Teachers' Quorum of St. George Stake. Josiah G. Hardy and Samuel B. Hardy, his Counselors.

Edward W. Starr, President of Deacons' Quorum of St. George Stake. Frederick W. Foremaster and George Baker, his Counselors.

Brigham Young, Trustee in Trust for the Church.

Albert Carrington, President of the Perpetual Emigration Fund to gather the poor.

Truman O. Angell, Architect of the Church, and William A. Folsom, assistant. Orson Pratt, Historian and General Church Recorder, and Wilford Woodruff his Assistant.

THE GATHERING.

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; 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 to gather into the regions round about inasmuch as is consistent with the feelings of the people, stand unrevoked, I conceive that new revelations are unnecessary, 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 much religious persecution to arise from so called orthodoxy; 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 gospel to the nations.

Three years ago, as many of the brethren will remember, I was several months looking at the country, found a good location, and tried to get the brethren to join together in one place in Barton county, Missouri, but failed. And now, when visiting various places and seeing the poverty of the brethren, unable to do anything for the cause they love so dear; in the new lead 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, toiling hard, in a place not much better than Sodom, away from their families, and at the end of the year having nothing but a living, and a poor one at that; or like some have done, getting in debt so much that they thought they could never pay it, and so leaving; thus bringing reproach on the cause, I began to think more and more of the gathering, and let business go, and began to talk to the brethren about the gathering. Only yesterday, I took my children to a Sunday School picnic, and while others were enjoying themselves, my heart was raised to God praying for Zion's redemption and gathering, when my children might meet with hundreds of the young Saints upon such occasions, instead of learning sectarian teachings.

In union there is strength, spiritual and temporal; the brother that has only a small farm, or only a claim without a title where they can barely make a living, isolated from church privileges, would do well to consider this. I am ready to sell, or rent until I can sell, to gather with the Saints; it is what we left our home in California for.

To-morrow, Saturday, I go out to battle for the truth, will continue for several days twelve miles west of home; expect strong opposition

from the Christian Brethren. Sunday, my family can stay at home, or go to sectarian gatherings. Wars, famines, pestilences, earthquakes, the sea heaving itself beyond its bounds, (see the papers), all admonish us of the near approach of the end. God help us to watch and pray; and not only that, but to do his holy will, gather together, have churches, schools, manufactories, mills, herds, etc., of our own; raise our children together that they may grow up in the faith, that Zion may be redeemed and the glory of the Lord rest upon his people, and all the honest in heart of all nations may say: "Come and let us go up to the house of the Lord and learn his way." Your brother,

D. S. CRAWLEY.

A DREAM.

I had a vision or dream on the morning of May 7th, as I was lying in bed, thinking of the visit home which I am about to make. I thought that I was at home, and father and mother were there, and a Methodist minister. We began talking of the recent execution of John D. Lee, and of Mormonism. He asked me if there were not some Mormons in Kirtland. I said, "No," but said that there were Latter Day Saints there. He asked what books we believed in besides the Bible, and I told him. He asked to see them, and I handed him the Book of Covenants, which, after reading he did not object to. He asked to see the Book of Mormon, but as I had none he sent and got one. After he had read it he gave it to me, and made some sarcastical remark about Joseph Smith. He asked me if I believed him to have been a martyr, and 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." As I spoke I held 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 woe unto that hand that casts it into the fire." And there was silence in the room for some time, then my father said, "It is enough;" ma said, "She is going to die." The minister remarked that he would like to hear some one of our faith preach, while I felt so happy and so peaceful.

Your sister,
KIRTLAND, Lake Co., Ohio.

A. H. CURTISS.

SUPPOSE.

Suppose you knew that fifty persons were watching you, daily, in order to imitate your conduct; would you comport yourself exactly as you do now? Is there nothing which you would need to amend? Do you think, in your honest heart, that the world would be benefited by more of your like, taking your good and bad qualities just as they stand in your character? And yet, you know that there are numbers of persons who are being influenced by you each day, consciously or unconsciously to themselves, and are thus becoming more and more like you.

Suppose your remarks about your neigh-

bors,—complimentary and otherwise,—were all being over-heard by them; would you say just what you have said to-day, or yesterday, or last week? And still they do hear many of them in the end, and in worse terms, too, than you employed in talking about them.

Suppose all the secret motives and thoughts of your soul were photographed before the eyes of the world; could you hold your head up as you do now, and talk proudly of other people's faults? Yet they are coming out, little by little, in your most trivial actions where you have not thought worth while to place a guard.

If you could draw aside the veil of the future, and see the green mound swelling over some precious member of the home-circle; would your words have the sting and the ice about them which now so often wound that heart? Could you then think calmly of your impatience, your coldness, and your bitter neglect? Yet many have seen such a mound, and have wept a life away to recall the words and acts of unkindness, but in vain.

If it were known certainly by you that in a year from this time you would be called away from earthly toil, what would your life be? How does your present zeal look in face of such a fact? Are you willing to go into 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 called hence any hour; you may not have another day to work for the Master; you may know that the record in the angel's book is being 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 be 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 payerful.

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 it down about his ears? Is it not best to use skill, wisdom, and sagacity in preaching, rather than invite contempt, hatred, and persecution, by rude speeches, ridicule, odious comparisons, harsh and unlovely sermons? Are you unclean and untidy in your person and appearance? or are you vain and extremely stylish? Are you diligent in pros-

ecuting your labors? 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 heaven on earth? 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 that, too, in a careless, irreverent, or pompous way? When you preach, or teach, do you see that your words are “like apples of gold set in pictures of silver?” Do you talk through your nose, or use an affected and unnatural style? Are you sober? 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 drawl your words—but-ah, and-ah, if-ah, well-ah, yes-ah? Do you “a-hem,” and gurgle in your throat as though you had a croaking frog there?

Do you romp with the ladies other than your very near relatives, young or old, joking them, tittering and laughing with them, kissing them, and giving them much of your time and attention? Do you speak lightly, and in a belittling manner of your fellow-laborers, or of any one else? Do you think and speak highly of your own efforts? Do you labor for money, for honor of men, for place, or for applause? Do you control your own thoughts, feelings, desires, words, and actions? Do you pray with the heart, or with the lips? Do you pray to be heard of men, or to be heard of God? Are you instant and earnest in prayer, like the worthies in all ages?

Are you sure you have none of the defects here indicated? Examine carefully, and see. If you have any of them, put them away. Do you know of a fellow-laborer who has any of them? If so, will you love him truly, and kindly call his attention to the same? Will you wisely ask others to point out to you any of these defects, if you have them, or any other ones? Seek to please God, and also your brethren unto their edification!

ARGUS.

VIEWS ON CHURCH GOVERNMENT.

BURLINGTON, Iowa, May 23d, 1877.

Bros. 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, having lately started anew in this church of latter days, with a full faith that it is reorganized after the old pattern before the apostasy.

Finding that I differ somewhat from most of the Saints here, in my views about church government, I am anxious to be set aright in this matter.

I believe that Paul's fourth chapter of his letter to the Ephesians clearly teaches that apostles, prophets, evangelists, pastors and teachers were set in the church for the perfecting of the saints, to assist them to unity in the faith; and in this epistle, as well as all through the New Testament Scriptures, it seems plain (to me at least) that it is taught that through these officers the Saints should be taught and guided; that they should be pillars in the

church, and watch over it in its various places; advise, counsel, rectify wrongs, see that the Saints live their religion and live peaceably together; to warn those that go astray, to reclaim them if possible, and if not, to have them severed from the church, that it may be relieved of its dead branches. In our profession to the world we claim that the one great cause of their divisions and their various creeds is that they have no inspired men, no men called of God to guide them and make known to them the will of God. This I fully endorse and have believed for the last twenty years.

I think the Bible, and Book of Mormon too, fully sustain that idea, and that in accordance with these books, the Saints have a right to expect the officers of the Church (called and ordained in God's unchangeable way) to be in possession of the Spirit of God, and qualified to teach and advise in all things pertaining to the Church of God. The words in the above named chapter certainly sustain this idea, and having become convinced that the Church of Christ exists again on earth, I in all simplicity expect to see the same pattern, the same plan of government, the same gifts of God, the same connecting link between Christ and his followers as eighteen hundred years ago, and only with an assurance of that kind could I ever have become a Latter Day Saint.

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 that, it, the members, shall rule and dictate the officers and priesthood. For instance, if an apostle or 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 go to destruction, unless the members under him shall give him permission to act in the matter. This is a strange doctrine to me. Imagine, (all who believe in God revealing his will to his servants now, as before), imagine an apostle or elder, whose duty it is and who we will say is in possession of the Spirit of God, being compelled to keep silent and see serious difficulties going on in one of the branches of his jurisdiction; the Spirit of God revealing it to him and inspiring him with light to judge in the case; and yet, unless that branch shall ask him to assist them and take the matter in hand he must remain a silent spectator, and the promptings of the Spirit, (however great they may have been), are entirely set at naught. To me this seems an insult not so much to man, but to God; as much as to say, when we want any dictation from God through the priesthood we will let you know; until then, leave us to take care of our own affairs.

I can find nothing in Scripture to sustain such church government. And, although I have enlisted with all my heart in this latter day work, and would like to give it my best support, it will be about as hard for me to get used to this new theory, (if this is the rule of the Church), as it was for me in former years to accept of the various new ideas and doctrines that sprung up in the apostate church. If this Church was an institution of man, I could find no fault. I should say that men

had a perfect right to rule what they had organized themselves; but if God has set up his Church after the same ancient pattern and ordained men now, as then, to guide his people, then it is reasonable to look for light and knowledge through that channel, otherwise these men stand merely as an ornament, and not for any use.

In all ages, when God has had a people on earth, we find that to be the way in which he has led them; and to me it seems the only safe and successful way for a people to grow in grace and in knowledge of the Lord. If the rules and governments in the Church even down to the smallest transaction of business, comes through that channel, dictated by the Spirit of God, and the Saints look for and accept it as such, it seems to me, that would be the surest and quickest way to unity. But on the other hand, where the advice and opinion of even the pillars of the church is not to be countenanced any more than the opinions of any and everybody else, every man arguing his views to be the right ones, and will either have his way or ruin if possible, then I can see no prospect for any thing but contention and strife continually. For instance, Bro. A. says to Bro. B., “I differ from you on that point. I do not think your theory will work right.” “Nevertheless,” says Bro. B., “I feel sure that I am right, and will not give up my opinion for any body.” Bro. C. says, “You are both in the wrong, and unless I can have my views carried out I will have nothing to do with it.” Bro. D. says, “If that is the way you are going to rule things, I am going to keep aloof from all of you, and let the branch go to destruction for all I care.” At this point Elder E. steps up, and talks somewhat after the manner of Paul, telling them that he has heard that there is contention among them and that he believes it. He then goes on and advises them; points out to them the best course to pursue, and, like Paul, says, that though this is not a strict command of God, yet he believes himself to be in possession of the Spirit of God, as much as to say that God had called him, and would be likely to counsel, advise and teach through him. But, instead of taking heed to his words, he is told by them all that 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 ordained of God or not.

With that kind of church government, I fail to see the need of the officers that Paul speaks of. They become merely hirelings, subject to the will of the people, not to the will of God, and must stay where they are until the people call them, and keep their advice to themselves until they are asked for it.

Dear brethren, I used to be an Elder myself, many years ago; and, although the wrong man was at the helm at that time, yet the gospel (as now preached by the true Latter Day Saints) is the one I embraced then; the spurious doctrines were not known to me then, nor until afterward. I felt then as I do now, that there was nothing grander than to defend the gospel and Church of Christ, where it follows closely after the old pattern, to prove the necessity of its existence on that very same plan, with the same officers, the same authority, the same communication with God, the same gifts and blessings, the same government, and the same unity of faith; but any straying

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 of 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.
BURLINGTON, IOWA.

[We were not aware that such a principle of government as that referred to by Br. Johnson had been taught or adopted any where; or that such a rule had obtained anywhere as the government of the Church. What we object to, and the idea may have originated in this, is the priesthood arrogating to itself dictatorial authority, not sustained by the law, by which blind and unquestioning obedience is required. The right to interfere in the case of wrong doing remains always with the eldership, but must be exercised legitimately].—Eds.

HOLINESS.

When Alexander with his army approached Jerusalem, Jaddus the high priest, went out of the city to meet him, adorned with his priestly robes, an outer garment of purple embroidered with gold, and bearing a golden plate 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 the ground in reverence for the great name inscribed in gold upon the garments of the priest. There was such a mighty power in the appearance of Jaddus, standing in his array of light and majesty before a conquering army, that the hosts were halted who marched with banners against the city. Though not a word was spoken, there was an influence in the silent representative of God who faced the foe, and by very force of the one great name he bore upon his breast-plate of gold, stayed the conqueror of the world and all his marshaled multitude.

If the mere outward exhibition of God's name upon a breast-plate has such wondrous power; if the mere beauty of outward apparel carries such convincing and overcoming grace,—how much more when the heart itself is imaged with God, and when the Christian believer wears the spotless righteousness of Jesus wherever he goes! There is always such a sparkling luster in holiness of heart, that even when no word is said, the beaming face and lovely life of a true Christian bear evidence of a present God. Whoever beholds the radiant, shining character of a consecrated disciple of Jesus, is convinced, astonished and impressed; and although an antagonist may come with the power of the world and Satan to attack, yet

when God shines out in a Christian's features and enhaloes his presence with glory, the veriest foe will recognize the divine power of the Gospel.

Holiness—full purpose,—entire consecration,—these are good words and represent an excellent thing. A soul at full liberty in Christ Jesus carries a graceful majesty wherever it goes. Its power is steady and radiant as the light of the sun. The sanctified Christian does not need to announce by his lips that he is holy. The very wording of such a grace but dims its luster. We sometimes doubt the holiness of men who boast of it, who seek public occasions to proclaim it, who draw unkind comparisons between themselves and quieter souls, who claim an elevation of heavenliness where no temptations ever creep, and where no trouble ever starts a sigh or a tear.

We believe in holiness. It is the privilege of every believer to be holy in his purposes and unselfish in himself. We believe it because it is the teaching of Christ and the apostles. O, that the whole Church might be thrilled and filled with the blessedness of it!

"Why, woman," said a critical class-leader to a quiet, patient, deeply pious and devoted Christian, whose whole life was a beautiful tribute of devotion to Christ and a constant theme of gratitude deep down in the hearts of the poor whom she secretly visited and blest.—"Why, woman,"—for she was not a talker anywhere, but a worker everywhere,—"have you no religion, that you sit still in such a meeting as this! Have you no religion?" "None to speak of," said she, tenderly. What a rebuke to the leader who sought to force an utterance from her lips! Let us be tender toward the disciples who may be the silent, though the really shining Saints of God, and measure no man's holiness by what he may say, but be vigilant only toward ourselves and have abundant charity for all!

THE DUMB TAUGHT TO SPEAK.

The first school in which deaf mutes were taught to speak, was Whipple's Home School for Deaf Mutes, located at Mystic River, Ct., 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 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 it has sprung the present institution. The wonderful art of teaching the dumb 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 by the pupil 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 entirely destitute of hearing."

God, by and through human instruments, has often caused the dumb to speak, by giving the Spirit and a command; but that is a miracle, and promised in the New Testament to follow the believers.

TOBACCO.

ANOTHER ACCOUNT IN THE INDICTMENT AGAINST TOBACCO.

Tobacco now has another disease to answer for. The new disease has been discovered by Dr. Baker, Secretary of the Pennsylvania State Board of Health, who says: "There has come under my notice for several years, but more particularly during the last two years, a kind of rheumatic condition of the walls of the chest. The patient complains of a dull, heavy pain in the chest walls. The disease, in a large majority of cases, is confined to the left side. 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. Patients suffering from this complaint invariably come to their physician with the belief that they have heart trouble."—*Salt Lake Herald*.

TO MOTHERS.

A teaspoonful of cold water poured into an infant's mouth, daily, will prevent its getting sore; and for those already afflicted, wet the lips and tongue every few minutes with pure water. Try it mothers, and save your babes much suffering, and yourselves much care. But, if you are determined to use something stronger than water, we recommend sage tea, honey, and a little borax or alum; wet the mouth occasionally with it, and in two or three minutes rinse it with pure water.

If your child is raging with fever, do not lay chunks of ice on its forehead, leaving the back of its head hot; but lay a thick cloth, wet in cold water, not ice water, on the back of its head and neck, changing it as often as it becomes heated, bathing the head, face, and when it can be done without chilling them, the entire body with cool water; keep cold cloths all round, and on the head, but most on the back of the neck, and never lay ice on it.

If your infant takes cold, keep its ears, nostrils, throat and breast, well oiled, and give it plenty of fresh air, and it is in little danger; but if something else must be given, syrup ipsecac is good, and easy to take.

Where an adult has congestion of the lung, or other internal pain, we recommend mustard drafts, croton oil, or anything that will cause counter irritation, and let any one breathe fresh, pure air, and as much of it as you possibly can, and be healthy, happy, useful, and live long upon the earth.

MORMONIA.

There are five Jewish members in the British Parliament.

Our vanity is the constant enemy of our dignity.

15 July 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, July 15, 1877.

BRO. COOPER AND THE GATHERING.

Will some one 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 "their own selves to bring to pass much righteousness?"

One of the reasons why hundreds of the Saints now ready to gather at a word, are, and will be under the necessity of gathering empty handed to the call, if it should suddenly be heard, is that they have stood still without endeavoring to move in the direction desired, of their own wisdom, and waiting divine direction that never came.

The Lord, at one time, when a number of the Elders were gathered in New York State, told them that when they arrived at the Ohio, he would manifest himself unto them and give unto them a law "suitable for them in their then condition and in the New Jerusalem." We have no reason to suppose that this law has been broken in its provisions; and one of them signifies distinctly that "men who wait to be commanded, and receive a command with doubtful hearts" are condemned, and one thing is certainly discernible to any man who thinks seriously, and that is, that such men never accomplish any thing.

One of the most generally received traditions of the Church is that there is to be at some period of the Church's existence a practical application of the community of interests, or as the more common reasoner states it, "all things common" theory, oneness in temporal things.

So far as we know anything about the past history of the Church, (and for this knowledge we are dependent upon reading, and what others tell us of their experience), repeated failures have occurred; either in the conception, or in the carrying into execution the various schemes attempted.

Some years ago our attention was called to the subject of a community of interests, and in connection with the various experiences of the Saints we read whatever we found in reach from Dr. Johnson's Happy Valley, to the latest development of cracked-brained free-loveism. The result of our reading and the thoughts growing out of it is, that there is a system of a community of interests which is practicable, and that the chief requisite to the success of that system when it shall be happily discovered, or revealed, is willingness in adaptation.

One of the apparently most promising, at its

outset, efforts at communism, was the Icarian Community, that purchased the Temple, Arsenal, and other Church property at Nauvoo. This was a company of French under the enthusiastic lead of Monsieur Cabet, a man of some ability. It flourished for a time in Texas; but what were the causes that led them to Nauvoo we can not say. They came to the latter place with all the prestige of a new and active theory; and for a time seemed to be going famously. The whole was under the management of a directory, Monsieur Cabet, its founder and president at its head. They held 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 had their own workshops, mills, printing office, theater, schools, no church or divine worship,—holding the socialistic idea that man lived for and was amenable only to his fellow man. There was no apparent reason for the failure of this scheme, as discovered by one from the outside, except the one we have hinted at, the want of a willingness in adaptation.

One of the first whisperings of discontent was aroused by the president carrying into the dining hall his *silver cup* from which to drink at the general table, while his compeers drank from common pewter, or still cheaper tin cups.

To the growl of dissent to which this gave rise Mr. Cabet did not respond wisely; and when to this was coupled the alleged fact that two daughters of the president were being educated in France at the expense of the common treasury, while the other children of the community were winning an education at home, he was called an aristocrat. But in addition to this, economy grown mad, as is too frequently the case in a community of interests, reduced the rate of living to almost starvation point, which resulted in weakened frames and consequently brought the productive powers of the community to the minimum also. Nor, if this was not enough for its destruction, the association of units in labor, looked at in the aggregated result, deceived the participators, and this resulted in a decrease in the individual production, till the gross proceeds divided by the number engaged in the labor showed disastrously as compared with the aggregate of the same number working separately and for individual good. Only one condition could follow and that was as inevitable as fate, the mass grew lazy. While the few remained energetic and forceful, the greater number grew inert, either incapable of full, free, energetic, and productive activity, or absolutely lazy and idle, consequently querulous, fault-finding, vicious and ready for revolt.

A similar condition of things ensued in a community organized under the prophet James J. Strang, as stated to us by two participants, now both dead. To illustrate we recite the story of one experiment in corn raising. A number of them united in the cultivation of a large field, I think some twenty or twenty-five running their plows side by side. This, of course, at each turning showed a wide strip of land, and a few days plowing turned a wide field of soil ready for planting. The planting and hoeing and plowing the crop were all done in the same large gang; and the brother in his quaint way of telling it said, "We were just playing smash, and had much talk about the beauty of working together and what we should do with the crops we should

certainly raise." One day as he entered the field late in the season of corn plowing, to take his place with the long line of crop raisers, it occurred to him that the field looked smaller than common. He took his place, however, and went to work with the rest. They would plow a round or two, then resting their horses at the end of the rows they would discuss the community of labor principle, according to the last sermon preached from the stand. This day he had little to say but his mind was terribly active. He worked all day and the next day was gloomy and restless, so much so that one of his fellow workmen noticed it and asked if he was sick. He replied that he was not; but that if the brother would come to his home that afternoon after work was over, he would like to talk with him. This was agreed to, and when they met, this restless brother proposed that they should go and measure the field that they were cultivating; so they procured a measure and did so. Returning to the house they sat down, calculated the number of acres, averaged the probable yield, and made the discovery that divided by the number of men engaged in the work each man would receive hardly three-fifths as much as his individual labor would have brought him if working separately. Looking at the aggregate accomplished had deceived them as to the amount of labor each had done. It was a hard lesson. This is, however, the experience of all or nearly all similar associations, the conjoining of labor has given astonishing results, but in far too many instances the association of labor has lessened, and consequently cheapened individual effort. This, of course, will be understood as not applying to those productions of labor, where the united strength of many is required to accomplish a specified work.

Many of the schemes of the unity of interests theorists among the Saints, have literally eaten themselves up; and being eaten up by themselves have had no power of reproduction. This is eminently the case with some of them we could name if pressed, but prefer not. Consumption, not production; financial disease, not health, prevailed, and the poor things starved—how could they help it!

Well, without writing a word laudatory or disparagingly of Bro. Cooper's scheme, we reproduce a part of what was written by us in an article entitled "The Situation;" pp. 20 and 84, of vol. 19: "We do not defend the men who were the founders of those schemes, we do not condemn them personally, for we do not know them, at least not many of them, but the principle of the association of labor and capital is a measure of policy and sound wisdom, we believe." "We must therefore buy lands, and improve them; plant orchards and vineyards, and eat the fruit of them; build houses, and inhabit them; make homes, and enjoy them; build cities, villages, and hamlets, and people them; build workshops, manufactories, mills, tanneries, foundries, and all other accessories to useful labor, and run them; establish schools, colleges, business houses, and make use of them; erect meeting houses, places of worship—temples—and worship in them." "As a means to the successful carrying out of these measures, we believe a necessary and additional one to be the creation of incorporated companies, having legal existence according to the laws of the states where it may be designed to carry out such measures, with legal safeguards

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 it 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 thing; 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 Presbyterian minister, 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 * * and little children need no repentance, neither baptism."—Moroni 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 revered as such.

The book will safely stand the test, and whosoever will may obtain from God, according to His promise, 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 bore 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 to nor take from his standing in the Church. If he loves 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 he may 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 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 Lamoni, 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 Brethren Charles Derry and J. R. Lambert to Nobles county, Minnesota. For results of labor see Brother L.'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. J. 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 settling 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 working 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 half-column notice of the Latter Day Saints, meaning the Reorganized Church. It kindly gives the contrast between our faith and the practices of the Brighamites. It says of us that it sees "no good reason why they [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 5th, 1877, for which we thank him. Some interesting items of news are contained in said paper.

Brother George Masters writes us from Newman's Grove, Nebraska, under date of June 19th, that he was endeavoring to blow the gospel trump 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," and that "but few converts have been made lately 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 Stewartville, Mo., that he has 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. Calhoun 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, notwithstanding the reproach for doing so.

Bro. Marcus Shaw writes from Detroit, Minnesota, that the crops look quite well there but that the grasshopper invasion will prevent the Clitheral brethren from realizing any crops, which we much regret to hear. He says that they hope for a visit from the traveling authorities appointed by the General Conference. Bro. T. J. Martin had held a debate with a Shaker on the literal resurrection of the body, 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*;

W. R. Calhoun, Marengo Republican; J. J. Cornish, Toronto Globe and St. Thomas Journal; N. Trook, Advocate of Christian Holiness, the latter containing an article on "The Possibilities of Faith," which we intend to publish with the views of other ministers and editors on miracles. Some one sends us a London (Eng.) Telegraph.

Bro. Joseph Hammer 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 review of the article of Rev. Dunn in the Chicago Tribune, the same that was referred to in the editorial, "Shall the Constitution be amended," contained in the last Herald. Brother Crawford makes a good defense of the first Joseph, and of the Reorganization. Bro. Clapp sends a Tribune from Dallas, Oregon.

THE old story of those who wish to see the Indians exterminated, because they cannot be civilized, or to any degree sustain themselves by labor, is put to shame by 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 of the United States, compared with their status eight years ago:

	1863.	1876.
Houses occupied by Indians..	7,476	54,717
Schools on Indian reservations	111	344
Teachers	134	437
Scholars	4,710	11,327
Church buildings .....	.....	177
Church members .....	.....	27,215
Wheat raised (bushels).....	126,117	463,054
Acres of land cultivated.....	54,207	318,194
Indians wearing citizens' dress .....	.....	104,818
Corn (bushels).....	467,363	2,229,463
Oats and barley (bushels).....	43,976	134,780
Horses and mules owned.....	43,960	310,043
Cattle owned.....	42,874	811,308
Sheep owned.....	2,083	447,295
Swine owned.....	29,890	214,076

JERUSALEM AND THE JEWS.

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 to be permitted to purchase these habitations by periodical payments on a principle similar to those 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 outside 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 that 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

in this country is variously estimated at from 250,000 to 1,000,000, of whom New York contains from 50,000 to 75,000."

"Dr. Schaff 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 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 positions of power and influence in Italy, Belgium, and even Russia; with Jewish bankers holding the purse-strings of the foremost nations; with Jewish artists, novelists and journalists in the most prominent places in the Old and New 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 (Mo.) Journal of Commerce. It speaks lightly, yet somewhat 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 errs, however, in saying that President Joseph Smith is waiting 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 of Brigham Young, and his 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. He resides at Plano, Ill., and is waiting for Brigham to get out of the way. There are many Mormons outside of Utah, and this country has some of them, and in St. Louis they have a church of over two hundred members.

There is one advantage we have in this section—always provided that Joseph junior, is a true prophet—we will 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 certain as to 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. They had selected a temple 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 clique of Bourbons down there. Every other kind of religion has been tried on them without effect, and this looks the last chance.

THE following scrap was sent us by Mr. Wingfield Watson, of Boyne, Michigan, cut from his County paper. He says: "It is quite safe now to presume that John the Baptist has some slight chance of escape from everlasting ruin; and we may indulge in the hope that even the Mormons [so called] may possibly have as good a chance, seeing that the acts [baptism ordinances] of both, are in the "possible limits" of that which may be permitted by the Presbyterian faith * * * although it has neither "sanction nor command" in the Scriptures." The extract reads as follows:

"The Rev. Mr. Clark, a member of the Presbytery of Lackawanna, baptized a man by immersion. The Presbytery objected to it, and censured Mr. Clark for baptizing in that fashion. Mr. Clark took the case to the Synod. The Synod spent two days and a night in 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.

Others, that whether right or wrong according to Scripture, the Presbyterian Book of Discipline neither recognized nor contemplated it. The debate was as spicy as it was protracted. The judgment of the Synod was, "that the administration of baptism by Rev. J. H. Clark, in the case excepted to, came within the possible limits of a permissible administration of the rite, and although without any sanction of command or fact in sacred Scriptures, yet did not involve a moral wrong."

THE following from the Toronto, Ontario, Daily Globe, of May 26th, is hard on the medium.

Canon Gilbert and three priests of the Roman Church in England recently engaged the best medium whom the National Association of Spiritualists could recommend, and told him to set to work. The spirits were out of gear and needed oiling. The violin was dumb, the table was stationary, the spirits stayed away. The visitors assured the medium that they were willing to wait until midnight if he would undertake to write upon a closed slate, move objects at a distance, or do some other marvel. The slate was opened, but its surface was a perfect blank, and the medium's effort to produce a double self in a darkened room was an ignominious failure. The Canon paid him a fee of two guineas and invited him to try again some other day, but he objected on the ground that it was a case of four skeptics against one spiritualist. Evidently spirits don't count.

Bro. W. W. Blair writes from London, Ontario, July 2nd, "District prospects are encouraging. Bros. J. J. Cornish, Joseph Luff, Robert Davis and W. Carlton Irish will labor continually. Bro. Irish is improving rapidly, and seems very anxious to learn the right ways of the Lord and do them. He will travel with Bro. Davis in Ontario and Michigan. Bro. Davis is a faithful, spiritual man, and greatly honored and beloved by the Saints."

Bro. L. D. Hoisington writes from Winterset, Madison county, Iowa, that many there will converse with him upon the gospel, and he thinks that if an Elder would come a good work could be done.

Sister Elizabeth Emmons, of West Joplin, Missouri, wishes to know where she can meet with the Saints. She wants to hear preaching again. Will some of the Saints of the Spring River District please hunt them up.

A Daily Evening Post, San Francisco, Cal., of June 25th, 1877, contains a notice of the organization of a congregation of Saints at West Oakland, and states the difference in belief between us and the Utah people. Bro. Wm. Anderson writes rather encouragingly of the movement there. He reports that Bro. H. P. Brown preaches in the hall taken by the branch. The Saints at San Francisco have given up their hall; most probably finding the rent too heavy a burden for the number to bear. We thank Bro. Anderson for copies of the Post and Call sent us.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Tornadoes, hurricanes, and fierce storms of wind, rain and hail, accompanied by vivid and destructive lightning, have been of constant occurrence throughout the land. On Sunday, July 1st, and on the previous night, many parts of Indiana, as well as various parts of Illinois, Ohio, Kentucky, Pennsylvania, New York, New Hampshire, and Minnesota, suffered greatly from those dreaded scourges. Churches, public buildings, dwellings, etc., were torn to pieces or damaged, crops were destroyed, many lives lost, and many other people injured. Near Franklin, Indiana, two houses were blown down and every member of both families

killed—five in one, six in the other. On the 5th there was also a widely extended 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 Cincinnati, including some of the wealthiest Jewish houses in that city, have taken joint action in reference to the Hilton, Seligman affair, and, resenting the affront as one which is directed toward the entire Jewish race in America, have entered into a compact pledging themselves to hereafter hold no business relations with the house of A. T. Stewart & Co.

Two hundred warriors of the Nez Perces tribe are entrenched in the rough country on the Salmon 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 these banditti since the hanging, and their depredations seem to be more strongly marked than ever. Several murders have been committed, and a number of unfortunates driven out of this pest-ridden district, for having assisted in the punishment of the executed Mollies. At the mines, superintendents are surrounded by armed body-guards, and there is an atmosphere of terror throughout that section of the State inhabited by these desperadoes.

Robert Dale Owen, the eager man, who sought to fathom the mysteries of the spirit land, is dead. He was best known for his spiritualistic tendencies, and especially remembered as having been deceived and humiliated by the Katy King exposure. His subsequent insanity was laid to that charge, but he was subsequently reported as recovered, but his health, for some reason, broke down and gave way.

Some more deceptive tricks in spiritual manifestations have been exposed in Belmont county, Ohio; where the deluded were enjoying what they thought to be the exhibitions of most wondrous power by the spirits, but which were by human agency.

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 legislative control as to their charges. The whole controversy resolves itself into the simple fact that corporations which enjoy franchises and special 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 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 never again impose upon the public. They may seek to control elections and to bribe Legislatures, as they did formerly to secure valuable franchises or subsidies; in the future their purpose will be to elect Legislatures or bribe them to fix an unreasonably high limit of charges. The people will suffer in proportion as they permit public office to be corrupted and neglect their own interests.

Terrible tales 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, from what seem to be organized bands of robber tramps. They rob and burn houses, murder the men, outrage the women, and perform all manner of devilry. The authorities advise the people 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 wicked in this way is reported already.

Gen. Howard's troops are hurrying towards the scene of the Indian troubles in Idaho. The Montana tribes 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. Recruiting of troops on the Pacific Slope has been ordered. In the Big Horn country, Montana, the miners and Indians have had a fight, and the whites were victorious. Indian loss 116; white only 14.

The progress of the war in Europe has been favorable for the Russians in Europe, and large armies have crossed the Danube and progressed southward, while the Turks pillage and burn the Bulgarian towns as they retreat before the Russians. A great slaughter of troops took place when the Danube was crossed, and cities bombarded, and shattered or burned. Shot and shell killed the people in the streets and in their beds, and destroyed life and property, without regard to any. Such are the outlines of war's horrors and misery, but the details we can not give—this is left to the imagination of those not thus assailed by misery and woe. But in Asia, the Russians have been sorely defeated and driven in their battles with the Turks, and compelled to fall back.

There is a belief now that England and Austria will form an alliance and make war on Russia, not in behalf of Turkey, but for their own interests, to have their share of the sick man's bones when his spirit shall have fled. The war feeling in England increases, and Disraeli's views are more and more sustained. The British squadron of the Mediterranean has been ordered to Besika Bay, in the Grecian Archipelago, below Constantinople, which action is looked upon with suspicion by the Turks. The movements of the European powers are much like that of vultures, or carrion crows, about a dying animal.

Two hundred thousand dollars were raised by contribution in various places for the sufferers from the fire at St. John's, New Brunswick, besides food and clothing donated.

Buenos Ayres, South America, news gives account of the heaviest and most disastrous storms ever known there. Hundreds of thousands of cattle and sheep destroyed.

An Alexandria dispatch says the exhumation of Cleopatra's Needle for London has been completed. Eighteen inches of the apex are gone, and the corners are somewhat damaged, but otherwise it is in a fair condition. The Needle is sixty-nine feet long and eight feet square at the base; its weight about two hundred and twenty tons. Three thousand five hundred years ago this obelisk stood in front of the Temple of the Sun, at Heliopolis, and was brought to Alexandria during the reign of Cleopatra; but the means by which this great pillar was then moved, is not known. Now a ship, or casing, is to be made on purpose for it to be towed to England on.

Men of science say that on an average some part of the earth's crust is disturbed by the internal forces, either in the shape of earthquakes or by volcanic eruptions, at the rate of nearly three times per week. In 1875 one hundred days had recorded shocks of more or less violence, while there must have been many more in unfrequented regions, where volcanic forces are known to exist. It is estimated that twenty thousand people lost their lives by them that year, while the property loss was enormous.

Quite a charge, with quotations in proof, is being made against Appleton's new Encyclopedia of strong favoritism for Roman Catholicism. It has left out historical passages which in its previous editions were derogatory to the system and government of that spiritual and temporal power, substituting praise and eulogy therefor. Jesuit aid is suspected.

It is estimated that of the 286 general wars, twenty-two were for plunder, four-four for extension of territory, twenty-four for revenge and retaliation, six for disputed territory, eight for honor, fifty-five civil wars, forty-one for titles and crowns, thirty to assist allies, twenty-three on account of jealousy of rising powers, and twenty-eight religious wars. This is a fearful induction. In it families are divided, parents against children, brothers against brothers, and churches of one common faith and communion split asunder. Ministers of the same gospel fraternity, each pray for the others' discomfiture.

A tornado at Pensaukee, near Peshtigo, Wis., on the 7th, destroyed saw mills, planing mills, grist mills, stores, dwellings, a hotel, the depot, etc.,

making general devastation, and killing six people, and wounding many others. Those heavy buildings, with their machinery, were like sticks before the wind, and it carried property, cattle and people, and everything movable through the air, as if they had been straws. Other settlements were destroyed, or badly damaged.

At Westfield, Mass., and near Poughkeepsie, N. Y., on the 9th, there was great destruction of property, buildings, crops, etc.

July 10th.—Col. Perry, with troops escorting a pack train to supply Gen. Howard, was attacked by Indians, on the 4th; but Col. Whipple came to his rescue, and repulsed them; yet they are in such force as to surround both of these commands together. This bold stroke it is feared will more and more draw other bands to Chief Joseph: and there is great alarm in Idaho, and the people are fleeing to Walla Walla.

Correspondence.

CHEESELAND, Angelina, 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 pray you to send us an Elder, 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 our Lord and Savior Jesus Christ. Let me know when a minister can be here. I have great sympathy with you in the building up of Zion, and for the help of the poor. Ever praying for the spread of the gospel, yours sincerely in Christ.

WILLIAM ROBUCK.

[If the authorities of the Church had sufficient means at their disposal to send men into all those places where the bread of life is called for, they would feel blessed indeed; but, as it is, the means are not at hand, and therefore the men who could go still labor for the bread that perisheth. We wish that Bro. Bryan, or some other Texas elder, could visit Angelina 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].—Eds.

LAKE CRYSTAL, Blue Earth Co., Minn.,
June 26th., 1877.

Editors Herald:—Since the Plano conference, 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 Conference, but to do what I could near home, excusing myself on the grounds of my poor health, and the condition of my family; but, while at Conference, I had to change my mind, in order to act conscientiously, and follow the impressions of the Spirit. On my return home I called at Boone, Iowa, stayed part of a day and baptized 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, "O, Joseph, I am so disappointed." She had never said to me, "I do not want you to go;" but rather, "Do as you think best, Joseph; I am not 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, nearly all the time." But now she 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 the exception of one discourse, I have been laboring outside of all branches, and where there are but few members, sometimes none. In Dunlap, Harrison Co., Iowa, I preached once; Castana, Monana Co., three times; Moorhead, once; Smithland, Woodbury Co., four times. This is a new place opened by brother John Thomas last winter. We held our meetings in the Adventist Chapel. This place should be looked after.

May 19, I arrived at Fonda, Pocahontas Co., and was kindly received by brother and sister E. C. Brown, and remained one week; preached four times, but did not form very favorable im-

pressions of the place. On Sunday, May 27th, I preached in a school house about four miles from Fonda, with good results. At this place I was kindly cared for by brother and sister Harris Cook, with whom I stayed till Tuesday morning, when Bro. Cook took me to Bro. Wm. H. Hartshorne's, near Sioux Rapids, Buenavista Co., where I stayed one week and preached three times, twice in the country, once in the town of Sioux Rapids, with very good results for entirely new places. I found a good home with Bro. and sister Hartshorne's family, and was kindly treated by them all.

June 5th., I was taken to the station, twenty-five miles distant, by Frederick Hartshorne, when, after receiving the present of a ticket to my next stopping place, I was on my way to Lemars, Plymouth Co., Iowa. I arrived about 7:20, among strangers, but with letters of introduction in my pocket; and, after walking through the mud nearly four miles, I presented one of my letters, and 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. Calhoun, or William Jennings, between three and four miles west of Lemars.

My next stopping place was Sibley, Iowa, where I met Bro. John Spaulding ready to receive me and take me to his home, about eighteen miles north-east of Sibley, Grand Prairie tp., Nobles County, Minn. I learned after meeting Bro. Spaulding (Monday June 11) that on the following Wednesday they expected Bro. Charles Derry. He came according to promise, and I was truly glad to meet him. We held our first preaching meeting Saturday afternoon, also preaching on Sunday morning and afternoon; after which eight precious souls were baptized by Bro. Charles Derry. This was the result of labor performed by Wm. H. Kelley and John Spaulding, assisted by Bro. Stillwell. Monday night we preached and Tuesday afternoon held confirmation meeting; when Bro. Derry and I instructed the young Saints as best we could, and organized them into a branch numbering eleven members, to be known as the Grand Prairie Branch. Bro. John Spaulding (Priest) was chosen to preside, and ordained an Elder, Wednesday night preaching, and Thursday night prayer meeting. Friday, I left for Lake Crystal, Minn., being taken to Adrian station by the kindness of Mr. Gordon and Bro. Spaulding. The friends and Saints of Grand Prairie treated us with great kindness, and Bro. and sister Spaulding, Bro. Stillwell, and others, seemed to enjoy themselves splendidly. Brother Derry remained with them to preach there, and in the regions round about.

I arrived here Saturday morning, sick, but as there was an appointment made for me on Sunday morning, I made an effort to fill it, and was blest with the Spirit. I am to speak again to-night. Here, as elsewhere, I find the Saints very kind, willing to do what they can for the progress of the glorious work; but there are only a few of them in the places where I have been, and their acts and words have led me to ask, "What could not be done by the Saints, where they are numerous, if they all had the same desires as these have?"

I do not know, yet, how long I shall remain here, nor which way I shall go when I leave; the calls are so numerous and urgent, that somebody is sure to be disappointed after we shall have done the best we could. My labors have been blest, this summer, but my health has been very poor. I am sorry to say that, without a change, I shall be unable to continue in the field, especially if I have to labor alone. May God kindly care for His work and His people, is my prayer.

July 4th.—Day before yesterday a man came here from Dodge county, sixty-five or seventy miles, to be baptized. I baptized him yesterday. Last night in preaching I felt an unusual degree of God's Spirit upon me, and was constrained to bear my testimony to the truth, and was enabled, through God's blessing, to present some pointed reasons why the gospel we teach came direct from God.

Though this week is very full of trial to me, yet I would not exchange my hope in Christ for all the fame and wealth this great world contains. Sometimes I feel wounded in spirit; yes, dear brother, wounded almost unto death; but, God being my witness, there is not an evil thought in my mind towards any brother in the Church. But when I feel satisfied that the interests of the work are endangered, or the motives of good men impugned without cause, it cuts me to the very quick.

I expect to leave here in a week or less, but which way I shall go I know not yet. It is hard to tell which of the many places to visit. Somebody will be slighted, or feel so, I am sure, but it cannot be helped. My love to brother Joseph and all, not forgetting yourself. Your co-worker for Christ,

JOSEPH R. LAMBERT.

LACROSSE, Hancock Co., Ill.,
June 19th, 1877.

Br. Joseph:—Br. B. V. Springer of Indiana, has been with us a few days on his way west. He preached at Burnside, three nights last week, and last Sunday, at our School house, to very fair congregations and with good liberty. They seemed to be well pleased with him. There was a goodly number of his own folks, and old friends, that knew him when he was a boy and when he held very different views from those he advocates now. He is a good workman, one that need not be ashamed anywhere, and the desire of this Branch of the Church is for his welfare; and may the Lord remember him in my prayer; hoping that there will be friends raised up to assist him as he journeys on his way to Zion. Br. Joseph, the work here has assumed a permanent hold that I did not expect that it ever would; and I believe that at no distant day some of the best citizens will embrace the doctrine we teach, casting their influence with us; then the work will advance very fast. The people have been very much surprised to find such men as Brn. Blair, Lake, and Springer, amongst us. They believed that it would be impossible for Latter Day Saints to bring any able men to advocate the views they held; but, thank the Lord, he has some able men in the Church of Jesus Christ of Latter Day Saints; men who are not afraid to stand forth against all opposition. A servant of Christ,

S. SALISBURY.

PRAIRIE CITY, Grant Co., Oregon
June 4th, 1877.

Dear Bro. Henry:—Your kind letter is at hand, and I am encouraged by the comforting remarks contained therein. I have held some tolerably good meetings here, and had have other appointments, farther down the river. I will speak in Canyon City next Sunday. I feel that it would not be right for me to leave this mission for a few months, notwithstanding I am anxious to leave. The great excitement about the execution of John D. Lee is causing much dispute in this country, and I have been lecturing upon the subject of polygamy, and its kindred evils. I find my lectures have done much good in the way of disabusing the minds of the people in regard to our true position, and I feel impressed that I must make a complete tour through the country, and lecture upon the subject of marriage, and other subjects that will draw a distinctive line between us and the Rocky Mountain apostates.

I expect to leave here in two weeks for Idaho. I do not know how I shall go yet, but if it is the will of the Lord for me to go, I will go sure; distance about five-hundred miles. I have no conveyance, but I have got courage enough to carry me through, and faith to believe that I will do good by going. I want to get among the Morrisites or Davisites, near Walla Walla. I think good can be done among them, now they have had time to see their own folly.

I got sixteen letters to-day, and as I have to answer the most of them, you must excuse haste, and when I get time I will write you a brief history of Oregon for the *Herald*, as many are writing to me inquiring about the country. 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 labor in its interest and for the interest of the Church at the same time. May the Lord give us wisdom that we may not bring our holy message into disrepute. Yours,

J. C. CLAPP.

MACHIAS, Maine,

June 20th, 1877.

Brothers Joseph and Henry:—To-day I arrived at home after several weeks tour, five of them in the Western Maine District. Preached 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 started on that island; the few that obeyed 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 days before our conference the old pastor 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 Western Maine District meet on that island the 4th of July for a dinner, and hold 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. W. Crowley, at Indian River, has left off using tobacco. Hope that others who use it will follow his steps. Yours ever,

J. C. FOSS.

FARMINGTON, Kentucky.

June 25th, 1877.

Bro. Henry:—I herewith send you a notice of the death of my child, whose loss I have been called to mourn. I have had a good deal of trouble this summer. My wife has been very sick for nearly a month; and for some time she was very low, but, thank God, she is now better, and we think will soon get well. This, with the loss of our babe, has been a heavy cross for us to bear, but by the grace of God we have borne it so far, and we trust to his help for the future.

The church here is on a stand still at present. We are just now having a very heavy opposition from the Christian and Baptist churches, but by the help of God we will stem the tide. I will reply to them as soon as they get through, and I think that good results will follow. In Tennessee the prospects are good, I think, for an increase to the church. Remember me to Bro. Joseph and all in the office. Pray for me, that I may overcome all opposition. Your brother in Christ,

JOHN H. HANSON.

BLUE RAPIDS, Marshall Co., Kansas,
June 15th, 1877.

Brother Joseph:—After writing last I attended the Central Kansas District conference at Atchison; had a good time. The brethren are (most of them) alive in the work. They regret the release of brother T. W. Smith from this mission. He has the confidence of the Saints of Central Kansas. I went to Good Intent, where I spent a short time very pleasantly, and did what good I could preaching. The Saints supplied my wants in a liberal manner. May God bless them. I also visited the Fanning conference, North Kansas District.

On the night of the 4th of June I commenced a discussion at this place with Dr. W. F. Boyakin, on the following proposition: First, "Is the Book of Mormon what it purports to be, and does it contain a revelation of God's will to man?" I affirmed. Second, "Does the Reorganized Church of Jesus Christ of Latter Day Saints teach doctrines in opposition to revealed truth?" Mr. Boyakin affirmed. The debate lasted six nights. Though some things were not as pleasant as we would like, yet we are thankful that it went off as well as it did. After the first night Mr. Boyakin's moderator failed to appear, and Mr. Arthur Smith, my choice for moderator, conducted the discussion in a very gentlemanly and orderly

manner, with entire satisfaction to both parties. I am satisfied that good will result from it. Many of our enemies acknowledge that Mr. Boyakin did not make a point. Many are enquiring for the Book of Mormon to read. The Saints are unshaken and encouraged in the work. I do not know how to express my gratitude to God for the cause in which we are engaged. My heart is full of peace, and I feel a greater determination to go on than ever before. My daily prayer is that I may become more worthy of the confidence reposed in me by God and by my brethren.

Father and mother Landers arrived here last night. I had the privilege of meeting them for the first time; have spent most of the day hearing them relate their long experience in the work, and I have been greatly edified. May my old age be like theirs. To-morrow brother George W. Shute and I will start on a tour through Clay, Dickenson, Mitchell, Osborne, and Smith counties to do what we can for the Master. Yours in the bonds of 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 I see or hear of the Church, the nearest branch being at Elvaston, 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. They are all married, and I am living with them. Any Elder 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. It is a comfort to me to read in the *Herald* these good letters that come from different parts of the country. That we may all, at no distant day, gather together in the land of Zion is the prayer of your sister in the faith

NANCY P. PENICK

BUNGWALL FLAT, 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 L. Ballard. On my return I found him firm in the faith, and that the good word sown in the hearts of others was still growing. I had a hearty welcome, and again began to battle for victory; for in this age we have a warfare with a powerful enemy, who knows his reign is but short. And I am happy to say that the result of my labor has been the organization of a branch consisting of twenty-three members, with four officers, all but one baptized within the last four months—hearts and souls that love the truth, and who faithfully bear the cross amid the sneers and scoffs of a wicked world. There are also quite a number in the neighborhood who are believing and friendly to the cause, and whose manifestations of kindness shall long be remembered.

We are far off from Zion's borders, but are remembered by the good Lord, and we feel that we have a place in the hearts of the Saints and servants of God in other lands, those whom we never saw, but we hope that time will shorten the distance and bring us closer together before the arm of the Lord falls heavier on the nations of the wicked to hedge up the way of escape. The signs of the times still whisper to us, "Cry aloud and spare not," "A day of warning, and not of many words;" for, ere long, a voice will speak louder than ours, and pierce the hearts of many.

We long to see the *Herald* and the Conference Minutes. I hope that Australia has been remembered, and Elders sent, for the field is long and wide, and the harvest is ripe. We are out of tracts for circulation, so the Elders who come must look to that and supply themselves. I will make my way down the Hunter River, among the scattered Saints, and reach Sydney in about two months, where I hope to meet some one or more from the good land; if it has pleased the Lord to give us help. If not I trust to be faithful to my God, the Church, and my fellowmen, ever

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. RODGER.

HARTFORD, Warren Co., Iowa,
June 14th, 1877.

Brother Henry:—Thanks be to the giver of 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 enjoyed myself while with the Saints. I like the country out there; it is a good location for those who want to farm it. I also was in Missouri, a few miles; there is plenty of open country for settlement; good land to be had in that part of the country, good water. Land from eight to twelve dollars per acre.

I preached twice in New Buda, and on my way home I preached in a school house six miles from Osceola. I had good liberty, and a house full. Good attention was given, and some will not forget it soon, 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 gospel, and testimony by the Holy Ghost; and 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 his 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 Osceola. He desires that the traveling elders should come and see him. He is from Denmark. They had the Book of Mormon in the German tongue. N. C. Larson, is his name.
N. STAMM.

NEWTON, IOWA, June 26th., 1877.

Editors Herald:—The Des Moines District Conference convened at this place, June 23d. and 24th. A fair representation was present. We were favored with two discourses by T. E. Lloyd, one "The operation of the Spirit," and the other "The Apostasy, and, the Restoration of the Gospel." Bro. Myers also favored us with the glad sound of the Gospel. The Saints seemed to enjoy the Good Spirit during the entire Conference. 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. JAMISON.

PROVIDENCE, Utah, June 25, 1877.

Bro. Joseph:—I came from Soda Springs last 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 in vain, for we had a good time, at least I had, being well repaid for my journey of eighty miles.

I have read with much interest the article on emigration, 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 motive to do good to our poor brethren in the Church, and also a means of establishing upon a small farm the families of such brethren who may be appointed to labor in the vineyard of the Lord. The Lord has given me more stock than I can use, in cows and steers; if they can be made available for the use of our poor brethren 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 on the range, besides what are in use; as 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 brethren living in Utah, or Montana who will feel interested in the work of the gathering, and if so we could make a company and travel with our animals to the places appointed by duly authorized agents. I do not believe in land speculation under a cover, as is the case in Utah and in the neighborhood where I live. The Lord will gather his Saints who make a covenant by sacrifice. In doing good to others, from

a right motive, we are rewarded now in so doing. Our great Master, whom we profess to serve, has left his foot prints for his disciples to tread in. It is enough, if the servant be as his Lord. If we confess him truly before men, he will confess us before his Father, and the Holy Ones, and if we suffer we shall also reign with Him. We have our agency in this life, that we may prove ourselves worthy of the reward promised only to the faithful. Praying that we all may 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 baptized two in Woodford county, and they are numbered in the Peoria branch, it being twenty-five miles away; but still it is the nearest organization to them. I also baptized six at Truro. I am to go there under instruction of Bro. J. A. Robinson, and organize a branch. Your brother in union and love,
M. T. SHORT.

June 18th, 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." I hope that I may live to see 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 here. Two were baptized last Sunday in the Galland's Grove branch; may God bless and guide them into all truth. And he surely will if they are only faithful. I believe that the time draws near for the coming of the Son of Man, the Lamb of God. I can see the signs, and so can every other man that will read the Bible. Christ is coming, and let us watch and pray; and don't let the oil go out, neither fall away into darkness, as I fear some are doing. And contention is an abomination in the sight of the Lord; let us all pray more and have less disputings among us.

I thank God that I have found the Church; and I can say that I have been blessed, and my family has been healed by the laying on of hands. This is surely a blessing, to be healed without doctors. Jesus is a good physician, and he will heal all that will trust him and obey the gospel. I am heartily glad that I am a Latter Day Saint.
HIRAM KENDALL

DOWVILLE, Crawford Co., Iowa,
July 4th, 1877.

Brother Stebbins:—I am sorry to find that you have so many who are in arrears for the *Herald* and so very many who are delinquent. I did not suppose that such could be the case; that times are hard we know, but I think there are but very few but could, if they would, subscribe and pay for it. I have labored for the interest of the *Herald* and I shall continue to do so. Being "of the body" if it suffers in any of its interests, I suffer with it; if it is in prosperity and rejoices, I rejoice with it. I hope, if it should be in the wisdom of Him who doeth all things well, that these hard times so generally felt and so much complained of may at least for a season, cease. The prospects here are encouraging, the grasshoppers have done but little damage, and the crops look well.

Brother Forscutt has been preaching at Harlan and at Pleasant Ridge lately, with what success I have not heard. Brother Caffall has been with us lately, he preached a few times at Dowville, at the Grove, and on the Mosquito, if nothing more, much to the comfort and encouragement of the Saints. Others of the elders are lifting up the warning voice in the neighborhood, occasional heed is given to it, and two good honest souls were added to our branch by baptism about three weeks ago.

A severe hurricane passed over Dowville and Denison on the evening of the 23d June, doing much damage to property, particularly at the latter place. One house was blown down in Dowville besides other damage being done to out buildings, etc.; but at Denison the storm was more severe, the Episcopal church was demolished, two other churches sustained considerable injury, roofs blown off, etc., but no loss of life sustained. Thus fulfilling the words of the prophet Jeremiah 30:23,

24, "Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce 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."

I have had a severe attack of lung fever, came nigh unto death, but the Lord in answer to prayer has again raised me up, for which I am truly thankful. My recovery has been slow, and it may be some time before I shall attain to that degree of health and strength I have enjoyed almost uninterruptedly for more than fifty years. I find myself writing familiarly to you, like I was acquainted with you, although I never saw you; but, being of the household of faith, and having the same precious hope and a co-worker with you for the spread of truth and the establishment of Zion, you will excuse it. With kind regards to yourself and Brother Joseph, yours in the bonds of peace,
JOHN PETT.

GRAND PRAIRIE, Noble Co. Minn.,
July 2d, 1877.

Bro. Henry:—All is well. The opposers rage, and the people imagine a vain thing, but truth is winning its way step by step. Let us have an interest in your prayers. My purest love to you and Joseph, and to all the Saints. Your brother,
CHARLES DERRY.

Conferences.

Southern Indiana District.

The above conference met with Olive Branch, Ripley county, Indiana, December 2d, 1876. Herbert Scott, president; E. C. Mahew, clerk *pro tem*.

Branch Reports.—New Trenton 14, including 1 Elder, 1 Priest; no change. Eden 36, including 4 Elders, 1 Priest, 1 Teacher; 2 removed by letter. Union 31, including 1 Seventy, 3 Elders, 1 Priest, 1 Teacher; 2 baptized, 1 died. Olive 15, including 1 Priest, 1 Deacon; no change. Low Gap and Pleasant Ridge not reported.

Elders' Reports.—B. V. Springer had intended preaching, but was taken sick; if able to arrange his affairs, intends to devote all his time to the work. John A. Scott felt ashamed that he had done so little. Samuel Rector had done the best he could in presiding over the Union Branch. Herbert Scott reported that the work in the district was in tolerable fair condition so far as he knew. C. Scott had labored in Floyd, Jefferson, Ripley and Dearborn counties; preached about 47 times and baptized two. Wm. H. Chappelow reported by letter, having performed his duties as president of the New Trenton branch; administered to the sick with good results. Priest J. S. Christie had endeavored to do what he could for the Master's cause; in the adjoining neighborhoods found that some would like to hear, but no houses could be obtained. Deacon Wm. T. Gilliland had done all that he could.

Some reports from scattered members were read.

Herbert Scott, J. A. Scott and C. Scott were appointed to investigate the troubles existing in Union branch.

The boundaries of the district were extended so as to include Hamilton and Butler counties, Ohio.

Resolved that hereafter the conferences of this district be held semi-annually, until otherwise provided for; and that during the time intervening the president appoint two days' meetings in the various branches, and that he fill said appointments, assisted by such other aid as he may be able to procure.

That the officers of the different branches be requested to offer their resignation once in six months.

The president appointed a committee of three to arrange the further business and meetings of this conference.

Herbert Scott tendered his resignation as president of the district, but it was not accepted; and, on motion, he was sustained as president; also J. S. Constance as secretary; Samuel Rector as Bishop's Agent, and C. Scott as traveling minister.

At 7 p.m., preaching by H. Scott and S. Rector. Sunday, Dec. 3d.—At 11 a.m., J. A. Scott and

C. Scott occupied the stand, and at 7.30 p. m. B. V. Springer and H. Scott.

Monday, 11 a.m.—Report of Bishop's Agent;—On hand last report \$1; received \$28.50; total \$29.50; paid out \$8.50; on hand \$21. Samuel Rector, agent.

Resolved that the funds in the hands of the agent be used for the furtherance of the cause in the district.

That we sustain B. V. Springer in prosecuting his mission.

The authorities of the Church were sustained. A social meeting followed, J. S. Christie presiding. At 7.30 p.m., preaching by J. A. Scott, assisted by H. Scott.

Adjourned to meet with the Union Branch, Jefferson county, Indiana, September 1st, 1877.

Pottawattamie District.

The above conference was held in Crescent City, Iowa, May 26th and 27th, 1877; James Caffall, president; Frederick Hansen, clerk.

Officials present: 1 Apostle, 3 Seventies, 6 Elders.

Branch Reports.—Crescent City 28 members. Council Bluffs 128. [No changes given].—Eps.

Reports of Elders.—Peter Olson, C. G. McIntosh, Jas. Caffall, Hans Hansen, H. N. Hansen and A. G. Weeks, in person.

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.

Andrew Hall, Bishop's Agent, reported that he had on hand at last report \$41.25; received \$14.25; total \$55.50; paid out \$25; on hand \$30.50.

Whereas Peter Olsen continues to preach and teach contrary to the doctrines of the Church, by declaring to the public that Saturday is the Sabbath; therefore be it resolved that he be requested to give up his license as an Elder to the president of the district.

Resolved that the labors of presidents of branches in visiting scattered members, as recommended in a former resolution, be continued, and that they report to the next conference.

Andrew Hall reported that he had received \$3 on the debt that was due him for preparing for the fall conference; and that there was yet \$9.40 due him.

On motion the bridge timber belonging to the district was given him for the balance due him.

The district was left in charge of James Caffall. Preaching by James Caffall and C. G. McIntosh. Adjourned to meet in Council Bluffs, at 10:30 a. m., Saturday, August 25th, 1877.

Spring River District.

A conference was held at the Columbus (Kansas) Branch, May 25th, 26th and 27th, 1877. J. T. Davies being absent, J. A. Davies was chosen to preside *pro tem*; James Dutton, clerk. Friday evening devoted to prayer and testimony.

Officials present: 8 Elders, 4 Priests, 1 Teacher, 2 Deacons.

Branch Reports.—Columbus 23 members, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 removed. Mound Valley 30, including 3 Elders, 1 Priest, 2 Teachers, 1 Deacon; 1 received by letter. Joplin 14, including 4 Elders; 1 baptized, 2 received by letter. Pleasant View, Galesburg, Jacksonville, Indian Creek and Armstrong Academy not reported.

Official Reports.—Elders Daniel Fisher, R. H. Davies, W. S. Taylor, Ezra Dupue, J. A. Davies, Jas. Dutton, C. W. Short, D. S. Crawley in person; M. T. Short by letter, Priests C. M. Fulks, T. S. Hayton, Curtis Randall and B. F. Bird; Teacher Evan Llewellyn; Deacons R. M. Barmore and Charles Bird reported.

Wm. France, of Mound Valley, was granted an Elder's license, and Wm. Lee, of Columbus, was ordained to the office of Priest.

The authorities of the Church were sustained; also John T. Davies as president of this district.

Resolved that we urge upon the branch officials of this district the necessity of teaching, and of constantly keeping before the members the importance of the law of tithing, and of making free-

will offerings for the benefit of the traveling Elders and their families.

Business of a local character was transacted. All seemed to enjoy themselves, and a good time was had, although few were in attendance, owing to the inclemency of the weather, and high water in the creeks and river.

D. S. Crawley preached on Sunday morning, and Daniel Fisher in the evening, assisted by R. H. Davies.

Two days' meetings were appointed to be held at Joplin, commencing July 21st, 1877.

The conference adjourned to meet at Jacksonville, September 14th, 1877.

Far West (Mo.) District.

The above conference convened at Delano branch, May 26th and 27th, 1877; A. J. Seeley, president; T. W. Smith, assistant; M. M. Ballinger, clerk.

Prayer by the president.

Minutes of a special conference, which was held in the DeKalb branch, to consider the propriety of organizing a separate district, were read, and the delegates therefrom, Wm. Lewis and F. M. Bevins, reported.

The action of last conference in dividing the district was reconsidered, and it was decided that justice was not done the branches in setting them off 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.—Bevier report was objected to, and ordered to be returned, with instructions. Delano, Far West, German DeKalb, American DeKalb and Hannibal branches reported. [Numbers not given].—Eps. Starfield, Salt River, St. Joseph and Pleasant Grove not reported.

Saturday night.—Prayer by L. W. Babbitt. Jas. Kemp, L. W. Babbitt and W. G. Booker, presidents of the DeKalb, Pleasant Grove and Far West branches reported, also A. J. Seeley, of the district, and J. D. Flanders, J. W. Sykes, O. A. Richey, Wm. Lewis, Jas. Wood, T. W. Smith, reported in person; W. R. McDonald and D. E. Jones by letter. Teachers A. Halliday and Thos. McKee, Sen., reported the Far West and DeKalb branches.

The report of an adjudicating committee was read, and the action of a former conference on it was considered. The recommendations of the committee, concerning Thos. Worrell and L. L. Babbitt, (the former for a restoration to fellowship, and the latter to make certain acknowledgments in order thereunto), were adopted, and it was decided that the DeKalb branch, as at present organized, or existing, is where these cases belong.

The action of last conference, releasing John T. Kinneman as Bishop's Agent, (he belonging to the separated portion of the district), was reconsidered and rescinded.

All Elders not serving in branch offices were requested to labor in the ministry as much as their circumstances will admit.

At 10 a.m., on Sunday, had a season of prayer, and at 11 o'clock T. W. Smith preached an effective discourse on the "Time of the End" and "Signs of the Times."

At 1 p.m., A. J. Seeley was sustained as president and M. M. Ballinger as clerk of district; J. T. Kinneman as Bishop's Agent; also the several authorities of the Church, and T. W. Smith in his present field.

The resolution to defer the division of the district was reconsidered and rescinded, but a motion to "now divide" received no second.

A committee to draft an order of business by next conference was appointed, consisting of W. T. Bozarth and T. W. Smith.

Adjourned to meet in Delano branch, August 25th, 1877, at the house of J. D. Flanders, near Cameron, Clinton county.

A testimony meeting was held, and the gifts were enjoyed, and earnest and interesting testimonies were given.

With the exception of a little misunderstanding at the beginning, the conference was very peaceful and harmonious. Some unhappy differences were healed, a much better understanding and more union among the Elders were manifested at

the close than has existed for some time. The desire to divide seems to have been almost extinguished. The Spirit of God is a spirit of union and peace, and not of division and contention. "Whereas there are divisions among you, are ye not carnal and walk as men?"

Fremont District.

A conference was held at Shenandoah, Iowa, May 26th, 1877; Wm. Redfield, presiding; J. R. Badham, clerk *pro tem*.

Branch Reports.—Shenandoah, 45 members, with 2 High Priests, 5 Elders, 2 Priests; 4 removed by letter. Farm Creek 26, with 1 Elder, 1 Teacher; 3 removed by letter. Plum Creek 82, with 2 Seventies, 9 Elders, 2 Priests, 3 Teachers, 1 Deacon; 1 died. Mill Creek 21, with 3 Elders, 1 Priest, 2 Teachers.

Elders' Reports.—Wm. Redfield, W. Baldwin, M. H. Forscutt, J. R. Badham, S. S. Wilcox, D. Hougus, J. Calkins, Wm. Gaylord, J. J. Kaster, R. J. Anthony and G. Kemp, in person, and E. C. Brand by letter.

Report of Bishop's Agent.—"Received from John Leeka \$26.55; from Esther Griffith \$1.50; total \$28.05. Paid to R. J. Anthony \$26.55; balance on hand \$1.50. Wm. Leeka, Agent."

Shenandoah Financial Report.—"Received from all sources, from January 6th, 1876, to May 17th, 1877, \$178.85; paid out \$176.70; balance on hand \$2.15. Eber Wilcox, Branch Treasurer."

Committee to visit Glenwood reported all difficulties settled; branch disorganized by the officers resigning.

Report received, and committee discharged.

Committee appointed to visit Fremont Branch reported nothing done. They were discharged, and Stephen Woods, W. C. Matthews, J. R. Badham, Moses Gaylord and M. H. Forscutt, were appointed in their places.

On motion, the Fremont Branch was declared disorganized, and J. J. Kester, the clerk of that branch, was authorized to give letters to the members of said branch who are in good standing, the balance to be referred to the above committee.

M. H. Forscutt was requested to give his full reasons why he would not labor under the direction of General Conference, which he did.

The resolution authorizing the district secretary to furnish each branch with blank reports was repealed, and each branch required to furnish its own blanks.

Resolved that branch authorities take charge of, and visit transient members, near their branches, and instruct them in their duties, and report to the district conference those who refuse to comply with the laws of the church.

Wm. Redfield was sustained in charge of the district.

Officials present: 3 High Priests, 1 Seventy, 13 Elders, 4 Priests.

Missions.—M. H. Forscutt was requested to labor in the district, and R. J. Anthony continued. Daniel Hougus at Gospel Ridge. Wheeler Baldwin and Wm. Redfield in the branches.

The word was preached by M. H. Forscutt and R. J. Anthony. Three were baptized, and two children were blessed.

M. H. Forscutt preached the funeral of Bro. Benjamin Austin, who died May 25th, 1877.

Adjourned to meet at the Gaylord School House Saturday, August 25th, at 10 a. m.

Miscellaneous.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

To brother Levi and sister Susanah Atkinson, in Virginia City, Nevada, on the morning of the 28th of June, 1877, a son.

Died.

Near Linn, Osage county, Mo., June 9th, 1877, after a long and painful illness, Elder George S. Mantle, aged 72 years, 6 months and 19 days. He was born in 1805, in Shropshire, England; obeyed the gospel in 1846, emigrated to this country in 1847, and was baptized into the Reorganization,

August 8th, 1865, by Elder William Hazzledine. He was ever ready to give a reason for his hope of eternal life, and the Sunday before his death, he bore a soul-cheering testimony.

At Nebraska City, Neb., May 12th, 1877, of spasms, Margaret, daughter of John and Anna M. Anderson, aged 10 days.

At Nebraska City, Neb., May 25th, 1877, of scarlet fever, Annie, daughter of Richard and Mary J. Meredith, aged 2 years, 9 months, and 25 days. Funeral sermon by Elder M. H. Forscutt.

At Birkner, Illinois, April 17th, 1877, of measles, Joseph Houston, son of James and Mary Houston, aged 2 years and 7 days. Services by Bro. Francis Izatt.

At Salt Lake City, Utah, May 3d, 1877, of typhoid pneumonia, sister Julia Clarke, daughter of Joseph and Ann Clarke, aged 19 years, 4 months, and 7 days. She was beloved by all who knew her, for the consistency of her conduct as a Saint, and for her amiable disposition. Services by Elders J. W. Briggs and Thomas Hudson. G. G.

At Sacramento, Cal., May 17th, 1877, sister Salome Eddy, daughter of Br. E. H. Webb, aged 32 years, 10 months, and 18 days. She was born in Gloucester county, England, and was baptized by her father in St. Louis in 1852, and in 1864 joined the Reorganization by baptism. Though her companion was opposed to the Church, yet she held to her faith, and died in it. E. H. W.

At Philadelphia, Pa., June 10th, 1877, of consumption, sister Esther Manfoot, aged 38 years and 4 months.

At Bevier, Missouri, May 2, 1877, Bro. David Matthews, aged 62 years, 6 months, and 2 days. Services by Elder E. Rowland.

Near Plano, Illinois, at nine in the evening, June 23d, 1877, sister Mary Seaton, wife of Bro. Joseph Seaton. She was born in Northampton, England, August 30th, 1813, and was therefore nearly 64 years old. For eleven years she was a member of Christ's Church, and, we understand, was faithful in her belief. She was also a true companion to her husband. She suffered for many months, and for weeks before her death was speechless and helpless from paralysis.

At Bartlett, Iowa, June 4th, 1877, of catarrhal fever, Lidge Jane, daughter of D. P. and L. A. Hartwell, aged 10 months. Services at the house of the parents, at Carterville, June 6th, by Elder R. M. Elvin.

At Bartlett, Iowa, June 5th, 1877, of neuralgic and rheumatic fever, sister Elizabeth Hendrickson, aged 74 years, 3 months, and 12 days. She was baptized in 1846, by Elder Henry Mowery, in Boone county, Ind., and removed immediately to Nauvoo, where she remained only eight days, and then started west, with the intention of going to Utah, but on account of the false doctrine that was taught, she settled in Fremont county, Iowa, and lived there until the time of her demise. She was baptized into the Reorganization in 1862, by Elder E. C. Briggs. During the first part of her sickness she manifested a great desire to live, as much so as 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. Calling her children and grand children around her, she exhorted them to serve the Lord, and to live so as to come to the same joy of gospel light as she then rejoiced 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 Pittsburg, Pa., July 2d, 1877, at twenty-five minutes to five o'clock in the afternoon, of asthma, sister Hannah E. Price, wife of Bro. Jesse Price, aged 72 years, 2 months and 19 days. In Zion we will meet her.

At his residence, in Kewanee, Henry county, Illinois, July 4th, 1877, of old age and general debility, brother James Robinson, aged 75 years, 11 months, 2 days. Bro. Robinson was a native of Cumberland, England; was in faith and fellowship with the Methodist Church for many years, but he united with the Church about nine years ago,

since which time he has remained a faithful and consistent member, holding fast to the faith till the end. His departure is universally regretted by Saints and friends. Services by J. S. Patterson.

At Kingston, Caldwell county, Mo., June 20th, 1877, Julia, infant daughter of Bro. A. G. and C. S. Weeks, aged 8 months and 20 days. She bore her sickness with remarkable patience in one so young. Elder O. A. Richey delivered impressive discourses in the house and at the grave. Elder T. J. Franklin preached her 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 brain, sister Laura Roberts, wife of Bro. John Roberts, Cal. Sr. Roberts was born in St. Louis county, Mo., March 13th, 1822, and was at her death 55 years, 3 months and 7 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 fortitude, retaining her senses almost to the last. A few hours before her death, she asked her husband to pray for her, and bless her, which he did; she was suffering then, the most intense agony, she quietly fell into an unconscious state, and remained so until she gently went to sleep, dying with scarcely a struggle. Her faith in the gospel was unwavering, as she manifested to those who kindly cared for her and watched over her during her sickness. How sternly does death gather in the good, tried, and true; how pitilessly he takes father, mother, brother, sister, husband, and wife; leaving aching hearts to cherish sad memories of those gone before. Sister Roberts was a woman full of the tenderest solicitude for the good of the human race; loving and kind, her efforts were unceasing in trying to please, and make happy her home; she was loved by all who knew her. A loving wife, a true and faithful sister in the gospel of Christ,—a Saint indeed,—her loss is a sad one. Her rest must needs be glorious. "She sleeps well after life's fitful fever."

At Farmington, Graves county, Ky., June 5th, 1877, Damona Kattie, daughter of brother John H. and sister Ann E. Hansen, aged 17 days.

In Pottawattamie county, Iowa, June 5th, 1877, sister Sophia Ann Miller, aged 59 years. She was an old-time Saint. Services by Elder David Chambers, Jun.

Notices.

INQUIRY.—I wish to ask of any of the Saints who may have knowledge concerning it, as to who "Messrs. Bartlett and Sullivan" were, and as to where they issued their paper, and its name, for they were the firm of publishers to whom Sidney Rigdon addressed his letter regarding the "Spaulding Story." WINGFIELD WATSON.

BOYNE, Michigan.

Addresses.

Josiah Ells, care Wm. George, No. 8 Sligo Row, Pittsburg, Pa.

James Brown, box 100, Monongahela City, Pa.
Thomas Taylor, 233 Bell Barn Road, Birmingham, England.

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

True Strength.

We must measure a man's strength by the power of the feelings he subdues, not the power of those which subdue him. And hence, composure is often the highest result of strength. Did we ever see a man receive a flagrant injury, and then reply calmly? That is a man spiritually strong. Or did we ever see a man in anguish, stand as if carved out of solid rock, as if mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. We too often mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake because he has his way in all things, we call him a strong man. The truth is, he is a weak man; it is his passions that are strong—he, mastered by them, is weak.

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 each should 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, and it 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 blossomed on the level which had been cleared. A German scientist affirms that this peculiar species—glaucaum—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 1,500 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.

Some people act as if their debts were like coffee, and would settle themselves in time by standing.

Little fish must start on a small scale.

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The Saints' Herald

1878
Mar
Geo. Conless

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Vol. 24.

PLANO, ILLINOIS, AUGUST 1, 1877.

No. 15.

THE SAINTS' INHERITANCE.

"Blessed are the meek, for they shall inherit the earth."—Matt. 5 : 5.

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; nay 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 understand it 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 be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto; but to minister, and to give his life a ransom for many."—Matt. 20 : 25-28.

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 scourgings; 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

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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, he 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, framed and recognized by the authorities; 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 is an heir of the law, and receives protection from the same.

And now, beloved readers, as there is a promise given in the text, to some certain ones, the meek, specified; and none are forbidden from accepting; but all are invited to partake of those promises, it behooves every one to search the divine law, and ascertain for themselves what is therein required of a foreigner, who desires to become an heir of the kingdom of God. There certainly is not a true Christian believer but what will acknowledge that there is a perfect code of laws, contained in the Bible, (New Testament), for the induction of foreigners into the church or kingdom of God; then we say, when you become convinced as to the meaning of the law, (and it means what it says), you are in danger to hesitate longer, but should obey its teachings at once. Did it require a long period of time in the days of the apostles for a person to sit upon the stool of repentance before obeying? Let the Scriptures be heard in reply:

"And he [the jailor] took them [Paul and Silas] the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."—Acts 13 : 33.

We see no hesitation here; but obedience, immediately after his question: "What must I do to be saved?" Again:

"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8 : 12.

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 have none to repent of; or, if they had, they would be incapable of repenting. 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: that infants needed baptism, and, what is worse, 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 baptism *was* and *is* 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 that are sanctified by faith that is in me."—(Christ) 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, instead of the meek possessing, or inheriting, the land, or earth, it has always been to the reverse; the proud, haughty, and overbearing, and unthankful have had the control of the Lord's domain, throughout the ages to the present time. The meek and humble all this time have had to submit to these self appointed lords over the creation of God. Christ himself, in the meridian of time "had no place (of his own) to lay his head." We ask the reader to read the eleventh chapter of Hebrews. Here the apostle Paul is reviewing the promises made to our forefathers, showing to the Saints of his day what great faith the former day saints had in the promises which God had made unto them. Yes, they were faithful through all their pilgrimage. We quote:

"These all died in faith, not having received the promises, [that which had been promised] but having seen them afar off; and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11: 13.

These worthies had all received evidence enough from Jehovah; that in the future they should inherit the land (earth) which had been allotted to them. The Psalmist, in exhortation, says:

"For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. * * But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. * * For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. * * Wait on the Lord; and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."—Psalms 37: 9, 11, 22, 34.

The following will serve to show how long they are to possess the land of their inheritance:

"The righteous shall inherit the land, and dwell therein forever."—Ps. 37: 29.

Isaiah, after speaking of the restoration of the house (children) of Israel, and the building of the waste places, says,

"Thy people also, shall be all righteous; they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified."—Isa. 60: 21.

This needs no comment; it is too plain to justify an explanation. We quote farther:

"And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them; they shall not build, and another inhabit;

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; they shall not labor in vain nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them; and it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat; they shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isaiah 65: 21-25.

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."—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 twentieth 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 to the end. Remember, brethren and sisters, that we are but pilgrims on the earth, whilst it remains in the present state; but the time is not far distant when the words of the text will be fulfilled to the great joy of all those who keep his commandments; for they are the meek, and hence will inherit the earth. His words are sure and faithful, and the signs of the times bespeak his second coming near; it behoves all to have their lamps trimmed and brightly burning; yes, to help spread the gospel all you can.

Ever praying for the Lord's people, I am yours in hope,

PAICINES, San Benito Co., Cal.

J. H. LAWN.

A Drunkard's Will.

I die a wretched sinner; and I leave to the world a worthless reputation, a wicked example, and a memory that is only fit to perish.

I leave my parents sorrow and bitterness of soul all the days of their lives.

I leave to my brother and sister shame and grief, and the reproach of their acquaintances.

I leave to my wife a widowed and broken heart, and a life of lonely struggling with want and suffering.

I leave to my child a tainted name, a ruined position, a pitiful ignorance, and the mortifying recollection of a father who, by his life, disgraced humanity, and at his premature death joined the great company of those who are never to enter the kingdom of God.

An anchor is an emblem of hope, and means firm, steadfast, and reliable. If an anchor is not made of the right material, say of wood instead of iron, it would be of no service to a vessel. If it was made of iron, but straight like a pole, instead of with a hook on each side, it would not catch hold of anything. Is our hope like an anchor, and of the right material and right shape? Let us search the scriptures, and if we so prove, let us rejoice.

W. C. L.

LIFE.

We do not think the thought of death is half so sad even to the most life-loving, and death-dreading as the thought of passing out of the minds of men, and above all, out of the hearts of those we love. It is dreadful beyond a doubt, and from such a contemplation it is most natural we should shrink. We do not consider that we need dread such an oblivion, if we take pains to engraft ourselves upon the hearts and minds of those with whom we mingle. There is scarcely a heart that is so ungrateful as to forget one who quickened its throbs by deeds of kindness. The echo of kind words, they fall back upon the heart, like showers that bless the earth from which they came. Ah yes, in after years they return over and over again, when perhaps the lips that breathed them are far away, or silent in the grave. Has any one felt the pain, too, that a kind word or tone may contain, when they are felt to be undeserved? The power of a reproving, depreciating glance, how like an arrow its poisoned fangs seem to fester in the heart that refuses to forgive itself, though others have forgiven it. This teaches the worth of kindness; the very pain its absence costs.

We stand in the present, the island that lies between two vast oceans of time. We think as we look into the future, we hear the muttered threats of storms unborn, of griefs that are to try us, and of disappointments that are to vex us. Through the cloudy mantle, however, we discern the halo of bright dreams, that perhaps may be realized; therefore, as we press our feet upon the shores of that future, we take delight in the beauty of the scenery around us, and forget the sad experiences and warnings of by-gone years. Pity it is so.

What good does it do us even though we are able to trace our paths back across the ocean of days and hours belonging to the past? Does the view of that deviating track and the remembrance of the mad winds and waves, make us more timid and prayerful, more anxious for strength higher than our own? We fear not. If we could but be induced to make steps of our past falls, to lead us upward, how happy would we be. What is before us? We know not at all; but this we know; that there will be the same need for faith and prayer; that the cardinal points of every year are precisely the same; that the needle always points us toward excellence; toward perfection. Although we know not all the future has in reserve for us, yet we know it has the demands to make on us that the past has made, and that we shall have no time for idleness; or any less lack of opportunity for the display of ambition.

"Let us then be up and doing

With a heart for any fate;

Still achieving, still pursuing,

Learn to labor and to wait."

We know not how soon the sands of life shall run out; we know not that we shall ever stand again upon the verge of another open year. The fancy that now pens these lines may be soaring in some higher scene of existence; and many an eye that will read them, may be viewing more glorious visions than human imagination can bring forth, before this time next year. None of us can read the closed page of the future, therefore we must do our best now, and leave all the rest with God; hanging with

the faith of a little child upon our Father's love, knowing that his promise will be fulfilled.

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 damns out of mere caprice, may also find that element in their own disposition. The roasting of Servetus 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 chief. Their hereafter corresponds precisely with their rude and uncultured existence and mode of life. They have conjectured and do believe, that just beyond the "river of death," is situated a boundless and inexhaustible hunting ground. Such belief, none will deny, would be adapted to the natural tastes of the Indians.

The eastern nations of remote ages had a great variety of deities. Some worshipped the sun, the moon, the stars; and others bowed down to snakes, animals and reptiles as divine. It was common, while a person only worshipped one, as the case might be, to admit the existence of myriads, differing in power, excellency, glory and dominion. Some nations worshipped men of great renown, of whom legendary lore informed them. They regarded their heroes and celebrities as being deified, and therefore entitled to worship. That men had by deeds of valor and heroism, attained unto divinity,

was surely an incentive unto the living. Such a faith made men ambitious and vain, that they might rank with the gods.

Each nation had its own peculiar divinities, as it had its own celebrities and heroes. To many of their deified men they gave the distinction of supernatural origin; or, in the end had been transformed into some strange appearing creature, to be adored of man. This order of things prevailed in Greece and Rome, from time almost immemorial. There was a deity for every art and department in life.

The "god" invariably had a helpmate, a goddess. How naturally this companionship suggests itself to the god-makers. Their conception of God rose no higher than that plane of action and thought, whereon they stood. They had a god of medicine, of poetry, war, peace; of thunder and rain, and so on almost innumerable. The Romans, in their conquests, always made very remarkable discoveries, so it would seem. They could see so plainly that the gods of the conquered were their own gods, but known by another name, that was all the difference.

The Chaldean god, fire, and an Egyptian god, which was an image, which had secretly been filled with water with apertures therefor filled with wax, once had a contest. The gods fought, but not with the mountains. The fire-god was esteemed as quite invulnerable. He could do many wonderful things—melt the metals and consume all friable substances. The fire was kindled under the image-god; when, lo! the wax melted, and out rushed the water, putting out the fire, while the Egyptian image-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, justifies, logically, the olden time practice. If we admit that there is a supreme existence, a being of infinite power and wisdom, we must conclude that it exists in space, and must have relation thereto.

In the days of Abraham, so the Book of Jasher states, the people were idolators, they had and believed in many gods. Abraham is said to have destroyed some of his father's idols. But subsequently, the living and true God was revealed and believed in by him. He thenceforth ignored the other gods, and was called the "friend of God;" and later, the "father of the faithful." His descendants in the land of Egypt, generally recognized only the God of Abraham, Isaac and Jacob; while their Egyptian neighbors had as many as their hearts desired. After their exit from Egypt, when God spake unto Moses upon the mount, where God wrote the decalogue upon tablets of stone, he specially commanded them to have no other gods. Yet, before Moses came down from the mount, a golden calf was made, and worshipped as deity. This state of things existed outside of Israel, even after the days of the Lord Jesus. Hence, in alluding to the faiths and vain worship of the idolatrous nations, "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 believed in the varied orders of 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 millions of miles in length. How much different is the view or conception of the same Being now held by many alleged Christian churches! Without size, body, parts and passions; every where; without center and circumference, and yet filling the immensity of space! Surely, that would be that which none could comprehend.

The Bible teaches that God is a personal being, not many beings, but one; and is the great First Cause of all that is. There is no getting back of this first cause, to another. He spoke unto the prophets, and gave the law. It is written that he said unto Moses that he knew of none other. And it is not to be presumed that the man Moses was wiser than the All-wise God. Through the Christ, he created the worlds, and all that therein is; and hence, in Heb. 11:3, Paul says that the "worlds" were framed by the word of God. Of necessity, if there are other gods, they must have territory and dominion. Where then is their rule and god-like power evinced? What have they done? They did not create the worlds, for that, so Paul said, was done by God.

I am aware that it has been taught that there are gods greater than the God of Abraham, Moses, and Jesus Christ. What is there that has not been taught? Every heresy has had its exponents.

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 there is nothing noble, daring or saintly, necessary, 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 gods had but one goddess, or wife apiece. In modern times, there is a variation or so, to suit 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 by the friends of the plural theory. Paul speaks of the "god of this world!" but not in complimentary terms. This god of this world might rank along with the gods of

the Chinese of to-day; or the god, gold, that is so much loved; not to mention the deified men, idols and rulers of whom Paul speaks, when saying, "lords there are many and gods there are many." Notice what follows: that to us, "there is but one God." There was in Paul's mind an utter disregard of the gods, and want of that reverence, that might formerly have been frail. It was the mission of the apostles and prophets, to lead the people from dumb idols and deified men-gods, to the living and true, the "only wise God." In St. John 17 : 3, Jesus says, "It is eternal life that they might know thee, the *only true God*, and Jesus Christ whom thou hast sent."

Men, mortal men, in some instances, have been called gods; but that is not the sense that the people of the west, nor those of heathen renown, would have us receive the idea of the existence of the gods.

Those that teach the plural-god doctrine, do not, strange as it may seem, appeal to heathen mythology for proof, but to some modern teacher or celebrity, whom they aver taught it. Many great and good men, have erred in speculating upon that whereon they were confused. To me it is no authority that a teacher taught it, or any other "ism," when such was not the truth of God. The celebrity and office of a man is no authority for speculation; nor do they confer sanctity unto a heresy. Many heresies have been bolstered up by great names, and it seems that the experience of the past forty years should press upon us the expediency of testing all things, and holding fast to that which alone stands unshaken.

From the reading of accepted revelation as found in the books, we find that Christ was intimately connected with the Father, and was the instrument used in creation and redemption. The Spirit was the power used in the accomplishment of the works of God. The Spirit has been called God, and that too, so it would seem, because of its mission-work in the purposes of the Almighty. The Spirit is that which God promised to *send*, pour out, and give to the people; and hence it cannot be the Lord himself. He is the *sender*, the *giver*, the *powerer out*, of that which he has promised—the Spirit. Christ has been called God; and the Roman Catholics worship Mary as "the Mother of God." Yet Jesus himself said that he was but the Son of God, and that in leaving, he would go to their God and to his God. The Spirit, some have supposed to be a person, and a third part of Deity. As a person, no doubt, because of the pronoun "he" as applied to it by Jesus shortly before his crucifixion. Personal pronouns, some people seem to forget, are applied to inanimate things, objects of no gender. If we were to say the Spirit were a person, we would be justified thereby to assert that it is a *male dove*, from the record of its descent at Jordan upon Jesus, in that form. Necessary to personality is size and form. How then could a person be present in Asia, Europe, Oceanica and America, in and with God's people, irrespective of their number? We therefore conclude that the Spirit is not a person, but an influence that proceeds from God.

The day is past for mere priesthood to give authority and validity to theory and doctrine. Now is the day of investigation; and it is not the policy of the Church to follow in the ruts that mark the flight of a rejected people to the

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.

TUNE.—"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 hireling 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;
Reprove 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, become 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 being refused, 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 is life but the prison of the soul?

WARNKY AND ADAMS DEBATE.

THE following notice of the efforts of Bro. F. C. Warnky appears in the *Huerfano Independent*, La Veta, Colorado, we copy entire. Bro. Warnky was to debate the following resolution, with Rev. B. M. Adams, in the Baptist Church. "Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints, is the only true Church of Christ on earth."

Rev. F. C. Warnky, a disciple of the Latter Day Saints, has been sojourning for some time in La Veta, forming the acquaintance of our citizens, and applying himself during the six working days of the week to the business of photography, in which business he is a success, as many of our readers can testify, and has applied himself so closely thereto that it was not generally known that he was an expounder of the doctrine peculiar to the Latter Day Saints, until the announcement was made that he would occupy the pulpit at the Baptist Chapel on Sabbath afternoon and evening.

Rev. A. H. Quillian was expected to preach in the morning, and at the appointed hour for opening service, quite a large congregation had assembled to listen to him. Mr. Q. not arriving, Mr. W. occupied the pulpit, and made an able argument in defense of the bible, just as it is—to be taken literally. Afterwards, by request, in the afternoon, he delivered a discourse upon the doctrine of the Latter Day Saints, and here (to correct a false impression which many may have) we will say that Mr. W. is not a polygamist, and does not believe in Mormonism as practiced in Utah.

THE DISCOURSE.

Text—Acts, 4th chapter, 12th verse: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Religion was defined as being faith in future existence, and preparation therefor. All religion tends to morality, and for that reason all religions are beneficial to mankind. There is but one religion taught in the Bible, and that is the religion of Jesus Christ, and that is the doctrine taught by the Latter Day Saints. Everything upon which a dispute arises must be decided by some standard. The judge upon the bench decides according to the law, the merchant by his scales, etc., and the religion of the different sects must be decided by the Bible, taken as a standard, and acknowledged to be perfect. Men, when called by God to preach, are laboring for God, and must look to God, not man, for their pay, and should preach by inspiration, from a pure heart, and not from previous study and preparation. Baptism is essential to salvation, and by baptism we mean immersion. "Repent and be baptized for the remission of sins." Christ himself was baptized. As well expect Noah to have been saved without the ark as to expect to be saved without baptism. All that believe are fit subjects for baptism, and when baptized, are fit subjects to receive the Holy Ghost, which can only be given by the laying on of hands. Christians should be known by their works; were thus known in the time of Christ, and should be thus known now.

The above is merely a brief synopsis, from memory, of the speaker's remarks. Space will

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 last, 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 *Independent*, Revs. Adams and Warnky met last 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 the Elder, and Professor Morton 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 established by Christ during his reign upon the earth, 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 true church not again appearing 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 the ingenuity 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. If this kingdom was established in 1830, and not in the days of the Cæsars, 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 unpleas-

ant, and the speakers were greeted with a smaller audience than the one of the night before. The Elder denied that 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 doctrines of the Church of 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 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 quickly by putting these supernatural powers into 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 commenced approached, the people flocked to the church *en masse*, and the speakers were listened to by one of the largest audiences 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," commenced to give 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 no evidence. Third, that it was irrelevant 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 necessarily brief synopsis 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.

NEWS FROM THE FIELD.

LETTER FROM C. N. BROWN.

Bro. Joseph:—Finding ourselves quietly at home again, and remembering that some at conference expressed a wish and expectation to hear from us through the *Herald*, we write briefly of our privileges and efforts in the great latter day work, since April 6th, 1877. Bro. G. S. Yerrington arrived in Plano, April 4th, but the undersigned was not at liberty to attend the first two days of the Conference; but leaving Providence, R. I., at 7:20 a.m. April 6th, arrived at 9 p.m. on the 7th. at Aurora, about ten hundred and fifty miles from Providence, and fourteen miles from Plano, but the nearest point made by the train Saturday evening. Sabbath morning, finding no other timely conveyance, I took the "foot train" from Aurora, and passing along the railway through some beautiful farming country, arrived for the first time in Plano, at ten o'clock a.m. of the 8th, and was cordially greeted at the dwelling of our worthy president, by himself and amiable family; consisting of his excellent wife, his son-in-law, Dr. McCallum, four intelligent daughters and three sons; the latter being the younger portion of the family. Their house was also well filled with other able representatives of the fullness of the gospel. We were soon ready for church, and the morning discourse of Bro. Gurley was a rich reward for the walk from Aurora.

We listened to many able discourses, and the entire conference season was fraught with instructions in righteousness, and privileges and blessings known only in the communion and fellowship of saints.

We met with those in Plano who were strangers to us and our manner of faith, and we inquired of them concerning Joseph Smith. They professed to know nothing of his religion, but assured us that as a man of truth and honor, he was beyond reproach; and that he was respected and esteemed by all who knew him as a man always ready to *defend the right without respect of persons*. We found many excellent people in Plano who were numbered with the household of faith.

Bro. Joseph requested us to make his dwelling our home while we remained in that region. We were not much grieved with that proposition, but with a goodly number of assistants proved his hospitality and patience for ten days or more, and found it nothing wanting. Bro. Patterson, Bro. Yerrington and myself were granted an unexpected pleasure, by way of a drive in the country. Our host serving as coachman, provided a span with an easy riding carriage and took us over excellent roads, past fine scenery and through beautiful farming districts, where the vast fields just carpeted with thrifty wheat, or black with soil newly turned, bespoke the unwasting fertility of the lands of the west assuring us that it is the most desirable locality of all the earth for a free and independent people. We called upon our esteemed Bishop, Bro. Israel L. Rogers; and as we briefly surveyed a portion of his possessions of many hundreds of acres, and saw the numerous horses and cattle, feeding in different fields or gathered in groups; we were not a little reminded of the property of the first Israel, when he was called Jacob and fed the flocks of Laban in the land of

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, sterile coasts, 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 choice 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, enjoying the hospitalities of Bro. Blakeslee'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 rarely be welcomed to such a family circle, and to a house so well ordered. Bro. Blakeslee, though worthily holding the office of a High Priest in the Church of God, is nevertheless a business man of the most successful type, and conducts his extensive lumbering mill, and broom-handle factory, store, and farming interests, without a foreman; yet apparently without effort, in the most quiet and judicious manner. We made the acquaintance of other excellent Saints in Galien, and shall long remember the spiritual light and temporal favors received and enjoyed at that place. Bro. Stebbins and Yerrington returned through Chicago, Monday morning, the 23rd, and I, for business purposes passed through the lumber regions of Michigan. We had enjoyed the company of Bro. Stebbins every day from the time we arrived in Plano until this parting, and as I reflected, I could but feel that I had met in him, one of the noble and faithful few, who are worthy of the high trusts committed to them of God and the people.

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 informed at Messrs. John McGaw and Co's, at Portsmouth, that they sawed 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. Messrs. Hall, of Bay City, running four of Hall's patent machines, average about 120,000 shingles per day, through the season; 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 establishments in Saginaw and Bay City, utilizing their waste lumber to pump and evaporate the salt water, which 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 his congregation, and he with them attentively listened. I arrived on Saturday, 28th., and took leave the Thursday following, having preached seven times to large and attentive congregations. A deep interest was manifest, and earnest requests made for me to remain, also to return soon.

Thursday I arrived at Wellsville, and was proffered a home at Mr. 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 roommate of earlier years, now Rev. A. H. Maryott, pastor of the M. E. Church of Scio, N. Y., to speak to his congregation; also spoke once 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 Hornellsville, who, true to the faith, is anxiously and prayerfully desiring the gospel to be preached to her 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, Bro. Yerrington having business at New York, made his route from Chicago through Allegheny 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 Saints' home in Philadelphia—Bro. E. Lewis', where many have been bountifully cared 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 Br. Seelye's place of residence, where 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 stranger-guests at his board. The Good Master does not leave 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. Seelye's house; the other extending an earnest welcome to the hospitalities of his own dwelling. The latter he accepted, and the sequel proved him to be a prominent business man of the town, and his wife a noble-hearted woman of rare abilities; and both became deeply interested in the gospel, cheerfully providing a place for public meetings upon their own premises, as often as we could make appointments. Bro. Jesse Seelye and wife have been staunch members of the faith for more than forty years, 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 only place where we intended to make a continued effort for the "Gospel of the Kingdom." 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 house 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 a branch of thirteen members. We feel thankful to the Good Master for the promising young branch at Savannah, knowing that it has embraced a number of the very first class citizens of the town; and yet we know that if they prosper well, and are enabled to overcome and endure all things, it will be only through humility, patience, and strict obedience to the holy commandments of God. I took leave of them upon the 29th, Bro. Yerrington tarrying a few days to complete what I had not time for. He also left them in good spirits, with interested ones asking that we soon return.

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 remember 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 15th, 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 dribbling 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 lustre 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 recall the events and experiences as well as doings of the past, while good resolution por-

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; and I left to answer a call at this place,

Nothing particular happened on my way, only that I had not enough means to carry me; but I asked God to open my way; and he did, so that I did not lose an hour and only one meal. I offered the conductor all the money I had. He asked me where I should get my breakfast. I told him that I must do without as I had done without my dinner. Without another word he handed my money back all but one dollar, and I thought God had something to do with it. I must also mention the kindness of the hotel keeper at Lemars, who gave me my supper. One little item more, the brakeman went to sleep and forgot his duty, hence neglected to call out stations. I woke him up, told him I thought we were past the station I wanted to get out. He said no, it was next station. We thundered on in the darkness, till the conductor came. He told me we were past the station, stopped the train, and I got off to wend my way back to Sibley station. We had only got about a mile beyond. The night was pitch dark; I could hardly see the ties, and before I was aware, I found myself on some trestle work; I heard the water, apparently some ten or twelve feet below; one false step and I had gone; but thank God that false step was not taken.

I found my way to Sibley all right. Next morning I met Brother Payne Sibley, who had come sixteen miles to meet me. Perhaps you don't know there were two glad hearts just then? But there were, most certainly; he to meet me, I to be met by a brother. He brought me out to Grand Prairie, and here I was met by Brother Joseph R. Lambert. I was glad to see him, but had I known he was here I should have taken another direction; because duty calls in so many places.

On the 14th we held a prayer meeting, two gave in their names for baptism. On the 16th Elder Lambert preached, and on the 17th your humble penman in the morning, and Elder Lambert in the afternoon; after which eight were baptized by the writer. They were mostly fruits of Brother John Spaulding, priest, who had thrust in his sickle determined to do all the good he could. So it was Paul planting, and only Apollos watering, while God gave the increase. On the 18th I preached again, and on the 19th the eight were confirmed, and a branch organized, with John Spaulding for president, and Brother Trowbridge clerk.

Elder Lambert left here on the 22nd, for Lake Crystal, leaving a name and impression for good behind him, that will not be forgotten. That night I preached at Little Rock, and met with some opposition from a Methodist preacher, who told us "Joe Smith" was shot

for stealing horses. He called us "Joe Smith Mormons." I gently reminded him that as a gentleman, I should not be found calling him a "Jack Wesley Methodist." This roused him, and he vented his wrath vigorously; but I think he found he was hurling it against a rock, and I challenged him to prove his charges, but he refused—I think good will result.

I left an appointment for this evening and invited the "reverend gentleman" to be present; he refused, but repented and came. The Lord gave me good liberty, and although some expected that he would expose Mormonism, he was silent, with the exception of a few groans which undoubtedly were the result of a troubled mind. I left another appointment.

The meeting before, I had the pleasure of meeting another of the very numerous neighbors of the martyr. I have met them in almost every place where I have traveled; they are indeed a numerous body. It puzzles me to tell how they all got crowded into one small village; but I never dispute the word of a man who knew "Old Joe Smith" and went to school with him. I wonder if the school-master is not around? Pity he is not, because he could nail the testimony of his numerous pupils, and clinch it too. Glad I never had so many play-fellows. But this pious "old neighbor and playmate" was shocked to find that we were allowed to preach in the school-house, still he was there again this night, but silent. A good feeling prevailed, if I can judge from the attention paid. One family outside the Church have promised to take the *Herald*. One dear old lady, a good friend, felt wounded because she was not privileged to sit at the Lord's table with us on Sunday; but I would not wonder if she became entitled to that privilege before long. I will send in my next the names of members and organization of the branch.

I am encouraged in the work of the Lord. Expect to work in harmony with his will in all places; feeling keenly my weakness, but knowing where my strength is and how to get supplies. All I ask is, that the Church will not suffer my loved ones at home to lack the necessaries of life. They have been negligent in the past; but the Lord has been true to his word, and I pray him to bless the stranger outside of his gates, who is not afraid to ask if they lack for anything, and is never backward to help when they are in need, yet it grieves me to impose upon the kindest nature. May God's peace be with you and all the Saints.

CHARLES DERRY.

GRAND PRAIRIE, Nobles Co., Minn.,
June 25th, 1877.

LETTER FROM H. P. BROWN.

Bro. Joseph Smith:—Having a little spare time this morning, I thought it might not be uninteresting to you and the readers of the *Herald* to know how we are progressing here in the Golden State.

Our much esteemed sister, Laura Roberts, departed this life on last Wednesday. Her loss we all deeply deplore; but we sorrow not as those who have no hope. You, with us, have witnessed her goodness and love of the truth. Thus, one by one, they pass away who have borne the burden and heat of the day.

The Oakland branch is prospering finely. Unity, love and harmony prevail; and we have put on the armor now, and you would scarcely

know us in our new dress. Our meetings are well attended by numbers, and enquirers after truth. Services having been suspended—as I hope, temporarily—at San Francisco, I have invited the Saints there to attend with us and partake of the sacrament, which we administer every Sunday. A number of them have availed themselves of the opportunity; and it adds to our congregations on Sundays, much to our joy and satisfaction. May God bless our sister branch and enable them to go on with their services with renewed zeal and diligence, and overcome all opposing obstacles, until they shall finally triumph, is my prayer.

By a wrong punctuation in my last letter, 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 size on the coast. We enjoy the privilege of its use wonderfully. 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. It is the most convenient place I ever saw, for they can come from San Francisco to the door for fifteen cents, or from Brooklyn, Berkley, or Alameda for nothing. A good organ is rented with the hall, and that materially assists us in our musical department.

Bro. Betts has been in poor health all winter. He has lived this summer the second door from us. He has talked of leaving here for Santa Rosa, but we rejoice to learn they will change their business and remain in this city. They are most excellent Saints, a most estimable family, and we should miss them if absent from our meetings, very much. I hope the Saints will bear Bro. Betts before a throne of grace, that our Heavenly Father will 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 Sunday 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 old fellow Saints. He looks much like his uncle, 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 Brighamism. Samuel will learn no 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, fraternally yours,
H. P. BROWN.

OAKLAND, California, June 26th. 1877.

Saints' Herald.

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 times 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 us.

Some men seem to be so constituted that they find themselves at home in all classes of a society, and easy under all conditions of life, having a faculty of taking apparent advantage of every development of surrounding circumstances; neither elated into folly by success, nor depressed to wickedness by disaster; neither overcome by what they cannot help, nor defeated by what they might help, but do not. 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 winking at 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 can not traverse the country to and fro; 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 in perfect 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 no art can mend it, whether 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 occur the weaker, because the fewer, must willingly 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, thereby 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 labored with—in short a spirit of self-abnegation royal in its character and grand in its results.

It may be said that if the scheme presented by Bro. Cooper, or the one being carried on by the Order of Enoch, or any other had been commanded of God by revelation through the recognized channel, that all would be willing and ready to aid it, and give their all to its success. We are not now disposed to say that such would not be the case; but there having been a long standing common understanding of a certain command to become strong and powerful, to the end that a more complete redemption of the land might come, we see no good reason why this growth in strength may not be fostered by the spirit of the latter day work, directing men in their own and separate labors, and moving them to conjoint efforts for the accomplishment of the object devoutly held in view.

If men are to be allowed to obey the command that will obligate them to "bring to pass much righteousness" (a), within the spirit of it as connected with this momentous question, there must be much discretionary power left with them as to the methods by which they shall do their work. It will be wise, also, to take into the consideration the fact that the command just cited was given in connection with others respecting the settling of the Saints upon the land of hope, according to their choice; and, as if it were with impatience at the dilatoriness of some, it is said, "It is not meet that I should command in all things," "Men should be anxiously engaged in a good cause, and do many things of their own free will."

One sad and very discouraging feature connected with this failure in adaptation so often referred to in this article, is this, as soon as a brother or brethren, after a careful perusal of the law, have made up their minds to set forth in some given direction to accomplish some good for the general cause, by employing their means and labor united, and take steps to prosecute their intent, there is some one who is not doing anything, either in his own way or any body else's way, who suggest's that there is speculation in it; and by a constant iteration by this person, distrust is thrown in the way of the effort; and however

laudable the effort, however closely those engaged in it may keep to the rules of honor between man and man, their hearts are burdened and their feet hampered by suspicion and blame. At the risk of being personal we cite as an instance of this the fact as stated by one who should know; the Order of Enoch, notwithstanding all that has been said to the contrary, has not up to this present year received six per cent. for the use of the money invested; the rise in the price of lands, we think, included. Besides this, very much of the labor necessary to the carrying on of the business has been done without remuneration from the company, and some have suffered serious personal pecuniary loss within the last year to give effect to the effort, denying themselves that the whole might be benefitted.

It seems to us that it should long since have occurred to these croakers, that if men called to do so important a work as we all think this work of ours to be, shall accomplish anything toward the fulfilling of their mission and the proper completion of the great stewardship entrusted to them, they will need to increase in worth and make, or create wealth. And it will not much matter what 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 rectitude 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 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 adoption, none are responsible 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, if we do our part, should they 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 and we be benefited by that success, we eat bread not 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

out of principles of legitimate enterprise intended to foster thrift, industry, frugality and labor. We pledged ourselves to expose villainy if we detected it in the carrying into effect the provisions of its articles of incorporation; and as we had 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 names of "money grabbers," "corrupt ring," "speculating clique," "enemies of the poor," that we have heard applied to them. If there is 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 inquisitiveness. 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 disappointedly 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 at ten per cent per annum, if it could have been done, (and there are some who find fault with the Order who hold it a sin to let money at any rate of interest), would have given only an annuity of four thousand four hundred dollars; this sum would have sustained the families of not more than eight elders, allowing less than six hundred dollars per year as the average of expense for each family. This would, of course, have precluded any relief to the poor of any class, and would have defeated the establishment of a retreat for the indigent of any sort. If the interest had been used for the use of the extremely indigent, it would have provided homes for but 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 reason to complain as some now think exist because these spoken of have not received this expenditure.

But, why do not these men start manufactories, shops, 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 the 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 the "Order of Enoch was not exactly the thing;" 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, Brn. Joseph Smith and Alexander McCallum 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 Oshkosh, 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 experience from her childhood until 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 Merrill of Des Moines, Iowa, has been interested in the dreams related in the HERALD, and he relates one that he had, which instructed, cheered and comforted him. It is evidently for 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 better in Cherokee county, hoppers all gone, and crops good.

Bro. J. A. Upton of Springerton, 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 Leon, Iowa, and of speaking at Davis City, Sunday, the 15th, in connection with Bro. J. W. Gillen. He was at Sedgwick the 16th.

Bro. Charles Derry writes from 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 there.

Bro. Thos. W. Smith baptized four at Starfield, Missouri, July 8th.

Sister Ann Lewis of Caseyville, Illinois, sends a word of cheer about her love for the gospel, and her desires for its promulgation 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 Kirtland Temple during the absence of Bro. McDowell. She also distributes epitomes of the faith of the Church to those who come, thus doing what she can for the cause. May she have joy, and a reward of souls for her portion.

Brother Edward Delong of the Reese Branch, Michigan, says that they are doing as much as possible, and they rejoice in the restored gospel of Christ.

Bro. Jacob Stanley, of Streator, Illinois, writes that they are blessed with the peace and love of the Holy Spirit in that branch, and that both the old and the middle aged and the youth stand as witnesses for Jesus, which is, we think, good news from any branch, and we would like such word from all of them. Bro. Lofty of Braidwood has been among them again preaching the word.

The Worthington (Minn.) *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 disposed, 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.

Bro. C. M. Fulks writes later of going in company with Brethren D. S. Crawley and J. T. Davies 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 2d.

We thank the following brethren for papers received: J. W. Calkins and L. Merchant for copies of Chicago *Inter Ocean*, containing editorial answers 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 *Stewartsville Independent*; some one 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 officers and many of its members; containing also a statement of the difference between our faith and that of the Brighamites. In answer to HERALDS sent out for exchange we have been favored with the Ogden *Freeman* and the San Bernardino *Times*, also have the Lockport (Ills.) *Phoenix*. Bro. B. F. Boydston sends some Texas papers, and Bro. Joseph Hammer a St. Joseph *Herald*.

Contribution to Tract Fund received from a sister, Iowa, \$1.70.

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 Tirnova, 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 Bashi Bazouks. The latter and the Circassians are said to have done terrible deeds when evacuating the provinces of Dobrujscha and Bulgaria. In Armenia the Russians are charged with pillaging eleven villages. Again the Turks are said to be committing shocking barbarities in Bosnia. Even if but half of what is charged to both sides be true, the inhabitants of those war-cursed regions are in a most deplorable condition, and the prey of fiends.

The British fleet off Asia Minor, at Besika Bay, below the Dardanelles, 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 brave fighting, and 11,000 Bashi Bazouks and several thousand regular Turkish troops were slain by them, and finally the Turks had to withdraw from the province to go and assist in defending Turkey proper from the advancing Russians, leaving the Montenegrins to their mountain fastnesses to recruit.

In some parts of Armenia the Russians are retreating, pursued by the Turks, Bashi-Bazouks and Circassians. The Russian general claimed to be protecting 3,000 Christians who were fleeing from the Turks and their fellows.

Although the Russians crossed the Danube at Sistova and other places, yet Rustchuk and Nikopolis on the river were still occupied by the Turks until Sunday, the 15th, when the Russians captured the latter, and 6,000 Turks, 40 cannon and 2 monitors. Under cover of the artillery bombardment the Russians advanced quickly, and though they were mowed down by the Turkish fire, yet the troops pressed on and captured the town. It was a bloody battle, but the position is an important one for the Russians.

Since the capture the war feeling in England is said to have increased greatly, and also by the sudden passage of the Balkan Mountains by the Russians, all of which gives promise of a speedy advance upon Adrianople and Constantinople, if their armies are large enough to overcome the Turks, and they are certainly marching great bodies of men southward across Roumania.

Nearly all Europe is reported in a ferment of excitement, either by the present war, or by home difficulties, and the feeling in general is intense, and at a high pitch of excitement. In France affairs seem ripening for revolution and civil war.

At Constantinople the Softas 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 religion and their fanaticism.

Since June 17th, according to Turkish advices, the Russians in Asia have been defeated five times. Their losses, on the 30th ult., aggregated 10,000, the wounded alone filling 800 wagons.

Three thousand Egyptian soldiers sailed from Alexandria, July 16th, to the aid of the Turks in Bulgaria.

It is announced from Madrid, Spain, that 15,000 soldiers will sail in August for Cuba. Very few Cubans have taken advantage of the amnesty decree, for 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.

Ex-President Grant dined with the King of Belgium, in Brussels, on Sunday, the 8th July, and on the following day left for Cologne.

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 heat, which seem such a life-power, yet remaining within the frame of the earth. At the above Islands the wave was so heavy as to sweep away warehouses and dwellings.

Eight hundred Mennonites arrived in New York, from Russia, in one day. The conscription for the war hastens emigration.

Bradlaugh, the well-known English Radical, and Mrs. Annie Besant, have been severally sentenced to six months' imprisonment and a fine of \$1,000 for publishing a book "degrading to public morals."

The United States troops have followed the trail of Mexican cattle-thieves across the Rio Grande, and, though not succeeding in capturing any of the raiders, have retaken a good deal of stolen stock, which was identified. From Washington it is announced that as often as these Mexican robbers steal Texan stock they will be followed, no matter where the trail leads.

The danger of a collision between the American and Mexican troops on the Rio Grande, which at one time seemed threatening, has disappeared, at least for the present. Gen. Ord and Gen. Travino, the Mexican commander, after consulting together, have arrived at a full understanding.

A special train en route from the mines in Chihuahua, Mexico, to San Antonio, Texas, was recently attacked by thirty-five white and Mexican highwaymen fifty-two miles from the latter place. A desperate fight ensued, and the former were driven off with the loss of several killed and wounded. Two of the train men were killed and several wounded.

The fear of hydrophobia caused the authorities of New York City to shut up the dogs. Up to the 7th, 2,000 were taken, and 1,500 put to death.

A bad state of affairs exists at Martinsburg, W. Va., where the striking firemen and brakemen of the Baltimore and Ohio Railroad have gathered to bring the company to terms. They have detained seventy freight trains, or 1,200 cars, and when the militia turned out on the 17th to start the trains, there was some shooting, and one man was killed and several injured. A thousand strikers now hold the situation.

Inundations in the province of Murcia, in Spain, have seriously damaged the railways. Twenty-two persons were drowned.

A fire broke out in a coal mine at Dunmore, Pa., July 16th, and raged with fury at last accounts.

A tornado in Columbia county, N. Y., the 16th, swept away trees, fences, barns and crops.

A wonderful volcanic eruption of ashes took place in Ecuador, South America, commencing June 26th, followed by tremendous floods, causing great destruction to life and property in the lovely and fertile valleys of Chilo, Tumbaco, and Hacienda. The eruption is supposed to have been from Cotopoxi, and did its share in destroying, before the flood. The ashes are said to have been carried 200 leagues (600 miles) along the coast. The desolation was complete in those valleys.

The canker worm is doing a great deal of damage to apple trees, in many places in Michigan and Illinois.

On July 11th, at the Brookfield coal bank, Pennsylvania, thirty-six men were overcome by the gas from the furnace of an engine which was in the mine hauling out cars of coal. It was done by a heedless change from soft coal to hard coal, which suffocated the men. Eight died and the rest recovered gradually.

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.

In the same paper are reports of thirteen drowned and eight killed by other accidents.

In another paper we find accounts of eleven others drowned, at an earlier date.

An engine ran into a wagon at Wendell, Mass., and five persons were killed.

A lady, at Decatur, Illinois, was stung in the mouth by a bee, and she died in eight minutes.

The principal portion of Elk City, Pa., was destroyed by fire, July 15th.

On the 14th, there was a \$20,000 fire at Salisbury, Vermont.

On the 17th, three persons were killed by lightning at Bergen, N. J., and the same day three men were smothered in a well at Drayton, Ontario.

Several boys of about fifteen years of age placed obstructions on a railroad bridge in Long Island, for the purpose, as they confess, of throwing off the train, and then plundering the passengers.

July 12th, the anniversary of the battle of the Boyne, known as Orangemen's day, the society gave up their usual procession in Montreal, Canada, to avoid any chance for collision with the Catholics, and limited themselves to their services in church. But the others were bent on making trouble, and filled the streets with a mob. They made their first attack upon a woman, merely for wearing an orange lily, and the result was the death of one of the party named Hackett. There was much firing, but no other deaths. After that there were fights and disturbances all over the town, wherever any of the Orangemen were seen. There was at once great excitement, and 1,000 volunteers were called out. The Orangemen met and passed resolutions to hereafter celebrate as usual, and to go prepared to defend themselves. They also prepared for the worst the day Hackett was buried, the 16th, but no serious disturbance took place. It is said that 30,000 people viewed the remains during the days before the funeral, and there was that day a procession of 5,000, with 900 soldiers, besides enormous crowds filling the streets.

Two steamships came in collision, recently, below Montreal, Canada, and both sunk. The former was bound inward with iron, and the latter outward-bound, with corn. Both are large ocean steamers and will be a total loss. The crews were saved.

A fire in the business center of the village of Chester, in Orange county, N. Y., destroyed property of the value of \$60,000; partially insured.

Crump's label manufactory, at Montclair, N. J. employing 200 persons, burned recently. Loss, \$200,000.

The losses by a furious hail storm in Jefferson county, New York, July 10th, are estimated at \$100,000. Some of the hail measured three inches through and weighed half a pound each. Horses, cattle, hogs, chickens, etc., were killed, and crops, orchards and gardens destroyed. For five miles around the ruin was terrible indeed,—a desolation in town and country.

Four thousand seven hundred and forty nine

mercantile failures in the United States for the first half of 1876.

Burglars robbed the Keesville (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 horse-thieves have been overawing the people for a long time, till recently the people concluded to rise to their rights. So they got warrants and laid seige to the cabin of the outlaws for seventeen days, killing one and wounding two. The military are now in arms and think to get hold of the whole band, which is supposed to number 150 men.

A \$200,000 fire in Del Norte, Colorado. Daily there are fires of more or less magnitude in various parts of the States and the Canadas, so many that we can not report them.

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 2d, Col. Whipple's troops defeated a band of Indians and captured and burned their camp, and took horses and cattle. About the same time in another fight Lieutenant Raines and twelve men, who were sent to reconnoitre, were all killed. The settlers abandoned much of that country. On the 3d and 4th, the troops under Whipple and Perry, entrenched and defended themselves. Captain Randall in attempting to join them was killed, and some of his men. The Yokima Indians have plundered the country on the Walla Walla road, and other parts. On the 10th, Chief Joseph and his band killed 31 Chinamen on the Clearwater. 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 cavalry defeated them. White loss 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 much is said in defence of this tribe. For seventy years they have not taken up arms, and the present conflict it is acknowledged was brought on by the encroachments of the whites and the slowness of the government in keeping its contracts.

Again reports from the famine district of India are worse. Very little rain falls and only over portions of those densely populated regions. There is also great mortality by disease, the situation is critical, and the prospect for the future of millions of people is bad enough.

The organized outlaws of Pennsylvania have been committing the most atrocious deeds in Lancaster and other counties, murdering, robbing, outraging and spoiling without remorse. Two hundred and fifty thousand dollars worth of property was stolen by them within a month.

Public faith in Life Insurance companies has been greatly shaken by the disclosures made concerning their inner workings, even those considered the most stable.

Three more Saint Louis banks have closed up lately. In one of these the depositors had \$600,000.

The expedition which is to carry out Howgate's polar colony has been quietly in preparation at New London, Conn., for some time, and will sail from that port under command of Captain Tyson, who accompanied Hall on his fatal Polaris expedition.

Later.—On the 18th the President issued a proclamation commanding the strikers at Martinsburg, W. Va., and at other places, where they had collected by hundred in mobocratic force, to disperse. And also three companies of troops were ordered out to quell the disturbance caused by them. The detained trains extended for miles, though no passenger trains were hindered. On the 19th the strike extended to Pittsburgh, and nearly the whole freight business throughout the State became blockaded. At Newark, Ohio, there was also a general detention of freight trains, and the striking railroad men threatened bloodshed if the trains were moved, and the citizens seemed to be favoring the strikers. The railroad companies called on the Governor of Ohio for armed assistance.

The reduction of wages, and also the doubling of trains, thus throwing half the usual force out of employment, was the cause of this general feeling of rebellion, which may extend ever the whole Union. On the 20th, the Sixth Regiment United States troops, while marching from its armory in Baltimore, Md., to the depot, received a shower of stones from parties in the crowd of 4,000 or 5,000 people on the Streets. The soldiers without orders fired into the crowd, killing and wounding numbers, innocent ones, as well as mobocrats. The Fifth Regiment was also assailed in the same way. Bullets and stones were used by the rioters, and some soldiers were killed and some wounded. At Martinsburg the presence of troops the 19th and 20th cooled off the strikers, and the trains were got in motion. At Cumberland and Camden, the strikers held the trains, and the Fifth and Sixth Regiments were going when attacked in Baltimore. The Governor has issued a proclamation ordering dispersion. At Pittsburgh, 2,000 strikers were said to be gathered, on the 20th, and at East Liberty 3,000. The Governor of Pennsylvania called out the Eighteenth Regiment, though many of the military are in sympathy with the laborers. Many of the citizens are also in sympathy with them. The reading of the Governor's proclamation at Pittsburg had no effect on the strikers, and the military are too few compared to the mob that attempting to use force seems in vain. Fifteen hundred loaded cars are detained near Pittsburg. There is no lawlessness or destruction of property, only a determined demand for what they deem their rights.

However the railroad companies are said to be in a critical financial situation. Railroad stock has rapidly depreciated recently, from the fictitious value heretofore placed upon it, and a reduction in wages they deem to be imperative, notwithstanding of course it is the poor man who suffers the loss. But the stockholders of eastern roads find a depreciation of twenty-five per cent. to seventy per cent. on those roads in the value of their stock. During the past six months it is said that foreclosures have been made and sales ordered of fifteen different roads with stock \$46,000,000 and debts \$85,000,000; while during that time thirty-two other roads have been sold whose stock was \$49,000,000 and their debts \$78,000,000.

Later from the Indian troubles in Idaho shows that a company of troops were ambushed July 13th, 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 17th, a freighter's camp was attacked by them, and they ran off about seventy horses and mules. Also the stage was stopped and the passengers robbed by another party the same night.

The Russian force south of the Balkans is being rapidly reinforced, and is being pushed forward toward Adrianople, the objective point toward Constantinople. Great consternation prevails 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, and the boiler explosion at Allentown, Pa., show that criminal carelessness on the part of the managers was the cause of both accidents.

Reports from the South state that the cotton worms have appeared in numbers of places, destroying the crops.

Very heavy hailstones fell at Stroud, Ontario, July 18th, destroying windows, fruit-trees and grain.

July 23d.—The Chicago *Tribune* to-day contains twenty-one columns of news about the railroad troubles. Yesterday (Sunday) was a terrible day in Pittsburg, Pa. Between 1:30 p.m. and 11 p.m., over 2,000 cars were burned by the strikers, and most of them were filled with all sorts of merchandise, much of which was carried away, and a scene of the wildest terror and destruction ensued for miles along the railway lines in that city. Thousands of people besides the mob were witnesses but all were powerless to prevent, although the firemen were permitted to save private prop-

erty, so far as it could be done, but all railroad property was destroyed, including a hundred engines, thousands of cars, magnificent depots, grain elevators, railway offices, depot hotels, round houses, shops, freight offices, engine houses, etc. In the melee numbers were killed and wounded by the trampling thousands, and the soldiers who tried to stop the riot were driven off with the loss of twenty killed and others wounded. At other places in the state there was much trouble. At Newark, Ohio, the strikers still hold the situation, for the one thousand soldiers now there are powerless against the odds. The citizens along the road are said to be in full sympathy with the strikers, as being one for bread and life. The soldiers also feel the same. The strike on the Lake Shore road has commenced at Buffalo and Cleveland. The troops are either overpowered or are too few to accomplish anything any where. Chicago and western roads 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 of cattle, provisions, and general merchandise are blockaded, and millions of dollars in property has been destroyed.

News comes of a Russian defeat near Adrianople. Also that England is taking an important step towards war in, having ordered five full regiments, and portions 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 brothers and sisters through the columns of our noble paper. Many times we are 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, to glow in our hearts, and light up the 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 productions of those led by the Spirit in their writings. One in particular, sister Nancy A. Jeffries in *Herald* January 1st, on the Word of Wisdom. I have tried to profit by the same; and I can testify that I have received blessings because of her 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 written by Brother Joseph Lakeman.

I feel that I am to-day wiser and stronger by having passed through the purifying process. I do not speak of these things boastingly, 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 to rejoice for the good instruction through his servants, whom he has authorized to go and teach all nations. May his Spirit in power be with all those duly authorized servants, that they may give to all their portion in due season, so that the glorious work may move on faster, and the Saints come to a more perfect knowledge in keeping the law.

I feel glad to see the work prospering, and the great sacrifice that some are making for the truth. The tears fell from my eyes while reading the sacrifice of brother and sister Cato. May the blessings of God attend them, that in the trial of their faith, the grace of God may be found sufficient for all things.

Many are willing to help bear the burden, and to go forward and do all that the good Father requires at their hands, that they may inherit everlasting life; while others do not see the necessity of so doing. It calls forth valiantness 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, ordinances, gifts, blessings, qualifications, and purity, remains the same, though all men turn away. I feel thankful for this assurance.

I have been in the work nearly three years, and, as I advance, I find more beauty, light and knowledge springing up, notwithstanding the darkness and severe trials I pass through. I feel to bear them in patience, that patience may have her perfect work. About eighteen months ago my husband and myself were led to West Wheeling, Ohio. Some others, older in the cause, were also led there, and, with the few that were there, we formed a branch. Among us was our dear sister Malvina Davis, experienced in the work for fourteen years, and others striving with might and strength, and all under the tuition of our noble district president, James Brown, of Monongahela, Pennsylvania. With these helps we learned to live close, and to believe the Lord would do as he promises. I am thankful that our lot is cast with them. My heart clings to them all, and I feel to go forward with them, that their God may be my God, that I may be blest when they are, and suffer when they suffer. As they are God's people, so I want to be in their midst.

On the 8th we started for this place, the place of my spiritual birth. We were the first baptized in this county. Since then it is cheering to see how the work has prospered. We find the Saints living their profession; the brethren doing what they can for the work, and the sisters proving themselves helpers indeed. We have had a very pleasant visit, and have tried to do the will of our Father.

Later.—Since writing the above we have visited the Sugar Creek Branch, in Pleasants county, Virginia; and we find them young but valiant in the cause. We returned home and found the Saints afflicted, yet trusting in the arm of their God, and glad to see us as we were to see them. May the blessing of our Father in heaven be with all his covenant children, is the prayer of your unworthy sister,
ELLA R. DEVORE.

SAN FRANCISCO, July 2d, 1877.

Brother Joseph:—I returned home on the 28th of June, I left home on the 5th of May, by the way of Petaluma, Nappa, Lake county; found the Saints enjoying themselves in the gospel, though some were sick, but enjoyed gift of healing. Thence to Davisville, found the Saints well there; thence to Sacramento and Stockton, visiting many small towns on my way; preaching as opportunities presented themselves. Found quite a number sick on my travels, but thanks be to God, they received the blessing of health most invariably. I found many good Saints in and around Stockton. On my return to the city of "Frisco," I found the branch in a bad state of affairs; no president and no meetings. They gave up the hall. I was over to Oakland, yesterday to meeting; had a good time hearing brother Brown deliver a fine discourse on baptism. I find many calls for preaching. With much love, I subscribe myself your brother in hope,
WM POTTER.

KEWANEE, Ill.,

July 5th, 1877.

Editors Herald:—Over three months, since I left the parental threshold for the Annual Conference, and on my way I called on the St. Louis, Bellville, and Gravois brotherhood, and met some warm-hearted, generous, and social Britons, those who were alive in the work, and industrious and punctual in their temporal concerns.

With Elder Hicklin, of Belleville, we boarded the *War Eagle* for Quincy. She is one of the pleasant packets that travels the Mississippi—the great commercial artery of the west. Music, tropical luxuries, intemperance, and profanity, are all found on board.

Since the April Conference I have been constantly engaged in the work, and have felt blessed, and have rejoiced in God's infinite mercy and love. In Woodford county brother M. V. B. Smith's two daughters came into the fold. They have had excellent instruction and examples at home. Brother Mather spoke a few times in the

above named county, and had laid the ground work. We have some warm friends there, while others are not. I also led six through the waters of regeneration, near Victoria, Knox county. They are the fruits of the labors, prayers, example, and untiring zeal of sister Cook. I have labored in several counties, and have been associated with Elders Smith, Robinson, Hopkins, and John Terry, who is now in Western Missouri.

I tried to obtain a church in Aledo to preach in, but, after several days of toil and anxiety, and when they could shift responsibility no farther, these sacred cliques closed their synagogues and hearts. However, we at last obtained an old, dusty, dingy court-house, and spoke five times to a small crowd. The Millersburg Saints came out there, on Sunday, June 23rd, with their warm hearts and full baskets, and tarried till after night service. We spared no pains advertising, but the crowd went to hear a female lecturer. The next day the place, for the first time in its existence, was visited with a severe wind, rain, and hail storm. The U. P. Church, the most imposing and gaudy structure of the place, lost its steeple that was reared to giddy heights. It was broken off at the roof, and fell across the building, wrecking it to the amount of thousands. The Saints in the main throughout this district are at peace, and too many of the Elders are at rest and peace to. (See Isaiah 62:1). The Saints are intelligent and industrious, but we have more to fear from the deceitfulness of riches, and from pride, than some are aware of. The poor, and the widow's mite, relieve my wants in no small ratio in this Church. Lord, give us more poor, so that thy servants may go forth in life's great harvest field. With feelings of deep pity for the erring ones of Adam's fallen race, with devotional reverence to the Author of our being, and with prayers and words of courage for Israel's scattered, persecuted, and bleeding children, I close. In bonds of joy, peace, union, and love,
M. T. SHORT.

PHILADELPHIA, July 7th, 1877.

Brother Henry:—Brethren William Small, John Stone, and myself, held a meeting in Allentown, New Jersey, on Wednesday, July 4th, it being the anniversary of the first meeting held in that section by the Reorganized Church, which was July 4th, 1875. On this occasion we were greatly blessed by the Spirit burning upon the altar of every heart, and causing tears of joy to flow from the eyes of all present. The gifts of the Spirit were made manifest through Brethren Small and Stone in great power. Brother Small arose under the influence of the Spirit, and in tongues and in interpretation portrayed the dealings of God with his people in the last days, besides saying many other things; among them that the time was near at hand when we would no longer see through a glass darkly, but should behold with the natural eye, things that were soon to come to pass upon the earth. After hearing testimonies from the brethren and sisters, Brother Stone gave a prophecy in tongues on two of our sisters, Sarah A. and Mary E. McGuire, after which he gave the interpretation, which caused every bosom to swell with emotion.

After spending a very pleasant day and evening, we had prayer and retired to bed, and Brother Stone had a dream, which I will relate as he told it in the morning. He said, "I saw myself caught up in the Spirit, and I looked down upon the inhabitants of the earth, and I saw as it were millions of people in a state of great commotion, running to and fro in all directions upon the face of the earth; and I thought in my dream that this occurred just on the eve of the advent of the Son of God." This dream corresponded with the prophecy given by Brother Small.

Brother, that was a day that will never be forgotten by any one that was present. I wish that thousands of the Saints could have been there to enjoy it.

May the God of heaven continue to bless us with his holy Spirit, that we may always feel as we did on that occasion, is my prayer in the name of Jesus. Amen. Yours in the gospel,
JOSEPH A. STEWART.

[Brother John Stone also writes an account of the meeting, and of the spiritual enjoyment had.]
—Eds.

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 best newspaper ever put in my hands. I feel to rejoice in this great latter day work, and to thank God that I live in this day. Many times after I came to years of understanding, I would ask myself, What is this thing called religion, that is so much preached and talked about. And again, I could not see that a 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 aright. And I often wonder how it was that I managed to escape; but the Spirit of God strove with me, and it led me to search the Scriptures. 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 to-day 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. I have lost a few friends, but thanks be to God, I have made many good friends, those I can call brothers and sisters, and now I say to my dear brothers and sisters, those who have 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 our testimonies will stand against us in the judgment day. Let us all prove faithful. Your brother,
R. MAY.

CAMERON, Mo., July 7th, 1877.

Brother Joseph.—Cameron is a little town in the north-east corner of Clinton county, on the Hannibal and St. Joseph Railroad, crossing here the Chicago and Rock Island Railroad. It is fifty-four miles from Kansas City, Missouri, and thirty-five miles from St. Joseph. We have a branch here of six members, and fair prospects for more. There is also a branch called the Starfield branch, twelve miles away. The DeKalb branch is about sixteen miles away. The Delano branch is five miles away, and the Far West branch is about twelve miles away.

I will not try to describe the country, but will say, I think we have a good country. There is plenty of land for sale at reasonable prices. There is a good opening for the Saints to gather into this part, agreeably to the minds of the people; therefore any Saints desiring to settle in the "regions round about," we ask to give us a call as they pass through; if they cannot be suited in one branch, perhaps they can in another. It is a good grass, stock and grain country.

Your brother in Christ, ROBERT F. HILL.

ST. CHARLES, Mich.,
June 26th 1877.

Brethren Joseph and Henry.—We are getting along as well as can be expected. We hold our meetings, and the power of God is manifest among us a great many times. I have been preaching the gospel here for over two years, without having authority to baptize; but, thanks be to our heavenly Father, thirty-four have been baptized here, some by Bro. Briggs, some by Bro. Oehring, and some by Bro. Davis. I am preaching every Sunday, and am thankful for the light that God has given me.

I have had a night vision, and I know that it was from God. In my prayer that night I asked him to give me a vision, that I might be edified. I went to bed, and when the clock was striking twelve I woke up and had my vision. I seemed to be at a place where there were many people. I went into a house and my wife, who was there, said to me that there was a lion there, but I said that I was not afraid of him. There were many people, and the beds were all over the floor. In the morning I got up and went a little way from the house, when I heard some one speak my name. I looked around and I saw a woman

stand by the corner of the house, and she said to me, There are some true Saints here, but only a few. She said to me that likely the lion would be on my track, but I did not fear him, and I went on my way, and while doing so, I woke up. Pray for me that I may live faithful and fearless.
Your brother,
OSCAR BEEBE.

CHEROKEE, Kansas,
July 10th, 1877.

Brother Henry.—To-day I have returned from preaching near Baxter Springs, on the line of the Indian Territory, and also to-day six hundred Indians arrived from the Black Hills country. Many 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 Dockery, who live there. The weather is extremely hot, yet we had a fair attendance. I have a great desire to go among the Lamanites, but there is such a call for preaching nearer home that I generally have appointments a month ahead. Next Sunday I go ten miles west, where I have been twice before. Brother John T. Davies has promised to go with me. It is in a settlement of the Disciple brethren. Quite an interest is manifested, but the pastor in charge forbade his members hearing me. As a result the house was crowded the next time I went. I am preaching every Sunday. I want to take a trip soon into Jackson county, Missouri, to look for 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,
Jehovah's Anointed will shortly appear."

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.
D. S. C.

MIDDLETOWN, Conn.,
July 10th 1877.

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 ministration 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 of men, and in 1848 I was ordained under the hands of a bishop who used this solemn form: "Take thou authority to execute the office a deacon in the church of God, 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 1850. No one but those who have received the "gift of Christ" can appreciate my surprise when, in July, 1875, I first learned that I had received authority from man only. Nay, that I had not even been baptized into Christ, that I had never heard nor believed his gospel, and, consequently, had never been baptized for 'the remission of sins.' Truly, ever since God spoke to me through his ministers, and I was obedient to the command, "Repent and be baptized for 'the remission of sins,' and I received fulfillment of the promise, "Ye shall receive the gift of the Holy Ghost, I have been enabled to appreciate the astonishment of Saul of Tarsus, who, when on his way to Damascus, and for the first time, learned that he was fighting against God. For forty years I supposed that I was serving God in the gospel, but now I learned that it was "another gospel," and that for those forty years I had been worshipping the God of the patriarchs and prophets ignorantly.

But, by nearly two years' experience, I have been testing the contrast between the rock foundation and the old one of sand. For the first seven months after I obeyed the heavenly vision I was permitted to enjoy the communion of Saints every week; after that for more than fifteen months I was almost entirely cut off from such fellowship, except by letter. During that time did I meet with but one who was in the faith,

but almost daily I bore testimony, publicly and privately (mostly the latter), to small, and great, that this is the "true God and eternal life." But this land of "steady habits" abounds in popular churches; and the people are wondrously satisfied to have it so. Often do I find those, whom I doubt not are convinced of the truth, yea, they confess as much, but will not publicly so confess. Others, being convinced against their will, inquire, "Can it be that all our great men are thus mistaken?" Thus with all our desire under God to bless men, we have to contend against apathy, prejudice, and against the strong and long established systems of men.

On the 17th ult., I preached in my native place, Eastford, Conn. Notice having been given out in the Congregational and M. E. Churches, I had quite a good audience, at five p.m., at the camp ground, half mile from the village. At the commencement of my remarks I gave the privilege for any one at any time during my discourse to ask 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 presumed to preach this gospel, which authority I claimed none have except those who were called of God as was Aaron? I replied that I had none whatever, except that given in accordance with that divinely established order.

In a tour of visitation among friends, and *via*. Webster and Worcester, Mass., I came to Providence, R. I., and for the first time enjoyed the fellowship of the Saints in that city. The truth is gaining progress there; some sixteen or more having been added to the number of the obedient during the past year. If the Saints there are faithful, and careful to maintain brotherly love, the Lord will continue to work with them, confirming the word with signs following. During the eight days that I was with them, I attended three prayer and testimony meetings, and on the 1st inst., I preached morning and evening with good liberty. Attended Bible class and sacramental services, blessed one child, and, during the time I was with them, administered to six sick persons. With much regret I left my dear brethren and sisters on the 5th inst., sooner than I expected, being called home by sickness in my own family. At the sacramental service, a woman, a member of the Baptist Church, who had recently been miraculously raised up from a sick bed by the power of God, through the ministration of the Elders bore her testimony, and earnestly requested to be baptized in the name of the Lord Jesus for the remission of her sins. The time set for this ordinance was the evening of the day I left; and I was contemplating the enjoyment of this season, when I received news from home which precipitated my departure.

In closing, permit me to bear testimony, that although I do realize that God scourgeth every son whom he receiveth, yet never have I been stronger in the faith once delivered to the Saints than now; and, while the word of the Master still is, "Whosoever there be of you that forsaketh not all that he hath, cannot be my disciple," yet I am fully purposed to be his disciple on the terms he prescribes. To flesh and blood it is hard 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 righteousness, my confidence is, that he who has commenced this work in me 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. BURNHAM.

BOONE, Iowa, June 29, 1877.

Brother Henry.—I was a member of the M. E. Church for sixteen years, and I can say that 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 to know the truth, to know whether 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, and I would be satisfied. I was sickly from 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

the truth. I was willing to suffer anything, to do anything, to be anything, if I could be satisfied that I was the Lord's. I used to think, O that I have to die and don't 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 Boone, Iowa. I was here one year and seven months, and then we 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 old sister that I found here. The moment she spoke to me on the first principles of the gospel I saw where I was wrong. I could see from that moment that I had to come in through the door. I had only been climbing over the wall, and I saw that I had to go back to the starting point. It was good to find that I could go in through the door. I was baptized May 13th, and it was a glorious day to me, to think I was saved, accepted of God. If I want to know whether anything is right or wrong, I can ask, and he tells me, and I want to be a whole Christian. I want to serve him, not in one thing, but in everything. I want to be found ready and waiting for his coming. I always have been glad that all things were open to him and that if we did any thing wrong he knew it. I did not want anything hid from him, for I knew he was a just God.

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 was on 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 had to struggle hard, and I did struggle as 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. It appeared to me that there was a sheet of iron spread between God and me, and nothing could penetrate it. I was entirely shut out from God, but now I am in no doubt, and I have had promise by the Spirit that my husband should yet come into the Church. I ask the prayers of Brethren Joseph and Henry, for him; and also ask the prayers of all the brethren and sisters for him and for me. Your sister in Christ,

HANNAH TEWNEY.

PAINTERHOOD, Elk Co., Kansas,
July 5th, 1877.

Brother Editors:—I am one of seven in number, living in this new, and in many respects, delightful country, who have had the veil of popular orthodoxy lifted from my eyes, by the preaching of the word in its purity. And it now seems marvelously strange, that I should have been thus long misguided, and held in a cheerless, rayless darkness. I am much delighted that light has sprung up in my hitherto benighted mind, that is a "light to the path and guide to the feet." I hail it as a sweet message of peace—a harbinger of good, as truth made manifest by the power of God, as a key that unlocks the Scriptures, making them simple, easy and natural, inspiring the mind with hope and consolation. It is the truth, as it is in Christ, and to those who harden their hearts and resist its voice, it will be a condemnation; but to such as receive it in honest hearts, it will be a tower of strength, leading to a highway of holiness, and to life everlasting.

We are as yet a part of the Indian Creek Branch, over which brethren Atwell and Loar are elders. The brethren are strong in the faith, rejoicing in the hope of a reward to come. Some of us have not as yet taken of the Lord's supper with the Saints; although I think we should often bring to remembrance the body and blood of our Lord. I read in the Testament and Book of Mormon that the fruit of the vine was used in commemoration, and in similitude of the blood of Christ; but I am told that water will do instead. This appears to me very strange, for in water I can see no fitness as an emblem of blood, but in wine there is a striking resemblance. I know not what the Doctrine and Covenants says about it, but if it has been given as a revelation from God that water may and does answer in place of wine, it was certainly in case of emer-

gency, not one with God, but with man, guarding against receiving it from the hand of the enemy. And that has been many years since, so I am made to wonder at the negligence of the brethren that fruit from the vine has not been grown, and wine made in obedience to the command of our Lord. I have had many serious thoughts on this subject, and I cannot take water in place of wine with a good conscience.

R. S. CATLIN.

AUDUBON, Minnesota,
June 29th, 1877.

Bro. Stebbins:—I wish to write a few of the many testimonies that I have received in this glorious work of the latter days.

I was born in Delaware county Indiana in 1838, and, with my grand father and grand mother, moved to Nauvoo in 1845, (my parents being dead), and to Iowa in 1846. I remained there some nineteen years, during which time I became obedient to the gospel of Jesus Christ. And I was in the church that was built up by Alpheus Cutler until 1875, when with my wife and three children I united with the Reorganized Church, under Joseph Smith, son of the martyred prophet. While I was a member of the church under A. Cutler I received many blessings from the Lord in dreams and visions, and in manifestations of the Spirit of God. I was also healed by the laying on of the hands of the Elders, when nothing but the power of God could restore me back to this world; for I had passed (or my spirit had) beyond the veil, where I had the privilege of seeing and hearing things that human language cannot describe, but my testimony is this, that none, no not one, can enter there where Christ dwells, without becoming obedient to the law of Christ, except those sinless ones that he has mentioned.

Let me here state that Alpheus Cutler always taught for the first two or three years that he was building up for Young (or little) Joseph, and that he would hail the day with delight when he should take his father's place; but O the false teaching that crept into the church, and the darkness that followed, how we rejected the legal heir when he came to us in Iowa; and O the sorrow that filled his heart, when, by the Spirit of God, he beheld what was for us, and then to see us turn away to be broken in pieces, and but few to be gathered again. Hymn 75 was then sung, and I heard that it was given by Bro. D. H. Smith on that occasion.

In the year 1865 we moved to Minnesota, where the Cutlerites now reside. In the year 1869, we came to Becker Co., where we remained, and we often prayed that the Lord would send some one to gather us up, and we were promised through the Spirit that the Lord would remember us; and, to our joy, in the year 1875, Bro. T. W. Smith came to visit us. He found many oppositions, but the Lord spake by his Spirit to him, that a day of joy for him was near at hand; which he realized by being able to organize a branch of the Church with thirty-two members.

As to my testimonies, I have seen the sick healed, the lame made to walk, and I will relate a circumstance that happened in the year 1876: I was at work cutting hay with a mower, when my right foot caught in a wheel and was drawn through an opening not more than one inch. I was almost overcome with pain, as my foot hung down under me, (for I was sitting on the seat), when I was just going to look at it, and something said to me not to look at it but for me to ask God to heal my foot. In obedience I took off my hat, and in prayer I asked the Lord to restore my foot, and to cause the pain to stop, that I might not suffer, and, when I said Amen, I looked at my foot and found it all right, and the pain had ceased, so that I went right on with my work. My foot was nearly cut through in a number of places, and it would be impossible for ones foot to pass through there without being mashed almost to pieces. Let me be faithful in the work of the Lord. My last testimony was received on the 11th instant. After our conference of June 9th and 10th, I went with brethren Sperry and C. A. Sherman and sister Sherman (daughter of Alpheus Cutler) to visit some friends, and to teach those things that God has revealed in this generation.

So the news was sent out that a Mormon Elder was there, and that he would preach at the school house that evening. When we met I had to take the stand, and I called the house to order and sang hymn 646. I took for my text Matt. 6:38(I. T.) and my mind was filled with the Scriptures, new and old, and I compared the works of God with the works of men, and held that all church organizations that were not built on revelation, were of men, and should be treated as such. While I was talking I had a vision of the descent of the authority I held, clear back to Adam. I will only go back to Moses, from whom Christ received it, and Peter from Christ, and Peter James and John ordained Joseph Smith, jr., who is and was a legal heir to that office, according to Genesis 50, also 2 Nephi 2:2, D. and C. 86:3. Thus Joseph was called, and he left it by appointment for his son, from whom we have it.

And let me say to all, young and old, be faithful in those things that God has commanded you, for he will call us to judgment. May we be found clean of the blood of this generation. I had the privilege of leading one dear soul into the waters of baptism during our labors.

Your brother in the law of God,

HENRY WAY.

LONDON Ontario,
July 4th, 1877.

Brethren and Sisters:—Having been born and brought up in the United States, I thought I could "celebrate" the great day in as profitable a way as any by writing to you.

The work is going slowly on here, but we do not enjoy the gifts and blessings now so fully as we have done in the past; still we feel that we have much to be thankful for. Since the organization of this branch, (now numbering over a hundred members), none have been taken from us by death, the sweet Spirit of God and the ministrations of faithful servants, both at home and from abroad, have been ours to enjoy. Bro. Blair was with us last Sabbath, and in the morning preached to the Saints concerning the resurrection, and to a good audience in the evening concerning the evidences of modern prophecy, proving beyond a doubt that Joseph Smith was a prophet of God. The latter discourse was well-timed, enlightening some, and strengthening many to go on, believing, trusting, and rejoicing in the truth. We hope to hear his welcome voice again next Sunday.

Our Elder, J. J. Cornish is upholding the standard in other villages in the province, preaching the word with power; and, though we miss his kindly voice where he has labored so long and faithfully, yet his work has been made known to him by the Spirit, and so whether here or elsewhere he shall ever have the prayers of the Saints in London to sustain and strengthen him. Bro. Newton is laboring here in the absence of Bro. Cornish, and is trying to do the work assigned him by his Father, faithfully and patiently. And this we all must try to do, knowing that we are all members of the body of Christ, and all are necessary and indispensable. I desire to be diligent, and to do all I can towards encouraging my brothers and sisters, and with my voice and presence testifying to the truth of the gospel both among the old and young. We have a Sunday School which has not long been organized. As a church we feel the quickening influences of the Spirit, and ask the prayers of Saints everywhere that love and unity, peace and concord may dwell in us, and abide with us till the Savior comes; and we trust that Bro. and Sr. Porter and Bro. and Sr. Clow, who have left us for the West, will prosper temporally and spiritually, and may the precious promises to the faithful be fulfilled to them.

Your sister in the bond of peace,

ABBIE AUGUSTA.

FARMINGTON, Ky.,
July 16th, 1877.

Bro. Henry:—I have just returned from a trip into the next county east, where I held four meetings with unusual success, and I look for good results from there. I will be quite busy soon, preaching both Sundays and through the week. I trust that some good can be done in the South

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.

Messrs Editors.—I read so much in the *Herald* about the Saints living "their religion," "his religion," "my religion." Would it not be better to say we are trying to live the religion of our Lord Jesus Christ, and to be guided by his Holy Spirit. Then the sectarians would take the hint. Your brother in Christ, W. LEWIS.

Conferences.

Colorado District.

Conference convened at the Saints' Meeting-room, 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.

Branch Reports.—Rocky Mountain 19 members; 4 baptized. Scattered members in the district 21. Total, so far as known, 41.

Elders' Reports.—J. Ellis had labored 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 appointment with Bro. Ellis, and their work together; but, on account 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. E. Ward had assisted Bro. Warnky as appointed; but most of the time was doing duty in the branch. R. Standerling had only attended to branch affairs in the absence of Bro. Ellis. Teacher G. O. Kennedy had been trying to do his duty, and means to get more into the work in the future; sickness had prevented his acting as visiting officer until recently, when he found nearly all alive to the work.

F. C. Warnky said that since last conference he had labored to build up the Church; had preached eighty-two times, and never had he seen the prospects better for an ingathering. During his two and a half years in Colorado, he had had much to encourage and confirm him, and he thanked the Saints for their kindness toward himself and family, and is tenderly attached to them, but feels that his duty to himself and family call him away. He therefore tendered his resignation as president of the district. It was accepted, and Thos. Stewart was appointed as president.

Resolved that we sincerely thank Bro. F. C. Warnky for raising the standard of truth in Colorado, and also for the many spiritual benefits which we have received since he has been president of the district.

Sunday morning and afternoon, preaching by F. C. Warnky. Evening, sacrament and testimony meeting.

On Monday four were baptized and confirmed, and in the evening G. 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 Tabbut, clerk.

Branch Reports.—Pleasant View 24 members. Mason Bay 28, as last reported. May 37, as should have been reported last conference. Pleasant River 14. Olive, Kennebec, and Union branches, not reported.

Officers present: J. C. Foss, J. D. Steele, S. O. Foss, B. K. Rogers, John Benner and G. W. Eaton, from Western Maine District. Priests Charles Foss and Andrew Tabbut. Teachers N. W. Crowley and Worster Look.

Elders Joseph Lakeman and D. W. Lakeman reported by letter. J. C. Foss was sustained in the Eastern Mission, also G. W. Eaton. Pres. Joseph

Smith and his counsellors, and all the quorums, were sustained. Elder John Benner's license was renewed, Preaching during the session by John Benner, George W. Eaton, and E. C. Foss. Sunday evening, social meeting.

Adjourned to meet with the Kennebec Branch, at 2 p. m., September 1st, 1877.

Little Sioux District.

The above conference convened at Magnolia, Iowa, June 1st, 1877. Prayer by Phineas Cadwell, who was chosen president *pro tem*; Donald Maule, clerk.

Branch Reports.—Magnolia 137 members, with 1 Apostle, 1 High Priest, 10 Elders, 3 Priests, 2 Teachers, 2 Deacons; last report 136; 2 received by vote, 1 died. Unionburgh 89, including 9 Elders, 1 Priest, 1 Teacher, 1 Deacon; last report 35; 2 received by certificate of baptism, 2 by letter. Spring Creek 24, including 5 Elders, 1 Teacher, 1 Deacon; last report 22; 1 baptized, 1 received by vote. Little Sioux 107, including 3 High Priests, 2 Seventies, 5 Elders, 4 Priests, 3 Teachers, 1 Deacon; 11 removed. Six Mile Grove, reported verbally as being the same as last reported. Union Center, no report.

Elders T. Carrico, C. Derry, P. C. Keemish, S. Mahoney, H. Garner, and Priest Benj. Kaster reported in person, and H. S. Smith by letter.

In the evening a prayer and testimony meeting was held, conducted by Phineas Cadwell.

Saturday, 10 a. m.—Prayer by Hugh Lytle. J. C. Crabb, presiding; Wm. C. Cadwell chosen assistant clerk.

Reports continued: J. M. Harvey by letter; Hugh Lytle, P. L. Stevenson, J. M. Putney, D. M. Gamet, P. Cadwell, W. C. Cadwell and John Thomas reported in person; J. M. Putney reported the spiritual condition of the Union Center branch as good; D. M. Gamet, the Little Sioux branch, not as good as he could wish; P. C. Keemish, the Unionburgh branch, not good; P. Cadwell, the Spring Creek and Magnolia branches, as good.

J. R. Lambert, by letter, reported his labors, and also asked to be released from the committee in the case of the Unionburgh branch *vs.* Samuel Wood, and, on motion, he was released, and M. Fyrando was chosen in his place; also Phineas Cadwell was chosen as one of said committee.

A motion to entertain the case of Br. Gilbert Cox was lost.

At 2 p. m., prayer by J. C. Crabb. Isaac Ellison reported the spiritual condition of Six Mile Grove branch as fair. B. M. Green and Colby Downs reported.

Committee on Magnolia Meeting House reported \$84 on subscription, all paid but \$12.

Missions.—W. C. Cadwell to Jeddo and Whitesborough, with the privilege of calling an assistant; Benj. Kester to Patton's School House; Charles Derry, requested to visit and labor at Smithland.

Committee in the case of the Unionburgh Branch *vs.* Samuel Wood, reported that on examination they find that Br. Wood was illegally dealt with, and that he is still a member of the Unionburgh branch. The report was received and adopted, and the committee discharged.

Pres. J. C. Crabb made some very appropriate remarks on the duty of branch officers, and the Saints in general.

Evening.—Prayer by John Thomas. Preaching by D. M. Gamet from Acts 2: 37.

Prior Stevenson was released from his mission. Sunday.—At 11 a. m., prayer by D. H. Bays. Preaching by C. Derry, to a large congregation. Prayer at 2 p. m., by T. Carrico.

Report of committee on Sunday Schools: 1st., That their first work of organizing a system was to divide the labor into three departments, one for each member of the committee, viz: To D. H. Bays, "Relations of the Sabbath School to the Church;" to P. C. Keemish, "Officers and Teachers Duties;" and to W. C. Cadwell, "School Government." 2d., That only two of the committee have conferred together, the third having moved from the district and thereby failing to act. 3d., That the following points of a system have been considered, but that the committee are not prepared to present the details at present, but hope to do so at an early day, namely: Officers and teachers duties in school; How many teachers

and their names and duties in school; Teachers meetings, by whom called; Relations to the Church, how represented, and who to represent and report; How officered; School Government; Number of departments; Number and grade of classes; School record; System; Literature. As to organizing new schools, the committee felt that it was not advisable until, at least, the most material points of some system are decided upon: but that they consider that such a time is now so near that it is practicable to proceed with that department of our work at once, and that as opportunity presents, they will probably do something in that direction soon, on the report being received and adopted.

Some two days' meetings were appointed. The sacrament was administered by J. M. Putney and John Thomas. Preaching by J. C. Crabb from Hebrews 8th chapter.

Evening.—Prayer by Charles Derry. Preaching by D. H. Bays, from Matt. 16: 18.

Adjourned to meet at Little Sioux, September 1st, 1877, at 10 a. m.

Kewanee District.

A conference was held at Millersburg, June 2d and 3d, 1877. J. A. Robinson not being present, J. H. Hopkins was called to preside, *pro tem*.

Branch Reports.—Princeville 13 members, including 2 High Priests, 1 Seventy, 2 Elders. Millersburg 43, including 2 Elders, 1 Priest, 1 Deacon. Canton 76, including 1 Seventy, 2 Elders, 7 Priests, 1 Teacher, 1 Deacon. Buffalo Prairie 72, including 1 Seventy, 7 Elders, 3 Priests, 1 Teacher, 8 Deacons. Peoria 19, including 3 Elders, 1 Teacher, 1 Deacon. Kewanee 113, including 1 Seventy, 9 Elders, 4 Priests, 6 Teachers, 1 Deacon.

Total in Kewanee District 360, including 3 High Priests, 3 Seventies, 31 Elders, 16 Priests, 11 Teachers, 11 Deacons. J. A. Robinson, president; J. H. Hopkins, clerk.

Financial reports of Peoria, Millersburg, Buffalo Prairie and Kewanee branches were read.

R. J. Benjamin reported as Bishop's Agent:—"Received and on hand for the past six months \$28.75; paid out \$29.10; balance due Agent \$0.35. Elders' Reports.—J. A. Robinson by letter; M. T. Short in person; J. F. Adams by proxy.

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 reported his labors in connection with Br. Short. H. C. Bronson reported by proxy. I. B. Larew, in person. T. F. Stafford, by letter. J. A. Robinson and Levi Sturges, in person.

Resolved that the Kewanee District keep and support one Elder in the district continually laboring, sustaining him by faith, prayers and means.

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.

D. S. Holmes, J. D. Jones and E. T. Bryant were appointed to obtain all the history of the Kewanee District possible, and to send to the district secretary, that it may be entered upon the district record.

The Bishop's Agent was authorized to purchase a new district record.

Missions.—D. S. Holmes to labor in the region north of Buffalo Prairie. T. F. Stafford to be sustained in his field. All the elders of the district sustained in righteousness, as they may be called to labor in the ordinances of the Lord's house.

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; also the authorities of the district, were sustained.

Evening.—Preaching by M. T. Short. Sunday.—At 11 a. m., the dedication of the Millersburg church building took place. Sermon by J. A. Robinson. Afternoon, preaching by Br. Blodgett. Evening, preaching by J. A. Robinson. Full houses of attentive listeners throughout. The

recommendation of the Millersburg branch having been accepted, Joseph Terry was ordained an Elder, by J. A. Robinson and M. T. Short, who also confirmed the five who were baptized.

Adjourned to Buffalo Prairie, September 1st and 2d, 1877.

String Prairie and Nauvoo.

The above district conference was held at the String Prairie Branch, June 2d and 3d, 1877; J. H. Lake presiding; I. Shupe and J. R. Nicholas clerks *pro tem*.

Branch Reports.—Farmington 50 members, including 1 Apostle, 1 High Priest, 1 Seventy, 2 Elders, 1 Deacon; 8 received by letter. Burlington (American) 80, including 2 High Priests, 5 Elders, 1 Priest, 4 Teachers, 1 Deacon; 11 baptized. Rock Creek 40, including 4 Elders, 2 Priests, 1 Teacher, 1 Deacon. Vincennes report not approved. Keokuk 34, including 3 Elders, 1 Priest, 2 Teachers; 2 baptized, 3 expelled, 1 died. String Prairie 30, including 3 Elders, 1 Priest, 2 Teachers; 1 received and 4 removed by letter. No Reports from Burlington (German), Pilot Grove, Montrose, or Elvaston branches. Burlington financial report: Paid to the poor \$8.00, to the traveling ministry \$52.50, branch expenses \$22.63; balance on hand \$8.14; total \$91.27. Sabbath School: 6 teachers, 41 scholars; total enrolled 47; school continually improving.

Elders' Reports.—J. H. Lake had preached at Pilot Grove, Rock Creek, Keokuk and Farmington, during the quarter; did not represent the district at the General Conference as appointed, because the necessary funds were not furnished in time; his chief labors had been outside the district, in Boone county, Iowa, where he was well received by the people, and baptized nine. D. D. Babcock reported by letter. Thomas Revel and O. P. Dunham reported. Priests H. N. Snively, A. W. Head and John R. Nicholas, reported.

Committee appointed to audit the books of the Bishop's Agent reported that they found them correct, and that the secretary's books are correct, in the main, but some errors have occurred by failing to record changes that have taken place, which the secretary should be instructed to rectify. Committee recommended that a committee of two be appointed to solicit means to meet Bro. Lake's liabilities. B. F. Durfee and S. Salisbury appointed said committee. Signed—B. F. Durfee, J. Mathews and James McKiernan, auditing committee. Report of committee received, recommendations adopted, and committee released.

Bishop's Agent reported no change in financial matters.

Resolved that James McKiernan be secretary of the district, and that we defray his traveling expenses to and from conference.

J. H. Lake tendered his resignation, which was not accepted, but he was sustained.

Preaching during the session by James McKiernan and J. H. Lake. At 3 p.m. on the Sabbath a social and sacrament meeting was held.

Adjourned to meet at Rock Creek, Illinois, September 1st and 2d, 1877.

Western Maine.

Conference assembled at Little Deer Isle; [No date given.—Eds.]; J. C. Foss presiding; M. R. Cousins, clerk. Prayer by J. H. Eaton.

Official Reports.—Elders J. H. Eaton, Geo. W. Eaton, J. C. Foss, Samuel Eaton; Priests L. C. Gray, J. B. Knowlton; Teacher Alonzo Hutchinson, reported.

Branch Reports.—Green's Landing 32 members; 1 expelled. Brooksville 29; 3 added. Bear Isle 17; 1 added. Rockland and Little Deer Isle not reported.

The district president was sustained; also, the authorities of the Church, in their several callings; also, J. C. Foss, in his mission.

Evening: preaching by J. C. Foss. Sunday: preaching forenoon and afternoon by the president. In the evening a prayer and exhortation meeting was held, and the Saints seemed determined to seek for the reward that lies at the end of the race. Three were baptized during conference. Adjourned to meet with the Green's Landing Branch, September 1st and 2d, 1877.

Miscellaneous.

Bishop's Quarterly Report.

Reorganized Church of Jesus Christ in account with Israel L. Rogers, for the quarter ending June 30th, 1877.

ON OFFERINGS AND TITHING FUND.

1877.	Dr.	
April 1.	Balance due I. L. Rogers	\$103 45
" 7.	To paid the poor	2 00
" 25.	" " J. W. Briggs' family	10 00
May 3.	" " W. W. Blair and family	50 00
" 3.	" " the poor	8 60
" 8.	" " J. W. Briggs' family	125 00
" 24.	" " the poor	18 00
June 10.	" " Gland Rodger's family	20 00
" 10.	" " J. H. Lake	25 00
" 22.	" " Tune Book Committee, as per order of Conference, M. H. Forscutt chairman	30 00
" 23.	" " W. W. Blair's family	20 00
" 25.	" " J. R. Lambert's family	20 00
" 27.	" " J. W. Briggs, to return from Utah	30 00
		<u>\$462 05</u>

Cr.

April 6.	From Sisters, St. Joseph, Mo.	\$ 5 50
" 17.	" Hattie E. Crosby, Minn.	5 00
" 17.	" Frank Steffe, Mass.	2 00
" 17.	" A brother, Ills.	10 00
" 25.	" A brother, Ills.	15 00
" 25.	" E. M. Bowen, Montana	5 00
May 7.	" Morgan David, Utah	10 00
" 12.	" Benj. Bewman, Va.	1 00
" 12.	" Moses Welsh, Neb.	10 00
" 12.	" Frank Steffe, Mass.	2 00
" 16.	" J. B. Jarvis, Kan.	2 00
" 24.	" Newton Branch, Iowa	8 00
" 24.	" Charles Webb, Mo.	5 00
June 5.	" Newton Branch, Iowa	4 30
" 8.	" Sr. L. E. Flanders, Mo.	10 00
" 8.	" Levi and Jane Warren, Ills.	7 00
" 10.	" E. H. Ladner, Iowa	5 00
" 10.	" James Bamber, Montana	25 00
" 10.	" Thomas Nutt, Mo.	1 00
" 10.	" Mads Winter, Mo.	1 00
" 10.	" C. Anderson, Mo.	5 00
" 12.	" Braidwood Branch, Ills.	21 00
" 15.	" Joseph Squires, N. Y.	5 00
" 18.	" Nevada District, per T. R. Hawkins, agent	15 50
" 22.	" R. and M. Warnock, Ills.	40 00
" 22.	" James Crick, Sen.	9 50
" 22.	" F. G. Pitt	4 00
" 22.	" Sr. Mary Clements, Ills.	10 00
" 30.	" By transfer of Welsh Mission Fund to offset payments for <i>Heralds</i> to that mission	22 00
		<u>\$265 80</u>
	Balance due I. L. Rogers	196 25
		<u>\$462 05</u>

UTAH CHAPEL FUND.

Cr.

June 18.	From Wm. Baxter, Utah	\$14 50
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CHURCH IN ACCOUNT WITH HERALD OFFICE.

Cr.

Balance due Church, April 1st, \$3.85; received from T. J. Ayres \$2.25, Sr. P. Howard \$5, Aug. Johnson \$2, C. W. Short \$5, Rhoda Thurston \$2, Henry Peterson \$2.50, Susan E. Cook \$5, Wm. Franklin \$2, C. W. Young \$5, H. Stawpert \$5, C. F. Shipman \$7, Thirza Jackson \$1, James Allen \$5, Jessie Hay \$2.25, Susan Matthews \$1, Eliza G. Page \$10, William Nelson \$1, Alex. Hay \$2.25. Total, ending June 30th	\$69 10
Dr.	
Paid to J. R. Lambert \$4 50, to J. Caffall \$1.65, Sr. J. W. Briggs \$3.66, <i>Heralds</i> and <i>Hopes</i> to English Mission and postage \$42.20, stamps for Church \$4.48, Envelopes 95c. Total	\$57 44
Balance due Church	<u>\$11 66</u>

ISRAEL L. ROGERS, Bishop.

Per H. A. S.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

At St. Louis, Mo., July 2d, 1877, to brother and sister Elliott, a daughter.

At London, Ontario, June 15th, 1877, to brother and sister Harvey, a son. Mother and child are doing well.

Died.

At Canton, Illinois, Nevada, May 28th, 1877, of inflammation of the brain, Ada May, daughter of Reuben and Fannie Riggs, aged 3 years, 10 months, and 13 days. Funeral services by Elder T. Stafford.

At Osborne, Ontario, June 8th, 1877, sister Mary Cornish, wife of Bro. John Cornish, Senior, aged 60 years. She was baptized in the spring of 1872, by Bro. A. Leverton, and endured much persecution from the world, yet contended for the faith until death.

At Mason's Bay, Jonesport, Maine, July 8th, 1877, Harbert W., son of Charles and Lucy Davis, aged 7 years and 3 months. Discourse by Elder J. C. Foss; text, Rev. 1: 7.

In Virginia City, Nevada, July 2d, 1877, the infant son of Bro. Levi and Sr. Susannah Atkinson.

At his residence, near Vincennes, Lee county, Iowa, July 10th, 1877, suddenly, Bro. Calvin Hoskins, aged 72 years. He joined the Church in an early day, and in the dark day waited patiently, and was one of the first to receive the glad news of the Reorganization of the Church and to be associated with it. Services by Elder J. H. Lake.

Notices.

EXPELLED.—At the regular business meeting of the Nebraska City Branch, July 3d, 1877, Minnie Sturgen, Jennie Shaw and Harriet L. Meredith, were expelled for dancing.

ROBERT M. ELVIN, Secretary.

Addresses.

Josiah Eills, 366 Ridge Avenue, Allegheny City, Pennsylvania.
E. C. Brand, Tabor, Fremont county, Iowa.

The Colorado Springs *Gazette* contains several articles on the antiquities of that country; from one of these we clip the following:

"All along the San Juan River and its tributary streams, the Animas and Canon, are found the ruins of the lost cities. Evidences exist of the presence in former times of a dense population connected with New Mexico by the settlement on the Chama."

If we die to-day the sun will shine as brightly, and the birds sing as sweetly to-morrow. Business will not be suspended a moment, and the great mass will not bestow a thought upon our memories. "Is he dead?" will be the solemn inquiry of a few, as they pass to their work. But no one will miss us except our immediate connections, and in a short time they will forget and laugh as merrily as when we sat beside them. Thus shall we all, now active in life, pass away. Our children crowd close behind us, and they will soon be gone. In a few years, not a living being can say, "I remember him." We lived in another age, and did business with those who slumber in the tomb. Thus is life! How rapidly it passes!

1 August 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Geo. Corless
1878

"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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, AUGUST 13, 1877.

No. 16.

THE SABBATH QUESTION.

I see by the *Herald* of July 15th that Bro. Peter Oleson, of the Pottawattamie District, Iowa, 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 wilfully 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 for 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 controversy with 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* one of which relates to seventh-day keeping, was, as a code or polity, entirely "done away" in, and "abolished" by the introduction of "the new covenant" in Christ. That the first covenant was done away, and superceded by the gospel covenant, we shall seek to make plain. And if we prove that it was done away, as a whole, then no part of it remains valid and of force, unless such part is found re-enacted under the new covenant. And as seventh-day keeping was nowhere re-enacted under the new covenant, it follows that it was not and is not of force under that covenant. Paul informs us that Christ

"Is the mediator of a *better* covenant, [than that of which Moses was the Mediator], which was established upon better promises. For if that first covenant had been *faultless*, then should no place have been found for the second. * * In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8: 6, 7, 13.

Lest it should be claimed that the *ten commandments* which includes seventh-day keeping, was not this covenant, or any part of it, we quote:

"And he [the Lord] declared unto you his covenant, which he commanded you to perform, even *ten commandments*; and he wrote them upon two tables of stone."—Deut. 4: 13.

Paul asserts, in Romans, that "the law," meaning the ten commandments, had no longer any dominion over those who were in Christ. He says:

"Know ye not, brethren, (for I speak to them *Whole No. 376*,

[Jews] that know the law), how that the law hath dominion over a man as long as he liveth? * * * Wherefore, my brethren, ye are become *dead to the law by the body of Christ*; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God. * * But now we are *delivered from the law*, that being *dead* wherein we were held. * * What shall we say then? Is the law sin? Nay, I had not known sin but by the law: for I had not known lust, except *the law* had said, Thou shalt not covet."—Rom. 7: 1, 4, 6, 7.

These statements make it clear that "the law," of the ten commandments, of which "Thou shalt not covet," was one, and "The seventh day is the Sabbath of the Lord thy God," was another, was not in force with the early Christians. They were "dead to the law;" they were "delivered from the law"—the very law which said, among other things, "Thou shalt not covet." Paul further says:

"For ye are not under *the law*, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid."—Rom. 6: 14, 15.

And again:

"Now we know that what things soever *the law* saith, it saith to them [the Jews] who are under the law. . . . Therefore by the deeds of *the law* there shall no flesh be justified in his sight; for by the law is the knowledge of [not remission of] sin. But now [in Christ] the righteousness of God *without the law* is manifested, being witnessed [testified of] by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference. Therefore we conclude that that a man is justified by faith *without the deeds of the law*."—Rom. 3: 19, 20, 21, 22, 28.

Again:

"But Israel, which followed [sought] after *the law of righteousness*, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law" [given to Moses].—Rom. 9: 31, 32.

By this last quotation we learn that Israel did not possess "the law of righteousness," though they sought after it; yet they had the law of the ten commandments. This proves that the law of the ten commandments, which provides for seventh-day keeping, was not "the law of righteousness," under the new covenant. Paul further says, (and he is speaking of those who boast of the law—Jews.—Rom. 7: 5):

"He that loveth another hath fulfilled *the law*. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, [worthy of being observed], it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."—Rom. 13: 8, 9.

Here Paul quotes all "the law" that it was of importance that even the Jewish disciples should observe, but not the slightest mention is made of seventh-day keeping.

When Christ came, he taught "a better covenant" than "the law." He lifted his disciples up upon a higher plane of life, and into a purer and more spiritual atmosphere, and brought them nigh unto God. It was not enough to say, "Thou shalt not kill," but rather, "Whosoever is angry with his brother without a cause, shall be in danger of the judgment." It was not enough to say, "Thou shalt not commit adultery," but rather, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." It was not enough to say, "Thou shalt not forswear thyself," but rather, "Swear not at all."—Matt. 5: 21, 22, 27, 28, 33, 34.

"The law of the Spirit of life in Christ Jesus" (Rom. 8: 2); "the law of righteousness" in Christ, is as much superior to the law of the ten commandments as eternal life is superior to the present life. The latter was good so long as the people would live by nothing better, but when Christ sealed his testament with his blood on the cross, "the law" ceased, as a code, to be in force with God's people. For further proof of this, we may notice the sayings of Paul to the Galatians:

"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by *the faith of Jesus Christ*, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. . . . For I through the law, am dead to the law, that I might live unto God."—Gal. 2: 16, 19.

Again:

"For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which 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. . . . For if the inheritance be by the law, it is no more of promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator. . . . Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. . . . But before faith came, we were kept under the law, shut up unto *the faith* which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster [the law]. For ye are all the children of God by faith in Christ Jesus [i. e. in the gospel]. For as many of you as have been *baptized into Christ* have put on Christ."—Gal. 3: 10, 12, 18, 19, 21, 23, 27.

Paul, in all these texts, argues the weakness, imperfection, and insufficiency of the law—the whole law, the ten commandments

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 “had no glory in this respect by reason of the 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 [the gospel of salvation] is glorious.”—vs. 11.

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—the gospel—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 dawned upon dimly lightened Israel, and upon a benighted 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—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 *teachings* under the new covenant after Christ's death. We find the disciples “all with one accord in one place,” on Pentecost. And this Pentecost 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 rest-day 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 Luke, and seven 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 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 the seventh 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 nothing to hinder their meeting on the seventh day.

Paul's instruction to the Corinthian saints to make their “collection for the saints” “upon 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, of which this act was evidently one. 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 of Galatia to do the same things, it being, plainly, a general rule. Now this was not an act of secular business, as some assert, but an act of charity, a religious act; for inasmuch as the disciples did these good deeds to help the needy ones, they did them unto Christ. In view of these precedents we can readily endorse what Mosheim says in relation to the matter. He says:

“All Christians were *unanimous* in setting apart the *first day of the week*, on which the triumphant Savior rose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the *example* of the church at Jerusalem, was founded upon the *express appointment* of the apostles, who consecrated that day to the same sacred purpose, and was *observed universally* throughout *all* the Christian churches, as appears from the *united testimony* of the most credible witnesses.”—Mosheim Eccl. Hist., part 2, ch. 4, sec. 4.

To reject “first-day” keeping is to reject the clear precedents of the New Testament times, as well as to reject the unanimous testimonies of the most credible writers of early Church history. To adopt “seventh-day keeping,” is to adopt part of a “law” and part of a “covenant,” part of that “ministration of death,” all of which, Paul informs us, is “done away,” is “abolished,” that from which the Saints “are delivered,” “that [law] being dead wherein we [Jews] were held.” To trust in the law, or any part of it, for justification, and salvation, is to reject Christ and to turn to “the weak and beggarly elements,” [rudiments]. To seek after “the righteousness which is of faith” by keeping the seventh day, is to seek after it “by the works of the law” which terminated with the crucifixion of Christ, and was then “done away,” and gave place to the new covenant.

If men will keep the seventh-day, to be consistent they must keep it in the manner

appointed under the Mosaic covenant, under which covenant, only, it is found. And to do this, is to revive just so much of a covenant which is “dead,” and which is “done away.” For a Christian minister to revive the old covenant, or any part of it, is for him to build again that which, by the will of God, has passed away, and to become a transgressor.” (Gal. 2 : 18).

They who trust for justification and salvation to the works of the law, reject Christ:

“For as many as are of the works of the law are *under the curse*; for it is written, Cursed is every one that continueth not in *ALL* things which 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; for 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 synagogues 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, among 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 “his 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 his commandment is life everlasting.”—John 12 : 49, 50.

He further says:

“I have given unto them [the Disciples] the words which Thou gavest me; and they have received them.”

And Jesus sent forth his Disciples saying:

“All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to *observe all things* whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”—Matt. 28 : 18-20.

And in all their teachings they never enjoin seventh-day keeping; but on the other hand, as we have seen, they observe “the first day of the week” for regularly stated religious services.

If it be claimed that man should keep the Sabbath day because that “On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made,” (Gen. 2 : 2), then there are greater reasons for man keeping the first day; for on that day God finished the work of redemption—the new creation in Christ—by raising up Christ from the dead, resting on that day from that wondrous work, and delivering all power in heaven and on

earth into the hands of Christ as being the perfect Savior and Redeemer. The risen Christ is proclaimed to be—

"The beginning of the [new] creation of God."—Rev. 3: 14.

"The first born of every [new] creature. * * * The first born from the dead; that in all things he might have the pre-eminence."—Col. 1: 15, 18.

If the work of creation deserved to be commemorated by a weekly rest-day for man, much more so the work of redemption—the new creation in Christ Jesus. And if the day on which the Lord ended the first creation was the proper one for literal Israel to keep under the law, much more the day on which a ruined world's redemption in Christ was consummated should be the one for spiritual Israel to observe.

It has been said that the work of creation is the wonder and astonishment of man, but that the work of redemption is the admiration of angels and the glory of God.

Latter Day Saints, in view of the revelations given to the Church through "the choice Seer," and in view of the testimonies of history and the Scriptures, should never contend for seventh-day keeping, but quietly and faithfully observe "the first day of the week" "for the solemn celebration of public worship."

W. W. B.

DEATH IN THE TEAPOT.

Drinkers of cheap tea should be made acquainted with some of the facts regarding the preparation for the market of their favorite beverage. Tea is called "the cup which cheers but not inebriates." But while the fragrant herb used wisely for medicinal purposes is a pleasant remedy for many complaints, the doctored leaves of this much used and misused plant, carry danger into the cup and plant disease in the body.

In New York the business of "fixing" up old, musty and refuse tea leaves with certain poisonous substances, so as to make them resemble the genuine article, is carried on extensively, machinery being used for the purpose, and the market being largely supplied with the doctored stuff.

Recently a suit at law was commenced to restrain one firm from continuing in this business. The public will no doubt commend the planter of the suit, and rejoice at the effort to stamp out a swindle on the community. But before they applaud they had better hear a little more about the matter. The suit was instituted by one larger firm using expensive machinery for tea-doctoring, for the purpose of preserving a monopoly in this delightful occupation.

The trial developed the fact that drinkers of cheap tea are treated, in every cup, to small doses of plumbago, turmeric, gypsum, indigo, China clay and Prussian blue. This is pretty rough on them, but they like tea of a rough flavor, and these make the cheering stimulant rough enough for any palate. Isn't it nice?

—Selected.

Forty-five scientific expeditions were fitted out during the year 1876. Of these, 24 had their field in Europe, seven in Africa, five in America and two in Oceanica. The objects of the researches included archaeology, natural history, anthropology, medicine, statistics, comparative legislation, comparative history of religions, geography, and astronomy.

GOD IS WITH HIS PEOPLE.

God is with his people,
Let his name be praised,
Swell the glad some tidings,
Grateful anthems raise;
Tell the world around you,
God doth bless his own
With the blessings promised
By his darling Son.

God is with his people,
Though the world despise,
We do feel his presence—
Hear his loving voice,
In tongues of holy fire,
Warming every heart,
Enlarging pure desire,
Healing every smart.

God is with his people,
Inspiring every mind,
Giving words of comfort,
Rays of light divine,
By interpretation
Of the sacred tongue,
Strengthening the feeble,
Cheering on the strong.

God is with his people;
In vision we behold,
Treasures of his wisdom,
Like the Saints of old.
His handmaids are inspired
His goodness to foretell,
And full of holy fire,
Their joyous bosoms swell.

God is with his people,
Youths 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,
Because his hand hath 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 DERRY

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 ocean gets 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. Some 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 lack of wind.

Jewish silver shekels have lately been found near Jerusalem, belonging to the time of Simon Maccabeus, B. C. 144. On one side they have the cup of manna, and on the other the budding rod of Aaron.

BOOK OF MORMON PROMISES.

Dear Herald: What a ground-work for thought your productions contain, to all who are striving to receive truth, and nothing but truth. I can plainly see by reading the June 15th issue, that we, as Latter Day Saints have not all come into the unity of the faith. In reading brother W. C. Kinyon's article, or letter, I find that my understanding of the Book of Mormon is very different from his. First, he has discovered that the pattern of the Church is too full; but he says that it will undergo a change some day. I cannot see how the Church of Christ can get too full. If we, as Latter Day Saints, teach errors, then the pattern must be different; and if so, we should seek to understand the teachings of the word that we may become perfect in all things. My faith in the latter day work is unshaken; and that the Church we belong to is the only one that God acknowledges as his own, is also a part of my faith.

The teachings of the Bible alone caused me to be a firm believe in the Book of Mormon. Brother Kinyon affirms that the Book of Mormon contains the fulness of the gospel; and says what is more or less is not of God. Now the Book of Mormon teaches that when the Bible went forth from the Jews it contained the fulness of the gospel, or the gospel in its purity; that thus it went forth unto the Gentiles; but that afterward it became very much changed, so much so that it became almost impossible for a man to understand what the gospel really consisted of; hence, the cause of the difference in the opinion of the religious world. But the Book of Mormon contains the promise of God, that the Gentiles shall not always remain in that awful state of darkness, for he promises to restore many of those pure teachings of the gospel unto the Gentiles. Nephi saw in the vision that after the Bible went forth from the Jews, that other books went forth from the Gentiles. Other books must indicate more than one. "These things must be hid up to come forth by the power of God." No one ever claimed that the Bible, the Inspired Translation, or the Book of Covenants, were ever hid up. Therefore, they cannot be contained in the promise. Let us see what these books, or records, are for:

"In them shall be written my gospel, saith the Lamb; and my rock and my salvation; and blessed are they who shall seek to bring forth my Zion, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3: 41.

What says the Book of Mormon, after the words that are written are revealed:

"Touch 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."

The angel said:

"These last records, which thou hast seen among the Gentiles shall establish the truth of the first [the Bible], . . . and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world."—vs. 43.

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, . . . 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 forever."—vs 44.

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 fain 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 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:—Herewith 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 infancy 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 sawed the flesh off his fore finger to the bone. He came down to me, 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 left hand on his head, 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 cut with cloths, and he went home, and at noon, about two hours afterwards, I put oil on it and prayed God to heal it in his own due time. That day passed, and for 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 sawed 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 present 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 two or three hours. On this occasion she was in the act of falling off her chair, and her father sprang and caught her. I went over to her, and whilst I was walking across the room, I prayed God to give me his Spirit; then I laid my hands on her, and was led by the Spirit of God to pray him to rebuke the evil spirit, and, in about five or six minutes, she looked around and began to smile, and I said, "Sister, I feel that if you are faithful, you will never have that again." And from that day to this she has never had them again that I am aware of.

One Wednesday night after prayer meeting Miss Sarah Lively and Mrs. Mary Taylor offered themselves for baptism. It was late when we closed our meeting, and, by the time we got to the Thames, (south branch), it must have been almost 11 or 11:30 p.m. A number of the Saints with others went to witness the baptism, probably about twenty Saints and about ten others. Among the number of the outsiders was one who endeavored to persecute us to a great degree; and the night being dark, with very dark, heavy clouds, and also a little misty rain, it was so that we could scarcely see each others forms. The way being rough, with little hills and valleys, the Saints occasionally fell into the water and got wet. This provoked the persecutor to make more fun than ever. By and by we reached the river, and, after we got through with our opening exercises, I stepped to the water with the hands of one of the candidates in mine. The moment my foot touched the water there came a sound from heaven as of a mighty rushing wind; and with it came a very bright and brilliant light, more bright and glorious than my eyes had ever before seen. We were all filled with the Spirit, and the Saints immediately fell upon their knees and thanked God that he had shown unto the persecutors that we were acknowledged from on high. I gave a glance around as I was walking into the water, to see the light, and also the position of the people on the bank. The light came down from heaven, and it was in a circle, and it was about large enough to take in the thirty people, and also a part of the river, just that part where I baptized. I stood about one foot inside of this bright circle, and I cast a look outside of it, and it was just as dark one foot from the outer edge of as it was ten rods or a mile away. When I came leading the sister to the bank, I noticed that all, both Saints and outsiders, were on their knees, with the exception of the one who persecuted us the most. After the two were baptized, one of the outsiders cried out, "O pray for me! This is enough to convince any one that the Latter Day Work is true." In time every one who was at the baptism came into the Church.

At another time, while I was confirming a

sister, the Spirit declared that from that time if she continued faithful, she would have the gift of visions. She immediately saw the Savior; and she was wrapt in the glory of the Spirit.

J. J. CORNISH.

LONDON, Ont., July 12th, 1877.

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 all 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 shape of a material and considerable support. Either the idea that a few traveling ministers only are called upon to make sacrifice 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 the Saints, as a body, will have to come forward and cast in at least their mites for the spread of the word, and for the amelioration 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 Saints to donate their means for the benefit of an enterprise, nor to invest stock in a company by taking shares. Whatsoever 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 safety of whose individual property will be 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 on a purely reciprocity principle, to be so established, fundamentally, 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 this movement, at the present time, must 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 price of cost and carriage to time of taking up.

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

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 come and make his selection of ground. 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 support until a site 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 the traveling ministry, and how much for the benefit of the poor, all to be in land, instead of an interest-drawing capital, and the product for the direct benefit intended, instead of a dividend of interest, or stock to be apportioned, an understanding could soon be had, as to how much land is needed, and also our ability to purchase and pay; and the location would be far more likely to be a favorable one than if we are (on account of price) compelled to buy where land is remote from the point intended. We think that, from what is here written, and by a careful perusal of the article on "The Gathering," that the Saints will see the expediency of the measure and its feasibility, without any grounds for suspecting that a speculation is intended for the benefit of a few, at the expense and mortification of a confiding brotherhood; for all money deposited or invested may be taken up in land, and the property of each individual will be held by deed, and must be increased or beautified according to individual enterprise. Drones will do better elsewhere, every man will be known by his works. Each Saint should endeavor to purchase only what he needs, and parties with but a few hundred dollars, from \$100 to \$500 and upward, should not hesitate to purchase a few acres, at least, for a home; and the necessary means for farming, and preparing and building will, no doubt, be forthcoming, either by the co-operative society, or otherwise, according to thrift, ingenuity, or necessity of the Saints.

It will also be noticeable, according to said article on "The Gathering," that only such as can prepare the way before them should endeavor to settle with the company, until such times as the necessities demand, or opportunities present themselves for more laborers. This will not prevent parties, who are unable to buy a small tract of land, from depositing with the company \$10, \$25, or more as is convenient in the "Home Fund for the Poor," (see art. 10, "Gathering"), in order to secure a lot, or other interest against the time of emigrating. Prospective circumstances do not seem to warrant that an adequate supply of means will be supplied for bringing into existence those necessary elements for the complete occupation and support of all who may apply, of those who are entirely dependent on their own labor, in less than one year from the beginning of the settlement, which is expected to be made by April, 1878.

To those who have tendered us property for

barter and trade, we would say that if we had one half the amount subscribed in cash that is submitted in real estate, we would have an abundance with which to go forth immediately and make the necessary purchase and arrangements for the settlement of the Saints. We hope, therefore, that those who have so signified their willingness, together with many others 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 arrangements as to be able, at the 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 make a settlement and proceed 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, to be comprehensive enough to give a clear understanding of the design of the association without further explanation. It is not necessary for a purchaser of land to join the co-operative society. It is not necessary to buy land with the company, to become a member of the co-operative association. There will be nothing to hinder a man from withdrawing from the association at any time, without any loss whatever. Every man is expected to be a freeman and a good citizen.

In case we fail to realize sufficient means to purchase a location, where we feel impressed to purchase, or it is made manifest that it is an unjust assumption on our part to press on in this work, we would willingly lend all our influence and the support we have obtained, to any individual operating, or a company forming on a similar or improved plan, who from their prestige or wealth, might be able to receive all the support necessary to successfully carry into effect these or similar principles of the gospel. That the gathering may be hastened, and the principles of equality in labor and its recompense, frugality without parsimony, benevolence without hypocrisy, liberality without prodigality, and a keen perception of justice with all, may early obtain among the Saints, is the prayer of your unworthy brother,

I. N. W. COOPER.

The just man says, "Do not let me hurt; the good man says, "Let me bless." The just man says, "Let me take nothing from my fellow-men;" the good man says, "Let me bestow much upon them." The just man says, "Let me be pure; the good man says, "Let me draw all men into purity." One is equitable; the other is benevolent. One seeks his own perfectness; the other seeks the welfare of those about him.

"THE PERFECT LAW."

There are laws perfect and imperfect. God's law is perfect. Man's law is imperfect. Reformers complain of an imperfect condition of things; social, religious, and political. They have sought out many ways, devised many plans; they have formed codes, &c., all with the object of benefiting their fellow-men, and righting which they conceived to be wrong. Reformers have lectured, written, and talked about the imperfect condition of man's surroundings in this life, until we have almost become disgusted at the thought of their strange and peculiar notions, ideas and theories.

The thinking portion of mankind know and realize that there is something wrong. They want to have a more perfect way. They are seeking perfection. Salvation is perfection. Perfection is salvation. This is termed "the age of progress." Spiritualists say we need a law of progression; they profess to have discovered that law. The Materialist says, "there is no law that will carry us beyond this life." "All knowledge and intelligence are received by the five senses, of seeing, hearing, smelling, tasting, and feeling." Can perfection emanate from imperfection? We answer, "No!" Can imperfection proceed from perfection. No! Then, inasmuch as mankind are seeking for salvation, perfection, it must be done by a perfect law. Hence a perfect condition can only be attained unto by obedience to a perfect law. There may be law operative and law inoperative; but law operative is that which will perform the work. All mankind are under the direct influence of this perfect law to a greater or lesser extent. And not only mankind, but "all flesh;" and not only "all flesh," but all nature, also. The great trouble with people is this—they ignore the source of this "perfect law"—and hence ignore the law. But just as true as there is imperfection,—morally, socially, religiously, and politically,—just so surely will perfection never be attained unto, universally, until a hearty compliance is made with "the perfect law." There must be an application of that law. There must be one who has the power to apply it. And who is able—man? No!

There was, according to Biblical history, a perfect condition of things. It has been termed "the primeval condition;" it was a perfect condition. Now this must be restored, and how is it to be done? is the great question. We do not desire to go back to Darwin's condition of primeval times, to apes, etc.; we want something higher, and more noble and grand. We read that "that which is governed by law, is also preserved by law, and perfected * * by the same;" hence it is a perfect law, else it could not produce perfection.

A reformatory work among the human family must be done upon a Christian basis, else it will result in no permanent good. The first principle of the *principia* is faith. This requires a belief in God as a rewarder of all those that serve him; also to believe in Christ as the Savior; to believe in all things that concern the kingdom of God, etc. The second principle is repentance—a ceasing to do evil, and learning to do good, and doing so. Third, baptism for the remission of sins. Sins may be repented of and not remitted, hence God instituted baptism for that special purpose.

Fourth, laying on of hands, for the conferring and reception of the Holy Spirit. These then are the *principia* 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 sure, safe, and could be trusted. But we 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 reformations that ever could have transpired. The principal of faith, when properly exercised, what grand results will follow. Communion with God and his Christ. The whole spirit and body enlightened, made wiser and better, holier and purer, truer and more righteous. O, 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 he 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; this is nonsense. God had a higher 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 they may be also." O, what a desire, to be like he and his Father are. To 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 in the flesh." By the resurrection power 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." Paul says, 1 Cor. 15:39, "All flesh is not the same flesh; but there is one kind of flesh of men, another of beasts, another of fishes, and another of birds."

Is not all flesh governed by law, and did not that law proceed from God? And if so must not all flesh be 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 11:6-9.

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 sew-

est, thou sowest 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 their respective bodies. One theologian said, "the air would be darkened and the sun could not be seen for the cloud of bones, etc., flying across the continents and the waters." "What a shaking of dry bones?" Paul distinctly said, "Thou sowest 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, evolves and unfolds itself 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 . . . fruit."—Jno. 12:24.

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 resurrective 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 it [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 glory, even with the presence of God the Father."

Why?

"That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created."—D. C. 85:4; Ps. 27:11; Rev. 5:10; 22:5, 6.

John saw 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 *principia* of "the perfect law"—the gospel law." What a grand, universal reformation among "all flesh" and "nature" 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 toil, in scheming and devising plans and principles, etc., to benefit their fellow men, and 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 temperance man, a teetotaler—as to spirituous liquors. He is an honest man in all his dealings with his fellow men and himself. He is a moral man, in the highest sense. He is a kind, loving man, and a gentleman; having subdued the dark passions of sin. He is a praying man. He is a singer of

sacred songs. He is a benevolent man. He is a giving man to those in need. He is, or ought to be, an exemplary man in every respect. "The perfect law," will produce like characteristics in man; and will clothe him with all the adorning elements of human character; of true and noble manhood. He will be also God-loving and Christ-loving; "the law of the Lord being his delight, both by day and night." The gospel, pure and unadulterated, contains the only true principles of reform; and will not only carry a person through this life, but into the life to come, by opening the silent tomb. This is the great beauty of it all.

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed."—Jas. 1:25.

JOSEPH F. McDOWELL.

THE JEW.

The Jew still walks the earth, and bears the stamp of his race upon his forehead. He is still the same being as when he first wandered forth from the hills of Judea. If his name is associated with avarice and extortion, and spoken in bitterness and scorn, yet, in the morning of history, it gathers round it recollections sacred and holy.

The Jew is a miracle among the nations. A wanderer in all lands, he has been a witness of the great events of history for more than eighteen hundred years. He saw classic Greece when crowned with intellectual triumphs. He lingered among that broken but beautiful architecture that rises like a tombstone over the grave of her departed splendor.

The Jew saw Rome, the "mighty heart" of nations, sending its own ceaseless life's throbs 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 once queenly Jerusalem, to meditate sadly and gloomily 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 sects. Mankind worship in the sacred songs of David, and bow 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 such a strange, peculiar destiny. 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? We fear not. The near advent of Jesus is animating and stimulating to his children of these the latter days. "My sheep hear my voice and they follow me," says Jesus. We believe Jesus and his servants and mean to gather when they give the signal. That signal is now given will ye obey, or will ye perish with the world; for God's judgments are being poured out in a measure already; and if we who have taken his name, remain behind, refuse to comply, then we will have to suffer. "The willing and obedient shall eat of the fruit of the land." Blessed be God for that; for we take God as he says as much from his servants as though he spake himself.

Our faith is genuine and of the true ring, and its precepts are true and eternal, but all others are as a myth that will pass away. Obey the call; gather to Zion's borders; the call is given, and blessed be God we can and will rely on it. For we believe our leaders.

We should not be shrinking and fastidious, when we should be resolute and hardy. We should not lie idly in our tents, with our weapons sheathed and banners folded, when we should be in the thickest of the fight; for the world's last conflict has begun, and the armies are mustering for the last conflict, as it seems to us. How long have we to think it safe to remain with the world, when the call is given "Come out of her my people." The long pent up winds are beginning to break loose; the sea is heaving beyond its bounds, perils, famine, pestilence, sword, and earthquakes are all monitors to us, as Saints, to leave the world and flee to Zion. Are you ready to gather, for God is about to chastise the world, and do we wish chastisement along with them? If not, flee to Zion.

Come from the world, the waters rise,
The seas their billows rear;
While darkness gathers o'er the skies,
Behold a refuge there!
Flee to Zion, ere yet the flood
Your ling'ring steps oppose;
Come, for the door (gospel door) that open stood
Is soon about to close.

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 asking all to come, proclaiming God's loving message to flee to the ark of safety. More anon. Pray for us.

MURILLO.

June 11th, 1877.

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 her landlord. Her name was Mollie Maguire. Thereupon her sons and some neighbor lads formed themselves into a secret band and vowed and took fierce revenge on Irish 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 coin in the United States is two hundred and twenty-five million dollars, and the imports constantly exceed the the amount going out of the country.

THE DIVINE COMMAND.

The great Head of the Church, said to the early Church, "Go ye into all the world and preach the gospel;" and when those who had received authority to obey the command reflected on its importance, so far as the interests of the heavenly kingdom was concerned, they readily went forth, obeying the great prototype of true Christian missions. The command was not to the apostles and the elders 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 proselyte the nations of the earth; especially when they realized the power and effect of their testimony.

"Go preach my gospel," saith the Lord;
"To the whole world my truth proclaim;
He shall be saved who trusts my word,
And he be damned who'll not believe."

This command is just as personable to the servants of Christ to-day; theirs is not the local field only to labor in; but, like the early disciples, we are also called to go, preach to all the world. And in obedience to this divine injunction, I have just returned from a visit to the Saints in the south-west part of Missouri, Crawford county, Bourbon Station. The branch there is a very small one, numbering, perhaps, ten or twelve; the members of three families, and they many miles apart; but it would do you good to see their faithfulness to the cause of the gospel, with their good shepherd, Elder Daniel Evans to lead them. I arrived there on Saturday evening, after a journey of about eighty miles; a brother was at the Station with a horse in waiting for me; and so anxious were the desires of the Saints there that the many who are enquiring for the truth should hear that they had pre-arranged for the preaching of the word; and we had a glorious time there. Christ did not leave us comfortless. We felt his presence; and, O, such an enquiring spirit! How it revived my heart! I felt that the glorious gospel as revealed through God's servant, Joseph, was worth every thing. We felt that we were honored indeed by the interest manifest by the people there, who are hungering for the bread of life. Brethren, let us wake up to our great responsibilities as God's servants, and go forth and faithfully fulfill our great commission, and preach the gospel to every creature.

W. STILL.

A NEW PARABLE.

Then shall the kingdom of Satan be likened to a grain of tobacco-seed; which, though exceedingly small, being cast into the ground grew and became a great plant, and spread its leaves rank and broad, so that huge and vile worms found a habitation thereon.

And it came to pass in the course of time that the sons of men looked upon it and thought it beautiful to look upon, and much to be desired to make lads look big and manly; so they put forth their hands and did chew thereof, and some it made sick, and others to vomit it most filthily.

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.

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 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 inasmuch that their eyes filled with tears, and they did look exceedingly silly.

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; merchantmen waxed rich by the commerce thereof.

And it came to pass that 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 why do these little ones lack bread, and shoes, and books? Turn now 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 chewing, 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."—*Anti-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 fruit, I looked at it and, while doing so, 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 opposite the tree 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. I had never seen such a looking man, until Br. Joseph Smith came to my house, when he visited Kirtland, in 1875, only he looked older than in my vision. I shall never forget how earnestly he spoke.

R. DAYTON.

Statistics by the *Agricultural Bureau* show that in the United States, during 1876, nearly three million sheep were destroyed by dogs, wolves, and disease, or about eight per cent., valued at eight millions of dollars. The rate of loss was highest in the South and lowest in the states having dog laws.

Interesting to those trying to be scholars according to popular works: "Richard Grant White, an accomplished scholar, says there is no such thing as grammar, a standard of pronunciation, or an authoritative dictionary, in the English language."

15 August 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, August 15, 1877.

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 truth."

Yes, there are commandments in the Doctrine and Covenants for the keeping of a Sabbath day, and those as direct and emphatic in their language as was the fourth commandment of the decalogue. One of the instructions to the Church was as follows:

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy."—D. & C. 68:4.

By this language we are evidently to understand that some one day of the seven was to be, or had been, set apart by him as such a day, in that God should thus imperatively command them to keep it.

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 unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon 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; nevertheless 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 none other thing, only let thy food be prepared with singleness of heart. . . . Wherefore trouble me no more concerning this matter."—D. & C. 59:2, 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 spoke three times, and which we have italicised, leads us to enquire what day the instruction was given upon. In fact the fixing of the day, and the defining 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 personal demonstration, we have in our possession, namely, a newspaper of July, 1831, from which the time is easily reckoned, proving that the 7th of August did indeed fall on Sunday.

It is true that that revelation does not designate it as the Sabbath, yet in it that 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 his 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 is the day now to be observed 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 the Church observed two days to satisfy two beliefs. Hence, in the light of these revelations, the propriety of the Saints calling Sunday the Sabbath.

Even allowing, 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.

Again, 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 continent, may have brought the very twenty-four hours that we are observing in the land of Zion, in the very part of the original week which was occupied by the twenty-four hours of the original Sabbath. At least the divine calling of the hours at present observed as the Sabbath, entitles them as fully and entirely to our consideration and observance as if we knew that they were such, even to those who hang upon the old; and, by these commands, that day can and should be designated as a holy day, a Sabbath day unto the Lord, for the exercise of special devotion, and to be sanctified as the one which has been set apart by divine revelation as the Sabbath of the Lord.

In showing the precedent that the primitive Church kept the first day of the week, and in giving the scriptural and historical evidences of that fact, the article of W. W. B., in this issue, is valuable, and will be acceptable and satisfactory, not only to those who are, but to those who may not be already confirmed that the day which is known as the first day of the week, was, and is to be, observed as a holy day, or a Sabbath day unto God.

And, in the gospel dispensation, the day to be

observed was, and is to be, exalted and endowed with a moral and spiritual significance of character not known of the Sabbath under the law, that law which made its observance one of obligation in the penalties of death, which the letter of the ten commandments did not do, attaching no penalties, but which the law of condemnation, following, did do even for the slightest infraction, which law, with its terrors and tasks, was done away in Christ.

But, it is evident, that neither the virtue contained in the fourth commandment, nor yet that of any of the others, so far as pertained to the eternal principles of rightful and just service to God and man, were so much, if at all, affected in their spirit but in their letter, and in the letter attached to them for their violation in the ministration of death—death indeed—which letter was then obeyed, in all of them, through fear of physical ill, immediately to follow transgression, and not from love or appreciation of them.

Therefore, under the "law of liberty," men were set free from the over-hanging penalties of the task-master, were released from the constant scrutiny of their judges in the flesh, were made to exercise the free agency that God had given them, and were given the choice of being obedient, through love, (Rom. 13:8, 9), to the principles of eternal right and justice; or, they might, in the exercise of that agency, refuse to observe them, but were informed of the penalty of "a judgment to come," for rational beings who had the choice of the way, and choose wrong doing, or who failed to labor for that which might have exalted and glorified them.

In re-enacting those principles of duty towards God and man, Christ gave a greater significance to them, so far as an inner and spiritual significance was concerned, and exalted their worth to man, demanding more than a mere outward observance, as is presented in Matthew 5:17, 21, 27, 33, 38, 43.

And the revelations in this dispensation make it to appear that the Lord intended of old one day of the seven to be observed by man as one of special worship to the Creator for his abundant blessings, (the amount of which was then increased or lessened according to their observance), as a day of rest for man and beast, even for the whole land and they that dwelt therein; a day called "a holy Sabbath unto the Lord," (Ex. 16:23), "a Sabbath of rest," (Lev. 16:31), and one having some such purpose in the latter days, as we have seen, however different may be the obligations, or even the day itself, since the doing away of the law.

The weight and force of it in former days, which weight of judgment, unto condemnation, still rests upon Israel and Judah, is seen in the twenty-sixth chapter of Leviticus, where the Lord foretold the evils that should come upon that people, meaning not merely the individual penalties, but those general, national and lasting evils, both upon the entire body and upon their land. And one of the great causes for these, was because the day was not observed, as the Lord said: "Because it [the land] did not rest in your Sabbaths, when ye dwelt upon it." Therefore he warned them that they should be scattered from their lands and homes, and that "then shall the land enjoy her Sabbaths," that is, while it was thus forced to be desolate, "even then shall the land rest and enjoy her Sabbaths."—Lev. 26:34.

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 deprecating the increasing Sunday labor, lawlessness, and pleasure. He says that both in the cities and in the country we "will soon be overrun with gala Sundays instead of holy Sundays. We already have base ball on Sundays, picnic and fishing excursions on Sundays, and where will it stop? Will the Sabbath-loving people of this nation allow the day to be desecrated, as is done in France and in other foreign countries."

The words are pertinent to the situation, and the Saints will need to beware lest they use the day, or parts of it, in ways not good, or in vain and idle talk, gossip, frivolity, if they do not in amusements or in anything actually evil, or having the appearance of it.

UTAH NOTES.

BRIGHAM YOUNG denies the statement that Governor Axtell, of New Mexico, was baptized into B. Young's faith while he (Axtell) was governor of Utah some years ago. The story has been that Axtell holds a bishop's office, and that he is figuring and laboring for the benefit of that society in their settlement, and more fully expected exodus into the south country, Arizona and New Mexico.

R. T. Burton was arrested at Salt Lake City, July 26th, by the U. S. Marshall, charged with murder committed in the Morrisite trouble. He was held to bail for examination, and the grand jury are investigating the case.

On July 24th the Brighamites celebrated the thirtieth anniversary of their arrival upon the present site of Salt Lake City, in 1847. They also had a Sabbath School celebration at which several thousand children were gathered. An address, recitations, music, songs, etc., were the order of the day.

TO ILLUSTRATE the fact of so many non-payments, we find that during the years past, since we commenced the record, 320 names and about \$425 have been put upon the delinquent book, 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 we wish they would.

Pres. Joseph Smith has not returned from his Iowa and Missouri trip yet. He is in Decatur county, Iowa, and has been at Stewartsville and Independence, Missouri, since he left us.

President W. W. Blair arrived at home from Canada, July 24th.

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 shall 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 than there was in the past.

In the Harlan *Herald* we find commenced a spicy correspondence between Bro. T. W. Chaburn 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 knaves or among the deceived fools. We presume that Bro. Chaburn 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. Bro. Stamm is busy.

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 eats 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. Warnky has recently baptized him, his wife, and three others into the kingdom of God. As they few are 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 20th. It gives the pith of the remarks of Brn. Taylor, Caton and Bradshaw, 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. 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*.

We have also, from some one, received a pamphlet entitled *Union of Church and State*, an address by W. H. Chanay before the Liberal League, of San Jose, Cal., in which not only is justly condemned such union in man's government, but also, after the manner of R. J. Ingersoll, he charges all national evils upon Christianity, and that it is a failure, (of course meaning that of man's institution and government, unaided by divinity), and would substitute therefor the glory of the Masonic and Odd Fellow societies.

We are sorry to hear of the great loss by fire of the house of Sister Maria Zimmerman, of Placerville, California, scarcely anything of the contents being saved. Loss about \$2,000 in house, furniture, clothing, bedding, together with her books, *Heralds*, etc.

Bro. J. A. Robinson sends a Peoria *Call* which contains a note from Bro. R. and a copy of the epitome 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 conferred 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 willing but able to bring up arrears, and to renew ahead.

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. Patterson and J. D. Jones.

Bro. J. J. Cornish, of London, Canada, writes that they have 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, I. 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 as to go out in the ministry. He was then ready 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, Illinois, who lives at Wheaton, Illinois, writes to him of reading the Book of Mormon loaned him by Bro. Beebe, and he says: "I can find no objections to it. 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 investigation.

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 received 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. Calhoun, *Red and White Ribbon*; N. W. Smith, *Fairfield (Neb.) News*; Geo. Haywood, *Kansas City Times*; W. G. North, *San Antonio (Texas) Express*; J. J. Cornish, *London (Ontario) Advertiser*, and the *Free Press*; Joseph Hammer, *New York Advocate*; C. A. Davis, *Australian papers*; G. I. Stebbins, 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 concerned; that the moon will assume a blood red appearance, owing to the withdrawal of the light of the sun, permitting the color of the moon to be seen; that the falling of the stars will, so far as we can know, real; that is they will remove, having the appearance of falling. Signs of a similar character, have already taken place; several dark days have occurred; the moon has put on the red hue described by the prophet, and the stars have fallen; but we deem these to be of the prophecy, not its completest fulfillment; we deem it consistent that the prophecy should have a wider fulfillment.

Q.—What is the true tradition of the Seven Sleepers?

A.—We copy from Webster's Unabridged Dictionary:

"According to a very widely diffused legend of early Christianity, seven noble youths of Ephesus, in the time of the Decian persecution, who having fled to a certain cavern for refuge, and having been pursued, discovered and walled in for a cruel death, were made to fall asleep, and in that state were miraculously kept for almost two centuries. Their names are traditional said to have been Maximian, Malchus, Martinian, Denis, John, Serapion, and Constantine. The church has consecrated the 27th of June to their memory. The Koran relates the tale of the Seven Sleepers, deriving it probably from the same source as the

Christian legend,—and declares that out of respect for them the sun altered her course twice a day that he might shine into the cavern. The Persians celebrate annually the feast of the Seven Sleepers, and their names are regarded as powerful talismans against the decrees of fate. Their day has not been forgotten, and, to recompense him for his zeal, he has been entrusted with the care of letters missive and correspondences, and admitted to paradise with the ram which Abraham sacrificed in place of his son, with the ass of Balaam, with the ass upon which our Lord entered Jerusalem upon the day of psalms, and with the mare upon which Mohammed mounted miraculously to heaven."

Q.—What is the cause of the Northern Lights, and when did they originate?

A.—It is conceded that the cause of the Aurora Borealis, or the northern day-break, is unknown to philosophy. Several speculative theories have been offered, all more or less open to objection. It is, however, seemingly well authenticated that the lights are most commonly seen in the region of the packed ice, for they have been seen in high latitudes to the southward, and in much lower to the northward. The testimony of those engaged in sailing Greenland ships agree with this statement. Aristotle makes mention of the exhibition of similar phenomena, and it is believed that they were the same as the Aurora Borealis. The statistical number of these displays of which notice was taken between 1354 and 1751 is 1441, the greatest number being in 1745.

As to when they originated, it is presumable that they were spoken into being, by the voice of him that "spake and it was so," at the time he fixed the boundaries of the North Country, and fixed the laws of their existence and continuance; or possibly they are only co-equal with the days of the earth's convulsive mourning at the death of the Lord; all that we can know, so far as God has revealed it, or the science of man has found it, is, that there is in those northern heavens, a frequent display of beauty and grandeur that bespeak the wisdom and might of a Divine Being. We can neither know the cause nor when it began to operate.

Q.—Please state the different places that the *Herald* has been published, the number of years in each, and the names of the publishers.

A.—The Church has published the *HERALD* since it was started in January, 1860, at Cincinnati, Ohio, with Bro. Isaac Sheen as editor, and brethren Z. H. Gurley, Wm. Marks and Wm. W. Blair the publishing committee, as provided for by action of the General Conference, in session, October 7th, 1859. On the 8th of October, 1862, the General Conference appointed brethren I. L. Rogers, William Aldrich, Philo Howard, G. A. Blakeslee, and J. D. Haywood, to "procure a press and printing materials, and to locate the same." In pursuance of this a Washington hand press was purchased, and the enterprise was moved to Plano, Illinois, and the first number was published here in April, 1863, still under the editorial charge of Bro. I. Sheen. In July, 1863, it was changed to a semi-monthly; and, in April, 1864, Bro. Joseph Smith was chosen as the editor in charge, who had the business and editorial management (with Bro. Forscutt as his assistant from 1870 to 1872) until the Board of Publication took charge, June 17th, 1872; and that committee has had charge since, with some changes in its members, all under the supervision of the General Conference of the Church, as the establishment has been from the beginning.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

July 24th.—On the 23d, after the destruction of many lives, and the desolation of millions of property by fire, at Pittsburg, on Sunday the 22d, there came a reaction of feeling, and the citizens organized and armed themselves. It was evident, however, that it was not the strikers so much as the idle, lawless desperadoes who robbed and destroyed the property of the railroad. They are ready for any chance of the kind, and for the worst deeds, and men, women and children, plundered the cars of valuable freight, and set fire to vast trains of the remainder. At Buffalo, quite a battle took place between 200 soldiers and 2,000 rioters; the former fled demoralized, and with loss in killed and wounded. Demands for increase in, or restoration of former wages, was generally refused by the companies. At Reading, Pa., a \$150,000 bridge burned, and in the battle between troops and rioters, several were killed and others wounded. Cars and buildings burned at various places, and a general stoppage of trains occurred on eastern roads. State militia ordered out by thousands. All quiet west of Ohio, but strikes expected everywhere.

In Europe much interest is taken in England's order for troops to proceed to the Mediterranean. Rumor says that Austria approves of this move.

At the siege of Kars, in Armenia, the Russians threw 2,000 shells into the city.

Statistics of Russia's progress in national territory show that she increased thirty-five times her original domains in 400 years, or from 11,000 square miles in 1462 to 367,112 square miles in 1829; large accessions being made by Ivan III., Ivan IV., Theodore I., Michael I., Peter I., Catherine II., Paul I., Alexander I., and Nicholas I., and now Alexander II. is trying his hand at acquisition.

25th.—Affairs in the Eastern States some better. Six thousands soldiers and policemen keeping order in Philadelphia. At Pittsburg there is a calm, and the rioters are being arrested. The frenzy being over the people realize the desparate measures taken, and the loss of \$6,000,000 in property, one half of which the county will have to pay. Of soldiers, citizens and rioters, about 100 killed and wounded. At Allentown the troops have dispersed the mob. At Scranton 1,500 miners struck for higher wages. Harrisburg quiet. At Buffalo and other places tracks torn up, and the mob detains all trains. In New York great excitement, but no serious trouble. Thousands of soldiers in the streets and armories give the city the most martial appearance since the war. At St. Louis trains stopped and the strikers in power, but troops on their way there. At Springfield, Indianapolis, Columbus and Cincinnati, railroad and business affairs almost at a stand still, and of course in all lesser places accordingly. No riot yet in the west, but freight and passenger trains generally stopped, and the great business of the country is almost at a stand still. The Government at Washington also feels the blockade of business very much. The people of New York City, who consume 9,000 cattle per week, are getting hungry, waiting for the 16,000 beaves now detained at and near Pittsburg and Buffalo.

There are fears that the Indians will destroy Sitka, Alaska, now that the troops are withdrawn. Six powder mills exploded at Acton, Massachusetts, the 24th.

England is not yet ready to disclose her policy in ordering troops to the Mediterranean. The Turks charge the Russians with great barbarities in Bulgaria. The latter have commenced an attack on Silistria, one of the cities on the Danube yet untaken. South of the Balkans a great battle is reported.

26th.—Mail trains stopped as well as freight, and only an occasional passenger train. Thousands of rioters marching about Chicago, and forcing railroad men and laborers at the manufacturing establishments to cease work, and damaging machinery, putting out engine fires, etc.; some fights between them and the police; some killed and others wounded. *Tribune* contains forty-four columns of matter about the labor troubles, the riots, and the destruction there and at other points all over

the eastern and western states. In the large places nearly all work has ceased, many who would work being compelled to join the strikers. Business prostrate, no traffic on railroads, and provisions becoming scarce in large cities. In San Francisco and St. Louis, as well as Chicago, property destroyed and mob in possession. In the east the worst of the trouble is over.

From England comes news of the embarkation of troops under the late order for the Mediterranean. Greece to reorganize her army and put it to 150,000 men. The Russians are bombarding Rustchuck, on the Danube.

27th.—Many battles between the mob and the police, infantry and cavalry, occurred in Chicago, yesterday; nine of the rioters reported killed, and a large number wounded, some policemen severely wounded. News from San Francisco of bloodshed there. The whole country has been filled with intense excitement, but now the soldiers and policemen in the cities are gaining ground, and there is a general feeling that mob violence has gone far enough, and working-men think so as well as others. Foreign comments are severe. John Bright considers it is "one of the most deplorable and discreditable events that ever has happened to the nation."

In Europe the Roumanian army is preparing to cross the Danube. Russia is sending 90,000 men into Asia Minor, to renew the war there. The Russians have captured Shipka Pass in the Balkans, but two Turkish armies have formed a junction to give them trouble.

Bad news of Indian depredations and murders comes from the 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 five.

A bridge on which men were working near Cincinnati, fell, and four men were killed and nine wounded.

28th.—Affairs quiet in Chicago yesterday. Railroad and manufacturing business partially resumed. 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 Pittsburg the railroad men have been forced to surrender the railroad property, and trains were preparing to start. St. Louis is having the most trouble to get settled, but no special damage is now being done. At Scranton, Penn., there is a threatening appearance among miners, iron workers, and other laborers, 30,000 of whom 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 Silistria. A battle between Russian gunboats and Turkish monitors took place on the Danube, July 24th.

The Indian troubles in Montana are giving more and more alarm.

30th.—At Scranton, Penn., the striking miners have burned and destroyed some more property of the coal companies, and have stopped the work of non-strikers. At Pittsburg are 4,000 troops, and trains are running. A regiment of troops are at Braidwood, Illinois, and the colored men are back at work in place of the miners. At East St. Louis are 1,500 soldiers in camp, and in St. Louis affairs are quieting. The police captured 73 of the Commune in a hall where they met, released 24 and put 49 in jail. At San Francisco and elsewhere, citizens forming companies to protect property. Baltimore and Ohio road is still held by strikers, and troops have been sent to open the way. The society known as the St. George's Union, in a session 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.

The Turks lost heavily in killed and wounded in a recent battle, which was fought half way between the Balkans and Adrianople. It is reported that when the Russians reach Adrianople the Turkish government will rise up and flee into Asia, bag and baggage.

31st.—At Columbus, Ohio, the strikers have complete control of the railroads; they hold trains from moving, but do no mischief. At Galveston, Texas, the companies have acceded to a rise in wages. At Galesburg, Ills., there is still a detention of trains and stopping 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 prisoners.

President Hayes believes that the Indians can not be of any general use in the army as trained soldiers, that nothing can be made of them but scouts, for they will not drill or do anything only in their own way.

August 1st.—Railroads mostly resuming business again, or getting under motion to do so. Trouble still exists on some roads, and, at some points, new men are being hired in place of the strikers. The Northern Canada road has reduced wages again. Vanderbilt, president of the New York Central, has distributed \$100,000 to the 11,500 men on that road, for not striking, and promises increased wages.

Appearances indicate that the Russians have been too fast in advancing beyond the Balkans, and that the Turks may get the better of them. Austria is to issue orders for the partial mobilization of her army, but claims only intending to hold an armed neutrality.

2d.—Sixty-five thousand Russians attacked 50,000 Turks entrenched at Softcha, south of the Danube, and were defeated with loss of many thousands in killed and wounded. Also, at Plevna they were defeated with great loss, and fled to Sistova. 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.

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, stoning one engineer and wounding a constable. At Scranton, 5,000 men collected at the car shops, and wounded employees who were at work. When the mayor came they nearly killed him. The soldiers arriving, there was a fight, and four men were killed and others wounded. Citizens are arming, more troops are coming. In other states affairs growing better.

3d.—At Avondale, Pa., the troops captured a train load of rioters, those who were stoning the night trains. The laboring population are firm to prevent resumption of any kind of business. Five thousand soldiers trying to overawe the strikers, but not to harm any one.

Captain Howgate's Polar Expedition sailed from New London, Conn., the 2d. One schooner, the *Florence*.

More particulars of the Russian defeat and slaughter at Plevna and Softcha. Line of battle ten to fifteen miles long, and men cut down in swathes by Turkish batteries.

4th.—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 advance into an enemies country, and to leave fortresses untaken behind them. The Turks have poured in men from Egypt and the provinces, while the Russians have been too eager and managed badly.

Three thousand more English troops are to sail for the Mediterranean.

By the burning of a cigar-box factory at Cincinnati, six men and women were killed and five wounded.

A fire at Elgin, Ills., took \$41,000 in property.

At Pittsburg ten men at work on a cupola were dashed down by the fall of the scaffold, and some were killed and the others severely wounded.

A saw mill, salt works, 6,000,000 feet of lumber and other property, burned at East Saginaw, Mich. Loss \$225,000, and 200 men out of employment.

Wm. B. Ogden, the first mayor of Chicago, and a few years ago a rail-road president and financier of that city, died in New York yesterday.

As usual in summer many men are being killed, or terribly wounded, by the sickles of reapers and mowers.

Murders, robberies, and other crimes, with accidents of all descriptions, are too numerous to particularize.

Shurz, Secretary of the Interior, is going to investigate the rascalities in the Indian service, by which both Government and Indians have so long been swindled. However, we may not look for much reform. The rings are too powerful, and their management too wide-spread and intricate, for anything but the hand of the Almighty to purge and cleanse them.

5th.—The troops, with artillery, are now well distributed in Pennsylvania, and no outbreaks occurred yesterday. Trains go heavily guarded. Seventy-two strikers lodged in jail. Mining property and provision stores closely guarded. At Scranton the miners seem decided not to go to work. A large gathering at the funeral of the dead rioters, but no trouble, only threats.

Newspaper scraps sent by Bro. C. A. Davis, of Australia, give account of floods, fires, tidal waves, storms of wind and rain, accompanied by vivid lightning. Great destruction of property has taken place. On the Friendly Islands thousands of houses and sixteen churches were demolished by a hurricane; also, at the Lapepede Islands both life and property was destroyed by a tornado.

Dr. De Haas, American Consul at Jerusalem, has made the tour of the world in 68 days; namely, 20 days from Alexandria via London and New York to San Francisco, another of 20 to Japan, 16 days to Ceylon and 12 to Suez, Egypt.

To stop the inconsiderate signing of petitions for the pardon of criminals, so often done to get rid of importuning friends, Gov. Cullom, of Illinois, has ordered that all petitions, with names of the signers, shall be published in the county papers where the criminal was convicted. This has salutary effect.

October 14th has been fixed for the election in France that will determine something of her future.

6th.—More tidings comes of the unexpected and extraordinary defeat and demoralization of the Russian armies south of the Danube. There is woe and terror in Bulgaria over the prospect of its occupation again by the bloody Bashi-Bazouks. But in Asia the Russians are advancing in three columns to regain their lost vantage. The Czar has asked the Emperor of Austria to permit his armies to occupy Servia. Austria is to organize an army of 90,000 men.

Twelve companies of United States regulars have arrived from Montana and the South in Wilkesbarre, Pa. The miners in those regions declare that they will neither work nor permit others to work.

The poor house near Simcoe, Ontario, was destroyed by fire, and seventeen persons were burned to death and others more or less severely.

By an explosion in a foundry at Pittsburg, Pa., eleven men were terribly burned by molten iron, two fatally.

7th.—The township of Eaton, near Green Bay, Wisconsin, has been burning for several days, and one settlement with seventeen houses, and the forests for miles were burned, making many families homeless. Two families were burned, and it is feared that also three others were.

News from Europe is that the Russians are rapidly forwarding troops and massing them heavily South of the Danube, and that they are also advancing in Armenia.

Josh Billings remarks: The only way to get thru this world and escape censure and abuse is to take sum back road. You kant travel the main turnpike and do it.

The path of right is the path of light.

Correspondence.

SOLON, Cuyahoga Co., Ohio,
July 13th, 1877.

Brother Joseph Smith.—I write in regard to my connection with the Church. I joined the Church in Canada, in 1837, and remained in it until your 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 Doctrine and Covenants nor the Book of Mormon, and so I fell back and remained all alone, often wondering to myself if the Lord ever did command the Church to follow such things. But last February, after praying often for the right way, I was favored with a chance to visit my brother at Willoughby, and, while there, I was impressed to visit Kirtland, for the sake of getting a Book of Mormon, and I was directed to Bro. J. F. McDowell, and, after finding him, I then found that there was a Reorganized Church denouncing polygamy. O how my heart rejoiced when he told me the news. He afterwards came to my place and I procured a house for him to preach in. As soon as he began to sing I found that he had the right ring. He preached several times. At first there was but two ladies out, one was my daughter, a strong Presbyterian, but she was seeking for the truth, and she attended all of the meetings, and in doing so brought down the wrath of her pastor upon her; but, thanks be to God, she was convinced of the truth, and was baptized when I was; and now we are united in the faith, and I hope that some of the rest of the family will obey. If any of the elders can, I wish that they would come this fall with Bro. McDowell, as I think that here is a good field to labor in. I have a home for elders that may travel this way. Your brother in the faith,

JOSHUA LAMOREAUX.

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 the grasshoppers are taking the crops. There are a good many on our place, but not enough yet to take our crop, and it looks well considering the backward spring and wet weather since; but there are plenty of families in this neighborhood that won't raise enough to keep them three months, and all of our ablest and best farmers have got the blues. I think truly that men's hearts are failing them for fear of those things that are coming on the earth, yet we cannot get them to see that those things are the evils foretold as to come in the last days, but my impression is that the time is not far away when they will see more clearly, and if a great many of us, who are called Saints, would be more mindful of those things, and live more faithful, how much more abundantly we would be blessed. I am looking for Bro. Stamm and will be very glad to see him, and may the blessings of our heavenly Father come with his faithful servants. I have been blessed through Bro. Stamm's administration. My husband thinks of going to Missouri this fall, if he can sell, but that is rather doubtful. He does not belong to the Church, but I think he will some day see the necessity of obeying the gospel, and that is the burden of my prayer at present. Your sister,

S. E. BOUTON.

OSCEOLA, Iowa, July, 1877.

Dear Editors.—For two years I have been a member of the Church of Jesus Christ. I was baptized by Bro. Stamm. He has preached twice in this place, the only preacher of that Church I ever heard; still I am a firm believer in his doctrine. My husband heard him preach, and seems to take quite an interest in his sermons. He is not a member of any church, and in his behalf I write this letter, requesting the prayers of all Saints, that he may yet be brought to obey the gospel. I am the only member of the Church there is in this place. I would like to take the *Herald*, but am not able at present. I have had several sent to me by other Saints, and I take great interest in reading them. I have suffered for several years from a disease that all doctors

have failed to cure; Bro. Stamm administered to me, and I have not suffered since. I believe that Bro. Stamm is a man called of God, and a good man. He, or any other elder would be welcome here at any time. Your sister in the new and everlasting covenant,

MYRA CARTER.

CHEROKEE, Crawford Co., Kansas,
August 1st, 1877.

Bro. Editors.—I arrived here last night, and am enjoying the hospitality of Brother D. S. Crawley. Since I last wrote you I have been laboring in Johnson county, Missouri, at the following places: At the houses of Brother Curtis and Mr. Dellar, in the Christian church at Knob Noster, and at the Grover, Linn and Mercer school-houses. These are new fields, and that is the only reason that I can assign for not getting sooner to the field appointed me by the General Conference. The people seemed to be interested, and I did not believe it would be right to leave them until they had time to investigate; and I further believe that, in many instances, the Elders travel too much and preach too little. If I have committed a wrong in so doing, please forgive and inform me. I left a good feeling in that country, and any Elder passing through, who wishes to preach, can get a good hearing. I baptized two while there, and others are believing. There are now twelve members in that country. I reluctantly took the parting hand, and, through the kindness of Brother Scarcliff and Sister Curtis, I had the privilege of occupying a seat in one of Nahum's chariots, a privilege that our Savior and his apostles did not enjoy. How thankful should we be for such blessings.

The wheat crop in Missouri is good, but the corn will not be over one half. In Kansas the corn is good, but the wheat I cannot tell how it is. I only speak of the country I passed through.

My prayer is that the faithful in Christ may soon hear the cry, "Behold the Bridegroom cometh! Go ye out to meet him." And then, not as the foolish, but as the wise virgins, who will enter in and partake of the marriage feast.

My love to all Saints. Pray for me. Your brother in Christ,

A. J. CATO.

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 interests. When I came into the state I was not aware of any in the state being believers in the doctrine except those in Bandera county. But I find there are many scattered about in isolated places. And, after arrangements with Bro. James Bryan to meet me, we commenced by holding a meeting here at Lisbon. Then we went to Ellis county, where he had held one meeting and created quite an interest, being hotly opposed by some members of the Disciple order. But we renewed the work at their public-school house, and had a crowded house, all came to see how a Latter Day Saint looked. We had liberty, and at the close gave permission to ask questions. At this the Disciple elder arose and stated that on the following Sunday he would speak on the subject of Mormonism, and show up the character of some Mormons that were here some twenty-three years ago. We replied that we had not come to sustain the character of any one, except that of Jesus, and we were there to preach doctrines and principles which we would be happy to have him and all others examine, and try to expose. The parties he referred to as being here twenty-three years ago were Brighamites, but he tried to mix us all up together, Mountain Meadow Massacre, polygamy, and every other abominable thing. But we would not have it.

We held meetings in that place the next day and two evenings, and baptized two, creating an interest that we would like to have followed up, and the people desired us to do so, but we had engaged to go to Navarro county, which appointment we filled on the following Sunday, by holding three meetings, and baptized one, Bro. John Justice, who fully believed the doctrine before ever he saw a member of the Church, by reading the *Herald*, tracts, and Book of Covenants. I

think he will become a good and worthy brother, and may such be his joyful lot. From there I had to return home, to work my crop. Brother Bryan went south to Limestone county, where he had already preached, and now had appointments to fill. He writes that he is preaching with favorable prospects. I intend to go down and help him soon, we need an active elder in this country very much; one that can spend all of his time in the field.

I am now at Bro. B. F. Boydston's. He is one of the old-time Saints, having joined the Church in 1836, in Kentucky, about the same time with the father of our Bro. J. C. Clapp, and was with the Church in Illinois, and remembers well affairs in and about Nauvoo before, and at the time of the death of Joseph and Hyrum. Not satisfied with the claims of B. Y. and others, he moved to Texas and settled here, where he now lives. As evidence that there is virtue in the doctrine as taught by the Saints, and that it affects the lives of men, he has, through these many years, maintained himself as an honest, upright citizen, having the respect and confidence of the people, and occupying positions of public trust and honor. He looked for the time when young Joseph would take his father's place, as presiding elder of the Church, which sentiment, he says, was prevalent in those days in Nauvoo, and now cheerfully joins his testimony with ours for the latter day work, and is ready and willing to aid it. Since I commenced writing he has procured a place for public meetings, and I expect to present a few matters to the people for their consideration. Bro. Bays will remember this as the place where he labored, and had a debate with Dr. Parley of the Disciple order, which debate was a credit to him and the truth he represented. With regards and esteem, your brother in Christ,

F. M. SHEERY.

KIRTLAND, Ohio, July 17th, 1877.

Brother Stebbins.—I desire to bear my testimony to the truth of the latter day work. I can truly say that it is God's work, and in it I rejoice, in it I find peace, joy, and all that is lovely and grand. I would exhort all my brethren and sisters to live faithful and humble, and prayerful; to be meek and lowly in heart, for such shall find rest to their souls. A short time ago I was taken with a palsied feeling in all one side of my body, and inwardly I had such feelings as I never felt before. I called on Elder J. F. McDowell, and he administered to me, and I was healed. I praise God for the blessing. To him be the honor and the glory. In him is my hope; in him is salvation. O, that all would come and partake of the water of life. Praying for the upbuilding of Zion, I am your sister,

R. DAYTON.

BEVIER, Missouri,

July 27th, 1877.

Brother Henry.—Brethren D. D. Jones, Chas. Perry, Samuel Moss and myself, went to visit the Salt River branch, which was organized last January. We found that Brother Robert Thutchley, the president, while at work, had fallen backwards from a mowing-machine, and, his feet catching in the lines, it backed over him, bruising his leg and side, and the horses kicking him on the head, and cutting it badly; but, by the blessing of our Heavenly Father, his life was spared and he is improving rapidly.

Brethren Perry and Jones preached on Sabbath morning to a very attentive congregation. In the afternoon, had Saint's meeting, and God was with us. Afterward three were baptized; one being Brother Hiram White, aged sixty-three years, who belonged to the Church in former days at Nauvoo. The other two, Brother Wm. H. Dennis and his wife. Brother Dennis got hurt in the mines, by a stone falling on him, about a year ago, but we are led to believe that he will be restored to his former health; therefore we ask an interest in your prayers, and those of all the Saints, that he and those who administer may have that faith that will call down the blessing from heaven, for we know that the Lord hears and answers the prayers of his people. We feel satisfied that, if the Saints in that branch continue to live faithful, many more in that neighborhood will come and go with them.

Brethren Ephraim Rowland, N. M. Ridings and others, were also out preaching last Sunday. Brother Rowland preached at two different places, to attentive congregations. The people manifested a desire to have preaching again, and an appointment was given out. Surely, "the 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, "thy kingdom come," but also "seek first to build up the kingdom of God, and all needful things shall be added unto you."—Matt. 6: 33, I. T.

Hoping that the time draweth nigh when this gospel of the kingdom will be preached in all the world, I am your brother,

W. R. McDONALD.

GRAND PRAIRIE, Noble Co., Minnesota,
July 15th, 1877.

Brother Henry :—I baptized two on the 8th, and another has given his name for next Sabbath. There are so many calls I cannot answer all. The grain harvest is coming on, and night meetings must cease for the present. If no opening offers, I shall go home to duties that demand my presence until after harvest.

July 23rd—Yesterday I witnessed the baptism of three precious souls, Bro. Spaulding officiating, and I, by request of Elders Spaulding and Stilwell, confirming them. It is believed that great good will result from our labors. I leave to-day, with the deep regret of the Saints, but it seems necessary. I pray God to bless this little flock. There are others anxiously enquiring, but I have done my duty, and I trust that the elders here will gather in and garner the fruit that will yet spring up from the seed sown, and may the Lord also give his Spirit to the lambs of the flock, as well as to the shepherds appointed, so that all may be safely gathered in the celestial fold, is the earnest prayer of

CHARLES DERRY.

GILROY, Santa Clara Co., Cal.,
July 22nd, 1877.

Dear Herald :—I belong to the Watsonville Branch. We had a quarterly conference there last Saturday and Sunday, 14th and 15th. In consequence of the hard times there was not as many as would otherwise have been; but those who did attend were amply repaid for their sacrifice and trouble, for we had a time of rejoicing. The Lord blessed us richly with his Spirit, in harmony, love and union. Had some able sermons by Elders O. Smith, J. Carmichel, and D. S. Mills. Three were baptized. Some good testimonies were given, and we all went away encouraged and strengthened in our faith, to put forth a hand to forward his cause. It is pleasant and easy for the Saints to meet, but many a tear is shed in the parting. If it was not for the hope of that great day when parting will be no more, it would be a great deal worse.

With much reluctance we had to part with our beloved president, Bro. Phillips, his temporal affairs compelling him to move to Oakland. Bro. D. Brown, a good man, was put in his place. We have meetings every Sabbath, and Sunday School, and sacrament meeting every other Sunday, prayer meeting every Thursday night. Our branch is of good size, but so scattered that very few can meet together; but, although we are few, our good Lord verifies his promises to us. My desire is to be faithful and to help to move on the cause, either by speech or from my pocket, perhaps both, the Lord helping me. We can all do something one way or the other. I ask an interest in the prayers of the faithful. Your brother in the gospel,

ISAAC A. MONROE.

COLUMBUS, Nebraska,
July 30th, 1877.

Dear Brethren :—I am very sorry to hear of the present delinquency in financial matters, as regards the office and the subscribers. I have been traveling and preaching the gospel since Spring. I am now going to work in the harvest field to defray some of my expenses. I am very uneasy about such a state of things. I will send you five dollars as soon as I can get some money. Whoever reads this let them show their faith by their works.

T. GALLEY.

ELKHART, Anderson county, Texas,
July 26th, 1877.

Brother Henry :—I send you the names of those baptized by Brother Sheehy and myself, with the items necessary for their being properly recorded.

Quite an interest is created in the work everywhere I have been, and I will continue to work as occasion may require, or as opportunity offers on my route of travel. I am under promise to be in Shreveport in a few days, and therefore will not be able to go down into Angelina county to see Brother Robuck, but will try to come back shortly to that place. I am to preach here twice next Sunday. The people seem eager to hear the strange doctrine. I have been threatened with tar and feathers, drowning, whipping, and (in company with Bro. Sheehy) with hanging, but generally have had more friends than foes, so that I have never been really ill treated. My Baptist friend backed down, and would not meet me after the first attack. Those that heard us both said that I answered him fairly.

Brother Sheehy 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,

JAMES W. BRYAN.

LAMBTON, Australia,
June 26th, 1877.

Dear Brother Stebbins :—The mail arrived in Sydney to-day, and we are all anxious to get the *Herald* to hear from the Church in America, to see if any one has been appointed at the General Conference to this mission, as we know Brother Rodger and all the Saints are expecting some one to come and assist in the great work on this land. The Saints here are willing to make any sacrifice that others may hear the gospel and be saved; for we see that the judgments of God are coming faster and faster upon the wicked, and we feel willing to do all we can for the salvation of souls. We pray that the Lord will raise up laborers in his vineyard. Brother Rodger has been up the Manning River since Christmas. He has baptized twenty and organized a branch, and more believing. We expect him back this week, when he will receive a hearty welcome. He is now at Myall Lake, where he baptized several last summer, a brother of his being one of the number.

The Saints on the Hunter River are still rejoicing in the gospel, endeavoring to hold fast their first faith, that they may be found worthy to receive a salvation and an inheritance upon the land of Zion. We see judgments upon this land, and men's hearts are failing for fear of those things as yet to come. We have had storms, lightnings, tidal waves, droughts, earthquakes and floods, and people are starving in our midst. We feel to thank the Lord for his care of us and ours, and we know that he will deliver his faithful ones.

I enclose a part of Brother Rodger's letter to me, also a few scraps from the daily papers, and two parcels of papers. Your brother in the gospel.

CHARLES A. DAVIS.

KEWANEE, Illinois,
July 23d, 1877.

Brother Joseph :—I write to inform you and all my brethren that I desire an unceasing interest in their prayers, to that prayer-hearing and prayer-answering God, the Holy One of Israel, whom we all have enlisted to serve, in my behalf, until I am completely healed, and raised again to usefulness, from under my present heart-rending affliction. Last Wednesday, I met with a severe accident, having cut my foot nearly half off by the sickle of the mower; and my God alone knows the excruciating pain I suffered in the onset. But that God who ever looks with a father's love upon his people, heard our cries and eased the pain, while the doctor was dressing and sewing up the wound. Suffice it to say, the Holy Spirit came upon me, with a "peace, be still," and I wanted to sit up, as I bore my testimony to all present of the mercies of the Lord towards me. The folks all seemed to be astonished, as they said that my countenance returned all at once like myself, and, since the time specified, I have had little or no pain.

Hence, my brethren, what I desire is this, that

my foot may be restored nearly, if not like the other; and, further, that, in my future life, I may be able to sound the gospel to suffering mortals. I cannot write all I desire, as my frame is weak, and my hand trembles from loss of blood, which was very great. This, too, have I concluded in my mind, if this sad affair has come upon me to drive me nearer to my God, I feel to praise his holy name for it. All I can further say is, do, my dear brethren and sisters, pray for me, and that without the least shadow of a doubt. If this be inserted in the *Herald*, all I am intimately acquainted with will know—therefore I will not have to write to so many—until I get around again. Your unworthy brother in Christ,

JOHN D. JONES.

CASTLE, Andrew county, Missouri,
July 29th, 1877.

Brother Henry :—I am aware that my subscription ran out June 15th, and I confess my neglect in not renewing sooner. I feel thankful to you for continuing it, for we cannot do without it, and I am sure that it ought to be taken by every family of Saints. A great many borrow, but that is not fair play; for, in many cases those who lend are no more able to pay for it than the borrower. Brethren and sisters, think for a moment how isolated would be our condition were it not for the *Herald* and its means of communication. Being such I hope that all will aid in its support, and I firmly believe that in so doing we will be blessed of God. Your brother in Christ,

ARTHUR HAILEY.

TORONTO, Ontario, July 30th, 1877.

Dear Brother Joseph :—Since our June conference at Blenheim I have been trying to keep the Saints together, holding meeting at my house, which being small the people would not come out. We searched for a place, but could not find one, unless we went into the public halls of the city and paid from \$8 to \$20 per night, which idea was not favored, for want of the *wherewith*; but seeing a church (Bible Christian) for sale, and its location being good, we thought of purchasing, and the result is that we are in possession of a nice meeting-house, capable of holding about 300 people, and have paid \$50 on account, (for which amount we have to thank Brother Hall, he having donated it voluntarily, in order to secure the building). The church cost \$1,350, and on this there is a mortgage of \$1,000 payable in four years. The remaining unpaid \$300 we have to pay in three quarterly instalments of \$100 each, together with the interest on the mortgage, at eight per cent. By this, you will discover that we are now in a position which demands at our hands skill and courage, as well as trust in God. There are eleven of us here, six of whom are sisters, all poor, and I with only *time* to give for the enterprise. Brother Hall has done nobly, and will continue to help as he can afford; but the strain is heavy, and only with the blessing of God can we succeed in accomplishing our object. We have had services in the church three Sundays, but only six or seven besides the Saints came out. This week we hope for more, as I had an advertisement inserted in the largest newspaper here, and expect good results. On Tuesday evening I baptized one woman; and if the honest will catch the sound, I hope for a speedy ingathering. I foresee the increasing persecution consequent upon our spread here; but I feel that "courage will rise with danger," and am looking for the harvest.

Brother Cornish came down from London on the 11th inst., and was here to preach the opening sermon in our church. While here he assisted in organizing us into a branch, and in ordaining Brother Hall a Priest. I never in my life felt such a responsibility resting upon me as at the present time; and, were it not for the knowledge I possess of the *truth* of the gospel, and of *its* being the "power of God unto salvation," I should look for a hole to creep out at to escape duty. But I feel like Paul, "Woe is me if I preach not the gospel." May my timid nature and my feeble ability be God's opportunity to display his own power, and the accomplishment of his own work, to the glory of his great name, is my humble prayer. I expect to have some openings in

the country soon, and shall endeavor to fill them.

I am sorry that we have not received any favorable report concerning Brother Lake's coming to preside over the Canada Mission; but pray that he may be more useful wherever he may be, than I ever hoped he would be here.

Will you kindly publish my address in the *Herald* as Seaton, Ontario, for it is about two miles nearer my house than the general city post office, and much more convenient. You brother in the marvelous work,
JOSEPH LUFF.

EDENVILLE, IOWA, July 26th, 1877.

Brother Stebbins.—Times are hard. I have been out of the field of constant labor for ten months, but I have seen the lag in the cause so much of late, and, although the times are proving so critical, yet having so many calls for preaching, my brother Alfred and I have come to the conclusion to make another effort to put one of us into the field for another year, and for this purpose we have secured Brother Barbee's labor for one year in our business. Hoping for good to the cause, I am yours,
I. N. WHITE.

TORONTO, Ontario,

June 16th, 1877.

Brother Joseph.—I came here on the 11th, and Brother Luff and I organized a branch. There are only ten members yet, but the brethren have purchased a church of the Bible Christians. It is in a good place, and, no doubt, much good will be done. We preached in it yesterday three times, but there were not many came out to hear us. I think it was on account of the short notice, but in time we will have it crowded, I believe. This city is about 120 miles from London, and twice as large, so I think that from here, if the brethren are faithful, the gospel will spread far and wide. I feel strong in the Lord, and I intend to do all that I can. Yours,
J. J. CORNISH.

WINTERPORT, Maine,

July 22nd, 1877.

Brother Stebbins.—Ten years ago my wife and I joined the true Church of Christ, and I have tried to do what I could for my Lord and Master, through trials and persecution on every hand, which we, as Latter Day Saints, are accustomed to meet, but I keep in view the promises of our blessed Savior, that though in the world we have tribulation, yet in him we should have peace. Having proven those words to be true, I feel to thank God and take courage, knowing that Israel's God is our God. What a blessing it is to us to have the Holy Spirit to teach and guide us, and to know that we are accepted in the sight of our heavenly Father, who hears the cries of his children when they are faithful to his commands. I feel to have unshaken confidence in the promises of the Lord. I have seen the sick healed immediately, and things fulfilled by the Spirit of God. What a glad time it will be when Zion is redeemed and her children gathered in one, where we shall be free from the cares of this present evil world. O let us be faithful to our calling, and be wise servants. It gives me joy when I look back to the time when I first heard the gospel from old Father Landers. He was a servant of the Lord in teaching the truth in plainness, and the Lord was with him. I remember Bro. Gurley. When he was here we held a meeting to know what the Lord would have him do, and the Spirit in tongues directed him to go to Brooksville, but that he should meet with opposition, but that honest souls were there, and that a branch would be built up. I was to go with him, and we found the snow very deep, and when the old brother got tired he would lie down on the snow and rest. It was with great difficulty that we got a place for the night, but at last we did and he preached a number of sermons. There seemed to be no interest among them, so he said that we would go and enquire of the Lord whether he should continue to preach or not. We had not prayed long before there was a vision opened to me, and I saw a company assembled at the water, and a man baptizing. I told him what I saw, but that it was not him who should baptize them. We stayed some two weeks and preached to them. It was all fulfilled since that time.

I moved to this place three years ago; there is no branch here. I have preached a number of times. 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 that some one will come here who is at liberty to preach, and I will do all I can for the spread of the gospel, so that the honest may prepare to meet their Redeemer. 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 Elder can have a home with us. I live in Winterport, on the Penobscot river, about thirty miles from Deer Island. I remain your brother in the everlasting covenant,
OTIS C. EATON.

Conferences.

Birmingham District.

A conference of the above district was held at Hanley, Staffordshire, England, April 28th and 29th, 1877; Thomas Taylor presiding; C. H. Caton, secretary.

Branch Reports.—Birmingham, Hanley, Clay Cross, Stafford, Farnworth, Sheffield, and Manchester; all being reported as in fair condition. [No statistics given.]—Eds.

Official Reports.—By letter: Elders J. Seville, J. Woolston, Wm. Booth, Thos. Hughes, J. Arrow-smith, William Armstrong, John Hill, and Charles Tyler. Priests John Walters and B. Millard. In person: Elders T. H. Pointon, Wm. D. Brunt, H. C. Crump, Jos. Dewsnap, C. H. Hassall, C. H. Caton, Henry Boydell, and John Miller. Priests: John Kirkland, Henry and G. S. Greenwood, John Haywood, John Davis and Wm. Clarke. 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 Dewsnap, C. H. Caton, G. S. Greenwood, John Davis, T. H. Pointon, Wm. Booth and C. D. Norton, were appointed said 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 preaching. John Miller and Joseph Dewsnap, of Manchester, gave their reasons for leaving the Brighamite faction and joining the Reorganized Church. T. H. Pointon followed on the difference between the two churches. In the evening preaching by H. C. Crump, G. S. Greenwood, H. Greenwood, 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 was passed.

Adjourned to meet at Stafford, September 29th and 30th, 1877.

It was truly a time of rejoicing, and the brethren left refreshed and strengthened.

English Mission.

The annual conference of the above mission was held in Temperance Hall, Grovsnor Street, Manchester, England, May 19th and 20th, 1877; Elder Thomas Taylor, presided; C. H. Caton, secretary.

The following brethren were present: Elders Thomas Taylor, H. C. Crump, and C. H. Caton, of Birmingham; C. D. Norton and Thomas Bradshaw, of London; John Seville, of Stafford; Henry Boydell, of Farnworth; John Miller, Wm. Armstrong, Joseph Dewsnap, Thomas Hughes, and Jonathan Arrowsmith, of Manchester; Priests H. Greenwood and G. S. Greenwood, of Stafford; and John Haywood, of Hanley; Teachers J. E. Meredith, of Birmingham; and — Tankard, of London.

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.

Business session: reports of the Birmingham District and of the London Branch were received and approved. [No statistics given.]—Eds.

As most of the brethren had given a report of their labors to the Birmingham District, held April 29th, 1877, it was not thought necessary to hear from them again. T. Bradshaw and C. D. Norton, of London, reported their labors.

Report of the committee on question to the *Herald* was ordered to be spread on the minutes.

A question was sprung as to whether it was desirable, or practicable for a missionary to be sent from America to England, and the brethren were unanimous in the opinion that it is neither practicable nor desirable to have a change in the presidency of the English Mission at present. They expressed their thanks to the church in America for the valuable support rendered the English Mission in shape of *Heralds* and *Hopes*; and hoped soon to see the day when this mission will be self sustaining.

A vote of confidence in Bro. T. Taylor, as President of the English Mission, was passed unanimously, 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 authorities 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.

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 should do. He had been hoping all along that the way might be opened for him to do more, but the future still looked dark. He said that if 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 10:30 a. m., and 2:30 p. m. For this sparsely settled country the congregation was large, and during preaching the countenances of many told plainly that they were willing to give our claims a fair hearing. Others appeared skeptical, and some seemed indifferent.

Late on Saturday a committee of three was appointed to take under advisement the propriety and practicability of assisting the president of the district, so that he might devote his time to the ministry, but the committee, through lack of time, presented no formal report and no action was taken concerning the matter, though they stated to the elders and others that they considered the matter both proper and practicable.

Adjourned to meet in Coldwater, at 9 a. m., September 1st, 1877.

Central Missouri District.

A conference was held in Knoxville, June 2d and 3d, 1877; J. D. Craven, president; A. J. Cato, clerk; Francis Miller, assistant clerk.

A prayer and testimony meeting was held, and we enjoyed a good degree of the Spirit, and several of the gifts were manifested.

At 2 p. m., prayer by R. L. Ware.

Branch Reports.—Hazel Dell 28, including 4 Elders, 1 Priest, 1 Deacon; 3 baptized, 1 expelled, 2 ordained. Grape Grove 11, including 3 Elders, 1 Deacon; 4 removed by letter. Knoxville 17, including 2 Elders, 1 Priest; 3 received by letter, 2 removed by letter. Valley, Carrollton and Alma branches reported in working order.

Elder Emsley Curtis had baptized three. Sam'l Crum, Aaron Young, James N. Cato, James W. Johnson, Robert L. Ware, A. J. Cato and J. D. Craven had all preached and performed other labor of their calling. Priest John Dravenstot reported.

The Elders and Priests were requested to labor all their circumstances will permit the coming quarter.

A. J. Belcher's resignation as Bishop's Agent was accepted, and E. W. Cato was recommended in his stead.

A. J. Cato resigned as clerk of the district, and Samuel Crum was chosen to succeed him. J. D. Craven was sustained as president.

Officials present: 9 Elders, 1 Priest.

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. Sunday.—At 9 a. m., a season of prayer. At 11 a. m., preaching by A. J. Cato. 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; I. A. Tuck, secretary.

Prayer by the president.

Branch Reports.—San Benito 20 members, including 1 Elder, 1 Priest, 1 Teacher; no change. Watsonville 63, including 4 Elders, 1 Priest, 3 Teachers. 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.

Official Reports.—Elders J. Carmichael, Daniel Brown, D. J. Phillips, Lyman S. Hutchings and J. R. Cook reported in person; J. H. Lawn by letter. I. A. Tuck and Teacher L. E. Hutchings reported.

Evening.—Preaching by Orrin Smith.

Sunday.—Joseph Smith was sustained as prophet, seer and revelator to the Church, and J. Carmichael as district president.

Resolved that we look with favor upon the article on the gathering written by I. 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 has done us much harm and is contrary to the spirit of the latter day work, and to the revelations of God; hence we cannot sustain the advocates of such 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., sacrament and testimony meeting. Much of the Spirit was enjoyed, and a refreshing season was had; also valuable instruction 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.

Nevada District.

A conference was held in Franktown, June 10th, 1877, President George Smith absent, and David R. Jones was chosen president *pro tem*; T. R. Hawkins, clerk.

David R. Jones was elected president for the ensuing quarter.

Branch Reports.—Mottsville, 4 Elders, 1 Priest, 1 Teacher, members 25, total known 31; scattered, 2 Elders, 12 members, total strength 42. Carson, 1 Seventy, 3 Elders, 1 Priest, 1 Teacher, members 20, total known 26; scattered, 1 Teacher, 15 members, total strength 42. Dayton, 3 Elders, 6 members, none scattered, 3 received by letter, total strength 12. Franktown, 3 Elders, 1 Deacon, 12 members, total 16, scattered 2, total 18.

Elders Levi Atkinson, John Twaddle, David R. Jones, T. R. Hawkins and David I. Jones reported.

Bishop's Agent's Report.—"Balance on hand June 23d, 1877, \$9.25; donations to the present for Church \$37, total \$46.25. Chapel Fund: Wm. Baxter \$15, Sr. Trimmer \$5, total \$20.

2 p. m.—Sacrament and testimony meeting. The Spirit of God was poured out upon the people. Preaching in the evening by David R. Jones.

The authorities of the Church were sustained. Adjourned to meet in Franktown, 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. Chatburn, secretary *pro tem*. The president made a few feeling remarks, after which Br. Caffall preached.

2 p. m.—Officials present: 1 Apostle, 2 High Priests, 13 Elders, 2 Priests, 2 Teachers 1 Deacon.

Branch Reports.—Mason's Grove 93 members, with 1 High Priest, 6 Elders, 1 Priest, 3 Teachers, 3 Deacons; 6 removed by letter. Camp Creek 13, with 1 Priest, 1 Teacher. North Coon, no change. Yell, disorganized.

Elders James Caffall, Thomas Dobson, T. W. Chatburn, John Rounds, R. R. Montgomery, B. F. Wicks, John Hawley, John A. McIntosh, Charles Butterworth, D. H. Bays and Eli Clothier reported. Eli Dobson had baptized six.

Preaching at 7 p. m., by Br. Caffall. Saturday.—A letter from 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. Homer as a committee to arrange for holding the General Conference at Galland's Grove, Sept. 20th.

D. H. Bays was sustained to labor entirely in this district, and, with J. A. McIntosh's assistance, will labor in the eastern part of the district.

2 p. m.—Two-days meetings were appointed at North Coon, Harlan, Cherokee, Pleasant Ridge and Crandall School House, to be conducted by Brn. Clothier, Butterworth, Bays, McIntosh, Montgomery, Wedlock, Chatburn and Rounds.

Resolved that, in the opinion of this conference, while extravagance of dress is discountenanced, we also believe that a slovenly appearance is not right, and that all 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. Pett, and on account of his feeble health, we release him from the duties of district clerk, with thanks for past services, and 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 is able to pay, every Sunday, to be paid to the Bishop's Agent.

The authorities of the Church were sustained, including Br. Clothier as district president.

7:30 p. m.—Preaching by Brn. Rounds and Chatburn.

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 Caffall assisted by Eli Clothier.

Monday.—Brn. Bays, Clothier and McIntosh were appointed to take into consideration the ease of John McKim, who was dealt with about one year ago.

Resolved that we abstain from visiting bar-rooms, saloons, 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.

Report of committee on John McKim.—"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 touching the action of the branch by which he was expelled, we would respectfully recommend that the matter be referred to the branch in which the case originated." Report accepted.

Adjourned to meet at Galland's Grove, Sept. 8th, 1877.

Miscellaneous.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

At Cheltenham, St. Louis county, Mo., May 13th, 1877, to the wife of Thomas Williams, and daughter of Daniel and Mary Davis, a son: same blessed by Elder W. Still, June 10th.

At Plano, Kendall county, Illinois, May 16th, 1877, to Bro. and Sr. John Scott, a daughter,—name Lorna May.

At Plano, Kendall county, Illinois, July 17th, 1877, to Mr. Lewis L. and Sr. Paulina VanDran, a daughter,—name Ora May.

Married.

At the residence of the bride, in Boyer township, Crawford county, Iowa, July 22d, 1877, by Elder Charles E. Butterworth, Bro. Rasmus P. Peterson and Sr. Enger Mathison, both of the Boyer Valley branch.

Died.

At his father's, near New Albany, Indiana, July 17th, 1877, Alexander A. Seichrist, aged 30 years, 3 months, and 7 days. He was at home on a visit, and accidentally run a large thorn into his foot. It mortified, and he died therefrom. He was buried on the 19th, by the Knight Templars, of which society he was a member in the thirty-second degree, and stood high among them. His death has been a hard stroke on us. He was a good, kind son, and was of good standing in the community. Although he never united with any church, yet he was a believer in our faith. Dear brethren, pray for us in our distressed condition; we are old and feeble, but we trust in God, and are strong in our faith. Your brother in the Lord, C. SEICHRIST.

At Newark, Kendall county, Illinois, August 4th, 1877, Bro. Amos B. Tomlinson, aged 69 years, 3 months, and 5 days. He obeyed the gospel about forty years ago, in the eastern states, and always remained firm in the faith of the gospel of Christ. He leaves one son and five daughters, all grown to manhood and womanhood. The son and one daughter have recently united with the Church. Services in the Baptist Church by Elder Henry A. Stebbins, assisted by Elder F. G. Pitt. A large assembly of the citizens listened attentively and earnestly to the discourse.

Near Plano, Illinois, August 1st, 1877, Clarinda, daughter of Mr. Charles and Sister Victoria Carver, aged 5 months and 20 days. Services by Elder H. A. Stebbins.

At Dewits Run, Ohio, June 27th, 1877, William Lorenzo, son of Bro. James M. and Mary L. Pierson, aged 2 years, 1 month, and 12 days. Services by Elder Edmond Thomas, of Syracuse.

At Omaha, Nebraska, July 19th, 1877, of cholera infantum, Annie Blanche, daughter of Bro. H. and Sr. M. Nielson, aged 8 months and 8 days.

Notices.

EXPELLED.—George C. Williams has been excommunicated from the Danville, Pennsylvania, Branch of the Reorganized Church of Jesus Christ, for apostasy. W. CRUMB, SR., President. WM. HARRIS, Clerk.

EASTERN MAINE DISTRICT.—The Conference appointed to be held September 1st and 2d, is hereby changed to September 15th and 16th.

E. C. FOSS, President.

INFORMATION WANTED.—Bro. James Crick, of Plano, Illinois, would like to know of Bro. Glauud Rodger, or other brethren in Australia, if they know of any one of his name in that country. His brother, John Crick, born in Wellingborough, Northamptonshire, England, went to Australia about twenty-five years ago, and perhaps he or his children may be found there now.

Information wanted of William Clark, a young man, who left Boonsboro, Iowa, December 28th, 1874. His father, John Clark, at that place, would be thankful for news concerning him.

Grape Wine.

The following is the process used by the Plano Branch in making wine for Sacrament and medicinal purposes. Ripe, freshly picked, and selected, tame grapes, twenty pounds; put them into a stone jar and pour over them six quarts of boiling soft water; when sufficiently cool to allow it, you will squeeze them thoroughly with the hand; after which allow them to stand three days on the pomace, with a cloth thrown over the jar; then squeeze out the juice and add ten pounds of nice crushed sugar, and let it remain a week longer in the jar; then take of the scum, strain and bottle, leaving a vent, until done fermenting, when strain again and bottle tight, and lay the bottle on the side in a cool place.

Addresses.

- Joseph Luff, Seaton, Ontario.
- Josiah Ells, 366 Ridge Avenue, Allegheny City, Pennsylvania.
- A. J. Cato, Cherokee, Crawford county, Kans.
- E. C. Brand, Tabor, Fremont county, Iowa.
- James Brown, box 100, Monongahela City, Pa.
- Thomas Taylor, 283 Bell Barn Road, Birmingham, England.
- Alex. H. Smith, Andover, Harrison county, Mo.
- Heman C. Smith, box 154, Blue Rapids, Marshall county, Kansas.
- W. H. Kelley, Galien, Berrien county, Mich.
- William Anderson, Oakland, California.
- William Hart, 865 Folsom Street, San Francisco, Cal.
- Thomas W. Smith, box 55, Stewartville, De Kalb county, Mo.
- Charles Derry, Logan, Harrison county, Iowa.
- Mark H. Forscutt, box 400, Nebraska City, Neb.
- E. C. Briggs, Wheeler's Grove, Pottawattamie county, Iowa.
- H. C. Bronson, 613 North Washington Street, Peoria, Illinois.
- C. G. Lanphear, Davis City, Decatur Co., Iowa.
- Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.

GOLDEN GRAINS.

Be noble minded! Our own heart, and not other men's opinions of us forms our true honor. Be careful how you step. Many a man's vices have at first been nothing worse than good qualities run wild. 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 misplaced. 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 treasure up evidences that "God is," and that endless bliss awaits the good. It is with little-souled people as with narrow-necked bottles, the less they have in them the more noise they make in pouring it out. Law is like a sieve; 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 humble, and 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 enter the 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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The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

1877
Geo Corless

"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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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No. 17.

NEWS FROM THE FIELD.

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 a rule, indicative of doubts, 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, and 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 invitation of those that are now brethren Wm. and Peter Smith. It was followed up by brethren E. C. Briggs, D. Campbell and others.

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 carelessly 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 unpropitious 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 is especially true concerning this great latter day work. And he that is dissatisfied with less than a full knowledge of *all* of its goings, purposes, manner of development, heights and depths, measured by the philosophers' rule will run in vain, only to meet with defeat in the end. It was conceived and manifest by the Infinite, who can know all of its movings, when he sees as men do not, nor cannot. Jesus was content with, "I know that his commandments are life everlasting." "I am not alone." "My Father is with me." "I do always those things that please him." He did not show how, nor why; neither propose a reason. The promise was, evidently, as he received it, "If any man will do his will, he

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shall know;" not by any rule as men see and measure, but by the testimony of God, declaring it to be so; which is, and ought to be, the end of controversy with the finite, until such time as the mind, by culture and the Spirit's aid, may be developed with wisdom to further see. Thus, knowing the source from whence the commandment came, and the voice that gave it force and emphasis, Jesus was content. Why not others.

A number have been gathered out, in the last few years, in the section of country referred to, and now testify in favor of the truth. While others, once opposed and prejudiced, have been toned down in feeling, and forced, by facts presented, to confess that the Bible truths are with us.

In the afternoon of the Sabbath mentioned, a number of us attended a Spiritualist grove-meeting, at Clear Lake, a watering-place, situated on a lake of the same name, of some two and a half miles wide, and five in length. A large company were in attendance, to learn how to live from that quarter. Four speakers were in the stand. A Mr. Bryan demolished, with great zest, a popular Sunday-school catechism, and enlarged upon the superstitions of modern Christians, and the evils prominent amongst them, kept alive by following the traditions of their fathers, frequently shaving near the truth. A blind man spoke of "political rings," formed by partisans, and made a convenient power to secure the offices of emolument in the government, whether they are worthy, or the peoples' choice, or not. He advised the breaking of them up.

Mr. Patterson, the president of the day, followed with a thrust at the popular notions of eternal punishment and infant damnation. To illustrate, he instanced the case of a lady who lost her child before it had been christened in baptism, according to orthodox (?) rules, and the minister told her that her child was in hell, beyond hope of recovery. The lady screamed with horror, and was wild with grief and sorrow; exclaiming at intervals, "My child is in hell!" The speaker's blood flowed fast, along here, and he pictured a dismal scene. It is gratifying to know, however, that such a thing as God sending an infant to an endless hell, never did, and never can occur; and that Christianity is not responsible for the silly blunders, and horrible doctrines, and blind deceptions of modern "heaped up teachers." Had not that minister lied, the lady would not had increased sorrow, and friend Patterson had no subject for discourse. A beautiful poem was then read by Dr. —, which closed the services.

It not being late, and their platform being liberal, by invitation, I made a short speech.

Theirs having been against Christianity and the Bible, I announced myself a Christian, and defended the faith, not from human creeds, but the Bible text, as announced by its authors. Judging from the complimentary remarks made by a number, what was said was well received. Several friends were made for us, and the grounds tendered, and an urgent request made to hold a grove meeting there. We accepted the invitation, and, in just a fortnight, we were on the ground, with a fair audience in attendance. The day was pleasant, and we held two services and baptized one, a Mr. Bailey, a man in years and of excellent note among his neighbors. I was quite favorably impressed with Mr. Patterson and his lady, who extended hospitality, and showed themselves very friendly. Their house is a place of welcome for those who have the manliness to assert and defend their convictions of right. I held a number of meetings in the Brown and Rathman school-houses, all of which were well attended, and a deep interest manifest.

On the 29th, I had the pleasure of baptizing seven into the fold; all of good report and promising. As many more believe, and shall not have discharged the convictions of their consciences until they go and do likewise. There are sixteen members there now, in all, with Brother Jackson Smith in charge of meetings, for the time, only by appointment. A good interest prevails and the Saints are feeling well. This is near Metz, where Brother J. W. Briggs held a discussion with a Disciple preacher, by the name of Reed, sometime since. It was reported through the papers, so I have heard by those of Reed's faith, that he gained a victory. This stimulated me to make a little enquiry about it, and I found it to be a settled thing with all fair-minded men, outsiders and insiders, Disciples and all, that Brother Jason scooped that Reed, and there was scarcely enough left of him, save cheek and slang, to tell the tale of his defeat.

On Tuesday, July 10th, I baptized a Sister Ball, at the Coldwater branch. In the evening following, a social meeting at Brother Whaley's, at which Sister Ball was confirmed and ten children blessed. The Spirit of God was present and revealed itself through the gifts, and the Saints rejoiced in, and testified in favor of the truth that made them free. The meeting was indeed a very excellent one. The brethren are feeling well there and others find it difficult to give a reason for not embarking on the "old ship of Zion." Many words of cheer and encouragement were given me by the Saints of that place, which I appreciate and treasure and try to profit by. May God reward them and keep them, with his Is-

rael every where, faithful until the perfect day.

Monday, the 16th, finds me in this place, (Galien), at Brother G. A. Blakeslee's, devising the next best thing to do. Respectfully,

WM. H. KELLEY.

GALIEN, Michigan, July 18th, 1877.

LETTER FROM ELDER JAMES CAFFALL.

Dear Herald:—The almost incessant rain, the latter part of April and through the months of May and June, militated considerably against traveling and holding meetings. 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 decreasing, however.

The last Saturday in June found me at Platte Valley, Nebraska, 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 section of the country. Buildings were 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, and, in its upward 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 top-most limbs of others were struck, twisted and hurled from their long resting places, and lay beneath, scattered hither and thither in the wildest confusion; and yet in the same trees were to be seen limbs of smaller size which were in close proximity to the fallen limb while the tree remained, as a tree, still retaining their relation to the tree, uninjured, except being dejected 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 their loss, 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 po-

sition 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 me to retain the former, and at times 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 unspeakable pleasure arising from that sweetest of sounds, "Well done, enter;" but quickly I am aroused to a consciousness of a possibility of missing this grand ultimatum, to be cast among the broken and scattered limbs, through a heart that is deceitful 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 those things which make for peace, and give us prestige as the 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 much labor attendant upon gathering the grain; a little farther back, was seed time; now, and for 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 very unpleasant, to have to plead with those who ought to be pleading with and teaching others the first principles of the oracles of God. It is very necessary to reprove the world of 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 among ourselves, as the incessant and nonsensical disputations are prejudicing the minds of the people, and rendering it impossible to attract their attention with the gospel. The abundance of and little or no discretion in ordination, has done much towards the above state of affairs. A motion from a brother, or a dream from a sister, purposing to elevate one to power, should be more critically examined in the future than they have been in the past; nor should the fitness, or adaptability, of one for position be altogether overlooked. I have often been greatly blessed in listening to the prayers and testimonies of the sisters, and instructed through their writings in the *Herald* and *Hope*, and believe they are capable of doing much good, and hope they may be encouraged; but for all this, I object to their becoming dicta-

torial in Church matters, unless the Church shall so decide; and I am pleased to know that in my experience, it is but seldom, very seldom, that such is the case; and perhaps they do not as often transcend their bounds as we of the brotherhood; but when and where it is done, the effects proceeding therefrom militate as much against the well-being, or prosperity, of the cause as effects following a similar course by the brethren.

I find an increased desire among the Saints to gather, with which I find no fault; but as location will not produce righteousness, to my mind there exists a necessity for a more persistent effort to live united in family, branch and district capacities, that we may be Zion, or the pure in heart. Having transcended the intended limits, I close, praying for the triumph of truth.

JAMES CAFFALL.

Douglas Co., Nebraska, July 31st, 1877.

LETTER FROM J. G.

Brn. Joseph and Henry:—I have preached nearly every Sunday since the last quarterly conference, and I hope that my effort has not been in vain. The people who heard seemed well satisfied. Some of them have once been to Salt Lake. The Brighamites have organized a branch on Honey Creek. When I heard of it I went over there and saw the president of it, and made an effort to speak to the branch, but was refused, and could get but a very short interview with him. He was very unsociable and not free to talk about the work. I am informed that Orson Pratt, Jr., and another elder from Salt Lake, is, or has been, preaching in Pottawatamie and Harrison counties, and that they have baptized quite a number in Council Bluffs.

Now I wish to explain, in part, some things which has not been revealed to me by flesh and blood, that is, the twelfth chapter of Revelations. In the first verse the revelator says, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she, being with child, cried, travailing in birth, and pained to be delivered." The woman is a figure representing the Church our Savior set up eighteen hundred years ago; the clothing of the sun, which was her garment, the light and spirit of the gospel; the crown of twelve stars on her head, are the twelve apostles of the Lamb; the moon under her feet, is the Mosaic law.

Now when we compare spiritual things, all will see the above to be correct. Now if the woman is a figure, and represents the ancient Apostolic church, the dragon is a figure also. The third and fourth verses say, "And there appeared another wonder in heaven; and behold a great red dragon * * * stood before the woman, which was ready to be delivered, to devour her child as soon as it was born." Now the still small voice says the great red dragon is also a figure, representing Pagan Rome, which then swayed a scepter over the major part of the nations who were all engulfed in infidelity. Soon after our Savior went into the ministry the Pagans discovered that the Savior and his Church were in possession of supernatural power, and would eventually subjugate the Roman Empire, if they did not sow confusion among the Church, by putting to death her subjects, consequently, there was a great many of the Saints put

to death, in the first, second, and third centuries. Now the seven heads of this dragon were seven mountains or hills, on which the city of Rome was built. The ten horns were ten kings, or kingdoms.

The fourth verse says, "The dragon stood before the woman to devour her child as soon as it was born." Now it is apparent that the woman spoken of in the first verse is the Church, and the red dragon spoken of is the Pagans. The man-child spoken of in the fourth verse is a figure also; the spirit of reason is the spirit of truth; if not, it is twin brother to it; now by reasoning close we arrive at a just conclusion in regard to the real constitution of the man-child. St. Paul gives us some light in regard to the man-child;—"Now consider how great this man was unto whom even the patriarch Abraham gave a tenth of the spoils."—Heb. 7:4. In the third verse we read this man was without father and without mother, without descent, having neither beginning of days nor end of life. Now a man of this description has never been on earth yet.

Doubtless 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 will not repent, Thou art a priest forever after the order of Melchizedec." And to show conclusively that it is not the personage that Paul refers to, but the priesthood; the priesthood is spoken of in the fourth verse, seventh chapter. Here it is called a man instead of man-child. Melchizedec was made a priest after the order of the Son of God hundreds of years before the Savior was born, and nearly two thousand years after the king of Salem's day the Savior was born, and the Lord sware with an oath thou art a priest forever after the order of Melchizedec (Heb. 7:21). The twenty-third 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, consequently 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 on the earth" (Rev. 5:10). "And the kingdoms of this world are become the kingdoms of our God and his Christ."—John the Revelator.

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 established a branch of the Church they chose one which we would call a president, who must receive the priesthood by ordination. After 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, to make 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 devised in heaven and established on 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, expired in 1830. Mark it, Christ's Church apostatized, and afterwards became Papal Rome. Now mark what John calls her after she fled into the wilderness, (Rev. 17:1), "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters." Now, to ascertain what she was guilty of, read Rev. 17:2. As the church fled into the wilderness, notice, if you please, Rev. 12:6. Says the reader, When did the church go into the wilderness? I answer this question by subtracting the 1260 days, or years, from 1830, and it leaves 570, which is point blank testimony that the church became extinct in the year 570, and was bereft of all the spiritual gifts and blessings that characterized the church in the days of the apostles. (1 Cor. 12:28, also Eph. 4:11, 12.)

Now, notice particular, John in Rev. 17:1 calls her, or the church when in the wilderness, a great whore, and on this same woman's forehead was a name written, "Mystery, Babylon the Great, the Mother of Harlots." Mark and read the sixth verse which I will give: "And I saw the woman drunken with the blood of the saints and the blood of the martyrs of Jesus." The main part of the church, or the body of Christ, when in the wilderness, John calls her several names. In the first place, a great whore; in the second place, Babylon the Great. Now while we are learning here a little and there a little, we are constrained to come to this conclusion, that it was the real Babylon that John saw. In Revelations 13:7, she is called a seven headed beast, and power was given him over all nations, kindreds, and tongues. In the last verse we discover she is called he because of her imperialism; she had or did in her glory subjugate empires, kingdoms, and governments great and small; still its fall was certain. "And I saw another angel come down from heaven having power, and the earth was lightened with his glory, and he cried mightily with a strong voice, saying, Babylon the Great is fallen, and

is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird."—Rev. 18:2.

Nephi in his seventh chapter, the latter part of the second paragraph, shows that they were to war with one another, which has been going on for the last twenty years or more; both in South America and in Mexico, in Italy and Spain, France and Russia, finally war has been going on in all the Papal governments on the earth more or less for years.

The ten horns was to give their power and strength to the beast. They have long since withdrawn their power and strength from the mother of harlots, which has resulted in her fall. Now as Rome has ceased to sway an imperial scepter, Babylon has fallen. Now, instead of the oppressive laws of Papacy, we have toleration, in many of the greatest and most powerful nations of the earth. Now, as toleration is granted, and abound where Papacy once swayed a scepter, places all those nations, both small and great to a demonstration in the cage. We are in the cage here just as much as across the great deep, because the greatest religious toleration is here in this land. Just as sure as the Saints do not gather round the borders of Zion, they will partake of their sins and receive of their plagues. It has long been the duty of the Saints to have gathered into branches around about the borders of Zion, and be of one heart and one mind; and by their oneness have faith to shield them from the judgments that are now passing through. Oneness among the Saints is one of the most important things which pertains to our temporal and spiritual welfare, or prosperity. All Saints in all places should endeavor to pray fervently for the unity of the body; and not to have any contention of any kind, about neither temporal nor spiritual things; and manifest and cultivate the spirit of peace even that which covers a multitude of sins. We may possess all other gifts and not possess charity, we are nothing. When we take a retrospective view of the oneness that existed on the day of Pentecost, this oneness among the Saints must exist, the Lord says, "Except ye are one you are not mine."

Avoca, Pottawattamie Co., Iowa, J. G.

WHICH SHALL SHE OBEY?

Brother Henry :—I have thought to write upon one subject, but more to receive light than to enlighten anybody else.

I have heard many elders in the Brighamite Church, yes, and some few in the Reorganized Church, teach that if in case a husband prevents his wife from uniting with the Church of God, that she shall be saved and enter into the kingdom, the same as if she had been adopted through obedience to the ordinance. I do not see that this is consistent with the law of God; for, if we will believe that way, we will make the words of our Savior without any power or force, and by this there would be an exception in the law, and such we cannot find in the law at all. Some may be ready to say, What shall we do in this case, because it is too bad, and a sad thing to hinder anybody from uniting with the Church, and from becoming a legal citizen of the kingdom. Now if anybody will make the law of God to suit the case, instead of making the case to suit the law, it will be like sprinkling instead of

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 giveth to all men liberally and upbraideth 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 word in Luke 21 : 33: "Heaven and earth shall pass away, but my word shall not pass away." By these we ought to know that he meant what he says, and I do not for a moment think that he ever did contradict himself in anything; therefore his words will endure the same forever. Jesus said :

"I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me."—Matt. 10 : 35-38.

"He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Mark 16 : 16.

Not only will the wife have to obey for herself, but all the honest in heart will have to forsake every thing for the kingdom of God.

LUCAS, IOWA.

T. T. THOMAS.

BAPTISM.

Brother H. A. Stebbins:—I was lately talking with a Congregational minister on the subject of baptism. He claimed that the baptism of John was not a Christian baptism; which has led me to consider the matter a little. To prove his position, he referred to Acts, 19th chapter, where Paul baptized those who said they were baptized unto John's baptism. I think this is not evidence in the case. If John's baptism is not a Christian baptism, whose is? I think none. Because John received his commission *directly* from God; and because those men were rebaptized by Paul does not prove that Paul's was a Christian baptism more than John's. But, to my mind it proves that those twelve men were baptized by one claiming to be a disciple of John; but was not a disciple, from the fact that those men had not heard that there was any Holy Ghost. And, as John had ever taught that he who should come after him, was mightier than he and would baptize, not only with water but with fire and the Holy Ghost, as we see demonstrated when the apostle Paul baptized those men, and laid his hands upon them, they at once spoke in tongues, of the glorious things of God's kingdom by the power of the Spirit of truth; having also "the testimony of Jesus" (which "is the Spirit of prophecy," Rev. 19 : 10), and other gifts to make them bold in the cause of truth, and not carried about by every wind of doctrine.

To further prove the baptism of John a Christian baptism, I would cite to John 1 : 32, I. T. :

"And I *knew him* [Christ] for he *who sent me* to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost."

In this verse we see that God did send him to baptize with water; and in another place it is recorded that he "preached baptism for the remission of sins" (John 1 : 3). But those

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 that the Redeemer lives, and if the Spirit 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 sure that, as 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, whence was it? from heaven, or of men?" is sufficient to satisfy candid minds. 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 will ever satisfy the truly converted man or woman. And as soon as they are convinced of the truth of the everlasting gospel, they will at once desire to enter the fold, and will wish to be directed in the right way. When the way is sought the answer comes as in days of old, "Repent, and be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." I thank God that the promise is good yet, and I have found the Spirit a sure reward for obedience to the gospel; and a holy joy, with all the fruits of the Spirit as gifts following those who believe. And, as the gifts and calling of God are 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, helps, 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 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 teaches baptism for the remission of sins. So did all the apostles; 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 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 adapted to our nature. He has promised 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 mind and body 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 can we 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 pernicious habit of chewing tobacco. I wonder if they think the angels of the Lord would come near enough to smell their breath.

If we were to follow the counsel of Hyrum Smith, the martyr, we would not listen to them.

"Listen not to the teachings of any man, or any Elder, who says the 'Word of Wisdom' is of no moment; for such a man will eventually be overthrown. * * Tobacco is a nauseous, abominable thing, and I am surprised that any human being should think of using it; for an Elder especially to eat, or smoke it, is a disgrace to him. *He is not fit for the office*; he ought first to learn to keep the 'Word of Wisdom,' and then teach others. *God 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 drink, when God has expressly said, "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 tea and coffee were known in common parlance as hot drinks; and the Lord says these 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 pained,

And we knew not what to do;

Through Thy mercy we've obtained

"Word of Wisdom," good and true;

We will heed it,

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,

When we're living as a Saint;

Yes, we'll keep it,

And we'll cease our vile 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 disaffected, 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 us to the sifter, and I trust to the searcher of hearts. But I feel incapable of writing to any profitable extent, and would refer my friends to the wholesome reading of the following tracts: "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 elect. Let us look to it, brothers and sisters, that we are on the watch tower. Let us study the word of God, the Book of Mormon, and the Doctrine and Covenants more, and act according to the pure teachings therein. I do not find that they teach polygamy, nor do I think that such a doctrine is calculated to do us any good in this world, or in that which is to come. On the contrary, it begets every thing that is averse to the spirit and teachings of Christ, and, as a sister said in a late *Herald*, it is a cruel and polluting slavery to many honest, but deluded souls, teaching them that this is the celestial law, and that

they cannot expect salvation and exaltation without it. I am ashamed that I ever listened to such teachings, under a cloak of deceit, mock religion, and masonry. I dreamed that it was a serpent, and I believe it. He coils around the weak. May God, in his infinite mercy, cast him out where he belongs; for if such were the celestial law, I would say with the litany of the Church of England, "Good Lord, deliver us." And may he indeed deliver the honest who are there, and who are longing for their freedom, and for the true fold of God. The ark of safety, where is it? Is it under Brigham, in the salt land? and is that the temple in which to ensure a ticket for eternal life? Will you, and shall I, go where he sanctions abominations and guilt? Are not our dead safer in God's keeping until the time of restoration comes? For God will make it plain when and where to build. The Doctrine and Covenants teaches that the people, the Saints, shall build up the waste places of Zion. The Utah Elders say that they are out now for the last time, to gather people to the temple of the Lord's house, that shall be established on the tops of the mountains. But our Elders of the Reorganized Church that have returned from there, affirm that the mountains are, or will be far above it, (Zion), and in this you can see a mistaken idea; and in many other things they fall short; but I hope the time is not far distant when righteousness shall be established, and sin brought low. I grieve to see the young going out there to partake of that influence, and spend the best part of their lives in believing those erroneous things, and then pass through a flint mill before they will be brought to appreciate the truth, and to see to whom the promises were made. And I hope that our Father in heaven will prolong Joseph's life, and that he may be able to carry out the designs of Him who has chosen him, and who shall say that he cannot? If God is with him what is the use to fight against his power? He will support Joseph, inasmuch as he leads the Church in purity and righteousness, and for the benefit of mankind. I feel to uphold him and all the ministry. And I say, in conclusion, pray 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,

ESTHER ROHRER.

WOODBINE, IOWA.

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 in the *Herald* of March 15th.

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 assunder 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 had just begun to rise, and it was the duty of all saints to be patient and bear all insults and oppression that fell to their lot, to endure that the cause might not be reproached for evil doing.

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 claim 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 the land. Now the scene is changed; 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 the best men to fill all the offices in this land, wherever we reside. But if we are overcome by the wicked, shall we be patient under such misrule? I claim that I have to reproach, and find fault; and it is hard for any good or just man to believe that they do right to fellowship such things. Has not the time come in our land to remonstrate against evil doers?

I was never educated to do wrong nor fellowship those who did wrong; especially an official in our land. And the laws of him who taught me who the Alpha and Omega are, I purpose to respect and observe, as much as in

me is. I believe in being perfectly subject 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 you."

June 29th. 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 June, 1844. Peter said that judgment was to begin at the house of God. The trouble was to commence in, or with the Church; and from them they spread, or go to the nation, and thence to the nations of the earth. O, what a change in our own national affairs since 1844; what a change in the Church also; and what a change in the hearts and feelings of our own citizens. How difficult it is to see things in their true light, by the outsiders. How strangely they mix truth and error together when they try to befriend our cause. So it will be to the end.

Respectfully your brother in our Lord Jesus Christ,
BRIGGS ALDEN.
FONTANELLE, IOWA.

HAVE 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 order to characterize us as the children of God; 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." God has not given us a long catalogue of rules and directions in regard to this, but 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 very plain indeed; 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 basks in midsummer glories. Such was the light and sparkle 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 that purifies, harmonizes, inspires, exalts, 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 Savior 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 Lazarus." 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 passion not unfrequently assumes its place in the desolated heart. Where love once reigned amidst an atmosphere of peace and sunshine, now anger, self-will, hate, jealousy, revenge, uncharitableness, censoriousness, pride and bickering hold high carnival, converting the harmony of the Church into discord and confusion. But in the community of Saints, where the love of Christ reigns in each individual heart; where the happiness of each is the happiness of all, and the wealth of a common happiness the luxury of each; this is the loveliest spot on earth, and it is our privilege to attain to this happiness. Let us not take too ready cognizance of each offence, but let us forgive as we hope to be forgiven, and let us earnestly endeavor to give offence to none.

I have in memory now a worthy brother, one whose voice had oftentimes been heard at the sacred desk discoursing 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, because the sacred precincts of the heart 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 sacred desk, and the light that he was wont to hold aloft to guide others into the true path has become dim. O, my brother, this ought not so to be. There are many souls to-day who are reaching out blindly, it may be erringly, for the light, and you, my brother, who have found the fountain of living waters and drank therefrom; to you, my brother, is imparted the privilege of guiding those souls into the true light. Will you withhold the waters of life, and give them wine of earthly vintage? They ask for bread, will you give them a stone? Remember, my brother, that for every soul you lead into the true light, for that soul you will receive a gem in your crown of glory; which the righteous Judge will give you when he comes to make up his jewels; when he will bring you to stand faultless before the throne of his Father. Let us not fold our talent in a napkin, but let us be up and doing. Time's ponderous wheels are heavy with the weight of coming events. The whole world is upon the eve of a great crisis! The signs of the times are ominous of many changes and much trouble. Old systems and institutions, both political and theological, are rapidly changing places or passing away. Let us, therefore, throw off all petty animosities that encumber us, and let us gird on afresh the armor of faith; the breastplate of righteousness; for we all have a work to perform. Therefore let us all be up and doing; whether we wrestle with nature and force her secrets from her, engage in a hand to hand struggle with the dragons that we must all meet—but which, alas! we do not all slay—subdue the forest, level the mountains, lift

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; whatever we do, let us do with our might, and let all be done in the name and to the honor and glory of God. And, as our poet brother has said:

"Let us trim our lamps, mark that our 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."
"And let us watch! watch and pray;
Be constant till he comes;
He comes to bless the poor;
And save his righteous ones."

So mote it be.

A. R.

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 building, seemingly not intended for habitation. While I was sitting in the shadow of the middle building there seemed to be a number of men on the south side of the house, one of whom was introducing a stranger to them. Coming from the south side of the house east of the middle one, were eight or ten men, who were of a very dark (not black) complexion, foreheads very high and full, heads and faces large, noses large and aquiline; all were above the medium in stature, but one of them seemed much larger, and was apparently a very strong man, with a peculiarly large forehead and nose. Three of these men I supposed to be brothers, as they had strong facial resemblances. I observed all these men very closely. They were dressed in a rather coarse blue clothing, made somewhat after soldiers' undress uniform. The tallest of these men beckoned me to come among them, but feeling my inability to converse with them, I declined; yet I felt grieved that my bashfulness should again deprive me of a pleasure I desired, for I felt curious to know who the parties were who were on the other side of the building; besides there was a very large, well-dressed man standing right at the corner of the house, his buttons were large, and of silver; on his shoulders were something like a bird, and on either side of the bird a large star, or button, all of silver. Finally I heard the one who was introducing, say among other words, "*Koenig*," which is German, in the English, King. I then inferred that this man at the corner was the King. Very soon after he went toward the house to the east, followed by two men, and entered. I then joined the men who were on the other side of the house, and noticed quite a company of men and women on the lawn, which was very beautiful. I conversed with one of the women, who wore her hair in a short tuft on the top and back part of the head, and small tufts on the sides, above and in front of the ears. Her hair was black, as was that of all the women, who wore their hair in much the same way. They were all dressed in a similar style; dresses not very high in the neck, and not reaching below the

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 which are over done. They were dancing on the lawn, and seemed very well contented.

Presently the man supposed to be the king came from the house from the south side, and proceeded across the lawn toward the building to the west; he had on his left breast a large silver insignia of office; his clothing was 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 feet high. This inclosure was paved with stone, while through it was a shallow trench of stone. There were two piles of excrements 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 as a boy kicked its head over, 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 approved my ordering 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 attention 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 distressing it. The man said to me that it would die in an hour. On looking closely, I saw that the animal had a probe, with which it had been distressing 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 none of them 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 laid flat in a shallow box. The eye of 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 woodwork (sawed apparently by a very delicate lathe) 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 appar-

ent 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 proved to be attached, with great delicacy, firmness and precision, 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 mellow and rich, the perspective was faultless, the harmony of all was complete.

There seemed to be an upper stratum to the whole, consisting of a very fine seive-like texture made of fine wire; upon this stratum many birds of rare plumage and some curious animals were located in a peculiar order, and when the engines were set in motion (which was by pulleys at the top) all the birds and animals passed around over the surface of this upper stratum. When a certain large and beautifully plumed bird approached I was told that that was *spring*. The more solid structure below I could see through this seive-like stratum, which seemed to be suspended entirely over it, at a small distance above. I could discern some animals and other objects below, but did not look closely to see exactly what they were.

To the right of this strange contrivance was a similar one, but it contained mostly very large animals, some of which seemed to be distressing others, and when I appeared before them, they seemed to lift up their heads with astonishment. These were manipulated by another man who seemed anxious for me to examine them, therefore I came back to my former position, but I was more interested in the other, and to do so I had to crawl over some of the wires, which I did very carefully, to the satisfaction of my instructor. I was impressed with the idea that the whole was a panorama, or microcosm, of that land and nation, and the only way my guide could give me a correct understanding of his country, not being able to speak my language and I not being able to understand his.

When the view closed the operator collected the various objects in his hand, and they resembled a string of very fine birds in the hand of a fowler. "I awoke, and it was a dream."

I. N. W. COOPER.

Interpretation desired.

I was in a strange place, and was troubled about something. It was thundering and lightning very hard. I looked towards the northeast, and saw a cloud with a level top; the top reached an angle of about twenty degrees from horizon to zenith, distance half mile. On either side of a space of the level top of about a furlong rose up two clouds like mountains. Above the level cloud was clear sky. While looking, a vessel appeared from behind the right hand cloud sailing toward the left, and about ten rods behind that came another. I thought if there was seven vessels it would rain so hard that the people would have to get into a boat to keep from being drowned. Af-

ter the second came the third; and so on, until six vessels had come in sight, at regular distance; and after the sixth vessel came a building, moving on the cloud in regular order with the vessels, (I thought the building was the temple of God), and after the building, came the seventh vessel. I saw the vessels, the masts, and shrouds, but saw no sails. When I saw the building, I called my wife to come quickly and see the temple. She came, but before she got there, the vessels, temple, and all had passed behind the cloud on the left. I thought to pray the Father that he would not destroy the people; but again I thought it would be contrary to his will, and did not pray for them. Can some one give the interpretation. Yours in the Master's cause.

W. B. TIGNOR.

LITTLE BY LITTLE.

If you are gaining little by little every day be content. Are your expenses less than your income, so that, though it be little, you are yet constantly accumulating and growing richer and richer every day? Be content; so far as concerns money, you are doing well.

Are you gaining knowledge every day? Though it be little by little, the aggregate of the accumulation, where no day is permitted to pass without adding something to the stock, will be surprising to yourself.

Solomon did not become the wisest man in the world in a minute. Little by little—never omitting to learn something, even for a single day—always reading, always studying a little between the time of rising up in the morning and lying down at night; this is the way to accumulate a full storehouse of knowledge. Finally, are you daily improving in character? Be not discouraged because it is little by little. The best men fall far short of what they themselves would wish to be. It is something, it is much, if you keep good resolutions better today than you did yesterday, better this week than you did last, better this year than you did last year. Strive to be perfect, but do not become downhearted so long as you are approaching nearer and nearer to the high standard at which you aim.

Little by little fortunes are accumulated; little by little knowledge is gained; little by little, character and reputation are achieved.

Nothing is more curious than the utter indifference with which, in the crowded and over-peopled city of London, we receive the news of the decease of those who have joined in the same amusements, listened to the same tunes, and smiled at the same jests as ourselves. The most sudden, the most unexpected death has scarcely the power to sober us for a moment. The strong man is laid in the grave—the young bride is snatched from her bridegroom—the beloved mother from the bosom of her family—the harp is hushed—the kindly smile has vanished—and yet, except to those who, as De Stael says, "stand round us and hide the rest of world," all this is nothing—is worse than nothing—a theme for idle tongues—an hour's excitement for weary and surfeited hearts.

It is false economy to purchase articles simply because they are "cheap." One good durable article will be ten times cheaper than four of those that break at the first handling.

Few things are impracticable in themselves; and it is for want of application, rather than of means, that men fail of success.

A man's temper is most valuable to himself, and he should keep it.

1 September 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

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 were practicable.

We arrived at Davis City, a village in Decatur county, Iowa, 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. It is a broken and rough country, and gives poor promise to the traveler visiting it for the first time, of the land of rest. However, we did not tarry long on the way.

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 flouring mill, a hotel, stores, workshops, and good school-house, plenty of water and wood to make a desirable village location to 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-cloud gave us a drenching on the way, driving us to shelter with Bro. Fowler, his being the first house on the prairie within reach. We stopped all night, sleeping quite soundly to the music of the wind and the pelting rain. In the morning, however, the skies were clear, and we went on, reaching the "Colony," as the neighbors term it, in the early day of the 16th.

The country where the Order of Enoch has located the scene of their operations has been frequently described, but we found a changed land to that we visited and rode over some six years ago. Then a wilderness of arable land untouched by the plow, and dotted only here and there by a farm or a grove, greeted the eye; now, a cheerful scene of busy farm-life, a wide spread of growing corn and wheat and rye and oats and waving grass, was seen every where, broken now and then by an interval of untilled land, showing the places yet open to the settler, where the cattle roamed freely the occupants, literally, of a "thousand hills." It is rightly called a rolling country; very fair to look upon, and giving to the careful and industrious husbandman a just reward for his labor.

The spring had been backward, the rains long

continued, and hence crops, particularly the corn, looked bad; but later fine weather has almost remedied that. For this reason the country did not appear so fine as it might otherwise have done. We found the Saints by no means discouraged or cast down. Their faith, grand and glorious, was as a well-spring of power to them; and they were grappling with difficulty as strong men to wrestle, calm, watchful, wary and ready.

We found that Bro. M. A. Meder, of California, whom we had come to meet, had not yet arrived; so we procured a team, and began a tour of examination to see the country. We spent Monday, Tuesday and Wednesday, the 16th, 17th and 18th, visiting near localities, and on the 19th we started from Bro. George Adams', one of the most westerly farm in the colony, *en route* for Independence, *via* Eagleville, Bethany, Pattonsburg, Maysville and Stewartville, Missouri. This route lies through Harrison, Daviess and DeKalb counties. In Harrison the land is for the most part rough, hilly, and wooded; being broken by Grand river, and its tributaries, Big Creek, and others. We passed some fine lands in the north portion of the county, but the larger part is broken. The small part of Daviess county that we passed, was also much broken. In DeKalb we found a much better portion of country, though the north-eastern part is of the same character as Harrison and Daviess. The south-western part of the county is very good; the soil is rich, the timber apparently sufficient, and the water fairly good.

Those who may be thinking of coming into these regions will do well to remember that there are no lands that may be called level lands, south of the level plains of middle southern Iowa, except the bottoms of the Grand and Missouri rivers. All the way down from the Nishna Botany, Iowa, to Independence, Missouri, at least, the land is rolling, broken by the streams that put into the Missouri, and which, with the draws, ravines and little summer streams, drains one of the handsomest and best countries the earth affords. He who must have level land, to live on, with long stretches of level roads all around him, cannot find them any where in the north part of the "regions round about," except, as before remarked, on the river bottoms.

At Stewartville we became the guests of Bro. J. T. Kinneman, one of the sweet singers in Israel—one whom Solomon would have placed with Asaph and his band, had he lived in his day. We tarried here over Saturday and Sunday, preaching twice in the Crab Orchard School-house, to houses full of people, Saints and enquirers. On Monday, accompanied by Bro. T. W. Smith, we went by train to Independence, Missouri, arriving there late in the afternoon.

At Independence we found a few Saints in charge of Bro. George Pilgrim, the husband of a niece of Elder John E. Page, one of the early Apostles of the latter day work. We found a welcome at the house of brethren J. W. Brackenbury and — Beagle, Saints lately from Kansas,—the former an old school-mate, when the Saints were happy in Nauvoo, the beautiful city. On the morning following our arrival Bro. Brackenbury harnessed his mules, and showed us a portion of the city and its vicinity. Of course, as our stay was short, we saw but little, and can only judge by what we saw. The city is handsomely situated, and sits not like Rome on seven

hills, but on hundreds of hills, surrounded by hundreds more. A constant succession of vale, hill, farm, valley, villa, dell, grove, plain, meadow, spring, wood, reaches every way from this Jerusalem of modern Israel. Wood, water, and stone are every where to be had, and beauty of prospect lies in every direction. We slept one night in the city, walked over the Temple lot, sang and prayed with earnest souls there, and left them anxious, waiting and willing.

On returning to Stewartville, we passed the night at Cameron, the guests of brother and sister Silas Russel, formerly living near Davenport, Iowa. Here we also met brethren Sikes and Hill, and at a former visit on the way down, Bro. Wm. Bozarth, sen. Brother Bozarth was one of the early Saints, and when the rest were driven away, he remained for causes known only to God; for though his faith was well known, he was not disturbed; he was found at his post when the Church reached him, on its return.

We reached Bro. Kinneman's place early on the 25th, and found an appointment for the evening waiting for us in the Brick Church, in the village. This appointment we filled to the best of our ability, being thankful that we were permitted to "answer for ourselves."

On Thursday morning, after spending the night the guests of Bro. T. W. Smith and his wife, we once more started out for our wagon trip back to Lamoni. This trip was a tedious one, as we had the misfortune to lame one of the pair of horses loaned us by Bro. Fowler, and were thus compelled to go slow. We travelled directly north through DeKalb, Gentry and Worth counties, passing west of Maysville, between Fairport and King City, through Gentryville and Albany to Allenville. The north part of DeKalb county is quite fair, much the same in appearance as the south-west of Decatur, Iowa; but Gentry and Worth counties, like Harrison, are rolling, broken and timbered, at least such was the appearance to us. Bro. T. W. Smith came with us from his home to Lamoni, and though the way was long, the hills steep and rugged, we managed to cheer the way by conversation about the country and its possibilities for the Saints, about doctrine and its effect; and with argument about things that we did not see alike. We spent Friday night with Bro. Joseph Hammer, of Allenville, and reached Lamoni on Saturday evening; found Bro. M. A. Meder at Bro. George Adams', and were glad to be at home again.

On Sunday, the 29th, we spoke in the Saints' meeting place, on the Gathering; and in the evening Bro. T. W. Smith spoke to the people, ably, from the text, "Examine yourselves, whether ye be in the faith."

Our conclusions from the trip, so far, may be summed up thus: the better portions of the land passed over by us are those most frequently named, DeKalb county, in Missouri, and the south-west of Decatur, in Iowa. In both of these places there have gathered numbers of the Saints. They are both farming countries; wood and water are reasonably plenty in both. Stewartville is a railway station of about twelve hundred inhabitants, some twenty miles from St. Joseph, the western terminus of the Hannibal and St. Joseph Railroad. The Saints are located from five to fifteen miles from the station; the lands are pretty well taken up, though further away there are still quite large tracts unsettled. Clinton county adjoins DeKalb on the south, and is a fair county

of land. Prices for farms range from five to thirty dollars per acre; now and then improved farms being offered for \$12.50. Bro. J. T. Kinneman paid \$1,900 for one hundred and fifteen acres, including some twenty of timber land. Bro. McKee, of California, paid \$23 dollars per acre for his farm. These were both improved farms, though the improvements were not of the best. The water is usually good; some of the wells being soft water, though not all. Markets are usually good for all that is raised. The air is quite pure, and the health of the people good. The crops this year are better than further north, the wet spring damaging them less; though much of the corn, was planted two and three times, owing to the depredations of the field mouse, which destroyed the seed after planting. It is fifty miles overland from Independence.

Lamoni is about one hundred and thirty miles north and east from Independence, and is on the prairie west and south from Grand river. The land is good, so is the water; wood is easily obtained. The crops this year were injured by the wet spring, but at present writing the promise is quite fair, though not so good as further south, except the grass, which is much the same. The prairie lands are only a trifle more rolling than immediately about Stewartville, and no more so than the north of DeKalb county, though not so flat as some parts of Clinton county. Fruit was best about Independence; so was the corn. Jackson county, about Independence, is the best watered and timbered, and contains the best site probably for city purposes. Decatur and DeKalb counties offer the best farming lands and localities, as far as we went. Land ranges much the same in price, and is all the way from \$4 to \$65 per acre, owing to the "lay of the land," its location, and its improvements; and in respect to prices for suitable farming land, neither locality has a preference. So far as we can judge from what we saw, there is more land still open for settlement in large bodies in Decatur and Ringgold, the next county west, Iowa, than in DeKalb and Buchanan, Missouri, and far more in DeKalb and Gentry than in Jackson. No land can be bought in either place near to railway communication at very cheap rates, as all eligible lands, including those belonging to the railroad companies, are marked, and prices set thereon according to their value. Many already holding farms are willing to sell, and various causes are assigned therefor. About Stewartville, some who have settled on railroad lands have failed to make payments; some because of indolence and neglect, others by reason of a failure of the crops, the grasshopper having gathered two harvests for them. These will sell: some cheaply, others not so; and he who buys must meet the railway claims. Taxes in Missouri, this year, were less than in Iowa, notwithstanding the heavy debt of the state, the assessment being less. Iowa is out of debt, and proposes to keep out, hence heavy assessments, which must decrease as her land fills up. Cattle look better in northern Missouri and southern Iowa, than in the counties further south, and the pasturage on the prairie is better than in the timber. Hogs are permitted free range in Missouri, but not in Iowa.

Quite a number of German Saints have settled in DeKalb county, near to Stewartville; and they would be glad to receive others who may be desirous of getting with the Church. They deem that they are in the "regions round about," and

are proposing to help build up Zion. Letters may be addressed to Temme Hendirks, Stewartville, DeKalb county, Missouri. English speaking Saints may address J. T. Kinneman or James Kemp, same post office.

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 Zion is concerned. If any are scrupulous 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 them.

We found brethren Parker and Clow, with their families, from Canada, at Independence; together with some of the Hedrickite, Brighamite, Whitmerite, Framptonite, Morrisite, 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 "extenuate nothing," and have set down, "naught in malice." Our traveling companions differed from 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.

LAMONI, Iowa, August 4th, 1877.

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 brother 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 NORTH-WEST 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 preach the funeral discourse of sister 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 *News*, 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 Forreston 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 miles on every hand, with groups and clusters 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 every where 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 bug ravages, damaging 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 and neighbors, 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 Abrahamian 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 faiths 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 the 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

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 a great difference 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 quizzing us as to our belief on that point. His friends endeavored to carry him off but he was a trifle beside himself, if not more, and fellowed us down the aisle and even upon the sidewalk, forcing us into an ill-timed discussion, and in a spirit that did no 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, purest spirits," and how he harmonizes 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 heard and saw of itself such wondrous things when caught up, a fact they deny as related by Paul, but nevertheless a fact for all who believe the truth.

In the afternoon, with the family and friends of sister Cook, we went to the Methodist Church and spoke from Rev. 14: 13 of the life and death in Christ of our sister, and of the faith and method of obedience by which she became truly in the Lord, as meant in the text. We were moderately blessed and the congregation was attentive. The church is a fine one, and, we learned, seats six hundred people. Only a few places were vacant, as the people of all denominations, some ministers and elders included, were present. The choir gave us excellent music. After service the Rev. Campbell, pastor of the church, introduced himself, with whom we had a little chat. He seemed surprised at the expression from us of views contrary to the doctrines of B. Young on marriage, which we incidentally mentioned. We trust that it was not so with him but we have reason to believe that gospel truth is so offensive to many today that they would be glad to truthfully allege some of those things against us. The truth of our position travels slowly and is received with regret and not circulated more than can be helped, but if we were what people, Christian people, wish they could make out, the story would go in a week throughout the whole land that there are such a people in the land, and that they are really just as bad as we wished them to be.

The next morning we bade good-by to Mr. and Mrs. Bixby, whom, we hope, will yet prayerfully and faithfully examine and obey the principles of life through the heaven-appointed authority to administer in the ordinances of God's house. For their kindness and for the manifest feeling at our parting we thank them. Brother and sister Le-land left for Pecatonica, as we would have done but for the fear of neglecting duty at home, and young Mr. Cook drove with us fourteen miles to Forrestville, and at 9: 40 a.m. we took the train via Dixon, Amboy, and Mendota, and arrived at

Plano at 1:20 p.m. Wished to call at Amboy, but the same reason that prevented our going via Pecatonica, Marengo, and Turner prevented—the wish to be prompt with our office duties.

We felt benefitted for days afterwards by our trip, and would like to repeat such a journey this beautiful fall weather. We hope, also, to see some or all of the family of sister Cook's father, and her own in the Church of Christ, after due examination through love for the truth and a seeking after that of God.

THE Semi-Annual Conference of the Reorganization will convene at Galland's Grove, Shelby county, Iowa, Thursday, September 20th, 1877.

We look for an interesting session; and, should the weather be fine to a large attendance. We hope that the committee on locating the grounds will have made a good selection; and that the Saints living adjacent to the ground will be ready to give us all a welcome. Those coming to camp out should make all needful preparation to stop during the session. Those having charge must remember that the law of Iowa guarantees protection from whisky sellers and riotous persons. As for the rest, the Saints should be able to trust themselves for good behavior. Let us have such a meeting as we have never had before.

BRO. JAMES H. SMITH, of Salinas City, California, sends a copy of the *Primitive Baptist*, published at Raleigh, N. C., published by A. J. Coleman, for March 20th, 1877, in which the editor, in replying to an anonymous letter asking his views on Matt. 23: 37, 38, gives the reader to understand that sometime in the past, he, as a champion for "reason and the light of revelation," "single handed and alone," met five Mormon elders at one time "ousted them and drove them from the country." He names one, an Elder Hans, upon whom he put an ecclesiastical quietus.

We, of course, do not know why Bro. Smith sent this paper, save as an item of news; but, as editor Coleman mentions the fact that these elders whom he routed went to "Norvough" (Navoo), it is suggested that if he ever met any of the Mormon faith at all, he met some of the early defenders and promulgators of the truth; and upon the strength of the generally credited legends of the church, and the well known strength of those early laborers in the field of truth, we believe that Mr. Coleman, did not vanquish one, to say nothing of five; or, if he caused any one of them to leave the country, it was by the influence of bigoted oppression and intolerant violence. Elder Wm. Litz, of Missouri, was one of the early elders sent to that field, and it may be possible, that he may know something of Elder Hans (or Hance) and Mr. Coleman. The latter must have been a young man at that time, and likewise young in his ministerial career.

Mr. Coleman states, also, that after the Mormons, came the Spiritualists, then the Sons of Temperance, and, says he, "I tormented them." The latter statement may be true; for certainly, from the tenor of his allusion to himself as a David waging war against the Goliaths of the powers he tormented, we should conclude that he was capable of tormenting and annoying, whether he was of convincing, or not.

We are glad to receive these reminders from the brethren, as it indicates that the spirit of watchfulness is upon the Saints everywhere, causing them to take notice of all that transpires, or

that may in any way affect for good or ill the work of the last days. The Saints at Salinas City, some of them, were at Jefferson, on the San Benito, and at Watsonville, California, at the meetings we held there with Elder D. S. Mills. Their faithfulness surely deserves and will receive a "just recompense of reward."

WHEN will the "watchmen on the walls of Zion see eye to eye?"

While an army is on the march, or in camp on the borders, or in an enemy's country, sentinels, called watchmen, are placed upon the outskirts enemy's position if near, and to guard against surprise and attack. These sentinels are so of the camp, or the line of march, to observe the placed as to form a cordon of men communicating with each other, all round the camp or line of march. In placing them round a camp, each is allotted a certain position in which to stand and closely observe all that takes place within the range of his vision; or there is given to each a specified length of road or path, or space from point to point, over which he must walk within a given time. This is called his "beat." These beats are so arranged that at either end the sentinel may meet his fellow watchman, exchange the watchword, compare notes and the experiences 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 post, 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 to the one whereon 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 valleys; others again along the valley, over the ridges, across the ravines and meadows 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 "see eye to eye." These separate, and each meets another, an interchange of sentiments takes place, they comprehend each the other's words and meaning, they "see eye to eye;" that is, in looking into each other's eyes they each see and 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 can 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 covered with timber, and another still because it is all prairie land. One prizes a fast horse, another a strong one; another a beautiful one. One loves and marries a wife because she is tall; another because she is short, and so we might go on to the end, and we find it still the same.

Now what is wanted of the watchmen is not to all see and say things just alike; but to see each other, as nearly as talent, knowledge, and the teaching of the Spirit will admit, just as they are. Meeting each other at the end of their spiritual beats (pilgrimages, missions, &c.), and by friendly interchange of views, thoughts, reflections and experiences, get a correct comprehension of each other, the nature of the ground traversed by each; its advantages or disadvantages; its desert places, its oases, its springs, valleys, and the richness of the pasturage; for they are to "go in and out and find pasture."

The watchmen have been doing this, and are beginning to "see eye to eye."

BROTHER THOMAS W. SMITH will remain preaching in the mission in which he was laboring at the sitting of the last April Conference, until the sitting of the Fall session of conference. He has of late been filling appointments in different localities in the regions round about, apparently acceptably to the Saints and the people. Brother Smith will exercise no special presiding authority in the district, or mission, where he resides and is preaching, leaving local affairs to local authorities, and by so doing will avoid giving rise to local animosities and jealousies.

We have been in the district, and among some of the Saints where Bro. Smith has been laboring, and though we found some apparent dissatisfaction, none had positive accusations with specifications, time and place of offense; some questions of jurisdiction, and priority of right, dignity of office, and things of like import, had given rise to some serious misunderstanding and apprehensions of wrong; but we believe these to be in a fair way of settlement and adjustment, if he and others will but be patient, exacting no more of others than they are willing to yield.

Brother Smith accompanied us, at our request, from Stewartsville to Independence and back; and also from his home, five miles north of Stewartsville, to Lamoni, Decatur county, Iowa, and although we found that upon some questions he held radical views to which we did not altogether subscribe, he held those views in amity and good will to all the Church, being most heartily and cordially in affiliation with all the main views of the Church, and anxiously solicitous for the good of the cause, and the ultimate triumph of the Saints. As it is frequently expressed, "he has a mind of his own"—thinks for himself; and though he may not, as he himself confesses, always have expressed himself wisely, or advisedly, he wishes to be judged leniently. He also states that he may have erred, doubtless

has done; but hopes that added experience, the affliction and chagrin to which he has been subjected, may aid him in doing his work hereafter, more wisely than he has done in the past.

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 slander. If we were in the habit of dropping from our list of friends, or changing those already there 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 officer 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 offence, unless the offended one has *first* brought the offence complained of to the notice of the offender specifically. It is by no means enough to say, "O, brother James 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 offence might have grown, but where none was intended; and he is under neither moral nor legal obligation to answer specifically to a general charge, inculcating himself; nor can he set about making restitution, reparation, 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 offences 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. Revenge may be sweet, but is hardly sweet to peaceful minds. If offences must needs come, let the woe to be visited for 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 Elder 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 pub-

lished to be 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 Riverton, 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 are thus scattered as the dew upon the grass, as prophecied 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 Harrow, Ontario, that Br. W. C. Irish had been preaching there in their house, and in the street, being refused a place. Their house was stoned and egged, 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 done, 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 her friends. He hopes to be benefitted 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 at 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 Mattie 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 locusts 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 hold meetings in a very good hall at Shenandoah, 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 writers' names attached to them, and it is against our rules to insert either anonymous articles or questions.

Mr. John Gotchet writes us from Sedalia, Mo., that he has a place, containing thirty-five acres, under fence, 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 wanting 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 as early a day as practicable. We should be pleased, so far as we can now state, to see Bro. Stewart at the Fall Conference, *en 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 Aurora, Illinois, was in town, and he publicly spoke 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 some 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-law, Mr. Stedman, of Peru, Illinois, has bought in Marshall county, Kansas.

We thank some one for *Reynolds Newspaper*, of London, England, also some one for a copy of the New York *Herald*; brother J. J. Cornish for London, Ontario, *Free Press*; Geo. Hayward for copies of Kansas City, Mo., *Times*; J. A. Stromberg 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 Boston *Transcript* and N. Y. *Herald*. We are also under obligations to Mr. C. D. Seely, agent, White Rock, Me., 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 the result is that many are enquiring for the narrow way. If all goes well one will be baptized at Millersburg next Sabbath. Brother John M. Terry is missed very much in that place, 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 a better feeling among us. May we all improve more and more in love and in union. Yours in hope of Zion's triumph,
E. T. BRYANT.

DELOTT, Iowa, July 19th, 1877.

Brother Joseph.—Have just returned from a short mission to Pilot Rock, Cherokee Co., Iowa, where, with Brother J. A. Wedlock, we preached 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 Brother Bennett drove up and brought her down, and we found that she joined the Church in Scotland, in 1842 or 1843, emigrated to America in 1845, had never been with the Church or heard a sermon preached by any of our Elders for thirty years, yet we found her strong in the faith and anxious to renew her covenant by baptism, as she had no vouchers of former baptism. 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.
THOS. DOBSON.

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 dangerous. He said there was no hopes for him. The neighbors all gave him up, and he was still growing worse; but, believing in the promises of God, we sent a man on horseback 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 that came in, said that surely it was a miracle that he lived. We feel to thank God 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 of the Lord, and may his Holy Spirit be with us to guide us in the narrow way. We ask an interest in the prayers of the Saints. With 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 18th, on a tour through some of the western counties. We were first at Delavan, Clay county, where we met with five of the household of faith, all earnestly engaged. Then near Abilene, Dickenson county, we found the Nobletown branch, presided over by brother Nelson Vanfleet, organized by father Landers in 1874, and now numbering twenty-five members. Generally speaking they are a noble band of Saints, respected 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 twenty-five miles south, where brethren Ard and Prettyman reside, with what result I cannot tell, but quite an interest was manifested, considering the busy time.

July 4th with regret we parted from the Saints and wended our way westward, and on the 5th arrived at the house of an old Iowa friend, in Mitchell county, where we were welcomed. Opened a new place for preaching and felt encouraged by the prospects. While here we heard of Saints, and succeeded in finding a few 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. Jemison at Gaylord, Smith county. He had been at work and had baptized fourteen, near Osborne, where, on the 15th, we organized a branch of eighteen members, J. F. Jemison presiding. H. J. Jemison 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 been said by our enemies since the debate. The worst feature we saw was a little too much exultation on the part of the Saints, which we hope they will restrain ere any serious results ensue. On the 23d had the pleasure of meeting brother I. N. Roberts here, and saw him bury seven precious souls with Christ in baptism. More are nearly ready for the water. Surely the work of the Lord is in his own hand, and he will care for his people.

July 28th 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 departure. I await further developments. Your brother in hope,
HEMAN C. SMITH.

BOONESBORO, Iowa,
August 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 believer. Yet it seemed strange to me then, although I knew that the words he spoke were Scripture, and that in its fullness, but I thought there was something wanting, yet, the first thing I knew, I was advocating the doctrine of the Latter Day Saints, privately with friends. They opposed it bitterly, and still do so. I received some Heralds from Brother Samuel Mc-Birnie, 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 obey, the first time that an Elder came this way. Not many weeks after Brother Lake came, and, on May 13th, 1877, I was baptized for the remission of 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 morning, and I am striving to live as closely in the path of duty as possible. I wish for more of the grace of God, and of his Spirit, to guide me with wisdom that comes from above, that we may gain strength to live nearer unto him. This is my desire in Christ. JOHN WEIR.

CONEJOS, Colorado,
August 9th, 1877.

Brother Joseph:—I had very good meetings at Lake City, also at Clear Creek Falls. I then returned to Del Norte, (where my family are now), held meeting there. I came here last week to do photograph work. The people here are Mexican Catholics, therefore I can do but little, but I expect to deliver two lectures here next Saturday and Sunday evenings, on the American Indians and their Record (Book of Mormon).

I expect to go to Ft. Garland next week, stay there a few days, then home to Del Norte. My last discussion at La Veta has done much good for us; many truths have been published in different papers about it. Remember me kindly to Brother Blair and others in the office. I remain your brother in Christ, F. C. WARNKY.

PHILADELPHIA, Pa.
August 1st, 1877.

Brother Stebbins:—It is about four years since I joined the Church. I have been healed many times by the power of Almighty God, and when cast down and troubled, he has cheered my soul. I am deprived of meeting with the Saints, as I am about twelve miles from any branch. I take the *Herald* and *Hope*, which are welcome. I wish to be found faithful to the end. Yours in the gospel of Christ, HARRIET WEBB.

DENVER, Colorado,
July 15th, 1877.

Dear Brother:—Last Saturday I rode horseback to Morrison and next day up on the Fair-play road, and in the afternoon visited Mr. and Mrs. Kennedy and Mr. and Mrs. Ellis, [Brn. Geo. O. Kennedy and John Ellis] and spent the night in the hospitable house of the latter, sitting during the evening before a comfortable pine wood fire, built in a spacious fire-place. Mr. Ellis has fitted up a small house with seats, and preaches on Sundays. They have a delightful residence for summer, and it would do you good to spend a month or so of the heated term there, and they hoped that you would soon be able to visit Colorado and spend some time with them. A good share of my visit was devoted to discussing religious topics, and I was much pleased with the honesty and sincerity which they exhibited. Why could you not make a trip out here this summer or fall? Your brother, GEO. I. STEBBINS.

MONTSERRAT, Missouri,
Aug. 15th, 1877.

Bro. Stebbins:—I am now one hundred miles from home trying to build up the Master's cause. I left Cameron, Missouri, August 3d, and passing through the Far West branch, I stopped that night with brother Strope, one of the old time soldiers. He and his wife are among those noble souls whose battles are almost fought and the victory nearly won. On the evening of the 4th brother J. D. Flanders and myself arrived at brother J. D. Craven's in Bay county. He is the president of the Central Missouri district, and I wish that all districts were led by such men as he. That night were favored with a good discourse from brother Cox, after which we had a Saints' meeting, and it was a time long to be remembered. Sunday morning we enjoyed a meeting of same kind, after which your humble servant spoke to the congregation on the subject of revelation, and was blessed with good liberty. Monday morning renewed our journey and passed through Richmond, the place where they once held the prophet Joseph. Many thoughts of the

past and of the future were in our minds. At Lexington we viewed the battle field of 1861, and the evening of the 7th found us at the house of brother Josiah Curtis, who met us with a hearty greeting, as did his wife and that well ordered family of children. Sister Laura Flanders, who had come with us to visit her friends, by her singing and company, greatly added to the pleasure of our trip.

We began labor in our field, preaching in Montserrat the 8th, continuing each evening until the 12th, when we preached one discourse at the house of brother Curtis and in the evening one in town. On Monday, the 13th, baptized five 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 brother Curtis' and organized a branch of 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. BOZARTH.

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 teacher to Cortland, and my heart is whole, and I think I am firmer in the faith of Jesus than ever. I do not quietly submit and say nothing, for I am determined, that, if some one 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 that it would be comparatively nothing, but to those here it is a great deal. Only think, Brother Henry, there is a good class of people here who know scarcely anything about 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 know 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 and pray that he will come. If you can not 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, DELIA CALHOON.

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 murder a few 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 before. The murderers are not yet found, but suspicion rests on two brothers-in-law, but what will be proved, time will have to tell. Money was the object. They were killed while 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 9th, 1877.

Brother Stebbins:—I received the Epitomes, and have given away all but one. There have been thirteen visitors to the Temple to-day. By sowing the seed, I may lead some honest heart to consider and enquire after the truth. People ask me many questions, and they seem to have a desire to know of the doctrine, and I strive to instruct them. Many wish to see the Book of Mormon, for some think that there is where the polygamists get their doctrine, and I would

like to have one in the Temple to show to visitors. [One sent].—Eds. I could have sold one to-day if I had had it. Some seem amazed when I tell them of our faith, and that we do not believe in Brigham's doctrines, and they seem pleased to hear that we do not have any part with them. It is my delight to talk of the things of the kingdom; I care for nothing but to do the will of my heavenly Father, and to live so that I may have eternal life, which is the most precious gift. The people desire to hear an Elder preach, and I pray that the work may roll on until the knowledge of God covers the earth. One gentleman, living in Cleveland, asked me for three Epitomes to put up in his office, and I gladly gave them to him. Some, when they read them, say, "Why, that ain't the Mormon doctrine!" but they do not say a word against it. The people here seem to be led to the truth, and I hope that an Elder may be with us ere long to speak to the people. Your sister in the covenant, REBECCA DAYTON.

GARLAND, Alabama,
August 9th, 1877.

Brother Henry:—The Church is making slow progress in Alabama, though we trust it is working upon a sure foundation. We try to keep the gospel of Christ before the people in every place that we are able to visit, as well as around our homes. I have baptized only one this summer. Wherever I preach I have large congregations, and many confess that they are satisfied with the doctrine that we present, yet few there be that obey it. G. T. CHUTE.

Conferences.

South Eastern Ohio and West Virginia District.

A conference was held at Syracuse, Ohio, June 30th and July 1st, 1877; David Hopkins presiding; Thomas Matthews, clerk. The last minutes should have read: Resolved that each officer of the district be elected every three months.

Branch Reports.—Syracuse 45, Lebanon 24, Minersville 7; also, a report of ordinations of officers in the Lebanon Branch was read, and motion was made that they be accepted and sent to be recorded.

Elders David Hopkins, Rice Williams, David Matthews, Sen., Wm. Davis, Thomas Matthews, David Thomas, John Harris, L. W. Torrence, Edmond Thomas, and James McMurray, reported. Priests David Matthews, Jun., Lewis Walter, reported in person, and James Person by letter. Teacher Daniel Jones, in letter. David Hopkins was elected president of the district, and Thomas Matthews clerk. Preaching in the evening by David Matthews, Jun.

Sunday, at 10 a.m.; preaching by Thomas Matthews and David Thomas. At 2 p.m. prayer, testimony, and sacrament meeting. At 6 p.m. preaching by Edmond Thomas and D. Hopkins.

Adjourned to meet at Syracuse, September 29th and 30th, 1877.

Central Nebraska District.

A conference was held at Columbus, Platte Co., Nebraska, June 23rd and 24th, 1877; George W. Galley, president; George N. Derry, secretary.

Elders Geo. W. Galley, H. J. Hudson, and Chas. Brindley, reported. Priest Chas. H. Derry reported. H. O. Smith reported by letter.

The propriety of Geo. Masters preaching without license was discussed, and the president was authorized to notify him to desist until he receives a license.

Branch reports:—Columbus and Cedar Creek reported. Deer Creek not reported.

A priest's license was granted to C. H. Derry. Sunday:—C. H. Derry and H. O. Smith were sustained in their present field, and were requested to interchange labor with the surrounding branches. At two thirty p.m. services in charge of Chas. Brindley and C. H. Derry. At eight p. m. H. J. Hudson occupied the stand.

Officials present:—1 High Priest, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon.

Adjourned to Saturday, September 29th, 1877.

South Eastern Illinois District.

A conference was held in the Brush Creek Branch, June 9th and 10th, 1877; G. H. Hilliard, presiding; Isaac A. Morris, clerk.

At 7:30 p.m., preaching by the president.

Sunday.—Branch Reports.—Tunnel Hill 36 including 3 Elders, 1 Priest, 1 Teacher, 1 Deacon. Springerton 39, including 1 Priest, 1 Teacher; 5 of the above scattered and 1 cut off; Sunday-school in fair condition. Elm River 11, including 2 Teachers. Deer Creek 17, with 1 High Priest, 2 Elders, 1 Teacher, 1 Deacon; 2 removed by letter, 1 cut off. Dry Fork and Brush Creek, not reported.

Elders T. P. Green, A. N. Caudle, I. A. Morris and the president reported.

Resolved that as we learn that Br. Winslow Havens and wife have joined another denomination, therefore we recommend to the Wabash branch to take action against them for apostasy.

Brn. Thomas and Hilliard were appointed to visit the Brush Creek branch, and Brn. Green and Hilliard the Dry Fork branch, and set them in order.

At 11 a.m., the funeral sermons of Sister Mahala J. Henson, and her sister, Nancy A. Brown, were preached by Brn. Green and Hilliard.

At 3 p.m., the sacrament was administered by Brn. Green and Hilliard.

7:30 p.m.—Resolved that the Elders' licenses be renewed.

Father Green preached, followed by Brn. Brown and Hilliard.

Adjourned to meet in the Deer Creek Branch, Saturday, September 8th, 1877, at 10 o'clock a.m.

Decatur District.

A conference was held at Lamoni, Iowa, June 22nd, 23rd and 24th, 1877.

Branch Reports.—Lamoni 175, including 2 Apostles, 1 High Priest, 4 Seventies, 14 Elders, 7 Priests, 3 Teachers, 1 Deacon; 10 received, 12 removed by letter, 1 expelled, 2 died, 1 ordination, 2 marriages. Lone Rock (lately organized) 12, including 2 Elders, 1 Priest; 10 received. Lucas (lately organized) 24; 2 received. Little River 94, including 2 High Priests, 4 Elders, 2 Priests, 2 Teachers, 1 Deacon; 2 received, 1 expelled. Davis City 36, including 6 Elders, 2 Priests, 1 Teacher, 2 Deacons; 3 received, and 2 removed by letter. Allenville, Missouri, (changed to Alledale), 37; 8 received.

Elders Z. H. Gurley, A. H. Smith, J. W. Gillen, I. P. Baggerly, A. Kent, J. P. Dillen, C. Sheen, J. Johnston, R. Lyle, (Priest H. R. Harder), A. W. Moffet, Geo. Adams, S. V. Bailey, A. J. Ames, C. G. Lanphear, W. N. Abbott, S. Ackerly, C. H. Jones and J. Boswell reported.

It was moved that the authorities of the Church be sustained in righteousness, and the question was asked, What do we understand by the phrase "sustained in righteousness," more particularly the word *sustained*; how should it be defined? There was considerable discussion, some claiming that it should be taken in its broadest sense, to afford aid temporally, as well as spiritually, while others claimed that it needed qualifying for them to vote conscientiously, as the poor brethren who had nothing to give, could not vote without falsifying their word, if it meant to sustain by temporal means as well as spiritual. An amendment was offered to add after the word "righteousness," the words "by our faith, confidence and prayers;" and, as amended, the motion prevailed.

A. Kent, D. Campbell and J. W. Gillen were appointed to audit accounts of the Bishop's Agent. Said Agent presented an itemized account of moneys received and expended, as follows: Total receipts \$290.53, total expenditures \$208.43, balance on hand \$82.10. Wilson Hudson, Agent. The report was referred to the auditing committee.

The Bishop's Agent asked if the conference would recognize the act of helping those in distress not belonging to the Church out of the funds in his hands, which resulted in the following:

Resolved that all Church funds be used expressly for the purposes they were donated for, viz., for Church purposes.

Elders E. Robinson, O. B. Thomas and D. P. Young reported.

E. Robinson repeated the history of how the

name "Latter Day Saints" was given to the Church. Stated that the Church existed four years under the name of the Church of Christ, but upon finding another church having the same name, and after consultation in conference assembled, Elder Rigdon moved that the Church be named the Church of Christ of Latter Day Saints.

Committee on the books of the Bishop's Agent, reported having found his accounts correct, and the reports of the committee and of the Agent were approved.

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 number were outside. Z. H. Gurley preached. Afterwards eleven were baptized by Z. H. Gurley, and they were confirmed by E. Robinson and Z. H. Gurley.

Afternoon, A. H. Smith discoursed.

Adjourned to meet at Little River Branch, at 10 a.m., Saturday, September 15th, 1877.

Des Moines District.

The above conference convened at Newton, Iowa, June 23rd, 1877; George Walker, presiding till arrival of Wm. C. Nirk; John Sayer, clerk, assisted by George Newton.

Branch Reports.—Independence 49, with 8 Elders, 2 Priests, 1 Teacher; 4 received by letter. Newton 50, with 7 Elders, 2 Priests, 1 Teacher, 2 Deacons; 1 received by letter. Des Moines Valley 32, with 1 Elder, 1 Priest, 1 Teacher. Des Moines 31, with 2 Elders, 1 Teacher, 1 Deacon; 1 removed, 1 died. Pleasant Grove not reported.

Elders N. Stamm, B. Myers, Geo. Walker, W. N. Ray, J. X. Davis, W. C. Nirk, Moses Houghton and Moses Eastman reported in person; I. N. White by letter.

Priests D. C. White, and Edward Batty, and Teacher — Merrill reported.

At 7:30 p.m., preaching by T. E. Lloyd.

Sunday, 9:30, a. m.—Elders T. E. Lloyd and Robert Young, also Priest Rufus White 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, to travel and devote his whole time to the ministry, by being allowed \$1.50 per week for the support of his family, and that we raise that amount for him while he is in the ministry.

Wm. C. Nirk 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 15th, 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.

Jesse L. Adams and Charles Prettyman were 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.

L. P. Russel being dissatisfied with his ordination as an elder, handed in his license, and it was accepted.

Branch Reports.—Butternut Grove, 2 expelled, 1 died. Jackson, no change. Buffalo, 2 removed by letter. Davenport and Inland not received. [No numbers given with any.]—Eds.

Elders E. Larkey, R. Groom, C. C. Reynolds, E. M. Wildermuth; also Priests James Bradley and James Houghton reported.

Resolved that the authorities of each branch shall collect quarterly, and place in the hands of the Bishop's Agent, a sufficient amount of money

to pay the traveling expenses of the district president.

Preaching during the conference by Elders Reynolds, Prettyman, Adams and Bennett.

Adjourned to the Jackson Branch, September 22nd, 1877.

North Eastern Wisconsin District.

A Conference convened at the Saints' Meeting House, Black Creek, Outagamie county, Wisconsin, May 25th, 1877; W. S. Montgomery, presiding; P. Harris, clerk.

At 3 p.m., a testimony meeting was held.

Elders W. S. Montgomery, J. M. Wait, Wm. Savage and Peter Harris reported in person, and H. Bemis by letter.

The cases of Hiram Keney and wife, Eunice Franklin, Henry Keney, Wm. Strobe and wife, Julian Woodward and Lydia Strobe were taken up, and, after discussion, it was resolved that Br. W. S. Montgomery write to each one of these parties, and report to next conference.

At 7:30 p.m., a prayer and testimony meeting. Sunday, 27th.—At 10 a.m., preaching by Wm. Savage. At 2 p.m., sacrament was administered. At 7:30 p.m., preaching by W. S. Montgomery.

Adjourned to Black Creek, September 1st and 2nd, 1877.

Massachusetts District.

A conference convened at the Saints' Meeting House in Fall River, June 2nd, 1877; G. C. Smith, president; John Smith, vice president; John Potts, clerk; F. A. Potter, assistant.

Elders G. C. Smith, John Gilbert, Robert Farnworth, Wm. Bradbury, J. W. Nichols, C. N. Brown, S. H. Morse, Eleazer Small, A. J. Nickerson, G. S. Yerrington, Wm. Cottam, Wellington Bearse, E. N. Webster, Joseph Woodward and John Smith reported in person, and T. F. Eldredge and Edgar Woodward, by letter and John Holt by proxy. Priests F. A. Potter, T. H. Moore, Thomas Massey, E. O. Toombs, John Potts, N. C. Eldridge, John McKee, Charles Young; Teachers C. H. Palmer, F. A. Clough, and Deacons Moses Sheehy, Samuel Smith, G. A. Yerrington and Wm. Cliff reported. G. S. Yerrington, C. N. Brown and E. N. Webster, were appointed a committee on branch reports.

E. N. Webster was appointed a mission to Cambridge and Brookline.

Sunday, June 3rd.—At 10 a.m., preaching by E. N. Webster and G. C. Smith. At 1 p.m., services conducted by J. Gilbert and A. J. Nickerson; several sick were administered to, sacrament partaken of, and many faithful testimonies of the work given, comforting and encouraging the Saints. The gifts were manifested. At 7 p.m., preaching by W. Bradbury, J. Gilbert, J. Smith, and G. C. Smith.

At the close, business was resumed.

Committee reported favorably on the Plainville, Providence, Boston, Douglas and Fall River branches.

Report received, and the reports were read and accepted. [No items].—Eds. E. N. Webster, Bishop's Agent, reported.

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 when it is desirable 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; 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 for representation 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.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

9th.—News comes of another severe defeat of the Russians under the Grand Duke Nicholas, who attacked the position of Osman Pasha near Loftcha, where the battle raged all day long, and the Czar's troops were slaughtered in their vain efforts to take the position. Also, Gen. Gourka is retreating northward from Shipka Pass in the Balkans. At Plevna the Russians are gathering reinforcements. News from India tells of thousands dying of starvation, and of millions being destitute. And the rains have not been what was hoped for for this year's crops.

A revolution has broken out in the Haytian Republic, West Indies.

Gen. Grant is in Switzerland.

A fire destroyed part of the business portion of Aylmer, Ontario.

Some soldiers following Indians in western Texas got lost on the plains and wandered for days without food or drink. Five of the sixty are supposed to have perished; the rest were found or got out. Forty horses and mules died. The sufferings of the men and beasts is said to have been terrible.

In Idaho and Montana Gen. Howard is moving towards the Indian, or supposes that he is. Chief Joseph is moving to join forces with Looking Glass and White Bird. Sitting Bull's party is still in British America, near Winnipeg.

The troops in the mining regions of Pennsylvania are keeping things quiet.

It is estimated that the laboring classes of this country have lost \$300,000,000 by strikes during the past four years.

The railroads of this country earned \$407,000,000 last year, and \$504,000,000 the year previous.

A colony of one hundred and fifty Mennonites, 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 a short crop. 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 loss to the country from the strike and the attendant riots. The *New York Journal of Commerce* thinks \$40,000 a day to be a fair valuation of the average loss to each of the five trunk lines, and \$50,000 a day for the losses of the other lines. This makes the railroad losses for five days \$1,250,000. The destruction of property of the Penn. railroad at Pittsburg and along the line was \$10,000,000; the Baltimore and Ohio about half as much, and the other railroads and cities and towns about the same as the Pennsylvania. This makes a total of \$26,250,000. How much should be charged to the loss of life, limb, labor, time, and interest, to the destruction of perishable freight and live stock, to the support and transportation of soldiery, and the increased cost of living, one can calculate as well as another. Certainly there has been no profit in these strikes to the community or any class of it.

10th.—A train on the New Jersey Central Railroad was thrown from a bridge into Shrewsbury river, and about sixty persons were wounded, two or three fatally.

At Troy, Kansas, a coach went down the embankment, and twenty-five persons were wounded, several fatally.

13th.—Dispatches from Helena, Montana, say that on the 9th, one hundred and eighty-two soldiers, under command of Gen. Gibbon, attacked the Indians and were defeated, with a loss of twenty-five killed and forty-five wounded,—the battle being a terrible one for the number engaged. Four captains killed, and the General, one captain and three lieutenant wounded. The Indians are thought to have lost more heavily.

Foreign news is that the Grand Duke Nicholas is waiting for 100,000 more soldiers, but it is said that the Russians will not attempt to carry the

war south of the Balkans again this year. The financial condition of Russia and her people is bad for sustaining such an army in the field, and Turkey is still less prepared for the strain upon her treasury to feed and clothe an army through the winter.

The Greeks are reported for war with Turkey. Sweden, in view of the disturbed condition of Europe, is going to make some war preparations. Sweden's army strength is 132,775 men. Her navy consists of 131 vessels of 3,183 horse power, carrying 394 guns, and crews aggregating 4,693 men.

The yacht *Pamlico* went down off Chicago yesterday, by a sudden blow of the wind, and the four men on board sunk with her.

14th.—Gen. Crook, well known as an Indian fighter, testifies at Washington "that in almost every instance troubles with the Indians arise from injustice done them by the whites."

The situation at the seat of war in Europe continues about the same, and what will take place before the end of the season's campaign it is impossible to foretell. The Russians are quiet, but are said to have been reinforced by 60,000 men along the Danube recently. The cholera, or some epidemic disease, is said to be in their camps.

The strike among the coal miners of Pennsylvania continues, and trouble is only kept down by the presence of troops. The strikers threaten to resume their reign of terror as soon as they can. Men who would work fear assassination and other trouble, even should they go to work under protection of the troops. The outlook for them is starvation, or much suffering the coming winter.

The city of Rio Grande, Texas, was entered by Mexican desperadoes from across the river yesterday morning, and they broke open the jail and released two outlaws, shot Judge Cox and the jailer and escaped, pursued later by soldiers, but unsuccessfully.

The spread of the cattle plague in England is causing the House of Commons to consider some rigid rules about it.

15th.—The German government remonstrates against the Turkish atrocities in Bulgaria. Yesterday was reported their burning a hospital containing 800 sick and wounded, after the retreat of the Russians. Many other barbarous and horrible deeds are charged against them since the Russians left portions of Bulgaria. Symptoms of uneasiness are reported in Russian Poland, and the Poles have fire-arms. The Greek Cabinet has decided to make some naval preparations. Eight thousand Greek reserves have joined their main army. The Turks report that no Russians are now south of the Balkans.

Dr. Cornish, Sanitary Commissioner in India, reports that 500,000 people have died because of the famine in the Madras district, India. No cessation of the terrible visitation by drouth and famine is expected for six months at least.

The wheat crop in England is reported as thin on the ground, and with ears poorly filled.

By a collision on a Pennsylvania railroad, a conductor was killed, and several persons wounded. By a collision in Vermont, several people were wounded, and the engine and several freight cars were burned.

By the burning of an oil well in Beaver county, Penn., all the machinery was destroyed, and six men seriously injured.

A boy was killed and a man wounded by a boiler explosion in Ohio.

Much excitement now about the Indians in the far west. Sheridan thinks that they will surrender soon, but still they are doing anything but that now.

16th.—Acts of most fiendish cruelty were perpetrated upon the people at Eski-Saghra, by the Turks, after the departure of the Russians. Men, women and children were tortured by these cruel barbarians, and thousands were slain, beside those burned up in the hospital. The Christian population of Janin are all fleeing from fear of the Turks. Near Erzeroum, Asia Minor, the Russians have again been defeated, and at Ardahan twice by the Kurds. A more important battle is expected.

The striking miners are again giving trouble near Wilkesbarre, Penn., causing the engineers, firemen, and other workers to stop, and extinguishing the fires.

One railroad and one bridge accident, by which quite a number were hurt, occurred in Kentucky and Pennsylvania.

17th.—Heavy storms of rain, accompanied with thunder and lightning, reported in Canada; considerable damage done to crops, and in some places to buildings by floods.

The comet now being gazed at by astronomers is the same that made his appearance in 1762, and he 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 Dowville (the nearest railway station), about five miles. Teams will be sent to Dowville on the day before and on first day of Conference, for the convenience of 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 sum of five cents will be charged for as much as will be sufficient for a team a day.

BENJAMIN HOMER.

Third Quorum of Elders.

The secretary of the above quorum has just sent us the following for publication:—C. Kemmish, 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 11th, 1875. Bro. Wm. T. Bozarth was chosen president, *pro tem*.

A resolution was adopted suggesting to Bro. D. S. Mills, the president of the quorum, that he appoint his two counsellors at an early day, 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 if they apply for them, and that all those who have received licenses from the quorum whose names are not recorded on the Church Record, give them up, the vacancies to be filled at any regular meeting of the quorum.

Adjourned to meet on call of the president.

C. KEMMISH, Secretary of Quorum.

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, a town of about three thousand inhabitants, at the crossing of the Rock Island and Hannibal and St. Joseph Railroads, about thirty-two miles east of St. Joseph, fifty miles north of Independence, and nine miles north-west of old Far West. Cameron has about forty business houses, a splendid high school building, one grist mill, one foundry, three railroad depots, etc., being a lively town, and a good market for all kinds of produce, and where every thing needed by the farmer and mechanic can be had on reasonable terms.

The land here is very fertile, and will produce an abundance of all kinds of grain and vegetables in favorable seasons. Fruit of all kinds grown in this climate, especially the grape, will compete with, if not excel, any other place known to this committee.

Land can be purchased in any quantity, at from five to twenty-five dollars per acre, within twenty miles of Cameron, according to location and im-

provement. The country is generally rolling, well supplied with timber and water, and rock suited for building purposes. The wild grass on the commons furnishes the best of pasturage free to all, and a great convenience to those unable to keep their stock within an enclosure.

Special bargains can be had on some small tracts, which this committee will take pleasure in showing to good, industrious Saints, as we want no others to inhabit this land of promise. For stock raising it is the belief of this committee that this country has no equal on this continent, being covered with the best luxuriant grass known in the west. We have little or no waste land in a large extent of country. With the smiles of Providence we can with propriety call it the Eden of the world.

The facilities for market, the beautiful prairie land interspersed with timber, the easy access to water by digging, and the innumerable streams, large and small, that course through this entire country, and a kind-hearted people, in whom prejudice towards the Saints is fast breaking down, the intelligence and literary attainments, and liberal support of institutions of learning, are all inducements for the worthy and intelligent Saint.

When purchasing, look well to your titles, for we hear of complaints from Saints enticed to this land by letters sent broadcast, inducing Saints to purchase of the scribe, without receiving a shadow of title, or receipt for money; but who are now, to their sorrow, reaping the reward of misplaced confidence, which we have reason to fear is too true. The secretary of this committee, W. T. Bozarth, will take pleasure in answering any questions that Saints ask through the mail, by directing to Cameron, Clinton county, Missouri.

W. T. BOZARTH,
H. P. SHERARD, } Committee.
O. P. WORDEN, }

Notices.

FIRST UNITED ORDER OF ENOCH.—The annual meeting of the stockholders of the First United Order of Enoch, will be held at Galland's Grove, Shelby county, Iowa, on Saturday, September 22d, 1877. ASA S. COCHRAN, Sec'y.

RESOLUTION.—At a recent meeting of the co-operative company now organizing for colonization in the regions round about the land of Zion, it was resolved that this company make no purchase of land for the benefit of others than those in the association, unless the company is guaranteed at least ten thousand dollars, in the aggregate, as a purchasing fund. By order of the association. I. N. W. COOPER.

Bro. William Lockerbee, Michigan, has presented to the Church Library, "Trench on the Authorized Version of the New Testament."

JOHN SCOTT, Librarian.

Addresses.

Heman C. Smith, Manteno, Shelby county, Iowa.
E. C. Brand, Tabor, Fremont county, Iowa.

Birth and Death notices inserted free; Marriage notices: one dollar each.

Born.

At Hamburg, Fremont county, Iowa, July 8th, 1877, to brother and sister P. Tempest, a son. Mother and son doing well.

Married.

At the residence of the bride's mother, St. Louis, Mo., on the evening of August 8th, 1877, by Elder George Worstenholm, Mr. Henry Townsend and Sister Elizabeth Ann Hales, both of St. Louis. May happiness be their lot on earth, and through eternity.

Died.

At her residence, Manchester, England, July 22d, 1877, of bronchitis and dropsy, sister Sarah Eyres, aged 59 years. Deceased was baptized during the life of the martyr, Joseph, and remained an active disciple until the promulgation of the dogma of polygamy by Brigham Young; since which time she has stood aloof, yet always bearing a faithful testimony to the truth of the origin-

al teachings of the gospel. Her endeavors to impress upon the minds of her children, and other relatives, the truth of the gospel and the divine authenticity of the mission of Joseph Smith, have been unceasing. Previous to her death she fully identified herself with the Reorganized Church and its teachings. She was a faithful companion, a good mother, and a wise counselor.

She's gone! Her work on earth is done;
Her battle's fought, her race is run;
Blest is the path she trod;
For she espoused the glorious cause,
In prompt obedience to the laws
Of the Eternal God.

She sleeps! Her troubles here are o'er!
She sleeps where earthly ills no more
Will break the slumbers rest;
Her dust will rest beneath the sod,
Her spirit has returned to God,
To mingle with the blest.

At Mason's Grove, Crawford county, Iowa, July 30th, 1877, Mother Amy Galland, aged 88 years and 18 days. She was baptized in the fall of 1838, by Elder Wm. O. Clark, and in 1859, united with the Reorganized Church. She ever adorned her profession in Christ by a godly walk and conversation, and she calmly awaited her change. Truly it may be said of her, "She was a Saint indeed." Services by Elder Thomas Dobson.

At Wanship, Summit county, Utah, July 5th, 1877, Bro. Henry Hoagland. He was born January 17th, 1794, on Long Island, New York. He was baptized into the Reorganized Church, February 28th, 1875, by Elder John Phillips. He first joined the Church about forty-five years ago, and was with the Saints through all the troubles in Missouri and Illinois. He was personally acquainted with the martyr, Joseph, and many testimonies he gave to the truth of Joseph's mission. 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, Sister Anna Johnson, aged 50 years, 11 months, and 8 days. Sister Johnson emigrated to Utah in 1863, and became a member of the Reorganization in June, 1870, Bro. Brand officiating; moved back to the States since, and resided at Forest City, Missouri, but on account of ill health, she returned to Malad lately, where she died, numbered among the faithful. "Blessed is he that endureth to the end." Services by Elder Morgan Jones.

In Lane county, Oregon, July 21st, 1877, Bro. Samuel Boon Shortridge. He was born in Bourbon county, Ky., September 5th, 1796, and was in the eighty-first year of his age when the Lord commanded his release from earthly toils. He embraced the truth in the early days of the Church, and received the ordinance at the hands of G. M. Hinkle. When the Church was thrown into confusion at the death of the prophet and patriarch, Bro. Shortridge united with the little society called "The Bride, the Lamb's Wife," and was an earnest worker with that society for several years. The little band of worshippers became scattered, or broken up, and Father Shortridge moved to the western shores of America; but his soul found no rest, for he had "tasted of the good word of the Lord," the truth had been sealed upon his heart, and he knew that there was a glorious reality in the latter day work; but where to go to find the rightful leader of the Church, was the question. About 1856 he went to Utah to examine the situation there; but instead of finding the food that his righteous soul hungered after, he was disgusted by the nauseating practices and teachings of that people; so he sickened and turned away, and went to San Bernardino, and labored for means to bring him back to Oregon, to where his children were. There the writer found him, strong in the faith, and well posted in the doctrine. When we bore our testimony to the Reorganization, the old man shed tears of joy, saying, "That is what I have waited and prayed for, lo, these many years." He said he felt like renewing his covenant, and accordingly he was rebaptized by the writer on the 19th of September, 1869. Bro. Shortridge was widely known in this country, and for meekness, sobriety, and truth, he stood almost without a peer. His rest must necessarily be glorious.

J. C. CLAPP.

At Sweet Home, Linn county, Oregon, July 8th, 1877, of diphtheria, Melvina, daughter of Bro. Jasson and Sister Mary Butler, aged 2 years and 4 months.

At Sweet Home, Linn county, Oregon, June 30th, 1877, of diphtheria, Enos, son of Alvin and Polly Morris, aged 7 years and 10 months.

At Lanark, Carroll county, Illinois, August 6th, 1877, sister Louisa Cook, aged 54 years, 11 months and 5 days. She was one of the true ones of earth, one whose integrity of heart and deeds of kindness endeared her to her friends and acquaintances wherever she sojourned. Her companion died four years ago. She leaves but one child, a son who is grown to manhood. She was always a Christian at heart, and for many years was a member of the Presbyterian Church, but some years ago she was led to examine the faith of the Church of Jesus Christ, and was baptized by the writer of this at Pecatonica, October 24th, 1875, and remained strong in faith, fervent in spirit, and rejoicing in hope, as never before, even to the end, although for months a great sufferer from physical pain. According to her request we preached her funeral sermon, services being held in the Methodist Church, at Lanark, on Sunday, August 12th, where nearly six hundred people gathered to pay their respects to the memory of one so well known in the community for her virtues and good life. May her example therein be followed, and also her laying aside of strong prejudice against God's truth and carefully investigating our doctrine, which she continued to rejoice in to the last.

H. A. S.

At Bourbon, Crawford county, Missouri, George David Jemmett, son of brother William H. Jemmett, aged 1 year, 4 months, and 8 days.

IMAGINATION.—A contented citizen of Milan, 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 being refused, he became quite melancholy, and at last died for grief. The pains of imprisonment, also, like those of servitude, are more in conception than in reality. We are all prisoners. What is life but the prison of the soul?

Scepticism has never founded empires, established principalities, or changed the world's heart. The great doers in history have always been men of faith.

FORS CUTT 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." 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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The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Geo. Corlies
Printed

"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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, SEPTEMBER 15, 1877.

No. 18.

NEWS FROM THE FIELD.

LETTER FROM ELDER J. R. LAMBERT.

Editors Herald:—Two weeks ago to-day I arrived at home, thus ending my northern preaching tour, for the present, at least. It 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 hope they will obey, ere long. Before leaving Lake Crystal, we had the privilege of attending one meeting at the M. E. Church, and listening to a discourse delivered by Rev. D. Morgan from John 7: 17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." To illustrate how much may be assumed, by the man who preaches popular theology, and yet swallowed with avidity by the religious masses, we give, in brief, the thread of his discourse. It ran thus:

"In this day of many faiths the question is often asked: 'What must I do, or what am I required to believe, in order to be saved?' Or, to go a step farther, 'What religious denomination must I attach myself to, while seeking for salvation?' Now there is not so much difference among the Evangelical churches as is supposed. They only differ upon non-essentials. Upon those things essential to our salvation they are perfectly agreed. But there are churches, or religious organizations, that are not Evangelical; and between them and those which are Evangelical lies the conflict. It does not matter which of the Evangelical churches you belong to; but there are other religious organizations that have arisen. For instance, the Swedenborgians; the Shakers, worshipping God in the dance; the Universalists; the Spiritualists; and the Mormons, led by Joe. Smith and Brigham Young. Now these are not Evangelical. I am not dogmatic as to doctrine or church organization. The principal thing is to do the will of the Father and receive this knowledge. [Query.—Take away from Christianity its doctrine, and church organization, and what have you left? Answer, The creeds and traditions of men]. Christianity is not founded upon faith, or belief, but upon knowledge. Now, what does it matter where a church originated? We have done the will of the Father, and we know that we are right. Let us, therefore, continue right on in the work of the Lord; for, knowing that our sins have been pardoned, and 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
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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 it with the revelation of the gospel 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, Swedenborgian, Mormon, Spiritualist or Mohammedan.

Again, in what part of the Bible is to be found a description of the Evangelical churches? 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, if the Bible contains a plain record of the gospel, a plain description of the Church of Christ, with a plain revelation of the Father's will to man, and if it points out clearly how, and through what means, we may receive the promised knowledge, then what a pity it is that ministers of the gospel, who often let the words fall from their lips, "We thank thee, O Lord, that we live in a land of Bibles," etc., should leave all this, and furnish us only with a long list of assumptions! In the sentiment of the apostle, these "deceivers" say, "Let God be true, though all men be found in a mistake."

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 obey. He is now safe in the fold. I 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 hear the gospel again. On our way home we stopped off at Charles City, Floyd county, Iowa, and soon found the house of Bro. J. F. Patten and wife, which we made our home while in the city. Bro. Patten obtained permission for us to preach in the Christian Church, from the minister, and two of the three trustees. We were to use the church till after Sunday, (ex-

cepting Sunday forenoon, when they had meeting), commencing on Thursday night. We spoke on Thursday night, and left another appointment for Sunday night. On Sunday forenoon we attended the Christian meeting, and was invited into the stand, and was asked to read and open with prayer, all of which we did to the best of our ability. At the close, the minister announced our meeting for the night. Just think of our surprise when, a short time after dinner, a messenger came and informed us that we could not have the church that evening. We inquired as to the cause of this action, and were told that a number of the brethren thought our doctrine was erroneous, and therefore we ought not to be allowed to preach it in the church. As nearly as we could learn, our occupying the stand with the minister had much to do with the affair. Indeed we noticed that some were very uneasy while we were in the stand. Whether we were so much uglier than the minister, that our appearance disgraced the pulpit, or whether we were so much better looking, that our appearance disgraced the minister, they did not say. We preached at night in Bro. Patten's house, with fair liberty. After a terrible fit of sickness through the night, we left for home the next morning. Yours in hope,
JOSEPH R. LAMBERT.

MAGNOLIA, Harrison Co., Iowa,
August 21st, 1877.

LETTER FROM ELDER D. S. MILLS.

Dear Herald: On June 16th and 17th we held a most excellent conference in our church at Newport, Los Angeles county. A large number of Saints were in attendance, all united and enjoying much of the Spirit and power of God; in short, it appeared as one of the holy places of the last days. Our Father's Spirit is moving upon the people there, many are rejoicing in the truth, and numbers are believing, and soon intend joining the body of Christ. There are very many calls for preaching in the regions about, and these are supplied as fast as our efficient corps of laborers in that region can do so. We have a noble body of Saints there, all alive in the work.

The last of June I visited the Saints at San Bernardino, seventy miles distant, availing myself of the kind offer of Brn. Dana and Judson, in the use of the latter's team for the trip. Held meetings and found a good spirit prevailing among the Saints, and rejoice that, notwithstanding the severe trials and tribulations they have passed through, partly from local causes, and partly from the effects of the scum of Brighamism, which occasionally runs over there from Utah, yet that there are a goodly number of resolute and faithful souls in

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, to the desirable borders of Fountain Valley, where I was busily 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 miles to Anaheim, with our ever ready brother, J. F. Burton, and after a long farewell look at Fountain Valley, the home of many loved Saints, we part from our esteemed brother Burton. All aboard, and off we roll over a beautiful plain to Los Angeles, the city of angels and orange groves, the existing realities of the latter being far more apparent than the traditional visits of the former.

From this place, with our brother, Wm. Carmichael, as our traveling companion, we roll out at 11 A. M., for a five hundred mile trip to San Francisco, through the suffocating heat and alkali dust of a desert country, two days and nights on a cattle train, which seems to qualify us for a good night's rest in the beautiful city of Oakland; thence taking an early start, *via* San Francisco and San Jose, we meet, at noon, with the President and excellent Saints of the Santa Cruz District assembled in conference at the garden village of Watsonville, with whom we had a most excellent season, and trust that good was done. I was called down into the water with three of our Father's children, and felt that others should have obeyed. Closing our series of meetings on the fifth day, we were again forced to part with those we love, and ever pray to God bless them. I spent an agreeable hour in the sanctum of the gentlemanly editor of the *Watsonville Transcript*, (Wm. H. Wheeler). It is an able, live, and thrifty sheet, dealing fairly by all, and without prejudice, or hypocrisy, being one of the few sheets of the day which is suitable for the home circle. Thence I took my way, *via* Santa Cruz, to San Francisco, where I learned of the departure east of our beloved brother, M. A. Meder. Breathing a prayer for his safety and welfare, I proceeded at once to Santa Rosa, meeting Bro. Parks on the boat and arriving at night much fatigued; and only by the special blessing of God was I able to fill my appointments during my stay there.

With the kind attention of the Saints, and the blessings of our Father, I made ready for a mountain trip. On the 26th, Bro. Jerry Root, an old time Saint, seventy-six years old, took Bro. Parks and myself, with his team equipped for camping, and proceeded, *via* the mountain towns of Windsor, Healdsburg, Geyserville and Cloverdale, to Fairbanks and Rancho, where we camped, after a drive of forty-five miles, up the Russian River, through gorges, gulches, grades and defiles, with oak-covered ridges far as the eye could reach on either side, with much of the heavy red madrona, with a fair supply of feed, but overstocked with the vast droves of cattle and sheep, driven from the dried up southern counties to these more hospitable regions. Here we saw the shy and timid deer quietly grazing within a few yards of us, and we thought of Brother Alexander H. Smith and his gun, as we passed

on, casting covetous eyes at them, and, after an attempted night's rest, amid the social voices of dogs, pigs, chickens, and cow bells, aided in our search for Morpheus by the sportive gambols of many fleas, I arose in the morning miserably revived, and made one of the trio at our goodly meal. The brethren slept well, and, after the usual packing, enjoyed the fine mountain air very much. As we went on and up for Potter Valley, in Mendocino county, forty miles distant, we travel over rather a poor country, gravelly, with much timber and some feed, all well stocked. To-day we passed a large rancherie, or Lamanite village. Poor "Lo" was evidently busy gathering acorns, and catching fish and drying them for the winter. The river is full of their traps. At noon we halted at the pleasant mountain town of Ukiah City, visited the court house, and had a pleasant chat with the obliging sheriff of Mendocino county. Think this is a good opening for the gospel. From there we proceeded over a good mountain road to Brother Wm. Sides', Saint's home in Potter Valley, from whom and his excellent wife, we received a hearty welcome, and where we took up our abode certain days.

Here we found, through the past efforts of brethren Sides and Parks, a good field presents itself for profitable labor. This family, with Brother Woolaver, who has recently joined, are the only Saints in this region, and they are anxious for a branch to be raised up in this beautiful valley. They are doing a good work, and will no doubt, have a good branch here ere long. Think Brother Sides will soon go forth like a lion, declaring the word in power. He is alive in the work. We held a series of well attended meetings in the school-house at Centreville, where many were quite interested; several would have obeyed, had it not been for opposing relatives. I tried to rid my garments of the blood of this people, and the Spirit bore record to some of the truth of the message. With a fair amount of labor sheaves will reward the laborer.

This is a fine valley, some six by one and a half miles, dotted with majestic oaks. It is well fenced up and farmed. Wheat, barley and corn in abundance. It is completely shut in by high ranges of sparsely timbered mountains; is sixty miles from the sea and has no sea breeze; mid day heat is intense, but its nights are truly delightful, and will oft be remembered when far away. Now, after a ten day's sojourn, we must bid a reluctant farewell to the hospitable Saints, and wend our way to Santa Rosa, to meet with Saints of Petaluma District in conference on the 11th and 12th; thence to San Francisco for a few days, as per appointment.

Am sorry to say that the infectious spirit of mobocracy and dissatisfaction is fast spreading through the land, and is felt in every town and hamlet. Incendiary fires are largely on the increase, with an alarming contempt for law and the rights of citizenship; all speaking volumes in thunder tones, testifying to the truth of this latter day work, as well as the need we shall have of deliverance in Zion, as the great tidal wave of indignation sweeps over the land. The nations are getting angry, the times of the Gentiles are nearly fulfilled, and soon I expect to see negotiations on foot that will restore Palestine to her long dispersed children, and fulfill the prophetic words of

Ezekiel 37 : 21. For shortly after the union of the sticks they shall be gathered. More anon. Yours in the gospel, D. S. MILLS.

LETTER FROM ELDER J. C. CLAPP.

Mr. Joseph Smith, Dear Brother:—When I last wrote I was contemplating a trip into Idaho and Washington Territories; Elder John Buckingham, of Prairie City, had made up his mind to go with me, or rather to go and take me; but just about the time we were ready to go, the Indian war broke out, and shut us off entirely, from that direction, without running the risk of losing our scalps, 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 McGoon, who is an infidel, but a well informed man, and is much more reasonable than skeptics generally are. We were pleased 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 Shelly and Warren Carsner for the Dalles, two hundred miles from Canyon City. We were eleven days on the road, 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 Apostolic Church we would be damned. He taught papal infallibility, extreme unction, 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 Eastern Oregon. He had learned (perhaps from the Priest) that they had a "sting 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 bastes, and if the pape of Amirica were not so bastley wicked a St. Patriek would raise up among them and put an end to the ugly cratures." Mr. Warren Carsner, after smashing one's head, threw it towards 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 sprung his rattles, and on looking around, his snakeship was just drawing back to strike, 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 Des Chutes River we saw a novel fishery, an invention of Mr. Beards, the gentleman who keeps the toll bridge across the river at that place. The salmon, at certain times of the year, run up the stream, 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 failing 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.

Thirty miles from the fishery and we were at the Dalles. 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 extended fields of bunch grass, to the narrow defile through which the majestic river pours her 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, mosses, evergreens, deep gorges, and lofty mountains, afford a variety of scenery so grand, so romantic, and so sublime, that neither tongue nor pen can adequately describe them. Here on the left stands Mt. Hood, the giant of the Cascade Range, whose frosty summit is lifted more than a thousand feet above the line of perpetual snows. On the right is Mt. Howard, and on the left again is Mt. Jefferson, the Three Sisters, and others that this language of the poet might be applied to:

"And mountains bleak behind us frowned,
Whose tops with snow in summer crowned."

I landed in Portland, the metropolis of Oregon, in time for the evening train; so I changed my seat in steamer for one in cars, and fifty miles by rail up the Willamette brought me to Salem, where I enjoyed a night's rest at the Commercial Hotel. The next day was Saturday, and I watched for a chance to go into the country where some of the Saints live, and was soon rewarded by seeing the honest face of Bro. Clark Rodgers. He had just returned from San Jose, Cal., where he had been about ten months. Bro. Rodgers had rented his farm in Oregon for two years, and he went to California to try his fortune, but happened to go in a very bad time on account of the drouth, and I was sorry to learn that he had sunk two thousand dollars on the trip. He bought out his renter, so he is now back on his old place, where I hope he will soon retrieve his loss. Here we preached on Sunday to quite a respectable congregation; Mr. Isaac Wagner furnishing us a text for the occasion.

From Salem I came to Sweet Home, where I found rather a bad state of affairs. There has been a party spirit existing there for years, and I have labored with the people to the extent of my ability; and thought several times that I had succeeded in putting it down, but it will break out in spite of all I can do. Some of the Saints have become stubborn, and others have fallen into a species of transgression that should be far beneath the dignity of a Latter Day Saint. So the branch is now disorganized, and I suppose Satan rejoices.

Address me at Myrtle Creek, Oregon. Love to all. Your brother,
J. C. CLAPP.
LOOKING GLASS, Oreg., Aug. 6th, 1877.

LETTER FROM ELDER J. M. TERRY.

Valuable Herald: We arrived here two months ago, and found a very nice country, especially adapted to farming, for the land is

rolling just enough to carry off the surplus water, and not so abrupt as to make it bad to till. The hollows are without that swampy nature, which we find elsewhere, whether it be a benefit or not. There is plenty of timber on the streams, thus affording sufficient fuel and fencing, and an ordinary vein of coal was discovered about six miles south of Cameron, and there are indications of coal in other parts. Plenty of water can be obtained by digging, and there is also considerable of surface water, sufficient for stock.

Since coming here I have done what I could in warning our neighbors. Attended a two days' meeting at DeKalb, and assisted brethren T. W. Smith and W. T. Bozarth in preaching. At Stewartsville I was made to feel at home by the kind hospitality of the Saints, especially brethren J. T. Kinneman, T. W. Smith, and — McKee, late of California. We must mention the delicious vocal music that we enjoyed while at the house of the former.

From Stewartsville to the vicinity of Cameron, where live some excellent Saints, and I was made welcome by brethren J. D. 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 held a grove meeting, about three miles north of 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 Saints once rejoiced together. 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 grave 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 had not time to 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 a 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 therefrom. On our arrival, we found but very few present,—prejudice through rumor having deterred many from putting themselves in a position to judge righteously. We had not been long listening, before we discovered that our 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 composing the old organization in Utah 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 doctrines of the Church, showing that in teaching them 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 fail, 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 into which many of the ancient church fell 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 Brigham Young, who took advantage of the confidence reposed by the Saints in their prophet, by declaring, eight years after his death, that a revelation had been given through him previous to his martyrdom, commanding the Church to enter into the plurality system. Evidence was presented to show that every thing in the law and discipline of the Church, also in the Book of Mormon, was directly in opposition to such a corrupt doctrine, and the character of J. S. well defended. In the course of the Elder's sermon, we had ample proof of his earnestness and of his acquaintance with the scriptures essential to prove his doctrine; as on the different occasions on which we were present, there appeared no desire to mutilate or misquote the Bible, but an effort to give a faithful, clear and forcible rendering of it, in support of truth. To us it was quite apparent that the young Elder and his few adherents, IF ASTRAY, are among the deceived; but not themselves wilful deceivers. Every point of doctrine was well supported by scripture evidence, and we make no hesitation in stating that an hour or two can not be more profitably spent by those who are seeking instruction from the Word, than by giving them

a hearing, though they should never see fit to endorse 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 a perusal, if not an endorsement. We publish this outline for the benefit of those who, like ourselves, MIGHT be deterred from EVEN LISTENING to this class of religionists on the supposition that they were representatives of the Utah Mormons. Certainly the sermons preached are worthy of a larger audience, 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 being separate from all other persons or beings, and in this respect, has a 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 animalcule.

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. Pantheism is Atheism; because, it divides him infinitesimally into all the things of nature. This destroys his personality; and what and where is God when his personality is gone? Nothing 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 particular 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 him," or "round 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 locality in the center of the solar system, and yet is everywhere present in it by the light and heat caused by it; so God is every where by the emanations of his spirit, power, and influence, but personally is, and must be local.

JAMES CARROLL.

Give no entertainment to the beginnings, the first emotions and secret whisperings of the spirit of impurity. For if you totally suppress it, it dies; if you permit the furnace to breathe the smoke and flame of any vent, it will rage to the consumption of the whole. The cockatrice is soonest crushed in the shell, but if it grows it turns to a serpent, and a dragon, and a devil.

FAITH, HOPE, AND CHARITY.

Dedicated to Brother George W. Galley, who kindly presented to the author the picture of the "Three Graces."

Three angels came from heaven to earth,
To bless the fallen sons of man,
And tell the story of His birth,
And death, who brought redemption's plan;
O, they were lovely to behold,
With shining forms of heaven's own mould.

Their very names thrill every heart,
That seeks in truth to know their God,
And would from every sin depart,
And walk the path the Savior trod;
Faith, Hope, and Charity, these three
In every glorious truth agree.

Faith's azure eye is always cast
Whence shine the sacred beams of truth;
Her finger points from first to last,
Unerring to the fount of truth;
She loves to tell God's great commands,
How firm His sacred promise stands.

She lingers near the doubting soul,
And would with confidence inspire
Each heart, now torn, that would be whole,
And cheer them with her sacred fire;
She loves to tell of Jesus' love,
And point them to His throne above.

Next comes bright Hope, with beaming eye,
Her face all radiant with smiles,
As upward, to the deep blue sky,
She bends her gaze as if beguiled
With thoughts of joys that soon will come,
To greet her in her lowly home.

Her mission is to cheer the sad,
To charm the drooping soul to life,
To make the weary outcast glad,
And lull to peace the weary strife
That surges in the human breast,
And point to where the weary rest.

How sweet, how charming is her voice,
How thrills the soul at every sound,
No heart so sad but must rejoice,
To hear her glad some lays resound;
Bright angel, Hope, "to mortals given,"
To lead our weary souls to Heaven.

But who is this, with modest mien,
Her robes more spotless than the snow,
Encircled with a radiant sheen,
Too beautiful for earth to know?
Her mien bespeaks celestial birth,
Commissioned to the sons of earth.

Meekness and patience sit enthroned,
Upon her placid, marble brow;
Forbearance marks her every tone,
Her eyes with love seem all aglow;
She is of Heaven and earth the Queen,
Yet no austerity is seen.

Envy by all, yet envying not,
No vaunting look darts from her eye;
Her own sweet pleasures all forgot,
All others' good her only joy;
Believing, hoping, all things pure,
All ill she meekly doth endure.

From her, Faith draws her mighty power
To bless our sinful, fallen race;
In her Hope finds a mighty tower,
On which to lean in deep distress,
A rock, on which her Anchor stands,
Safe from the winds and drifting sands.

But for her smiles, bright Faith might fail,
And our radiant Hope grow dim,
Our vessels perish in the gale,
And fall a helpless prey to sin;
From her comes Faith and blissful Hope,
And joy to bear our spirits up.

Then let us seek for every grace
That can our finite minds adorn,
That we may see Him face to face,
Who hath our sins and sorrows borne;
Nor once forget the lesson taught,
That without love our all is naught.

And now abide Faith, Hope, and Love,
These pure and heavenly graces, three;

To glad our hearts in realms above,
As eye to eye we then shall see;
Yet this remains a verity,
"Greatest of these is Charity."

C. D.

"WRESTING THE TRUTH, AND DAUBING 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 plain and simple teachings 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 Resurrection—always;" in which the preacher 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 notice 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 shew himself to men, the first word that which holds the gist and force 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 Malachi's language, he then applies his wrestling machine and asks, in an indirect manner, is the Son of God coming in that way, "to kindle upon 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, active 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 Malachi, was to be a day of terror to the ungodly; such as adulterers, sorcerers, false swearers, and those that oppress the hireling, the widower and the fatherless, and turn aside 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 wresters of truth have done in all ages.

What says the Record? One of the inspired psalmists says, speaking of the same event:

"A fire goeth before him and burneth up his enemies round about."—Ps. 97.

But the Rev. Baker thinks, if it comes at all to devour, it will be a long time after Him. The Psalmist Asaph:

*All the Italics are mine.

"A fire shall devour before him, and be very tempestuous round about him."—Ps. 50.

Isaiah says:

"With the breath of his lips shall he slay the wicked."

And Paul says:

"The Lord Jesus shall be revealed in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

But this "Rev. divine," can not receive these plain declarations; they would be offensive to his fashionable audience, as were the warnings of Noah to the corrupt antediluvians. He only sees the Lord coming in a spiritual sense, "in the afflictions of his children, purifying them in the furnace of affliction;" and he looks upon "the hireling ministry and the Sunday-school teachers, and active members of Christian associations as the sons of Levi; and the Lord comes in their afflictions to make them holier and better, that they may convert the world;" whereas, the Scriptures declare that the angel of God should first be sent to restore the everlasting gospel—that that gospel was to be preached "in all the world, for a witness unto all nations, and then shall the end come." Thus, the messenger having prepared the way before the Son of God, he will be revealed "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Then "a fire will devour before him, and be very tempestuous round about him," "and burn up his enemies;" and all will feel the force of Malachi's declaration: "Who may abide the day of his coming?" and "Who shall stand when he appeareth?" It will then be known that his second coming is very literal instead of "spiritual," or in the revivals of Messrs Moody and Sankey. It will then be known that Moody, Sankey, Baker, Talmage and others are not the "sons of Levi," but perverters of God's truths, wresters of his word, daubers with untempered mortar.

In the sermon referred to, we find the following perversions. The angel whom John saw flying with the everlasting gospel is made to signify "many herald angels," in the shape of troubles and trials and afflictions, "as curiously diversified as are the shapes and hues of the flames of a furnace." Next we are given to understand that "God comes in these various shapes," above described; and that "he does not come to destroy the wicked," "but only to consume our dross and alloy." Again, Mr. Baker represents "the ministers and school teachers, with active members of Christian associations" as the sons of Levi spoken of by Malachi; and then concludes that "the completion of the work of saving the world lies with the Spirit of God acting through them," [Baker, Moody and others].

Since we have proved that their teachings are only a perversion of the word of God, we are quite safe in concluding that the Holy Spirit of truth is not a co-worker with them, for the Spirit of truth can have no fellowship with error; and we rejoice in the truth that God has restored the everlasting gospel just as John declared he would, as the means of preparing the way for the Son of God, who "shall be revealed in flaming fire, taking vengeance on 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,

"to be glorified in his saints, and admired in all them that believe." How long will the honest in heart be deceived by such wrestings 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 because of the plainness of 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 he should appear. While Christ declared he would come as "a thief in the night." The godlike Enoch 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," etc.—Jude.

Jesus foretold, in Matthew 24th and Luke 21st, various signs that should precede his coming. He also spake a parable, illustrating the matter, saying:

"Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of yourselves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21; Matt. 24.

Can we close our eyes to the fact that these things are at our doors? Is not iniquity abounding more and more, and is not the love of many waxing cold because of it? Are not the hearts of men quaking for fear of those things which are coming on the earth? Do not men have a form of godliness while they deny the power of it, which is the Holy Ghost with all its blessings? Is this a time to deal and daub with untempered mortar? Is it a time for mirth, or is it a time for mourning and fasting and praying mightily to God that we may be clean who bear the vessels of the Lord, and that truth may triumph over error, and that Israel may be saved? C. DERRY.

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' and sheeps' legs, cruelty on railroad stock trains, overloading horse-cars, neglect of shelter for animals, plucking live fowls, dog fights, the use of tight check-reins, bleeding live calves, clipping dogs' ears and tails. TO INTRODUCE better roads and pavements, better methods of slaughtering, better methods of horse-shoeing, improved cattle cars, drinking fountains, better laws in every State. TO INDUCE children to be humane, teaching kindness to animals, clergymen to preach it, authors to write it, editors to publish it, drivers and trainers of horses to try kindness, owners of animals to feed regularly, people to protect birds, boys not to molest bird's nests, men to take better care of stock, keeping the old family horse, people of other States to form societies, men to give money, ladies to work for it, people to appreciate the intelligence of animals, and men, women and children to be more humane."

Two things a man should never be angry at—what he can and what he cannot help.

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 morning, was perhaps the most remarkable man of the century. He was born on the 1st of June, 1801, at Whitingham, Vermont. He was the son of a small farmer, who served with honor in 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 artful and cunning, and of a domineering 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 a vast influence among the common people. Before he was ordained, however, he removed to Ohio, in 1831, where he joined the Mormon flock at Kirtland, then under the leadership of the first prophet, Joseph Smith. His energy and shrewdness soon won for him a prominent place among the ignorant and superstitious followers of the prophet, and in 1835 he was chosen one of the twelve apostles, soon after became chief among them, and was sent out as a missionary to make converts to the Mormon faith. What success he had in his 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 to their credulity, he kept them steadfast in their faith. At Nauvoo, he was a leading spirit among them, and in 1844, when the prophet Smith was murdered by a mob, Brigham Young stepped into his place by the common consent of the saints, who accepted Brigham as their seer without question. Sidney Rigdon aspired to be Smith's successor, but he seems to have been possessed of none of the requisites for a leader of such a people, and was wholly ignored. Being contumacious, he was excommunicated, 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 Mormon people. 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 Salt Lake valley was the promised land, in which they should find freedom from persecution, and enjoy the privilege of propagating their faith unmolested. Early in the spring of 1846 he, with a small party of his adherents, started overland 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 the pioneers, and a city was formed in a wilderness, far from the abodes of civilized men—a city of enthusiasts, governed by a crafty, ambitious, unscrupulous ruler.

"The country about the new city was sterile and almost absolutely unproductive. But a thorough system of irrigation was established, and by industry and thrift the Mormons succeeded in literally making the desert to blossom as the rose."

"An 'emigration fund' was established, and large numbers of converts were brought by a well-

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 Germany, Switzerland, and France. In March, 1849, a convention was held at Salt Lake City and a state organized under the name of Desert, a word understood by the Mormons to signify 'the land of the honey-bee.' A legislature was elected and constitution framed and sent to Washington: but congress refused to recognize the new state, and in September organized the country occupied by the Mormons into the territory of Utah, of which Brigham Young was appointed governor by President Fillmore. In the following year the federal judges were forced by threats of violence from Brigham Young to quit Utah, and the laws of the United States were openly defied and subverted. This led to the removal of Brigham Young, and the appointment of Col. Steptoe, of the United States army, as governor. Col. Steptoe arrived in Utah in August, 1854, with a battalion of soldiers: but such was the state of affairs in the territory that he did not deem it prudent to assume the office of governor, and after wintering in Salt Lake City he formally resigned his post and removed with his troops to California. In a sermon preached in the Tabernacle at Salt Lake City on the Sunday after Col. Steptoe's departure, Brigham Young said 'I am and will be governor, and no power can hinder it, until the Lord Almighty says: Brigham, you need not be governor any longer.' Most of the civil officers who were commissioned about the same time with Col. Steptoe arrived in Utah a few months after he had departed. They were harassed and terrified like their predecessors."

"In February, 1856, a mob of armed Mormons, instigated by sermons from the heads of the Church, broke into the court-room of the United States district judge, and at the point of the bowie-knife compelled Judge Drummond to adjourn his court *sine die*. Soon afterward all the United States officers, with the exception of the Indian agent, were forced to flee from the territory. These and similar outrages at length determined President Buchanan to supersede Brigham Young in the office of governor, and to send to Utah a military force to protect the federal officers and to compel obedience to the laws. The Mormons attempted to justify their treatment of the United States officials, by alleging that some of them were profligate and disreputable persons; an accusation which they attempted to sustain by scandalous statements, which were probably not entirely destitute of truth."

"In 1857 the office of governor of Utah was conferred upon Alfred Cumming, a superintendent of Indian affairs on the upper Missouri, and that of chief justice on Judge Eckels, of Indiana; and a force of twenty-five hundred men under experienced officers was sent to protect them in the discharge of their functions. The Mormons were greatly excited at the approach of these troops. Young in his capacity of governor issued a proclamation denouncing the army as a mob, and forbidding it to enter the territory, and calling the people of Utah to arms to repel its advance. The army reached Utah in September, and on Oct. 5 and 6 a party of mounted Mormons destroyed several of the supply trains, and a few days later cut off eight hundred oxen from the rear of the army and drove them to Salt Lake City. The army, of which Col. A. S. Johnson had by this time assumed command, was overtaken by the snows of winter before it could reach Salt Lake valley, and about the middle of November went into winter quarters on Black's fork, near Fort Bridger. On Nov. 27 Gov. Cumming issued a proclamation declaring the territory to be in a state of rebellion. In the spring of 1858, by the intervention of Mr. Thomas L. Kane, of Pennsylvania, who had gone to Utah by way of California, bearing letters from President Buchanan, a good understanding was brought about between Gov. Cumming and the Mormon leaders; and toward the end of May two commissioners, Gov. Powel, of Kentucky, and Maj. McCulloch, of Texas, arrived at the camp with a proclamation from the President, offering pardon to all Mormons who would submit themselves to federal authority. This offer was accepted by the heads of the church, and shortly after-

ward the troops entered Salt Lake valley, and were stationed at Camp Floyd on the western side of lake Utah, about forty miles from Salt Lake City, where they remained till May, 1860, when they were withdrawn from the territory."

"With Brigham Young's recent history the public is perfectly familiar. Of his troubles with Ann Eliza, his nineteenth polygamous wife, and of the efforts lately made to connect him with the horrible massacre at Mountain Meadows, the newspapers from time to time have given full particulars.

"By the death of Brigham Young, 'prophet, seer, and president of the Church of Jesus Christ of Latter Day Saints,' the Mormon Church has lost a leader whose place there is none to fill completely, and the world has lost a character who will be notorious as long as history endures. He possessed those peculiar traits of character that fit men to be rulers. He was a despot, absolute as the Czar of Russia, but more endeared to his people, because he was one of the people, revered as a prophet—a direct agent of the Almighty, through whom His will was revealed to the people. He was cruel, remorseless in the execution of his plans, visiting heresy with the most terrible penalties. The tribe of Dan, to which was given the execution of the death penalty, when decreed by the church or its prophet, was composed of men who knew no compassion, and who executed the judgments of the despotic hierarchy with appalling cruelty.

The practice of polygamy owes its origin among the Mormons to Brigham Young. Himself of a gross, sensual nature, he sought gratification for his lust which would appear sacred, at least to his followers. When the 'revelation' permitting the faithful to have a plurality of wives was given, there was a partial revolt, but as polygamy was a privilege, not a requirement, and was recommended as a means of rapidly increasing their numbers, the saints finally accepted it, and gradually the practice became almost universal among the Mormons in Utah, although a few of the followers of the first prophet, Joseph Smith, still reject it as heresy. All efforts of the federal government to suppress the practice has thus far failed. With the death of the prophet *who ordained it*, polygamy will doubtless begin to die.

"This sketch of the life of Brigham Young would be incomplete without some reference to the tenets of the church over which he has for so long a time presided. They are thus laid down by a recent writer:

"The priesthood of the Mormon church is divided into the following quorums, viz.: The First Presidency, the Twelve Apostles, the High Council, the Seventies, High Priests, Elders, Priests, Teachers, and Deacons. The First Presidency (in 1875) consists of Brigham Young, George A. Smith, and Daniel H. Wells. They preside over and direct the affairs of the whole church. The twelve apostles constitute a traveling presiding high council. The whole hierarchy is divided into two bodies, the Melchisedek priesthood and the Aaronic priesthood. To the former, which is the highest, belong the offices of apostle, seventy, patriarch, high priest, and elder. The Aaronic priesthood includes the offices of bishop, priest, teacher, and deacon, and can be held only by "literal descendants of Aaron," who are designated as such by revelation. The Mormon church teaches that there are many gods, and that eminent saints become gods in heaven, and rise one above another in power and glory to infinity. Joseph Smith is now the God of this generation. His superior god is Jesus, whose superior god and father is Adam. Above Adam is Jehovah, and above Jehovah is Elohim. All of these gods have many wives, and they all rule over their own descendants, who are constantly increasing in number and dominion. The glory of a saint when he becomes a god depends in some degree on the number of his wives and children, and therefore polygamy is indicated and wives are "sealed" to saints here on earth to augment their power in the heavens. The gods are in the form of men, and they are the fathers of the souls of men in this world. The ten commandments are considered the rule of life, together with a revelation given to Joseph Smith, Feb. 27, 1833, which is called "A Word of Wisdom." It teaches that it is not good to drink wine or

strong drinks, excepting in the sacrament of the Lord's supper, and then it should be home-made grape wine; that it is not good to drink hot drinks, or chew or smoke tobacco; that strong drinks are for the washing of the body, and that tobacco is an herb for bruises and sick cattle; that herbs and fruits are for the food of man; that grain is for the food of man and beasts and fowls; and that flesh is not to be eaten by man excepting in time of winter, cold and famine. This "Word of Wisdom," however, is not regarded precisely as a commandment, but as a revelation to show forth the will of God, and "suited to the condition of all saints, young and old, male and female, without distinction." Infant baptism is condemned, but the children of the saints are considered old enough at eight years to be baptized. Baptism for the dead is practiced, a living person being publicly baptized as the representative of one or more deceased persons. Washington, Franklin, and other famous men, have thus been vicariously baptized into the church."

THE GATHERING.

"Shall we meet as Jesus promised,
In the land which God hath blessed;
On the fair plains of Missouri,
There to find sweet peace and rest?
Or shall all the promised blessings,
Vanish like the morning dew?
And prophets disappear,
And prove untrue?"

The subject of the gathering seems to be agitating the minds of some of the Saints to a considerable extent, and it is right that it should, but what we want is a proper understanding of the matter.

We think that we have now part and lot in the matter; therefore, we will endeavor to present some of our reasons for the hopes that we entertain. It would seem that the word of God is too plain on this subject to admit of controversy; but we see that such a condition of affairs does exist; therefore it becomes necessary to enquire, Do we believe that the revelation given to us in the Book of Covenants, claiming to be the words of God, are really the words of God, or not? If we do, then let us turn to them for a solution of this problem; if not, then let us abandon them at once.

In the first place, does the word of God teach a literal gathering, or not? We hear the answer echo back from the vallies of the mountains, "No. The pure in heart are Zion, no matter where they are." Is this true? Are all our hopes, which we so fondly cherished, thus rudely dashed to the ground? Must all the words of prophets and seers be done away? Can we hope for the consolation of Israel in the last days, if all the revelations have proven to be false? No, we can not, but all has become as an empty dream, as the vision of the night that vanisheth away.

If there is to be no real gathering of the Saints, we had better destroy the Inspired Translation of the Bible or at least the seventeenth chapter of Luke. The Savior had been teaching as follows:

"I tell you, in that night there shall be two in one bed, the one shall be taken and the other left: two shall be in the field, the one shall be taken and the other left."—Luke 17: 34, 35.

Now, bear in mind, that this is to transpire at or just before the Son of Man is revealed; for, speaking of the destruction of Sodom, he says:

"Even thus shall it be in the day when the Son of Man is revealed."—v. 30.

In verses thirty-six, thirty-seven and thirty-eight, we read:

"And they answered and said unto him, Where, Lord, shall they be taken. And he said unto them, Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together. This he spake, signifying the gathering of his saints; and of angels descending and gathering 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 there 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."—Doc. & 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 found upon the watch-tower, or in other words, all mine Israel shall be saved, and they that have been scattered shall be gathered, and all they who have mourned shall be comforted, and all they who have given their lives for my name shall be crowned."

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.

Now, none will deny that 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; 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 have possessed the land, and for some cause have left it, and now they are to return to it. Now, since the Saints were driven from a place to be called Zion, they have never yet gathered back to that land to inherit it; but the day will come, yea, the pure in heart are looking forward to the glorious day, when they shall build up the waste places of Zion, "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 these 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 have other places which I will appoint 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 of God for the gathering of his Saints, until that place is full; and then he will appoint them other places; not has appointed, but will appoint. Well, where is the place? Turn with me, if you please, to the word of

the Lord, as found in Book of Covenants 102: 8:

"Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the armies of Israel become very great. And I will soften the hearts of the people, as I did the heart of Pharaoh, until my servants Baurak Ale and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson county, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the law of consecration which I have given," etc.

Now we see that the place appointed by the Lord for the gathering of his saints is in Jackson county, Missouri, and the counties round about, until these places are full, for the Lord has said, "There shall be none other place appointed until there is no more room, etc. If this be true, who has authorized men to buy lands in other parts and build up what they call Zion? Surely the Lord has not appointed them to act, unless the places referred to are full. If God has appointed a place for the gathering, and has said that his children shall be gathered, who has authorized the statement that there will be no literal gathering? The Lord has said:

"Therefore let not your hearts faint, for I say not unto you as I said unto your fathers, mine angels shall go before you but not my presence, but I say unto you, that mine angels shall go before you and also my presence, and in *time ye shall possess* the goodly land."

The 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 a right and proper way for their salvation; that the work of the gathering together of my Saints may continue, that I may build them up unto my name upon holy places, therefore a commandment I give unto all the churches that they may continue to gather together unto the places which I have appointed."

"Again, In order that all things may be prepared before you, observe these things; which saith, or teacheth, to purchase all the lands by money which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of 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. What does all this mean; this spiritualizing things, and turning the word of the Lord upside down? It is all well enough to put down the errors of Utah and other places; but when it comes to sacrificing the truth for the overthrow of error, I am among those who would say, Let the error of Utah remain rather than to destroy the faith and hope of the Saints, which they cherish as having been revealed from God. Is this the glory of the last days so fondly looked forward to by the saints of all ages? If so, let all the glory disappear, and let the word of God be true.

God has promised that his saints shall be gathered, and he has also stated the places of the gathering. Shall we say that these things are not to be fulfilled? God forbid. Therefore, lift up your heads, ye scattered Saints, and rejoice, for your redemption draweth nigh;

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 counsel, 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 a carpenter by trade), and I had a square 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 cradle was given me which had fingers five feet 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?

A. C. EVERETT.

[We should say that it has an excellent significance, and we hope the brother may realize it all.]—Eds.

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 there, to this plantation. They were as numerous as bees around a hive. There was a very heavy crop of corn on the ground, green and growing, 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. There seemed to be a messenger in the cloud, 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. DROWN.
HOPKINTON, Delaware Co., Iowa.

Another international ship canal scheme is proposed. It is 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 between them.

Dr. Schaff 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 influence every year. 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 Comal and Guadalupe, and they are highly successful as agriculturists.

15 September 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, September 15, 1877.

DEAD.

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 *Deseret 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 met by so grave an emergency as the one now before them.

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 wish one or 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 200,000. This aggregation of numbers had been accomplished in the short space of fourteen years, from the organization of the Church, April, 1830, to June, 1844. During this period of propagandizing, the dogma 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 accrues 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, 1852, and December, 1876, twenty-four years, the increase in numbers had the benefit of the preaching and practice of the plural 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

it out can tell exactly 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 150,000, (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 that 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, 1852, to December, 1876; or of thirty-two years, from June, 1844, to December, 1876, granting that from June, 1844, to August, 1852, 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 admonition 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 departing; 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. As one of those to whom fell the heritage of Mormonism, an heritage left us by one of the "first elders of this church," we propose not to bear the burden thus left us, fitted 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 toes."

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 1860, had barely numbers enough to fill a small hall, (possibly three hundred), and which now numbers nearly, if not quite twelve 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, openly denying polygamy as a tenet of the Church, and all unaided by the natural increase of that system.

That these facts must, in the eyes of many, write *mene, 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 division 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 solved. That it is to be found in the continuation of that which has loaded the name of Joseph and 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 must be a rehabilitating 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 wilfully 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 being constantly pressed upon their notice that the Reorganization is steadily gaining the vantage ground once so signally held 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 was chosen to be the president of the church, the late president of the Twelve, and they had assumed control of the affairs of the church, by virtue of their calling. A little more than three years ago, 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.

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 of 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 notice must have been short, and only partial at the very best, if there was any given at all. At all events only a moiety of even those leaving Nauvoo with Elder Young voted in his choosing.

It ought not to be surprising then that the precedent once established, and that by President Young, in the event of choosing his successor it should be cited, and an observance of the rule insisted upon. As an offset to this, a disclaimer against the precedent is offered in the fact that President Young was for some time before his death anxious that one of his sons should succeed him, and he so endeavored to impress the people. Now this same people may be of the opinion that neither precedent, nor the wish of President Young that his son should as of right inherit the place now vacant, but that one of their own number, an expedient man, a man from themselves should be chosen. There may be another element which we will not refer to now, but these three will make a curious array. Well, may "God speed the right."

MORE FROM THE BORDERS.

We remained the week after the 29th, looking over the country, and waiting advices with respect to land, with Bro. Meder. Bro. McCallum left us on Wednesday, and on Sunday, August 4th, we spoke at Pleasanton to an earnest assembly of Saints, Bro. E. Robinson presiding. We here partook of the sacrament with the Saints, and taking dinner with the family of Bro. James Anderson, formerly of St. Louis, we returned in the afternoon to Lamoni. Brother S. H. Gurley will please receive our thanks for the ride on this occasion, which was enlivened by the company of Bro. Banta. On the next week, after a day or two spent in negotiation, Bro. Meder succeeded in buying a tract of land, and the business of our stay was over. We remained, however, over the Sunday following, speaking in the morning at the Saints' Chapel, and in the evening at Davis City, in Rasmussen's Hall.

When we last wrote we had no land in Iowa, but during the last week of our stay we became the possessor 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 before 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 date of our writing.

All this, however, is but in explanation. We feel desirous 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

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, wherever 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 essaying to do, or whether they are "the Elders of the Church."

QUESTIONS AND ANSWERS.

If there was ever a mortal beset, we are one. There are lying before us a great number of queries, all put to us for the purpose of evoking an answer positive, or an opinion, for the use, or instruction of the querists, and all others who may be in such condition that the question and answer may apply to them, or be available to them. We shall try and answer some of these queries, according to our skill and ability; but make no promise to satisfy the querists.

Ques.—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?

Ans.—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 re-marriage will not justify his wrong, nor absolve his guilt.

Article 12, section 171, Rules of Order, page 106, refers to that particular business, which by vote of previous meeting, or other agreement, it was decided to do at that special meeting.

The presiding Elder of a branch may baptize one or more persons residing at a distance from any branch, and may give to them certificates of baptism, which certificates will entitle them to reception in any branch with which they may wish to unite. If he does this he should report to the conference what he had done, that their names might be enrolled on the district record. It is safer, however, we think, that all baptisms be recorded at once on the branch records, and the parties enrolled as members, then if they choose to unite elsewhere they may receive letters of removal, and no difficulty need occur as to their membership.

Q.—Can a member be disfellowshipped by the branch, at their own request, and still remain a member of the Church?

A.—We have known an instance or two, we think, where such a thing has been done. But we are of the opinion that any one cut off by a branch is excommunicated from the Church.

Q.—Is it lawful for the sisters to have prayer meetings?

A.—We think so. At least we know of no law by which it is forbidden. We know no reason why such meetings may not be held, especially when they will not supercede or interfere with regular branch services.

Q.—If an Elder is known to be an unreliable and untruthful man, and proof can be had that such is the case, what course should be pursued with such a one?

A.—Proper charges should be made, specifying time, place, and character of offence, the Elder

properly tried, reprimanded, reprovved, or silenced.

Q.—What should be done with an Elder that employs a young brother to clerk, and after a month or so retires from business, and then refuses and will not pay his employee for the services rendered?

A.—He should be made to pay what would be justly due the one he employed.

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?

Q.—Are we as 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.—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 any one within two or three hundred miles of a given center are within the regions round about.

Q.—Has a traveling Elder the right to give letters of removal to members that he may find in good standing, and who are not identified with any branch or district?

A.—No. He should give them certificates of membership only. Letters of removal are for those who may be leaving a regularly organized branch, and are granted by officers of the branch?

Q.—Is a person who has been expelled from the Church of Christ required to make reconciliation to the branch by which he was expelled before he can be admitted into the Church again; if so where is the law or precedent requiring it?

A.—A resolution to that effect was adopted by a General Conference held in Plano, April, 1866. See HERALD, vol. 9, No. 8, p. 124.

Q.—Can a member withdraw from a branch and live in the limits of the same, and retain his standing in the Church?

A.—Such a course is certainly not in keeping with the spirit of the gospel, to our mind; we therefore answer, no.

Q.—If a charge be preferred against a president of a branch, can he continue to act in his office as an Elder until the difficulty is settled?

A.—He should not officiate till he is released from the charge.

Q.—When the president of the district is informed of trouble in a branch, and the branch president is under charges, and said district president neglects to do anything in the case, what course can be pursued to have the difficulty settled?

A.—The best and safest is for the parties to the case to act like Christians, forgive each other the wrongs done, and settle the difficulty without official intervention. The case may be referred to the district conference at its next session.

Q.—Our branch has and own a meeting house, in which they hold all their meetings; within two miles are four school-houses, where meetings could be held. Do the branch authorities have the control of the Elders and Priests at those

school-houses, or is the authority vested in the district president?

A.—In the district authorities, president and conference.

WOE! woe, to the croaker. Of all the despicable, hateful creatures mankind are cursed with, the croaker, who can see nothing pleasant, good, nor hopeful in anything that transpires, is the meanest and most to be despised. His jaundiced mind sees disaster in every cloud, epidemic in every hot day, and storm in every flash of lightning. Such a man a Saint? It is impossible. He ought to be shaken by the hard hands of activity, trotted upon the unyielding knees of circumstances, and rubbed red with industry's dusting brush, till his liver was healthy, and his laugh honest—then the sky would be rosy and promising.

By letter we learn that Brother William Grice, one of the early Kewanee Saints, is returned from Iowa to Kewanee, with his family. We hope they are not of those "wha ha' nae report to mak." They are welcome to the garden state again.

Bro. J. W. Short writes that they had a two days' meeting at Joplin, Mo., July 21st and 22d. He says, "It was by far the best meeting ever held here. The Saints are facing Zionward throughout Southwest Missouri."

The Woodland (Cal.) *Democrat* contains quite a notice of the preaching of Bro. A. Haws in the Methodist Church, in that city, on August 15th. The editor says that "this sect is opposed to polygamy, and denounces entirely Brigham Young's work. There is a sketch of the sermon, and the statement is made that Bro. Haws is "a forcible speaker, and shows great earnestness."

Bro. J. W. Bryan writes from Shreveport, Louisiana, that he will labor there awhile longer and then return to Texas.

Bro. T. W. Bell, of Wilmington, Ills., writes that they enjoy good meetings at Braidwood, having the Spirit in a good degree. The grain yield is good in that region, but the miners' strike at Braidwood continues, and its effects are severe.

We call attention of the General Conference, and of the Texas Elders, to the letter of Messrs. Bullard, Walker, and Whittaker, who call for a representative Elder to come to Texas, and preach to and baptize those who do or may believe, and to organize a branch.

Bro. C. B. Fox wrote from Lake City, Colorado, August 26th, that he expected to start soon for Missouri.

Sister Margaret Orr, of Salmon Falls, El Dorado county, Cal., writes that though baptized into the Church, yet they have no privilege of hearing the gospel preached, and some of them have never attended any meetings. They are, therefore, hungering for the word of God, and would like the Elders to come to them.

We wish again to state that owing to the press of district conference minutes we are forced to publish them in the order of their next appointments, so as to get each one in before the next session is held. If we published in the order of their receipt many would not be in print till another session was held or past. So be patient, and by cutting down a good deal, we will try to get all in time to notify the Saints of each district of the time and place of their next conference.

Sister Nancy V. Richardson writes from Yorktown, De Witt county, Texas, in thankfulness for

the mercies of God. She is alone in the faith, except one young daughter with her, and desires much to hear preaching, if an Elder will come that way. She is waiting and rejoicing in hope of the consolation of Israel.

Bro. D. S. Crawley thanks the brethren and sisters for copies of the hymn he wanted.

Bro. Samuel Crum writes from Caldwell county, Missouri, that some influential citizens are investigating the work, and the Saints are looking for the movement of a gathering, and have their hearts in the work, and the signs follow the believers. In one year their branch has increased from seventeen to thirty members.

Sister N. M. Patten, of Charles City, Iowa, writes that those who heard the preaching of Br. J. R. Lambert liked it well, and they would like some steady preaching. Brother and Sister Patten feel that a branch can be raised up there.

Bro. J. Lamoreaux, of Solon, Cuyahoga county, Ohio, would like the visit of a minister of the gospel for a season this fall and winter, so that the gospel may be preached, so as to keep alive the result of Bro. McDowell's labors.

Bro. C. M. Fulks writes of the faithful labors of Bro. A. J. Cato, in the Spring River, Kansas, District.

Sister Ruth A. Turner, of Montrose, Iowa, writes that, so far as numbers and interest are concerned, that branch has been reduced for some time, and they need some preaching. They hold prayer meetings, and also have a Bible class each Sabbath, and lately have organized a sewing society to raise means to finish the church building there, and to do other good with. They ask to be remembered in the petitions of the Saints. Sr. Turner has also been appointed as clerk of the branch.

We thank the following brethren for papers received: C. A. Davis, of Australia, for copies of Sydney News and Newcastle Herald; L. C. Donaldson, for Riverton Advocate; A. Haws, for Woodland and Oakland, California, papers; some one for a St. Louis Commercial List; H. R. Mills, a St. Louis Globe-Democrat, from which we clip an article on Church Changes; J. J. Cornish, London, Ontario, Free Press; George Hayward, Kansas City Times; some one for London, England, Echo; some one for San Francisco Bulletin; Thomas Taylor, Plymouth (Eng.) Mercury; Wm. O. Thomas, a St. Louis Republican, and a Globe-Democrat; Wm. H. Curwen, for Chicago Tribune, which contains quite a notice of and extract from Bro. Cornish's account of the miracles in London, Ontario, as published in *HERALD*, August 15th. It was among the religious notes of the Tribune, and will be a good testimony for the truth of God in the latter days.

We are asked for a list of exchanges received at the office. They are as follows: Chicago Tribune, Western Rural, Young Folks' Monthly, the Appeal, Legal Adviser, Plano News, Plano Mirror, Sandwich Gazette, Pecatonica News, Lockport Phenix, Pittsburg Methodist Recorder, New York Pen and Plow, the Citizen, Musical Million of Singers Glen, Va., Harlan Herald, Stewartsville Independent, Salt Lake Herald, Deseret News, Ogden Junction, Ogden Freeman, San Bernardino Times, and the Pacific Rural Press, of San Francisco. Any others thought to be of interest to send to us will be acknowledged, or the senders' names will be given, if written on the papers, as is now allowed by law.

"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 Ifis father; and also institute a secret order that will off-set and counteract all the work of the Polygamous Endowment House. Whenever Joseph does so, we will hail him as the legitimate President of the Church of Jesus Christ of Latter Day 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 Freeman* of July 13th, 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 SECRET ORDER, 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 Brighamite Elders, A. M. Musser and Hy. Grow. They first came there last November, and have made about thirty converts in the State, but 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 convict 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, and of their labors. 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 statement of the progress of their organization in settling and improving Salt Lake valley.

In reply to the general idea of the disloyalty 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 that they have a great tendency for theaters and dancing, which they 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 advocacy in a country where a soul-destroying imitation 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 sensual people. If so, we should follow the example set here in Philadelphia. It is cheaper, it does not necessitate the appearance of children, and, if we practiced it, then we would be admitted into the Union. Besides, that is no hue to raise against us, because, *before we advocated polygamy*, you killed our prophets and elders. Understand another thing, polygamy is the exception and not the rule in Utah. Scarcely twenty-five per cent. of our people are polygamists in practice, but we believe in it and defend it."

We suppose that Bro. Morgan refers to the admission that before Joseph's death polygamy was not taught, and to the idea that they, Musser and Grow, do not now *advocate* its practice, but only *defend* it, as if it were something they hardly knew what to do with, but, having it, they *must* defend it, although he essayed another excuse for not advocating it. He made another questionable assertion that "Our wives enjoy greater freedom and more privileges than other women of the United States." He also claimed that his people were not preparing to resist the United States. See sister Howell's letter about these elders, in this issue.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Aug. 27th.—The rumored battles 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 out, the former planting their cannon in long lines in commanding positions and the latter, with wild battle cries, charging upwards towards them, climbing over the dead and dying as they fell by hundreds, and although repulsed again and again they fought till dark, when three thousand dead were piled up in the narrow defile where the batteries were planted. The second day 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 (23d) they again advanced and were repulsed three times, yet, being greater in numbers, seemed likely at the next to succeed, when the weary force of the Russians 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 Omaha, 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 around the rapids above Keokuk, Iowa, by which the river steamers will be able to pass up and down it.

23th.—More news of the fighting at Schipka 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 people in Montana, and the troops do not yet reach him.

Australian papers sent by Br. C. A. Davis give account of some heavy earthquake shocks in Victoria in 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 and seventeen men were drowned.

29th.—Still further accounts are given of the seven days fighting at Schipka Pass. Thirteen thousand men killed and wounded in the two armies. The Russians still hold the fort.

Brigham Young has been sick for a few days; an attack of cholera morbus and inflammation of the bowels.

The State Savings Institution of Chicago failed yesterday with liabilities above its assets \$263,000. Many working men, clerks and poor women were depositors, and the failure will result in much suffering and distress to these classes of depositors. 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 76 years and 3

months. He had made preparation for the succession of young Brigham, but his claims are not popular with the people, and rumors are afloat that the Twelve party intend to succeed in power as did Brigham Young and his fellows after Joseph's death. There is also a strong feeling for Joseph F. Smith, the son of Hyrum, for the presidency.

A sad disaster occurred on the Rock Island railway, near Des Moines, Iowa, early yesterday, by which eighteen persons were killed and thirty-five wounded. It was at 2:30 a. m., amidst a storm, when the bridge and the train went down in the darkness, to ruin and death below.

The fifth Inter-State Exposition opened at Chicago yesterday. About 9000 people in attendance.

31st.—News from the Eastern war says that 30,000 men were killed and wounded during the week's battles. The Roumanian troops are crossing the Danube to take more active part, while Russian troops are pouring forward to the front.

News from India is of the distress and death caused by the famine. Millions are being supplied by the Government daily.

Sept. 1st.—Severe fighting is reported along the river Lon, in Bulgaria. 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.

Ex-President Grant received with distinguished honor at Edinburgh, Scotland.

A very severe storm is reported from London, Ontario; torrents of rain and much destruction by lightning also.

At East Saginaw, Mich., hail, rain and lightning. At Greenville and Albion, Pa., a tornado which unroofed buildings, etc.; also a destructive storm at Pittsburgh.

At Cleveland, Ohio, wind, rain and lightning did considerable damage.

A telegram from Salt Lake City says that Brigham Young's body is embalmed, and will lie in state at the tabernacle from 9 a. m. to-day till 11 a. m. to-morrow, when the funeral will take place. It is announced that "The government of the Church has passed into the hands of the twelve apostles," and that "it is not likely that another president will be appointed for some time." The present twelve, among whom are Orson Hyde, Orson Pratt, John Taylor and others of the quorum at Joseph's death, seem inclined to follow the action of the twelve in succeeding to power over the Church at that time. Orson Pratt and Joseph F. Smith, only, are absent, they being in Europe.

The French papers report the fact of flies eating of cattle which have died by a strange epidemic fever, and then biting people and animals, which bite proves fatal in twenty-four to forty-eight hours.

2d.—The funeral of Brigham Young took place yesterday. Fourteen thousand people were in the tabernacle, and twice as many are reported as unable to get in.

4th.—A large fire at New York yesterday; eighty buildings destroyed, among them several piano and silk factories, and thirty-eight tenement houses; forty persons either burned or killed by falling buildings. Loss about \$458,000.

M. Theirs, the first President of the present French Republic, died at Paris last evening, aged eighty years.

Another terrible battle in Bulgaria; Russians victorious, and the attacking Turks lost thousands in attempting to take the batteries. At Schipka Pass affairs more quiet.

5th.—The Russians have Loftcha, after a severe battle yesterday and day before. They are also regaining positions in Asia Minor.

There is great mourning in France over the death of M. Thiers.

Four desperadoes, murderers and robbers, were taken by armed men from a jail in Henry county, Kentucky, the night of the 3rd, and hung.

Brigham Young's will was read yesterday to his wives and children, seventeen of the former and forty-four of the latter. He was the father of fifty-six children. About \$2,000,000 is the estimated worth of his estate.

6th.—The Russian prospects in Bulgaria are

looking up since their capture of Loftcha, which was taken after a desperate and bloody assault, and more of the same sort of fighting is expected.

Germany seems to have little confidence in France now that Theirs is dead, who was not only the great statesman of France, but a guardian of peace and a moderator of political passion.

A meeting of the Brighamite apostles was held at Salt Lake yesterday, at which John W. Young and D. H. Wells, Brigham's Counsellors, were present, "to take steps for the future management of the Church." "It was arranged" that the Twelve, "as the next in order to the president," should assume control, which appeared "satisfactory to all present," and which makes John Taylor "virtually the head." Orson Pratt and Joseph F. Smith will return from Europe to Utah "immediately."

A large coal company at Lehigh and Wilkesbarre, Pa., have offered to compromise at ten per cent advance, the men having demanded twenty-five. The miners hold it under advisement.

Correspondence.

WALKER'S STATION, Red River Co., Texas,
August 27th, 1877.

Mr. Henry A. Stebbins:—There are quite a number in this vicinity who wish to hear and know the truth. Will not some elder come to see us and preach to us the everlasting gospel of our Lord and Savior, Jesus Christ? We are desirous of being formed into a branch, if possible, and as soon as it can be done. We have all been members among the sects, and some of us preachers, but we have for some time been reading the *Herald* and some tracts published by the Reorganized Church, and 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,

A. W. BULLARD,
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 them to believe that it will do to repent at any other time; and the fall is certainly the best time for meetings, so we will hope for good results.

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 ever heard from the mouth of a preacher. 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 do much good. We need a visit from you. I have talked with several of the brethren and friends about it, and all agree 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 or Indiana? I think such a trip would be pleasant for you. You have never been south, and I think the southern people have a claim on you, as well as the rest of the world. Besides, so many are afraid that there cannot be any thing good in a Smith, and a visit would convince them that you did not have either a "cloven foot" or "horns," and it would do much to remove prejudice. Upon the other hand there are several who are nearly ready to take up the cross, and a word from you would have a good effect. If I could see you I could tell you a thousand reasons why you should come south, but as I have to write these must suffice.

My health is good, my wife is still sick. Remember her in your prayers, as well as your 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 Plano. Please let me hear from you soon. May the peace of God ever attend you. Your brother in Christ,
J. H. HANSEN.

GREENVILLE, Mercer Co., Pa.,

August 5th, 1877.

Bro. Henry.—I came here late in May, to take charge of a telegraph office. I have now four busy wires at work, and I assure you I have had my hands full. Being new in this office, and business having steadily increased I was unable to keep up with my booking, so that I have had to work from about 7:30 a. m. to 12 and 1 o'clock at night, for six or seven weeks past. I am getting caught up now, and hope soon to have more time, as 8:30 p. m. is now the usual time for closing. This is a beautiful place, and it reminds me some of Sandwich, streets lined with shade trees, yards full of shrubbery and flowers; contain about four to five thousand inhabitants, gas works, and water works talked of, building up very fast, one daily paper three weeklies, Methodist, Baptist, Presbyterian, United Presbyterian, Reformed, Lutheran, Catholic, and United Brethren churches; well supplied you see. I miss the Saints, the communion and association with them, but aside from that it is a pleasant place to live. I want my next move to be Zion-ward, and hope it will be.

Been terrible times in Pittsburg since we left. My sympathies are with the strikers, but not with the mob. I know what it is to have a family to provide for, and insufficient means to do it. Love to brother Joseph, Cooper and all. Yours,
WILL H. GARRETT.

WILMOTT, Missouri,

August 18, 1877.

Editors Herald.—As there are some so called Saints, who are lazy, I wish to give you my notion of idleness, I will call it idleness and sin. Some temptations come to the industrious, but all temptations attack the idle. Idle christians are not tempted of the devil so much as they do prompt the devil to tempt them. Idleness sets the door of the heart ajar, and asks Satan to come in; but if we were occupied from morning till night, should Satan get in he must break through the door. Under sovereign grace, and next to faith, there is no better shield against temptation than obedience to the precepts that ye be "not slothful in business, fervent in serving the Lord." Yours truly,
C. L. BOWEN.

LARWICK, Shetland, Scotland,

August 20th, 1877.

Dear Bro. Stebbins.—I have been holding meetings here since I wrote last, and have been greatly blessed with the Spirit of God. I have had to speak out doors, as every place is shut against the truth, only in the place I was told in a dream to teach in, as I wrote you in my letter of April 27th. The people did not turn out very well there, so I walked to different places and taught the people the gospel, but the weather being so very bad people could hardly stand out. There is a good many in favor of the work, but as the weather is getting worse, for out door preaching; I am going to start soon for Wilmott Ray county, Missouri, and three of those that are in favor of the work are coming with me.

I had a letter from brother Taylor of Birmingham, dated August 2d, inquiring about the way to Shetland. He was going to give me some help as I was all alone, and I wrote him how things was going, and that the people seem not to be in earnest about the truth. I have handed about all my *Heralds* to the people, and feel that I have done all the good I could. I have had several talks with the ministers. They think I am wrong, I told them that I would give them an hour if they would give me thirty minutes to prove our doctrine in, and if any of them proved that they preached the gospel as it is laid down by Christ I would be a member of their church. If they failed I would show them what people did preach the gospel, but they would not reason with me.

I said this in the presence of many of their members. Some of them thought their ministers could not prove that they preached the gospel, and some of them laughed at them, and said that I preached the very marrow of the gospel, and was not afraid to defend my church.

I think that about next May, when the weather is getting better, if an Elder or two could be here the honest in heart would obey. The people in general are very kind hearted, and will not let any one go hungry or lay out doors. There are very few men here in the summer time. The women do most all the work; they will manage a boat in a heavy sea, in crossing large sounds. The crops look very bad, owing to the cold weather and rain. My love to all the Saints, praying that God will fulfill the glorious work. Your brother in the gospel,
MITCHELL ARTHUR.

MT. HOLLY, Burlington Co., N. Jersey.

Bro. Henry.—I received the pamphlets, and *Herald* all right, and I thank you. The *Herald* is a dear companion, and without it now 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,
SAMUEL A. REEVE.

CHEROKEE, Crawford Co., Kansas,

August 13th, 1877.

Bro. Editors.—I have seen 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 commenced my labors in this part, and, in connection with brother Crawley, have held two meetings in this place, and two meetings fourteen miles northwest of here; also with brother Fulks I held two meetings at the latter place last Sunday, where I was challenged to discuss the unconsciousness of the soul, by a Soul-sleeping minister; but as I weigh only two hundred and twenty-five pounds and the Soul-sleeper about one hundred and forty pounds his brethren decided that he was of too small a calibre, therefore refused to let him meet me in an open fight. Well, I suppose that Diana was in danger, and, as truth is our ammunition, and the spirit the gunner, those whom Paul says will not endure sound doctrine, will flee. O, that the Lord would touch and melt their hearts that they might see the narrow way, and walk in it, but, with uplifted hands to heaven we say, "Lord, thy will be done."

I would like to write some articles for that noble little paper, the *Herald*, but I have not language adequate to the task, and I presume you do not wish to be annoyed with things of no benefit.

For the gathering in of the honest in heart, and the redemption of bleeding Zion, I shall ever work and pray. My love to all Saints. Your brother in Christ,
A. J. CATO.

MADISON, Indiana,

September 4th, 1877.

Brother Stebbins.—I arrived from my native country, Switzerland, once more, and wish to obtain news through the *Herald*, if it is still published at Plano.

While in Switzerland, I had the pleasure to see a few of the Saints. A sister residing at Hedingen, Canton of Zurich; her name is Esther Spillman, strong in the faith. The Saints there are few. The work has not been progressing as it should. An active Elder, strong in the faith, and very able as a teacher of the truth, speaking the Swiss and English languages, ought to be continually with them, that they may be more fully established in the truth and doctrine of the Latter Day Saints. There are many difficulties which prevent their progress and increase in numbers.

I wrote letters occasionally to Sister Spillman, doing my best to strengthen her in the faith. She is a widow with six or seven children, obliged to work hard, in order to make a scanty living. The feeling of the people are against them, and they are too poor to support an Elder to be with them, if not sent by the Church, and provided with sufficient means. I was not able to find out Brother Urnsbach, when I was in Geneva, Switzerland.

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 among some of the Saints this coming winter. Closing, I pray God to bless you and Brother Joseph Smith and the Saints. Your brother in Christ,
LOUIS VAN BUREN.

SOUTH BEND, Cass Co., Neb.,

August 24th, 1877.

Brother Henry.—Since March 18th I have spent the most of my time in the ministry, in which I have been greatly blessed. I find plenty of places for the preaching of the word, and that the people through this western country are becoming more anxious to hear than ever before. I left home July 19th for Blue Rapids, Kansas, where I met with Bro. Heman C. Smith and George W. Shute, and truly we had a time of rejoicing with the Saints, and God blessed us with the gifts of the gospel. I heard several good discourses from Bro. Smith, and was strengthened very much. On Sunday I spoke once, and on Monday, the 23rd, I baptized seven into the kingdom of God. The Saints there are good, honest hearts, and are striving to do the will of the Lord.

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, that is, 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. I ask the faith and 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.

EMSWORTH, Pa., August 7th, 1877.

Bro. Henry.—It is now about five years since I first heard the gospel of the kingdom preached in its fulness. I remember the subject to-night as well as the night that I heard it; and how my heart leaped for joy when I heard it. I have often thought of it since, and especially when I think of the words of our Savior, that his sheep would know his voice, and would follow none other; and truly when I heard it it was just the same to me as if I had known it before. It seemed to fill the void, and I went down into the water freely to have my sins remitted; and on the Sunday following, I went eight miles to have hands laid on me for the gift of the Holy Spirit; but I can not say that I received it at that time.

We had a branch organized at the place where I lived, and the next spring the president of our branch and his family, and my family, and two of my brothers, set sail for America, with the intention of earning sufficient money to go to Zion (Utah) by the next spring. But, while crossing the ocean, I found that our presiding officer was not what he professed to be, and I thought if the Saints in Zion were like him I did not want to be in their company; and so with my brothers I staid in New York State for a few months. We were saving money to go to Utah, but something pressed upon us all the time to go to Pittsburg, and I know now that it was the Spirit of God that led us there. In a few months we heard of a people they called the Josephites, and I was anxious to go and hear them. To my surprise I found a people worthy of the name of Saints, and I examined their doctrine and found that it was just the same as was in the Book of Covenants, and I felt such a different influence in their midst. I felt that God was with them, and I went down into the water again, believing that if I went with a sincere desire to do right God would be true to his promise. When the Elder that baptized me said, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost," I felt as if something went through my whole system, and I knew that my sins were forgiven, and that day I shall never forget. When we returned to the hall I had hands laid upon my head for the min-

istration of the Holy Spirit and my heart was made glad. But I regret to say that I am not always led by its kind influence. I feel that I have many trials and temptations to contend with, but I know the Lord will not give more than I am able to bear. I feel that the worst enemy I have is my own evil nature, but I know that if I trust in God and ask him to give me strength, and his assisting grace, I shall be able to overcome.

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 flow like a river, even unto the ends of the earth. I feel that the end of the wicked is rapidly approaching, and that the signs of the times indicate the near approach of the Son of God. We hear of wars in Europe, of war in our own land, of the waves of the sea heaving themselves beyond their bounds, of famine and of distress of nations with perplexity. What a scene we have witnessed in Pittsburgh during the last two weeks, the rioters destroying millions of dollars worth of property. Verily 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 Christ,

GEORGE F. HEPWORTH.

HARRISVILLE, Weber Co., Utah,
August 23d, 1877.

Brethren Joseph and Henry:—Myself and wife arrived safely at Ogden on Sunday the 20th, and were soon among my wife's connections. Her mother was almost overcome with joy to see her daughter after a separation of almost twenty-nine years. But our enjoyment was very much lessened because of her residing with her son P. G. Taylor, who has three concubines, besides his lawful wife. The next day I received the roll of tracts you sent. I am now visiting at brother John Taylor's, who I find, is strong in the faith and fighting manfully for the truth, but he is advanced in years, almost seventy. He joined the Church in 1832, and has suffered much. His patience has been severely tried by his own brothers of the flesh so that perhaps, he has sometimes spoken the truth rather harshly, but I cannot find it in my heart yet to reprove very sharply, but I shall at least reason with them, that is if I find any inclined to reason, for as yet, I have found none but what professed to know that Brigham is the man, yet I think that while this is the case they, in their hearts, are not satisfied. After I have been here a while and got the run of matters a little I will write again. Yours for the truth,

THOS. DOBSON.

MONTERRAT, Johnson Co., Mo.,
August 18th, 1877.

Brother Henry:—I desire to bear my testimony to the truth of the latter day work, for I can say that it is God's work. In it I find peace and joy. The Lord sent two Elders to this part, Wm. T. Bozarth and J. D. Flanders, and they preached eight times and baptized five, and organized the Clear Fork Branch, of ten members, with your humble servant to preside, A. Dellar, Priest; J. M. Curtis, Teacher; James Caley, Deacon. There are five more Saints eight miles north of here, and I think they will unite with us. It seems good to be a Saint, and I would exhort my brethren and sisters to live faithful, humble and prayerful, and to be meek and lowly in heart.

In May 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 a man's shoulders. I continued to look until the corn had all fallen down, like corn that was badly sapped by chintz bugs. Then I saw another field, which had a good color, and all was even, and ready for tasseling. Then it dried up and turned brown, and there was not more than one stalk in fifty that did tassel, and those that did had large ears of corn on them. Then the vision vanished, and I found myself at work. I would like some one to give the interpretation for me.

Any Elder 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 prayers of all the faithful in the house of God. Your brother in hope of the first resurrection,

JOSIAH CURTIS.

[Will brother Curtis please send full list of branch, with items of birth, baptism, confirmation and ordination] H. A. Stebbins, Church Recorder.

PECATONICA, 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 that will keep us through our trials and temptations are prayer, and study of God's word. In that way we can have his Spirit to guide us. A long time ago I read in the *Herald* 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 apt to pray for things, and make no effort ourselves to obtain them. Yours in Christ,

C. E. LELAND.

HYDE PARK, Pennsylvania,

August 24th, 1877.

Brother Henry A. Stebbins:—The work of God is rolling on here. Brother John T. Phillips is an earnest and efficient worker, and has done a good work since he came among us. He has established branches in Plymouth and Monroeton, and he succeeded in converting brother Jones and family from Brighamism. Brother Jones had a strong testimony while praying, just before he was baptized, and as he is a good man 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 and his family were in danger, but they dared not face the music,—so they sent him word they were going home. They are the Elders that testified to Mr. John Taylor of Plains, that both Joseph and Hyrum Smith were polygamists, and right away after, in a letter to the American People in a Philadelphia paper they declare: "Before we practiced polygamy you killed our prophets." The letter is copied in the *Deseret News*, with that clause left out. I guess they thought they had better not 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.

Elder Musser came to see my husband and he thought that he could flatter me, and so he even called me "sister" to my face, but behind my back he called me "Ann Eliza Young," and "Liar" and "Devil." I heard all he said about me. He left, and in April last I wrote a letter to the *New York Herald*, stating facts (which are stubborn things) about the condition of women in Utah, and he not daring to attempt a reply, (knowing I could prove every item in my letter beyond controversy), 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 meanness. I have given hundreds of Utah Elders a good home, and I defy any one of them to say anything about my character. I have cheerfully fed and clothed them, and done for them what they forgot to do for us when we visited their land of salt and bitterness. I am truly thankful to my heavenly Father that my social standing is such that I am far beyond Mr. Musser's power. I care no more for his attempt than a locomotive does for the bark of a puppy.

I consider it my duty toward God and woman to hold that people before the public in their true light; and, while I can use voice or pen it shall be used to defend the Church and woman from the damning crime of a plurality of wives. You may think that I use strong language, but I cannot help it, I know so much about their falsehood and treachery to woman that I feel strong on that subject. I think the circulation of the Church tracts of great benefit. I have two sets out all the while, and they are doing good service by removing prejudice, showing the contrast so plainly between the apostate church of

Utah, and the true church that no honest person can fail to understand it. The tracts save a great deal of labor, and often reach persons you know not of. I think it would be a good plan for all of us that travel to supply ourselves with the "Memorial to Congress," and leave them on our seats, in steamboats and cars, or any where the people can get them. Every branch of the Church should get them and circulate them where they will do the most good. It is time for us to exert ourselves in letting the American people know that the doctrines now taught in Utah are not now, nor never were "Mormon doctrine." I will close praying God to bless and prosper his work, and eventually save all the honest in heart. Your sister in the truth,

MARY A. HOWELL.

EDENVILLE, IOWA,

August 27th, 1877.

Bro. Henry:—Will not be able to take the field for better than one month yet. Baptized two last Monday and expect to baptize three to day; all 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. Saints where he labored thought well of him. He left for Winterset. Brother Longbottom is also in the district. We are having many trials now in the way of branch difficulties, but are in hopes, and never felt in better spirits. Yours,

I. N. WHITE.

Hotel du Mont Blanc, PARIS, France,

August 13th, 1877.

Brethren Joseph and Henry:—Having arrived safely in Paris after a long but pleasant journey, I write you to let you know that I am alive and well. I watch the progress of the Church through the *Herald*, and must confess that 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 thrown among the sons 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 by being on my guard, I hope to return with faith in the one glorious gospel; and then to bear an active part in the interest of the Church. I was admitted into the leading national school of France, the (Ecole des Beaux-Arts), the fourth day after arriving here. Am studying under the French Master Gerome. Have lately received a card privileging me to study in the world-known Louvre, Luxembourg, Versailles and St. Germain, "where are to be found, works of the great masters ancient and modern." The students say that I am making rapid progress in my art. I must now bring this letter to a close, with love to the brethren whom I met at conference, and with whom I spent so many happy hours. My prayers go up continually for the welfare of the cause. Your brother in Christ,

J. F. JOHNSON.

LAWRENCE, Michigan,

August 25th, 1877.

Bro. Henry:—Have been here two weeks; preached five times; held one sacrament meeting, and have had, thus far a pleasant time. I go to day eleven miles to hold some meetings; will return 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 Joseph, and to all enquiring friends. Expect to make my home in Plano shortly, nothing preventing. Yours,

JOS. F. McDOWELL.

SACRAMENTO, California,

August 21st, 1877.

Brethren Joseph and Henry:—I received a visit from two of the polygamic elders of Utah. They stayed with me all night, and they did not make much out of their visit in converting me to polygamy. Bro. Albert Hawes and J. R. Cook challenged them to discuss the difference between the Reorganization, and that of the Apostate Church in Utah. The Saints of Sacramento are enjoying themselves in the spirit of God's work. Yours in the gospel covenant,

JAMES H. PARR.

KNOXVILLE, Ray Co., Mo.,
August 19th, 1877.

Brethren Joseph and Henry.—I wish to bear my testimony along with that of my brethren and sisters. I know assuredly that this is the work of our Father who is in heaven. 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. And by the manifestations 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 very hardest infidel, if they would become members of the Church of Christ, live innocently, pray for the love of truth and not fight against right.

Please pray for me and mine, for we have a desire to do right before the Lord. To-day I shed tears of joy in reading the *Herald* of August 15th, I love the good news from afar, and to learn that the Saints want to be one. Yours in the love of Christ,
ERI 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. All who understand the nature of that disease well know that it is not a welcome visitor, and that it stops longer than desirable. This stopped my labor for a few weeks. Haying came on and I labored a little while at that, then bought a house and piece of land in Little Kennebec, in the Town of Machias. Had some work to do on that, and so I've not preached much for the past two months. I am now acting agent for Dimmich & Co., Washington D. C., bounty, pension, and claim agents. Any one who served in the late war that will send me their addresses, the dates of their enlistment and discharge, I will see what I can do for them, if they enclose stamps for replies. Yours,
J. C. FOSS.

Conferences.

Australian Mission.

A conference was held at Waratah, Hunter River, July 22nd, 1877. Elder Glaud Rodger was called to preside, and Priest Chas. A. Davis, as clerk.

The day being stormy, the attendance was small. The president made some remarks on the general character of a saint of God, showing the necessity of being sober, honest and upright, ever showing a good example to the world in our daily walk and conversation, fearing not to speak the truth, being not ashamed of the gospel of Christ revealed in these latter days for the salvation of the world, and showing the great reward of the faithful, and the prize is only to those who endure to the end. He also spoke of the prosperity of the work, and of the goodness of God manifested to him in his lonely travels in leading his way to places where he had found lovers of truth, some of whom are now rejoicing in the hope of Israel. He spoke of his release from the mission with the privilege of returning home, as seen 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 Providence would control all for the best, 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 demanded his return, and he should shape his affairs so as to leave by next March, if the Lord will. He hoped some good Elders would be sent before he left. He believed that the presidency would be guided right in this matter, and advised all to supplicate the throne of grace on this head.

Branch Reports.—A division being made in Hunter River Branch, the reports as they now stand on the books are as follows:

Wallsend 17 members, including 1 Elder, 1 Priest;

Thomas Gregory, president. Hamilton 14, including 2 Elders, 1 Priest, 1 Teacher; Daniel Marriott, president. Bungay (Manning's River) 23, including 2 Elders, 1 Priest, 1 Teacher; Luther Bullard, president. Bungwall (Myall Lake) 9, including 1 Elder, 1 Priest; John Wright, president. Port Stephens 12, including 1 Elder; Jabez Buckman, president. Sydney 21, including 3 Elders, 1 Deacon; Richard Ellis, president. A total of six branches, with 96 members, 9 Elders, 4 Priests, 1 Teacher, 1 Deacon. Baptized 42 since conference of October 1st, 1876.

Financial and Book Agency all up to the mark. The authorities were all upheld in righteousness. The officers all expressed a desire to be more faithful in the future, a oneness of feeling and spirit prevailed, and the brightening prospects give new energy to all. Several are believing whom we hope will soon go with us. For this end we trust to be helped in the labor of love, and to God be all the glory.

Petaluma District.

A conference was held at Santa Rosa, California, August 11th and 12th, 1877; D. S. Mills, presiding; J. M. Parks, clerk. Prayer by D. S. Mills. Elders J. M. Parks, Jacob Adamson, J. Root and Orrin Smith reported.

Branch Reports.—Santa Rosa, 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 disorganized, with request that the Saints of said branches unite with the Santa Rosa branch, at their earliest convenience.

Resolved that we sustain President Joseph Smith and all the authorities of the Church, so far as they conform to the written law of God, and magnify their calling; also the *Herald* and *Hope*, trusting and praying the former may ever be the faithful exponent of the doctrines of the Church, as revealed in the Bible, Book of Mormon and the Doctrine and Covenants of this Church, and that the spirit of unity and love may characterize its contributors; D. S. Mills as President of the Mission, and J. M. Parks, of the district.

Northern Nebraska District.

A conference was held at Platte Valley, June 30th and July 1st, 1877; Jas. Caffall, presiding; H. Neilsen, clerk.

The Bishop's Agent said that his last report did not appear correctly in the *Herald*; it should have read, "On hand \$1, received \$46.57; expended \$43.81; on hand \$3.76."

Br. Deuel was invited to take part in the conference.

Branch Reports.—Omaha (English) imperfect. The clerk said: "The names of this branch are 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 I, in turn, must call on others."

Resolved that the report of said branch be rejected, and that no more statistical reports be received from it, until that branch furnish the district clerk with a correct list of all the members in that branch.

Platte Valley 37, baptized 2, received by letter 4. Elkhorn 26, received by letter 2.

The spiritual condition of the Omaha (Scandinavian) was reported by C. Ahlquist through C. Bertelsen; A. Jonasen was silenced on the 29th of May; no statistical report, on account of undecided matters.

Br. Perkins asked if a branch president could give a letter of removal, or should there be a vote of the branch? The president said that the Church had made it a rule that a vote should be taken; and, in the event of a branch being disorganized, applications for letters of removal should be directed to the district authorities.

Elders W. Ballinger, T. J. Smith, Z. S. Martin, G. E. Deuel, J. Caffall and — Perkins reported.

The missions of N. Rumel and W. Ballinger were discontinued. Z. S. Martin's field of labor was extended to the northern limits of the district, with the privilege to choose one to go with him, Br. Perkins being released from association with

him. Br. Pegau to labor with the Scandinavians at Bell Creek. All elders and priests whose labor is not demanded in their branches were requested to labor in the district. Thos. J. Smith sustained as district president.

The Bishop's Agent said that owing to the failure of branch presidents to report to him before conference, no complete report of the financial condition can be had.

The Platte Valley branch recommended that Br. Bouslen be ordained an Elder. Owing to the fact that too many have been ordained as elders, a good many objected to his ordination; others thought that out of respect to the Valley branch he should be ordained. The conference agreed not to ordain him.

Geo. Hatt called the attention of the conference to his case, and, after much discussion, the following was adopted:

Resolved that we restore the license of Br. Geo. Hatt, who was silenced for not reporting his labors to the district of which he was a member in January, 1875, inasmuch as he has acknowledged his wrong in so doing.

Preaching during the session by J. Caffall and G. E. Deuel.

Adjourned to meet at Elkhorn, at 2 p. m., October 6th, 1877.

St. Louis District.

A conference was held in St. Louis on Sunday, July 8th, 1877; W. H. Hazzledine, presiding; T. R. Allen, clerk.

Branch Reports.—St. Louis 276, with 8 Elders, 7 Priests, 5 Teachers, 2 Deacons; 3 received and 3 removed by letter, 2 died; Geo. Worstenholm was received as Elder, and Wm. May as Deacon.

Gravois 64, with 1 High Priest, 3 Elders, 2 Priests, 1 Deacon. Cheltenham 31, with 4 Elders, 1 Deacon; 1 received by letter. Caseyville was rejected, and referred back to the branch. Caseyville Star of Zion Sabbath School reported. Alma 33, with 1 Elder, 4 Priests, 1 Teacher, 1 Deacon; 7 removed by letter. Alton 25, with 1 High Priest, 3 Elders, 3 Priests, 1 Deacon; no changes. Bellville 69, with 8 Elders, 4 Priests, 1 Teacher, 3 Deacons; 5 removed by letter. Boone Creek 17, with 2 Elders, 1 Priest, 1 Teacher; 6 baptized, 3 ordinations. Wherso and Coon Creek not reported.

Elders John Beard, George Thorp and Wm. Still reported.

Joseph Smith and his Counsellors were sustained as the First Presidency of the Church of Jesus Christ of Latter Day Saints in all the world, and Israel L. Rogers and his Counsellors as the financial authorities of the Church.

Resolved that we adopt the resolution passed at the priesthood meeting of April 9th, 1877, namely, that the representatives of the branches (or conference officers) meet at the house of Wm. Anderson, on Saturday evening previous to conference to prepare, as far as possible, the business to be presented, so that the business of the conference may be completed on Sunday.

Officers present: 1 High Priest, 12 Elders, 6 Priests, 2 Teachers, 2 Deacons.

At 2 p. m., an interesting testimony meeting was enjoyed. At 7 p. m., preaching by Geo. Thorp.

Adjourned to meet October 7th, 1877.

Welsh Mission.

The Annual Conference was held at Aberaman, Wales, April 29th, 1877; Robert Evans sustained as presiding officer; John R. Gibbs, secretary; E. Morgan, clerk. Prayer by Jacob Thomas.

The president requested all the Elders to seek the Spirit of God to enable them to be of one mind.

Five branches were reported, and were accepted.

[Why are not perfected reports of the Welsh branches made out and sent to the Church Recorder in America? Llanelly is the only one corrected regularly. New Tredegar has also been corrected this year, but no others have been for years, and some have never been on the Church Record].—Eds.

The president made mention of Saints that were not accounted in the above branches, and of members that are not attending for years.

John R. Gibbs reported the book account from

last report £4 17s 11^d; received from Llanelly 12s; in hand £5 9s 11^d." The report was accepted.

On his request Robert Evans was released from the new hymn book committee, and Benjamin Davies was added to the committee.

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 13th, to select a president.

Officers present: 1 Seventy, 15 Elders, 1 Priest.

Closed with prayer by T. Venables.

At 2 p.m., prayer by the president.

Pres. Joseph Smith, and all the authorities of the Church in America, were sustained; Thomas Taylor in charge of the European Mission; Robt. Evans, of the Welsh Mission; Thomas Jenkins of the Seventy; John R. Gibbs, General Secretary and Book Agent of the Mission; with all officers and saints in righteousness.

Resolved that Alma N. Bishop travel as circumstances permit.

A sister was confirmed, and the meeting was given to the Saints, and the good Spirit was enjoyed, and the gifts and blessings thereof. Some reproofs were given.

Preaching by John R. Gibbs, the president, and Thomas Venables. Prayer by R. Thomas.

Adjourned to meet at Neath, October 28th, 1877.

Northern Illinois District.

This conference assembled at Mission, La Salle county, in the Saints' Meeting House, June 23rd, 1877. John Kier, Sr., presiding, J. Smith, clerk *pro tem*. Prayer by the president.

Branch Reports.—Mission 67, with 2 Elders, 3 Priests, 1 Teacher; no changes. Streator 17, with 1 Elder, 1 Teacher; 2 baptized, 3 received and 1 removed by letter. Braidwood 73, with 7 Elders, 2 Priests, 1 Teacher, 3 Deacons; 1 received by letter, 3 expelled, 1 died. Sandwich 55, with 1 First Presidency, 1 High Priest, 1 Seventy, 4 Elders; 10 received, 3 died, 3 removed. Plano 170, with 2 First Presidency, 2 Apostles, 1 High Priest, 12 Elders, 7 Priests, 3 Teachers, 3 Deacons; 6 baptized, 7 received by letter and vote, 6 removed, 1 died. A net gain of 11 members in these branches. No reports from Janesville, Burlington (Wis.), Pecatonica, Boone County, Marengo, Batavia, Amboy, Leland and Fox River.

Thos. Hougas reported the organization of a Sunday School in the Mission Branch, the young people taking an active interest in the work.

Elders' Reports.—John Landers and H. A. Stebbins by letter; Peter Devlin, Odin Jacobs, Andrew Hayer, M. Madison and J. Stanley reported. Pres. Kier had been at home owing to the strike among the miners at Braidwood. He intended to visit the branches the ensuing three months. Priests A. Hayer and O. Hayer, no report; F. Mussel reported. Teacher Hans Hayer reported; C. Danielson, no report.

Pres. Kier spoke very feelingly upon the general features in the district, and gave the Saints most excellent advice.

Hans Hayer asked what was to be done with absent members whose whereabouts were not known, and who have not letters of removal? The president suggested that another effort be made by letter to reach them, and then try to find them through the *Herald*. A. Hayer stated that there were two members of the Mission Branch in Iowa who refuse, or neglect, to answer letters of inquiry directed to them, and asked what should be done in the case. The same course as with the others was advised.

T. Hougas asked if a Saint should be held in good standing who plays croquet on Sunday? The president answered that he thought it very unbecoming in Saints to play croquet, or any other games, on the day set apart for the worship of God. Br. Devlin thought that the world expected the Saints to walk more circumspectly than to engage in such games as are not in harmony with their profession.

Adjourned to meet at Streator, October 20th and 21st, 1877.

Evening, Br. Kier gave an excellent discourse to the youth, which received a good hearing.

Sunday, at 10:30 a.m., Pres. J. Smith, assisted by L. B. Scott, occupied the stand. At 2:15 p.m. the sacrament was administered. Brn. Kier and Devlin in charge, and O. Hayer passing the emblems. An excellent testimony meeting followed. At night a large number were in attendance, and Elder Smith finished his discourse upon the promise made to Abraham, and its fulfillment. It is worthy of remark that excellent order was observed, although many more people were in attendance than could get into the house.

Miscellaneous.

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 as the work progresses, as to names and items, and the persons themselves, or officers of branches, districts or quorums, 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 by sending the facts.

Thus on the Record of the Third Quorum of Elders I find names that are not anywhere on the General Church Record, as follows: Wm. T. Boose, 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. Bozarth and Jonathan McKee, I think, but the others I believe to have been in the Church. I would like to know the first name of Frazer, and when and where each was born, and when, where and by whom baptized, 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. Booker (dead) and George Hall (expelled); also when, where and by whom Wm. Alden, Wm. Ballinger, Thomas Chapman, Edward T. Edwards, Reuben Hoyer, Charles Kemmish, John Rounds, Jesse Longfield and Nephi Yocum were ordained; also when Geo. W. Bird and John R. Evans were ordained, and where John Hawley; also when Daniel Fisher was born, and of the whereabouts of Wm. R. Huscroft. As there are two each by the name of Elbert 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. There are ten vacancies in this quorum, which I report to its officers by letter,

HENRY A. STEBBINS,

PLANO, Illinois, Sept. 5th, 1877. *Church Secretary.*

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

At Plano, Kendall county, Illinois, May 30th, 1877, to brother Isaac and sister Sarah L. Cramer, a daughter; named Mary Elizabeth, and blessed July 1st, 1877, by Joseph Smith and I. L. Rogers.

In London, Ontario, August 21st, 1877, to brother and sister Lively, a daughter; mother and child doing well.

Married.

At St. Louis, Missouri, August 8th, 1877, by Elder George Worstenholm, Mr. Henry Townsend and Sister Elizabeth Ann Hales.

Died.

At Dennisport, Mass., August the 15th, 1877, of typhoid pneumonia, Enenora C., wife of Elijah H. Eldridge, and daughter of Elder E. N. Webster, of Boston Highlands, aged 26 years, 9 months, and 12 days. Our beloved sister and her father were the first-fruits to the Reorganization in Boston, having been baptized by Elder Wm. W. Blair, in September, 1866. Her faith in God and his great

latter day work was steadfast and unwavering, and her christian walk was ever consistent, and above reproach. Her life was an example of self sacrifice, and of unfeigned love; forgetting her own pleasure, and regarding not the weariness or pain it cost. Her heart overflowed unceasingly with that love divine which seeks not its own, but everywhere another's good. In her sickness she bore her suffering with great patience and fortitude, and was fully resigned to the will of God, happy to depart, regretting only to leave those she loved. A placid joy lighted her countenance as she fell sweetly asleep in Jesus. Every effort was made for her relief and restoration, but her departure was plainly foretold by the spirit at our last district conference.

Blessed are they who have toiled in the vineyard,
And died in the faith of our Lord;
Through their prayers and kind words may their loved ones
Inherit the same great reward. C. N. B.

At Kirtland, Lake county, Ohio, July 3d, 1877, Rodger Plaisted. He was born in Buxton, York county, Maine, in the year 1793; joined the Church in 1835, in Maine, emigrated to Kirtland in 1836, where he resided until he fell asleep, to await the resurrection morning. He was a good and much respected citizen by all who knew him. Funeral services held in the Baptist Church, conducted by Elder Joseph F. McDowell. Text 2 Cor. 5:1-4.

Near Edgerton, Platte county, Mo., July 31st, 1877, of cholera infantum, Julia Elizabeth, daughter of Bro. Robert A. and Sr. Mary J. Marchant, aged four months and one day. Funeral services by Elder Wm. Summerfield, from 1 Cor. 15:22.

At her home, ten miles north of Des Moines, Iowa, July 27th, 1877, Eliza E. Vice, aged 13 years, 7 months, and 20 days. This little daughter of Brother and Sister Vice had never united with the Church, but she had a loving and kind spirit, and was the ornament of the household. It was a sore trial to them; but they gave her up cheerfully, knowing that affliction worketh patience, and patience hope,—which hope will not make ashamed in the day of visitation. Services, August 19th, in the Dunkard Church, by Elder I. N. White; a very large assembly present.

Near Salem, Marion county, Oregon, July 20th, 1877, Sister Rebecca Adams, wife of Elder John F. Adams, and only sister of the late G. M. Hinkle. She was born in Roan county, N. C. August 18th, 1804, consequently was at her death in her seventy-fourth year. She was married to Bro. John F. Adams in 1820, and in 1832 they were both united to Christ and his Church, by obedience to the everlasting gospel; from which time to the day of her death Sr. Adams has been an exemplary Christian, and for the last two years a patient sufferer. For forty-five years she stood as a witness for Christ, and many are the testimonies she has borne, and the times that she has exercised the gifts in fulfillment of the promise of the Master, (Mark 16). She leaves behind, children, grand-children, and great grand-children, to the number of a hundred and twenty-five. Father Adams is blind, as to his natural vision, but his inner eyes are open to see the glory of the coming kingdom, for which he has waited and labored so long. He bears with Christian fortitude his sad bereavement, and consoles himself with the fact that he, too, has been redeemed by the blood of Christ, and a few more days or weeks, and he will be again united to his faithful partner, where the tyrant death can have no power over them. For fifty-seven years they stood together to share each others joys or sorrows, and together they stood the storms of persecution that have been common to the Saints. And now, while the ashes of our dear sister shall rest in peace, may the sympathy of the Saints be enlisted in behalf of the good old brother, that he may "accomplish his day" in peace, and with his dear companion hail, at his coming, the king that they have so long and faithfully served. J. C. CLAPP.

OBITUARY.

Gilbert Watson died at Black Creek, Outagamie county, Wis., September 22d, 1875. He was born in Scotland, March 20th, 1822, hence at his death was 53 years, 6 months, and 2 days old. When about nineteen years of age he emigrated to America with a number of his friends, landing in New York, July 4th, 1841. He lived in Buffalo, N. Y., about two years. Then with his brother he emi-

grated to the Territory of Wisconsin, and bought some land in what is now Waukesha. He used to say that this was the beginning 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 principles of the Church. After candid investigation he became convinced of the necessity of a new dispensation, and of the doctrines and ordinances of the true Church. He was baptized by Silas Briggs, about the 1st of June, 1844. That same year he sold his farm in order to move to Nauvoo, and, starting the next March, he arrived there April 6th, 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 conference he was employed cutting stone for the temple, and then worked on the Nauvoo House for three months. But, early in September, these operations were hindered on account of the mobs in the Morley settlement. In November he returned to Wisconsin, to collect what was due him. His old acquaintances were glad to see him, and eagerly enquired concerning Nauvoo and the Saints. While in Wisconsin he had an interview with Jason W. Briggs, who explained to him the claims of James J. Strang, as Joseph's successor. He became partially convinced, although reluctantly, of Mr. Strang's right to the prophetic office, and in June, 1846, he went to Voree and saw Mr. Strang. Feeling convinced of his claims he continued in that faith until after the death of Mr. Strang. On the night of June 22d, 1863, he had a dream, and the interpretation came with power, and convinced him of his error. The dream was recorded in *Herald*, February 15th, 1864. He was baptized the next day by W. B. Horton, at Uloa, Wis., into the Reorganization, and also ordained an Elder. At that time he lived in Lisbon, Waukesha county, where there was a small branch, of which he was elected president. In 1864 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 apparently with no effect. He continued to pray as long as he could speak. When medical aid was spoken of he said that if the Lord was not willing for him to recover, no man could raise him up, and that he would trust in him, even if he should slay him. 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 a wife and seven children to mourn his loss.

P. HARRIS.

Go to thy narrow, dreamless bed,
In slumber rest thy aching head;
Lo, in the cool, sweet chambers of the blest,
Beyond the stream of time thou hast thy rest.
Ever green shores thy tired feet shall press,
By rivers of life, in thy robes of righteousness:
These shall thy portion be, these thy reward,
Weeping and sad we mourn for thy presence here,
We see thy vacant seat, and miss thy counsel dear.
Thou taught us ways of wisdom and of God,
Showing the path a loving Savior trod.
Oh, for a heart to feel divine submission,
Nor murmur at the mandate of high heaven.

M. J. C.

EXPELLED.—Edward Lawson was expelled from the Church for apostasy, by act of the Burlington Branch of the String Prairie and Nauvoo District, July 16th, 1877,
JOHN R. NICHOLAS, Pres.
D. D. BABCOCK, Clerk.

COMMUNION WINE.—Take fresh ripe grapes, any quantity, remove the stems and put the grapes into a kettle, adding a little water, and raise to a boiling point. Then press out the juice and strain, and raise again to a boiling point, scumming it, and then seal hot in hot bottles. Sweeten it as it is used.
LISBON.

The New York *Sun* says: "As has already been noted, the proposition is seriously made to form a sea of the Desert of Sahara, by cutting a channel to let in the waters of the Mediterranean—an enterprise regarded as entirely feasible, more so, in fact, than the cutting of the Isthmus of Darien, which may be said to be an assured project. A German scientific writer, however, goes so far as to assert that the Sahara project, if carried out, would eventually turn Europe into another Green-

land. He alleges that the diversion of the Gulf Stream, by the cutting of the Suez Canal, has already begun to have an influence on the climate of Europe, and that the covering of the burning sands of the great African desert with the water would destroy the hot winds, which are necessary for the melting of the Alpine snow and ice, and would finally result in a glacial formation that would overwhelm Italy. He instances the changes in climate in Australia and New Guinea by the deviation of a warm current of water which formerly ran through Torres Straits as a practical illustration of his theory.

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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 of Jesus Christ of Latter Day Saints, explanatory 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, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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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."
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 192 closely printed pages

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The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

1878
Geo. Corless

"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.
"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 SAID IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, OCTOBER 1, 1877.

No. 19.

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," which article we here reproduce nearly entire. As will be seen, he is strong in his championship for President Joseph Smith as the real successor of his father, and as the one who should rule the Utah Church, or now succeed to it; for so many fail to understand that he is now the president of the real Church, and that he is not now, and never has been an aspirant for the seat of Brigham Young, nor to lead that people as a body, and only such of them (even if it be all) who may be willing to forsake the errors introduced by them and come back to the original principles of the Church before its rejection and the division into apostate factions under Young, Strang, Thompson and many other aspirants for the place belonging only to Joseph Smith and his seed. Hence the real *bona fide* organization exists now under his presidency, one acknowledged of God; and therefore only in a unity of principle upon the true doctrines, could there be a unity of people or of action; only by forsaking the false and coming over to the true.

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 contradistinction to that of the Salt Lake Valley organization.

The first article is as follows:

"HOW TO SOLVE 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—is for the United States government to help Joseph Smith, Jr., the son of the prophet, to assert his leadership and establish himself in the very Lion-house of the usurper, Brigham. In making this suggestion, the other day, we pointed out that young Joseph is the legitimate successor of his father, nominated by inspiration for the office and duly ordained; that the Mormons themselves confess the fact, admit that Brigham tricked the Smith boys out of their rights, but condone his offense by saying that their 'error' in denouncing the polygamy revelation of their father rendered the usurpation necessary to prevent the destruction of the church, and that they have always looked on young Joseph with respect and even with reverence—such reverence as the Babylonians felt toward Nebuchadnezzar when they saw him eating grass like an ox, but knew that, though mad, he was still their rightful sovereign and that in due time his reason would return and he would claim his own. When Joseph visited Salt Lake City he was treated with the highest respect by the people, nor was it denied by any one that he was the true high priest, prophet and revelator, and would some day come back to rule over the Church of Jesus Christ of Latter Day Saints.

"Well, with the death of Brigham that day has
Whole No. 379.

arrived if young Joseph has the pluck to assert himself. * * * In this juncture the advent of a genuine leader, the legitimate successor, claiming inspiration, and able to cry, 'Thus saith the Lord' to a people who believe he has the right, would have a profound and decisive effect. Coming as he would with an accession of adherents to swell the Mormon body and heal a division of thirty years' standing, he ought surely to succeed, if he exhibits half the ability and worldly wisdom of his father.

"But how, it will be asked, could the United States aid this purely ecclesiastical movement? And why should it do so? To answer the last question first, the capture of the Utah Mormons by Joseph Smith of Illinois would insure the downfall of polygamy, and this would be the elimination of the only feature of Mormonism to which the United States has any objection. The Josephites, of Illinois, of Iowa, of Pittsburg, are as good and law-abiding citizens as the members of any other denomination, and possess no social customs that keep them separate from the rest of the world. With Joseph Smith ruling the Mormon church, Utah would be as open to outside settlement as any other territory, and Saint and Gentile would live together in harmony and peace. It would not be a year before Utah could be fitly allowed to enter the Union as the State of Deseret, and the 'Mormon question' would thenceforward be no more important in politics than the Baptist question or the Methodist question.

"To the question how the United States could aid in this movement, the answer is two-fold. It ought in the first place fully to protect Mr. Smith in the assertion of his rights. He should be urged not to make unnecessary trouble by abolishing polygamy too suddenly. It would be a hardship and a wrong to break up the existing social arrangements of the saints with the strong hand. Those men who have more than one wife should be not only allowed but compelled to keep them, and the children they have by them. No *ex post facto* law or revelation should give them an excuse for turning these deluded women and innocent children adrift without adequate means of support. But all future polygamy might be at once prohibited with the approval doubtless of the large majority of the Mormons themselves. And the government's part would be to see to it that the factious minority should neither openly nor secretly give trouble.

"Another thing the government could do that would be an important help. Let it keep sternly on in the good work of punishing the Mountain Meadows' murderers. The execution of Lee was an immense triumph of law and order, as against the Brighamite doctrine that the church has the right of life and death over apostates and those 'devoted' to the Lord. Now that Brigham is dead, there should be less difficulty to secure witnesses against the other murderers. A dozen more executions like that of Lee, of men, whose hands were deep in the blood of those missionaries or of poor apostates trying to get out of the territory to the states, would make Brighamism a name of scorn even to many of its strong adherents, and correspondingly aid the clean-handed Josephites, against whom the blood of no man cries out. Let the government pay the debt it owes to simple justice in this regard, and it will at the same time 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

thing, the government could do to help the young prophet get his own. Mr. Hayes might make him governor of the territory. That would place him and his party in possession of the civil authority of Utah and vastly aid him in gaining spiritual and ecclesiastical authority. It might prove a very brilliant act of statesmanship for President Hayes to appoint Joseph Smith, Jr., governor of Utah, and thus give him the vantage ground from which he might conquer the place his father bequeathed him, and peacefully and lawfully root out that relic of barbarism—polygamy—from the only spot in the United States where it flourishes."

The *Plano Mirror* has an editorial about Brigham Young and the claims of the Twelve to the rulership, showing its consistency with the claims of B. Y. and that quorum after Joseph's death, in 1844. It says that this stroke of policy of the old Twelve cut off the sons of Joseph, to whom belonged, according to the traditions of the elders, "the right of successorship," and now that Brigham is dead arises the difficulty in the way of the successor of the Young dynasty," that is, if the rule of B. Y. and the old Twelve was the correct one to adopt, and if not, and the sons of B. Y. are the ones, then comes the question, Why were not, and are not, Joseph's sons the real seed to whom should have come in the past and in the present all the right and title to govern the, so called, Mormon people. The editor concludes thus:

"Our townsman, 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 family is correct, and justice, though tardy, could now make right this wrong of the past.

Besides this, there is an other consideration: Young Joseph, as he is called by Mormons, is an avowed monogomist, and is stoutly opposed to the really most obnoxious feature of Utah Mormonism, polygamy. His efforts for years past have been directed to securing 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 will be a clash of claims when the question of who the coming man is to be, among our neighbors the Mormons of Utah, shall be settled, and 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's 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 of Brigham's sons are but small, while many seem to consider favorably the idea of calling upon Joseph Smith, the son of their former prophet to come over and claim his right by lineal descent to the presidency. Some months ago he visited Utah and was well received by many, including the more intelligent Mormons, the whole of his preaching and labors

were aimed to overthrow the false and corrupt practices and dogmas of their church. He is living at present in Plano, Ill., and is president of what is known as the Reorganized Church of Jesus Christ of Latter Day Saints, which, was formed after the apostasy of Brigham, and from among the mass of saints who ignored Brigham's assumed authority and therefore refused to follow him, choosing rather to wait, as they were directed, until a leader should come of the seed of the martyred prophet who was finally recognized in the person of their present leader.

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 others. Their efforts as a body have been signally successful, when surrounding circumstances are taken into consideration, having organized branches in many places 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 Utah 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 them acquainted with while visiting there. He views their leaders as in apostasy and their converts as victims of an imposition. He does not for a moment recognize Salt Lake as the appointed Zion or gathering place, and therefore would not go there to rule. He declares polygamy and its kindred doctrines to be false and not original tenets of the church, and consequently could not live and rule where it was taught and practiced as gospel. The introduction of destroying angels and the theory of celestial marriage, together with one half the system known as Utah Mormonism, are viewed by him as heresies and therefore dangerous doctrines.

"Judging righteously from his present position, we fail to see any possible way by which a unity could be brought about between the two bodies, and he be President, except by a return on the part of the Brighamites to the original doctrines of the church, and a putting away of all their unlawful wives, as there is no permissive clause in the laws of the Reorganization, which would admit of their being accepted otherwise, inasmuch as they are viewed as outside of the church altogether, and where some in the past sought entrance into the Reorganized Church, they have only been admitted through the usual initiatory ceremonies. The present prospective agitation may bring before the public more prominently than ever the distinction between Brighamism and the Reorganization, to the certain benefit of the latter."

He has about the right view of it.

The editor of the *Pittsburgh Methodist Recorder* in his issue for September 8th, writes a column article on Brigham Young, and among the closing words are these:

"The probability is that some change will be made under the new leader, whoever he may be, that will denounce the polygamous feature of their system. * * * The probability is that Mormonism will become a very different thing in the next fifteen or twenty years."

The world is not as sanguine, or at least the charitable portion of them, that the end of the polygamy dogma and its kindred doctrines, would be the end of the whole Mormon faith, so called, as they have been in the past. We are thankful, too, to all such who have discovered and who will allow that the true faith of the Latter Day Saints does not include those things, and who admit the now evident fact that the Reorganized Church now claims her own with other religious bodies, even the recognition of the people as an incorporated and legal organization, side by side with others in the law of the land, and having place with them.

OUR TRIP TO BUFFALO.

In the morning, bright and early,
When the air is cool and and bracing,
When auroral tints are gracing,
All the east with beauteous tracing;
When the dark and light combining,
Dawn of day with shad'wy lining,
When the dewdrops lie a shining
On the grass and on the flower;
Then, with Black and Bay before us,
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,
Prairies fair with verdure smiling,
Panoramic scenes beguiling,
Length'ning summer hours whiling;
Meadows sweet and green and fragrant,
Sunlit clover blossoms flagrant,
Scorning bees' attentions vagrant;
Field and grove and running brook.
Nine 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 we're fearing,
If we watch not we may never
Enter, tho' the gracious Giver,
Offers us his loving favor,
And marks out the shining way.
Eastward still, and onward going,
Here two churches shadows throwing,
Like the gospel they're bestowing,
Dreamy, mystic, shadowy creed.

Fifteen miles of verdant tillage,
South of east to Blue Grass town,
Region here of much renown,
For its coal banks further down;—
Mid ravines and forest breezes,
Shaft machinery creaks and wheezes;
Poor old blind horse puffs and sneezes,
Hoisting up the shining coal.
Winding south, the highway leads us,
All is well and naught impedes us,
While the noontide 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,
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, grand,
With his belt of glittering sand;
See! an isle on either hand,
Fertile, green, and very lovely.
O'er across the waters, glancing
'Neath the sunlight's fitful dancing,
Spreads a view, so all entrancing
That it chains our eyes and heart.

Hills begirt with emerald forest,
Valleys dimpling, nature's sketching,
Toning down the bolder etching
Of the river bluffs that, stretching
Miles and miles on either hand,
Mark the water and the land,
His fixed laws fore'er obeying;
Nestling there amid the trees,
Fanned by every river breeze,
Andalusia sits 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.
Sister Julia A. first meets us,
With a smiling welcome greets us,
In her cozy parlor seats us,
And presents her husband good.
Dining, Brother C. C. R's kind face,
Next appears our feast to grace,
And the moments fly apace,
Socially and cheerily.

Sister R., with fiendly greeting,
Clasps our hands in her bright home,
Makes us glad that we have come,
With no wish to farther roam.
Evening softly settles down,
O'er the river and the town,
While the moon with mystic crown,
Reigns in placid sovereignty;
And with weariness bedight,
Back we go and spend the night,—
Silent, shining hours so bright,
With brother C. and Julia.

Bright and jubilant the morning,
Of the following Sabbath day,
When we gladly wend our way,
With the saints that praise and pray,
To church, then dine with sister R.
Then again at service are;
Next we call—it is not far—
On aged sister B. so worthy.
Kindly woman, strong in faith,
Which, God grant be hers till death;
If we trust, the promise saith,
He will ne'er forsake us.

Twilight settles o'er the scene,
Thrilling, peaceful and inspiring;
While the lunar power, acquiring
Balmly breezes now conspiring
Regal height and brilliancy
Silvers every bush and tree,
With a shimmering flagree,
Winning and sublimely charming.
Grand, majestic and serene,
Rolls the river's limpid sheen,
Rich mosaic between;
Complement the living picture—

In the purple mist of evening,
Stand we by the water's side,
Gazing on the placid tide,
With its never ceasing glide,
Moving onward potently,
In its march toward the sea,
Where no narrow limits be
Set about the bounding billow.
As we meditating stand,
Pebbles flung by childish hand,—
Shells and pebbles from the strand,
Dent the crystal brilliancy.

Pebbles dropping in the water,
And the circling waves above,
Bring to mind the words we love,
Of a poet heart that strove,
For the noblest, grandest, best,
For great truths with beauty blest,
With an earnestness and zest
That the Father will remember.
Earth with mystery is rife,
What a strange romance is life;
With its dream of peace and strife,
Joy and pain and pleasure.

Here are boats at our disposal;
We will take a sail 'tis said,
Enter in with careful tread,
Landsman, balance well your head.
O'er the crystal gleaming tide,
Smoothly, swiftly, how we glide,
Oh! if nothing should betide,
We might sail, and onward sailing,
Revel in some blissful dream,
Such as make a poet's theme,
Which, methinks may be a gleam
Of the brightness o'er the river.

Side by side our barks are floating,
Moonlight all around and o'er us,
Glittering pathless way before us,
While our voices join in chorus,
Singing brother David's song,
As we swiftly float along,

Underneath the starry throng
Chanting voiceless anthems.
But our sail must have an ending,
So, our bows are shoreward bending,
And where light and shade are blending
Step we on the pebbly strand.

One more night at brother Charley's,
Then our journey homeward turning,
Horses' feet the smooth road spurning,
Summer sun above us burning,
Heat and vapor generating;
Which, in turn is congregating,
And with rapid wings inflating
In the west most threateningly.
Now the storm cloud rises higher,
Lightnings flash like chains of fire,
Haste! ye steeds at our desire,
For a refuge we must seek.

Turn aside, for roof and welcome,
We are sure of finding here,
With brother G. and sister dear,
Yes, their greeting is sincere.
Ah! behold! how fast it rains!
Deluging the hills and plains,
So that here we must remain,
Till another morning.
There's no reason for complaint,
With such hospitable Saints,
Happy home without restraint;
Father, guard that household.

Cool and damp the breezes blowing,
As with kindest adieu,
We our way once more pursue,
Toward the home 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 paints azure.
Roads are heavy, miles are long,
Like the burden of my song;
But, behold!—here's something wrong!
Marks of sore destruction!

Wind and hail and rain in torrents,
Yesternorning swept through here,
We are told, and doth appear,
Leaving fields completely clear,
Of their fertile vegetation;
What a shocking devastation!
For beyond our calculation,
In a few brief moments,
Windows, (sometimes shutters, too,)
By the storm were broken through,
Telegraph was cut in two,
Trees half stripped and barren,

And this besom of destruction,
Swept to eastward miles o'er many,
In its course not sparing any.
Sad each farmer's visage when he
Walks about his empty fields,
Which had promised ample yield;
Father, God, thou art our shield,
Keep us from such scourges.
Ten long saddening miles we go
Westward through this scene of wo,
Then turn north, for Durant ho!
Where the storm was lighter.

Northward still our course pursuing,
Brings us now where only rain
With attendant wind, has slain
Here and there a shoot of grain.
Further still and all is fair,
Thanks unto our Father's care
And at four p. m. we share
Home, dear home with loved ones.
Ends, our trip to Buffalo
And if ever you may go
Thereaway oh! may you know
Such happiness as we did.

PERLA WILD.

NEWS FROM THE FIELD.

LETTER FROM ELDER CHARLES DERRY.

Dear Herald:—On the 24th ult., I found myself at home with wife and children, and all enjoying the great blessing of health. How

sweet is that word home! The lonely pilgrim for the gospel can at least tell its sweetness. It may be but a humble cottage by the wayside, but in and around it cluster all that is dear on earth; hearts that beat in unison with our own; faces that smile without deceit; hands whose grasp is that of the purest love; tongues whose every word is music, that calms and soothes the wanderer's heart, as no other earthly music can. No wonder the poet sung, "Home, sweet home." Its bed may not be of the softest down, its floors 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 all was well.

On the next Sabbath I met with the Saints of Salem Branch, at the house of Brother Thomas Chapman, on the Pigeon, and fulfilled a promise long since made, "that I would meet with them the next time they met in that place." I believe they counted fifty wagon loads of Saints and friends, all met to worship God under the shady cotton-woods, in front of Brother Chapman's door, and under the presidency of Elder Henry Halliday. Brother Davis H. Bays and myself broke the bread of life to the anxious, earnest listeners. Every heart seemed glad and manifested their love in various ways, not to be mistaken. The love of the Saints is to me the dearest of earthly objects, after that of my family.

On the 5th of August I preached in Woodbine, to very much interested audiences. Some outsiders state that in the doctrine of the Saints there was a reality not to be found in the churches of the day. At night I led a very pleasant prayer meeting at the house of Sister Adams. Had an interesting talk with with an intelligent gentleman from the East, who was a cross between the Sceptic and Universalist, but very candid, and seemed not only able to discern, but also willing to acknowledge the truth. The sisters here gave me evidence of their love for my family. Outsiders wished me to return to them.

On the 10th I started in company with Mr. David Kennedy and Sister Kennedy for Deloit. On the way we shared the hospitality of Mr. Donaldson and wife, both Methodists; she, believing in immersion, had been baptized by the Methodist minister; he believed in sprinkling, and had joined the same church by sprinkling. How accomodating! Why could not Jesus have been as accomodating to Nicodemus, and told him he could enter the kingdom by sprinkling, by pouring or by immersion, instead of telling him in such emphatic terms, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It would have saved a great deal of trouble, you know, besides the inconvenience of getting wet. This lady told me when she was baptized, eighteen were immersed and one sprinkled. Was not that awkward for the dear minister? But I

suppose the Latter Day Saints had caused this trouble, but I don't think the lady is satisfied.

On the 11th we reached Deloit, just in time to see Uncle Thomas Dobson and wife, who were about to start to Utah, to see her relatives, among them her mother, whom she had not seen for thirty years. She was in hopes of showing them the truth. May God bless this visit and bring them in safety again to their beloved children. I preached twice in Deloit on the 12th and received assurances of the Saints' love

On the 13th we returned, via. Galland's Grove and were kindly received by Sister Williamson. I staid that night with Gideon Hawley, of Galland's Grove, and on leaving the next morning, he obligated me to pack a box of groceries, some prints, etc., about half a mile, to where the team was in waiting for me. Well, sir, I bore it like a christian, and felt like saying, 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 Whitesboro, 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 Carrico confirmed them by the water side. 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 is the pang of sad separation!
As love twines its fibers around the fond heart,
It is cruel as death and would be a vexation,
But Faith blunts the edge of the soul-piercing dart,
And points to the time when the work shall be done,
Our parting be ended—the victory won.

That night 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 Matthew 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 the "mighty Missouri." A beautiful sight is obtained from this place, and I reflected that this place was destitute of the uncorrupted truth of heaven. I told Samuel I could not stop then, 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 laid hands upon him on that 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

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. Her 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 consistent 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 gospel to all with whom she has come in contact. With true charity, she has always yielded, where her personal pleasure has been interested; but she would not lower the flag to compromise any truth or duty, and her reward, in part at least, is near at hand, for her husband indicates very plainly his favor for the truth, and I have no doubt he will e'er long become her companion in the gospel, as well as in this life's woes and pleasures, and I trust their family also. God bless Sister Christy and all like her, for I know a good many sisters good and true as she is. Their reward is sure.

I commenced bombarding Portlandville from the school-house, on the 18th, and preached three times to good and attentive audiences. In the afternoon one man came to me, saying, "I love to hear you preach the doctrine. I believe it." At night, another came and shook me by the hand, and said, "I admire your courage and zeal; you are doing good;" and truly such statements did me good. I delivered ten discourses there in eight days. People of different shades of opinion listened, some patiently, some impatiently, some admired, some tried to find fault with the ammunition fired into their ranks, and others, with the gun from which it was fired, but all hoped they were out of range of the grape and canister. Advents thought the Methodists were getting rather hot shells, and laughed to see them squirm, thinking they were safe, but presently the Methodist forgot his trouble and leaned back in evident satisfaction to see the bombs fall at the feet of the "Soul Sleeper," arousing him from his slumber in astonishment, as he saw Lazarus carried by the angels to Abraham's bosom, while his body slumbered in the sods of the valley, and heard the groans of the conscious rich man, in the lurid regions prepared for the ungodly. And again, as the veil was torn from his eyes, and he saw the crucified one descend into the prison, and there unfold the riches of eternal love to the millions of antediluvians, who had been disobedient in the days of Noah, "that they might be judged according to men in the flesh, and live according to God in the Spirit." I trust a gleam of light entered the minds of each. The skeptic was heard to acknowledge that there was a beauty, force, and consistency in the Bible, as seen in the light of the gospel, greater than he had ever dreamed of. He could begin to see that in the gospel was a balm for every wound that sin had made. In fact, I was told that if I had gone into that town preaching the doctrine, but saying nothing of Joseph Smith or Latter Day Saints, no sect could hold the field against me; and I would have carried the town. But, thank God, there is yet "a stumbling-stone and a rock of offence." I gave them to understand, I was not ashamed of the Master or his servants. I know I might secure fame, ease, and wealth, by assuming the doctrine and ignoring the means through which

I received it, but fame would be distasteful, ease would be a bed of thorns, luxury a poison, and wealth a gnawing worm obtained at the expense of honor and gratitude; I "choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season."

Other calls demanded my attention and I left, with the hope that some will obey the gospel. The citizens, learning that I had to walk, kindly furnished me a conveyance to bring me to this place, and one friend gave me three dollars. May God bless them all abundantly, 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, etc.,

CHARLES DERRY.

LEMARS, Plymouth Co., Iowa, August 3rd, 1877.

LETTER FROM ELDER MYRON H. BOND.

Dear Brother:—I am pained to know of so much delinquency among the Saints in regard to the small matter of subscription. I am satisfied that in a majority of these cases an acceptable zeal for the mighty work would devise a way and means of payment. The Lord open all our eyes to the worth of the eternal interests revealed to us as a people.

Dear brother, when I touch the pen to converse with those upon whom this glorious latter day light has dawned, and who have been obedient to the pure commandments, my heart bounds with the light and fire of the eternal truth; and I wish I could tell you how much the Lord has been pouring light into my once darkened soul, praise his holy name. And oh! 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 wise of this 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, completely covers the whole ground occupied by 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 glad that the Lord is moving upon the hearts of his saints in the matter of "the gathering." Its necessity will become more and more apparent. It has seemed to me that the gospel could be preached more effectively from Zion outward into the world by the elders than it can now. I can not believe but that we, as a people, can combine enough wisdom, energy, business talent, etc., to compete with the world and its various business combinations. The Latter Day Saints are, as a body, giving to the world more than they get from it. This is true in temporal as well as spiritual matters, though perhaps not in the same proportion, but any way, the sooner now that we can get together to live the law at the same time, the better I think it will be for the mighty work that is before us. I like Brother Cooper's plans, and to me they seem mostly practicable.

The churches and Sunday-schools of the land are supported by *small* contributions. The one cent and the five cents apiece, 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 thought pleasant to possess, but not necessary, yet that I was not liberal enough toward the Lord. "The liberal deviseth 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 forget tobacco, (I wont say alcohol in any form, for I suppose all are Saints in that respect at least), tea, coffee, rich meats, pastries, amusements, 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 "devise" means in way to pay for the *Herald* and *Hope*, and 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 thousand five hundred dollars (\$36,500) as the result of one year's collection—or small denial 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, by a denial of something 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 commanded in all things," but avoiding all things hurtful and unnecessary, not specifically forbidden. I will try to live so that any other necessary thing for me to possess, the Spirit will reveal even this to me.

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*. I have always believed in his integrity as 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 factions 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

power upon me, as I feel it now, my brother, resting upon me as I write, praise his name. Is not this an evidence, and am I not justified in receiving it as proof? I can not write more. My love to you. I am trying to do all the will of God. Yours in the one faith,

MYRON H. BOND.

CLAM LAKE, Michigan, August 20th, 1877.

[From the Chicago Advance.]

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—six hundred dollars a year and a parsonage 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. Penniman fretted away in the ear of 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 Manisuch—a Home Missionary church composed of farmers, with a few members in the village where two other churches of different denominations were also endeavoring to live and thrive.

Four hundred dollars was the nominal salary of Mr. Goodman from the Home Missionary Society. Of the four hundred Mr. Penniman gave twenty-five dollars, usually in advance, "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 provisions 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, prosperous 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. Goodman 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 Slocum," added George, a stout lad of sixteen, who knew more, 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. "What are tithes?" said Robert, the nine year old son.

"I will tell you all about it this after-noon. 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 references, and James and Minnie were asking 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 tenths. Does it mean a tenth of everything?" asked Robert.

"Turn to Leviticus, 27th chapter and 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."

"Yes," replied 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: 8 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 minister, and as good as twenty five for Chicago; fifty dollars, that's a tenth and more too, but I don't begrudge it, not a bit," and with a self-satisfied smile he fell asleep, and dreamed.

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 crack 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 listen patiently to more fault-finding.

"I have had such a fearful dream, Jennie," said Mr. Penniman, in a low, troubled voice; "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 rained 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.

Mrs. Penniman 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 tenths, and we will estimate the value and see how much we fall short."

200 bus. Wheat—tithes	20 bus.	@ \$1.00 per bus.	\$20.00
150 " Potatoes	15 "	@ 0.60 "	9.00
300 " Oats	30 "	@ 0.30 "	9.00
600 " Corn	60 "	@ 0.28 "	16.80
200 " Apples	20 "	@ 0.50 "	10.00
10 " Beans	1 "	@ 1.50 "	1.50
30 " Turnips	3 "	@ 0.25 "	.75
10 brl. Pork	1 brl.	@ 10.00 "	10.00
20 tons Hay	2 tons	@ 10.00 "	20.00

The amount of Tithes is.....\$97.55

said Mrs. Penniman, and

Deducting the.....\$50.00

already paid here and for Chicago

Leaves.....\$47.05

"Yes, that is correct," remarked Mr. Penniman, looking over the figures; "now, how shall we arrange the rest? Let us see. We will give the minister "

One barrel of pork.....\$10.00

and the tithes of turnips, beans and potatoes which will

Amount to.....\$11.25

\$21.25

This sum deducted from the.....\$47.05

Leaves.....\$25.80

a little more than the price of two tons of hay, as we valued it. But we have not tithed our cattle yet; we have ten cows, you know—shall they 'pass under the rod?" 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 give away," said Mrs. Penniman, doubtingly, 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 tenths 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.

"Give the best to the Lord," was her reply.

"Mabel, 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 am so glad!" she exclaimed. 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 over our 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 left," 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, beans, and "a monstrous grist," the children said, and away the two drove to the parsonage.

"Why, Mr. Penniman, haven't you made a mistake. What does all this mean?" exclaimed 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 your cow?" asked Mr. Penniman.

"My cow! why Mr. Penniman, you can't afford—"

"Got nine left," interrupted Mr. Penniman. "Drive on, 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. Penniman 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, and 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 shorts for the cow found a place in some old barrels in the wood-shed, 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 that cow to be our very own, always?" asked one of the children.

"Yes. We all thank 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 ever so many cans of fruit, and father tithed everything in the cellar, and even tithed old Brindle, too."

"What it 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. "Clara 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 lately?" 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 every body 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 everyone had resolved to go to-morrow evening—not long 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 seem silly, though, to talk about 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—always pays when 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. No farmer can afford to give away one tenth 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 which Brother Penniman brings 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; that he must be extravagant, 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 statement 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 money outlay, and count as nothing what we consume."

"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 how, with the closest economy, our pastor's family could live comfortably on his salary and our donations too. But if my assertion had been true to the letter, it was no business of mine how he spent the money he had honestly earned, any more than it is how any other man spends the money he earns. The only question for me, as a member of this church, to decide is whether Mr. Goodman's labors among us are worth the salary which we agree to pay. If so, my portion of his salary is to be paid promptly and fully, like any other debt, and he and his family left to the expenditure of the money well and faithfully earned, without remark or hindrance. This shall always be my course toward him and every other pastor hereafter.

"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, for I was very sure the minister did not need even 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 home, that night I saw my well-filled barn in flames, my garnered treasures gone beyond hope of rescue. 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 with undimmed beauty. So the summer months passed—not one drop of rain, no harvest. The winter came, and still no moisture

for the thirsty earth. I had no grain 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 a fearful struggle to get bread to 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 re-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, even this whole nation.'

"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 reverently the common things which their dear hands had used, and found some comfort in this indulgence of my 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 know 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 emotion, for yonder, trickling over the rocks, was water, pure cold water! Almost frantic with joy, I rushed toward it, but fell fainting ere my lips were moistened. I did not lose consciousness, but, too weak with my utmost effort to drag myself onward, there I lay with the life-giving water almost within my reach!

"At last relief came; the miners gathered to the little grass plat not far away to eat their noonday meal. They seated themselves on the grass, made tables of the broken rocks, and spread out their bountiful repast. How delicious their food looked! I had not seen so much at one time for months. How I longed for the very crumbs that fell from their hands, yet I could not ask. It was not pride, but despair. All the ungrateful past of my life seemed to come up before me; the food I had carelessly wasted, or carelessly received, unmindful of the Giver. I never was hungry till this famine began, and now it seemed impossible for me ever to be fed. 'Cursed with a curse' for my ingratitude and robbery of God! Oh, the thought was agony! A deep groan escaped my lips and discovered me to the miners. One brought me a cup of water, and others gave me food. What a luxury was that cold water! How delicious was that coarse but wholesome food! I ate and drank like

the famished creature that I was, till fully satisfied, and my kind friends returned to finish their own repast, leaving me lying on the soft grass with a heart full of praise and thanksgiving.

The miners were rough men, of many nationalities, Irish, Germans, Chinese, and profane, God-defying Americans, worked side by side. And as they sat in groups, enjoying their noon-day meal, I listened to their fearful profanity till my soul was sick within me. There I lay all that summer afternoon, living over the years of my past prosperous life, bemoaning my selfishness and thinking how little I had ever done to send the gospel to such as the men in the mines.

But all the future was dead within me. What could a poor, bereaved, famine-stricken man do, only to pray for pardon and for death.

At last the day was ended, and two of the kind miners, half led, half carried me to their camp, shared their evening meal and their scanty tent with me. My heart was full of gratitude, and, before seeking repose, I knelt to thank Him who had given such unexpected deliverance from famine and death.

Scarcely had I lain down, when one of the men touched me on the shoulder, saying: "Stranger, if you can pray won't you come and see a sick man just over here?"

I rose and followed him, and there in a dirty tent, lay, and had lain for weeks, tossing with fever and delirium, my once happy, innocent boy, my long lost Henry. The fever had left him, and now, pale and exhausted, he seemed only waiting for the last heart-throb of a wasted life. Some of you, my friends, have known of this great sorrow which has lain on my heart for years, and may imagine the meeting and the sad recital I had to make. He said little of himself till I asked him of his spiritual state—his preparation for an exchange of worlds. An expression of anguish passed over his face: 'I am not ready—not prepared,' he exclaimed, 'all is lost, lost! Don't interrupt me,' he continued, as I was about to speak. 'I know what you would say; I know the way but have lost the desire to walk there. I feel I am forever lost! Two years ago,' he continued, 'there came to the mines a young Christian minister, full of life and enthusiasm, yet so gentle and blameless, so Christ-like that we must love him. He had a wonderful power over all even the roughest, and I loved him as a brother. He remained with us a year, preaching, talking and praying, till profanity was banished, and many seemed almost persuaded. His second year's labors were scarcely begun when news came from the Home Missionary Society, saying their treasury was empty, and they did not know how long it would be before they would be able to pay what remained due on his salary, and there was so many feeble churches needing a little help, so many new settlements to be occupied, that they could not continue his commission another year. His heart was full of grief. He loved those rough men. He would have gladly worked with his hands as did Paul, but had not the strength, nor could he live without the salary. The miners might have paid it, but they would not; they liked him, but he was a restraint upon them, and he left us. Father, I thought of home then, of those rich farms, those bountiful harvests, and those men and women professing so much love for Christ,

yet neglecting to fully support their own minister, and doing nothing to give these poor miners the bread of life. I might have been a Christian if young Hurd had remained here, but when he went away, I was angry 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 pallor overspread his face, his breath grew shorter and shorter, and in my agony at seeing him dying thus without hope, I uttered a deep groan and awoke.

"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 deepest misery, and put in possession of the every needful blessing. How happy I was, how grateful for the sparing mercy of my heavenly Father! and never did I receive any worldly good with half the satisfaction that it gave me to know that God would accept a thank offering at my hands. I was in haste to make the offering, for I feared the old life-long selfishness would come back to trouble me; and I could see that my wife had the same fear.

called *benevolence*.

"And all these years, men, like the miners in my dream, men from the corrupt nations of the old world, whom God has sent to us for light; and our own people, somebody's sons, every one of them, have been going down to eternal death uninstructed and unwarned; while I, Cain-like, have said in my heart, 'Am I my brother's keeper?' O my brethren! God would be entirely just if he were to visit upon me all the horrors of that fearful dream.

"Yet He is long-suffering, and abundant in "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 wonder I, a professedly Christian man, could so long 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 live, 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 rich harvests have been gathered in, I have not brought to God a thank-offering of even one-twentieth 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 you out a 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: 'Of 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 can not refrain from writing some of my thoughts in regard to what has been said about the *Herald* and *Hope*. I would urge you to write systematically, so as to save much labor to the Editors in preparing 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, brethren and sisters, think, for a moment, and then keep thinking. How isolated would be our condition were it not for the *Herald* and *Hope*, and their means of communicating to us. It seems as if we would starve without the *Herald*, and I appreciate it as heavenly food, worth ten fold its price. I hope, too, that all will think of our forlorn condition if indeed the office would be compelled to close. It would be a shame to us as a people. Oh, the thought is enough to break the heart and fill the eyes with tears. Brethren, I never thought about it in this light until to-night. How could we live without it, since being used to it, and live on other food. Count the worth of a knowledge of the work in the different countries; also in this favored land of the Lord, and as Brother T. W. Smith said, some two years ago, about the *Hope*, that he would give five dollars for it rather than see it go down, or miss having it for the children. So say I, although we have no children, but I am a child, or would be one. If the worth of the *Hope* is so great, can we put a price on the *Herald*, the chief messenger with tidings from the salt of the earth, the banner of light from that city on the topmost hill.

One way to prove ourselves to be citizens of that city, is to live by every word that proceedeth from the mouth of the Lord, thereby glorifying our Father who is in heaven; at the same time putting ourselves in a condition that he might be pleased to be glorified in us. And why should we fear or doubt, inasmuch as we profess to have had a knowledge of the truth from God? Although our leaders somewhat differ, we have the same privilege of trying their views, and knowing we are none of us perfect, but we are, or should be traveling that way, striving to be perfect, as our Father in heaven is perfect, leaving behind us all our traditions, former fashions and habits, and turn no more to the weak and beggarly elements of the world, but, with one accord rally to Zion.

And then think of the sacrifice some few of the brethren and sisters have been making for the salvation of our souls by building up the kingdom, and establishing his righteousness. The printing department is a great source of help, and can a true Saint think of letting it go down? We think not, nor see it stand in its present critical condition. Read again the letter of Brother Otis C. Eaton, of Winterport, Maine, *Herald* of August 15th, 1877, and

take courage with others, and by our own experiences.

We have but little more to say, and if the Gentiles do not cease to refuse, lo! he will turn to the Jews. Your unworthy brother,
WERR, Kansas, Aug 24th, 1877. C. M. FULKS.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, October 1, 1877.

THE 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 compeers, 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, and 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. An 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 trusteeship of Joseph Smith, while he was president of the church, grew great trouble for his heirs and assignees 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 arising from this cause, it will be a strange thing. 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 proven; but that it has been "profitable 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 hedges moneyed greatness from the too familiar approach of vulgar poverty, as the pastor, shepherd, spiritual guardian of a religious people is a strange thing, and strikes gratefully 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 reversing it, corralling the sheep leaving the shepherd at large. But that such a thing was made possible in a community styled Israel is a mystery still. It may be properly; 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, "two for me, one for the basket."

Out of 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 Utah should have known. It will now be seen whether the trust so long reposed, where so 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

inquired earnestly and honestly after him, and for more truth, for greater light, for increased knowledge of God's existence, power, truth and glory.

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 presence of the Spirit with them:

"That was the true light which lighteth every man that cometh into the world."—John 1:9, I. T.

"Unto you that continue to receive shall more given, * * *, but he that continueth not to receive, from him shall be taken even that which he hath."—Mark 4:20, I. T.

"That which doth not edify is not of God, is darkness; that which is of God is light, and he that receiveth light and continueth, receiveth more light, and that light groweth brighter and brighter until the perfect day."—D. and C. 50:6.

"Whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ, and the Spirit giveth light to every man that cometh into the world; * * * and every one that hearkeneth unto the voice of the Spirit, cometh unto God, even the Father, and the Father teacheth him of the covenant which he has renewed and confirmed upon you."—D. and C. 83:7.

"Intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light."—D. and C. 75:10.

"I established the constitution of this land by the hands of wise men, whom I raised up for this very purpose."—D. C. 98:10.

The Lord also says that "whatsoever leads to do 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 salutes their ears, but obey it, they are promised a fulness of, 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 * * * continued from grace to grace, until he received a fulness."—D. and C. 90:1.

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 their words, that they also might have eternal life, if they continue faithful."

Paul carries the same idea in 1 Cor. 12:8, 29. Not but that all do have "the knowledge of God," and a great 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 and 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 their own dependence, and the stress and strain of 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, went down.

That God's Spirit does dwell in persons without their realizing it, is evident from both the word of God and from personal experience. We read:

"Thou hast inquired of me and * * * thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time. * * * And I did enlighten thy mine; and I tell thee these things, 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 your heart, that you might know the truth. * * * Did I not speak peace to your mind? * * * And behold now you have received a witness."—Doc. and Cov. 5:6, 7, 11.

Also, the following from the Book of Mormon:

"And whoso 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 "moved upon" 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? How 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 2, 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 refuses to receive more, or those who, being in the Church, are 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.

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the *knowledge* of God."—Prov. 2:3-5.

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 notice of such intention, and has no objection?

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

assembly only, or does it extend to reading, or inspecting such books when the assembly is dissolved? that is, does it prohibit any one from using such books at the house of the secretary?

Ans. to No. 1.—No. And the branch may demand that such remarks shall be expunged by the secretary; and if the offence is repeated another secretary should be chosen. The business of the secretary is to keep a fair and impartial account of the proceedings; and is not at liberty to incorporate his views and opinions in the minutes, unless they have been spoken in the consideration of the business, and then only as are those of others.

Ans. to No. 2.—Yes. The Branch Record and Minute Book should always be open to the inspection of the members of the branch; but may not be removed from the custody of the secretary for such inspection without his consent.

Ans. to Ques. 3.—Rules 79 and 80, page 51, Book Rules, apply thus: The time of the assembly is not to be taken up by the reading of books, documents, etc., without its consent obtained by vote. The exception to this rule is provided for in section 78, p. 50, in which papers are submitted for consideration and action, then, each member has the right to have them read once, for his enlightenment on the point at issue.

Q.—Was there ever a prophecy concerning the city of St. Johns, that it should crumble to ruins?

A.—There may have been, but we never heard of it.

SISTER Rebecca Dayton, in charge of the Temple at Kirtland, writes that many visitors examine the Book of Mormon we sent to her, and say that it is a different book from what they expected. She has sold that 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 20th.

Bro. R. L. Young, of Chain 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 also why we do not send an elder into at least twenty different localities.

Bro. J. R. Cook, of Sacramento, Cal., 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.

Bro. J. C. Foss writes from Jonesport, Maine, that Bro. Benj. Rogers baptized three there September 4th.

Sister Betty Bardsley, of Neola, 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. May she have joy 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. M. 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 some pages of a small tract of his getting out, consisting of letters in defense of the gospel.

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 Cazier 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 from Brighamism. Bro. C. intends to return to the east this fall, Nebraska or Missouri.

Many papers with articles about "Brigham Young's death," and on "Mormonism," have been sent to us, for which we thank the senders. They and others sending papers are as follows: Bro. H. J. Hudson, Omaha Herald, Omaha Bee, and Columbus Journal; Wm. H. Garrett, Pittsburg Leader; J. Marriott, Salt Lake Herald; J. Mauley, Dunn County (Wis.) News; 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 Successorship; 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 18th inst.

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 counselor, 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. Stebbins and David Dancer; also of Brn. M. H. Forscutt and E. Banta. Price thirty cents, or, if a half dozen be taken, \$1.50.

Bro. Josiah Curtis sends us the minutes of the organization of a branch of ten members at Clear Fork, Johnson county, Missouri, August 15th, 1877, by Brn. W. T. Bozarth and J. D. Flanders; 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 assemblage present and in good spirits. Brn. Blair, Rogers, Kelley, Lake, Lambert, Caffall, Derry, Forscutt, Heman C. Smith, and many others elders present.

Bro. C. Scott writes from Indiana that the work is onward there; three baptized at Hall's Ridge, September 19th.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Sept. 7th.—There are more favorable reports from the East Indies concerning the famine, as there has been quite a general rain in the Madras District which will improve the crops, although the present prices and distress are not much, if any, lessened.

Additional news comes about the terrible carnage at the taking of Loftcha by the Russians.

A telegram says that the Pope has decided to restore 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 Camp Robinson, Nebraska, the 5th, and died at midnight.

10th.—The Russians have advanced to the attack of Plevna, 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 personated materialized spirits with the aid of masks and wigs, has been exposed. He has been doing a very profitable business. Many 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.

11th.—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 systematic, frequent and high handed, that the citizens can no longer endure it. Cattle are butchered and loads of grain and vegetables taken off before their eyes.

Thomas F. Curley was hung yesterday, at Philadelphia, for the murder of Miss Whitby, May 19th, 1875.

At Baltimore Henry Barloge killed his brother and then himself with a revolver.

Other murders, together with several important robberies, depredations, and many other crimes are reported.

12th.—The city of Plevna, Bulgaria, is completely surrounded by the Russians, who are throwing heavy showers of cannon balls upon the Turks.

A \$275,000 fire in Paris, France, is reported.

Full details of the eruption of Cotopaxi, Peru, June 25th, have come to hand. Rivers of water poured from all the craters at once, and sweeping away everything in the valleys below, farms, haciendas, 2,000 cattle, mills, machine shops, 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 St. Elmo, Illinois, a farmer and his family, returning from a visit, found a robber-tramp in possession, and being called to order he shot the farmer and afterwards two neighbors, who with a party pursued him into the woods.

13th.—Lame Deer's band of Indians, being the last of the hostile Sioux in the United States, so said, and numbering between 300 and 400, surrendered at Camp Sheridan yesterday.

The Russian artillery has been thundering away at Plevna for four days, with slight success only, so far as taking the place is concerned, but 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 foundering of both and the death of one hundred or more persons.

A brewery at Louisville, Kentucky, was damaged \$50,000 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 loss.

14th.—Four Turkish redoubts taken at Plevna, with great loss of life to the Russians, 5000 killed and wounded, it is said.

The greatest speed for the run, ever achieved in America is said to be one just accomplished, 111 miles in 109 minutes, on the Canada Southern.

15th.—Sad accounts are received of disease and death in the Russian camps in Bulgaria, caused by their filthy condition, and by the putrefaction of thousands of the dead, who are either unburied or insufficiently so. They are said to have lost over a hundred thousand men since the war commenced, half of them by disease.

At Plevna nine assaults 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.

The loss by Parsons, the absconding mayor and banker of Burlington, Iowa, is \$100,000.

The American rifle team won a victory over the British corps, at Creedmoor, Long Island, yesterday.

17th.—The yellow fever is raging at Fernandina, Florida. Physicians and surgeons are going there from other places, and medicine and food is being sent in.

At the investigation, yesterday, of Wm. M. Tweed, of the New York Ring notoriety, he testified to having used, in the time of his power, \$600,000 in bribing state senators and representatives, as well as other rascality on a large scale.

Fifteen to twenty bodies of those who have died of starvation are daily picked up in the streets of Bangalore, India.

Bro. John Simpson, of Montrose, Iowa, sends a clipping from a Montrose, Iowa, paper, which gives account of some queer freaks of lightning in several houses, but no people were injured.

18th.—The Russian attack upon Plevna seems to have virtually failed, although they have inflicted terrible losses upon the Turks, as well as receiving them. It has been a tale of blood, as well as the Schipka battles.

Report says that Gen. Sturges attacked the Nez Percés Indians, in Montana, the 13th and 14th, killing many and capturing some hundreds of ponies. Gen. Sherman is in Oregon and expected at Walla-Walla.

A mysterious case of murder of a wealthy stock-dealer, near Columbus, Ohio, is exciting a good deal of interest, and hundreds of men have been out searching for clues of the doer of the deed.

The assassination of a farmer near Galena, Ill., is also veiled in mystery. Nine buckshot entered his body.

Another heavy gale with floods has visited Galveston and Indianola, Texas.

19th.—The summary of the Plevna battles gives that the Turks lost 25,000 men during them, and the Russians 15,000. At Schipka Pass the Turks made a night attack, and after seven hours' bloody fighting took a fort, but Russian reinforcements forced them to abandon it.

A desperate engagement is reported on the Lom river, eastern Bulgaria, and thirty-two battalions, and eight batteries of the Russians were defeated, with great slaughter.

The east bound passenger train on the Union Pacific railroad was stopped in Western Nebraska, yesterday, by thirteen masked men, and the express car robbed of \$75,000, and the passengers of considerable amounts.

The rumor that John W. Young is about to marry his half sister, a daughter of Mrs. Cobb-Young, is denied, and the story that his real wife had fled east to her parents, on account of this intention of his, she states to a reporter, at Philadelphia, is not so.

Advices from Texas say that the severe storm extended all along the coast, but no extraordinary damage was done.

20th.—A lull in the bombardment of Plevna is reported. It is now considered that the heaviest and most decisive fighting is yet to come there. The Turks have thus far suffered the greatest losses of men and guns.

McMahon, the President of France, has issued a manifesto in which he exhibits the spirit and determination of a dictator. He tells why he dissolved the Chamber of Deputies some months ago,

and he gives the people to understand that elections in October favorable to his policy will be the best thing they can do, and demands their attention to what he says. His paper has created a great sensation in France, especially among the Republicans, who think it gives a bad look out for liberty.

Exposures are being made of the New York Stock Exchange, which prove it to be a gigantic swindling concern, that is upon bankers, and people not connected with the exchange.

No further news from Gen. Sturges and the Indians.

Another prominent bank in Chicago suspended yesterday. Loss \$500,000 to 2,500 depositors, for the present, at least.

The steamer Great Republic burned at St. Louis last night, loss \$150,000; also the Carondelet, valued at \$75,000.

21st.—The Russians have 320 pieces of artillery bearing upon Plevna, and the Turks 120 in defense. They are firing away at each other.

The official report by Gen. Gibbons of the battle with and the defeat of the Indians at Big Hole, Montana, August 9th, is received. About a hundred Indians killed, and twenty-nine soldiers killed and forty wounded.

A railroad accident near Connellsville, Pa., and a number of passengers wounded. Also one near York, Pa.; two killed and several injured.

22nd.—A collision between an express and a freight train near Rome, N. Y.; three killed and several wounded.

A rise of sixty-three feet in the Warrior River, Alabama, has overflowed the bottom lands just in picking time, completely ruining some planters; estimated loss, 30,000 bales of cotton.

A vessel loaded with 60,000 bushels of wheat, from Montreal for Ireland, has stranded off Newfoundland.

The yellow fever still continues at Fernandina, Florida; twenty-one new cases yesterday.

Heavy fighting reported at Biela, sixty miles east of Plevna, with great slaughter on both sides.

Gen. Grant was at Newcastle-on-Tyne, yesterday.

A delegation of Sioux, in charge of Lieut. Clark, arrived at Chicago yesterday on their way to Washington. Among them are Red Cloud, Young-Man-Afraid-of-His-Horses, Spotted-Tail, and other noted ones.

A balloonist in Virginia ascended to the height of 300 feet recently and the balloon burst, letting him fall swiftly. He was so mangled that he soon died.

Peaches twenty-five cents a bushel at Parsons, Kansas; potatoes fifty cents.

Correspondence.

LOOKING GLASS, Oregon,
September 1st, 1877.

Brother Joseph:—Yours of August 18th is at hand, I acknowledge that I need the "Slaps" and hope I may take them as patiently as the *Herald* took my complainings. But I am still unchanged in my opinion. I believe that a stop should be put to debating through our church organ. It has a very bad influence with many people, especially young, or new members. I hardly ever see a copy but there is something in it that (in my judgment) would be better left out; yet I have always defended the paper when it has been assailed by its enemies.

I suppose I should have taken a different course in the matter. I acknowledge that I wrote too hastily; but that is my failing, or one of my many failings; I take back what I said, I WILL labor in the interest of the *Herald*. But I do hope that the Board of Publication will be more strict, and will adopt some resolution that will restrict some of its correspondents.

I love the *Herald* as well as any man can, and that is the reason that I do not like to see its pages marred with debate among those that should see more nearly eye to eye.

It seems that when there is a little misunderstanding that each brother wants his view to be the accepted one, and they go right to fighting, using the *Herald* for a club to fight each other with. And questions have been discussed that

nothing short of a revelation from God could settle, (and then perhaps they wouldn't believe it if it conflicted with their predilections), when if they would spend their time in studying what they might understand, and practicing what they do understand, and wait for the great future to uncover the mysteries and "reveal the hidden things," they would be the means of spreading less discord, and showing themselves wiser. But I will *switch off*, lest I should get to fault-finding again.

I was glad to learn that you had reached home safely, I hope that the dews of heaven will water the seed that you have sown while on your trip, that an abundant harvest of souls may be the result. I sympathise with you on account of your mother's illness, I hope the Lord will spare her yet for a season; but O, how uncertain is this life.

"Death grants no reprieve to the gay nor the sage,
He calls on the infant as well as old age,
The wise; the unlearned he bids them to come
And answer for deeds in the body they've done.
What solemn reflections; life's but a span,
How fleeting the moments of weak erring man,
He passeth away like a fast fleeting cloud,
Then why should the spirit of mortal be proud."

I had meeting over at Myrtle Creek and left the Saints feeling well I baptized a most worthy lady there last Sunday. I will start for California in a few days, if all is well. Remember me to Bertha and the children and the brethren in the office. As ever yours in Christ.

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. The assemblage present, 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 to say that they were there, than from sincere sorrow. My wife and I were at Kaysville at the time of his death, and went on the special train to the city on Sunday morning. A stranger would have thought, from the manner of a majority on the train, that it was a pleasure party going to the city, while the faces of a few only had the expression of thoughtful and sober minds, 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 to this end they think this is the time, 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 but little about Brigham's sons, but it is well understood that it was the wish of Brigham that his son Brigham should succeed him, but they are almost left out in the cold by those who discuss the successorship. Of one thing I am quite certain there is a great deal of dissatisfaction, but with many they have been bamboozled so much and so long that they are off the hooks altogether. I am told that the Scandinavian 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. I do not expect to get back to Conference, but I do wish, and my prayer is, that God's blessing may attend its deliberations. Yours in gospel bonds,

THOS. DOBSON.

OAKLAND, California,
September 6th, 1877.

Brother Henry:—All well with us. The Saints usually well, except sister Pope. We are having very good meetings; Bro. H. P. Brown talks very plainly. Times are quite hard, and many out of employment. Should we fail to receive rain this winter, I don't know what the result would be. We are having such delightful weather, and fruit now is plenty, but brings a good price. Kind regards to all. Yours,
WM. ANDERSON.

PLYMOUTH, Luzerne county, Pa.,

September 7th, 1877.

Dear Editors:—I write of the progress of the work in Eastern Pennsylvania. Brother John T. Phillips is laboring with all his might, and he organized a branch at Plymouth, June 3d, 1877, consisting of ten members, four of whom were at Hyde Park included in this number. He has also organized a branch of six members in Bradford county, July 24th. This was formerly a Brighamite organization, and brother Phillips found it very hard there to establish the gospel, because of the evil influence that had remained there after the Brighamite elders. This is a place 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 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. It is hard times to preach the gospel, because people are discouraged through poverty and tyranny.

Dear brethren, let us pray our heavenly Father that he may rule circumstances in behalf of his people that we may do that which the Lord requires at our hands for the redemption of Zion. Your brother in the gospel,

HENRY JONES.

DAVIS CITY, IOWA,

July 16th, 1877.

Dear Herald:—When I sat down to write, I did so for the purpose of writing about a score of letters to as many expectants, with whom I have associated the last three years in Southern Indiana; who are, (I am vain enough to believe), interested in my spiritual and temporal welfare. But as most of them are readers of the *Herald*, and by the way all of them ought to be, I thought to obviate the necessity of writing to so many individually by using a space in your columns.

To begin then: I bid adieu to the dear Saints of Southern Indiana and on April 30th, we made a start 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, speaking once; then on to Decatur 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 through wind and rain with our faces Zionward.

The 28th found in Rushville, Schuyler county, Illinois, where we met brother Elias Lewis, of the Alma Branch of the Pittsfield District; who piloted us to the branch eight miles distant, where we found a resting place and a cordial welcome at the house of brother Wm. Curry. We remained with the branch eight days, preached six times, with good liberty. The Saints here seem to be alive in the work. The branch is presided over by our faithful and true, blind brother, Darius Wetherby. We left them, invoking the blessings of God upon them. We shall long remember that pleasant visit. Three days later, we arrived at Carthage, Hancock 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 had traversed the streets of the then little village of Carthage, when we were acquainted with nearly every person. We remembered that later the people called Mormons came to this county, many of them settling in this place. Ere long persecution arose, and they were scattered to the four winds. We looked at the old jail from a distance. We remembered that while it was in process of erection we were employed as a teamster to draw rock from the quarry. We remembered well the Ides of June, 1844, when the walls of this building were stained with the blood of martyrs, which will stand against the foul perpetrators of the deed until the day of retribution shall overtake them. Nine miles north of this place and we were at Burnside, quite a nice little town on the T. P. & W. R. R. Here lives my mother and four sisters, all members of the Christian Church, who much desired to see me renounce my faith and take hold of something more popular, urging their own peculiar faith and tenets as being rather the best of course. But

I failed to see the point, and came away as far from conversion as before. I spoke four times in Burnside, to good congregations, and, with good liberty. On June 17th I spoke to a full house at Shake rag School house. Altogether our stay in the old home of our boyhood was pleasant indeed. Old silvery-haired men and women came to hear me preach, and extend the hand of recognition and friendship, whom I had not met since 1846. I trust that some good will be the result from my feeble effort there.

Here I met, for the first time, Bro. Solomon Salisbury, who presides over the Pilot Grove Branch, ably and well. He is an earnest worker for the Master; may God bless him and his. While here I visited my only Bro. J. M. Springer, who is Railroad agent at La Crosse. The visit was pleasant indeed, I can but indulge in the hope that he will at no distant day accept and obey the Gospel; he is one of the noblest works of God, "an honest man." In parting with him the strong man became a child, may our Father preserve him and his until the perfect day.

At Burnside I met our faithful brother, Wellington McGahan, a man of good report; it is a pleasure indeed to know him, and enjoy his company, we did indulge in the wish that there were ten thousand McGahan's. I endeavored to bear a faithful testimony of the truth of the gospel to my relatives and friends in this place, and left the result in the hands of him who doeth all things well.

I will not tax your patience nor that of your readers by entering into details of our journey from Burnside to this place; suffice it to say, that rain, mud, and bad roads, were the principal features. We arrived here on the 1st day of July, all well, and were permitted to grasp the hands of Bro. Bell and Scott, and their *guide dames* of Hoosierdom. We were also introduced to the Saints here, and felt truly thankful for the blessings of our benificent Father manifested in permitting us to reach in safety the regions *round about*. We are literally delighted with the country. It presents a far better appearance than we expected—we were indeed happily disappointed, and will here say to those who design coming to this part, that if they will bring with them a little means they can get a home cheap. They must expect to work here as well as elsewhere; so bring what means you can and above all bring the Spirit of the Master with you. Bro. Joseph was with us yesterday and spoke to a large crowd in Mather's Hall. Bro. J. W. Gillen also preached for us yesterday morning, at Rasmussen's Hall.

I conclude, so far as I am able to discover, I see nothing to discourage Saints in this quarter; but everything to encourage. I only regret that I shall for a time be compelled to lay down my armor and labor for the bread that perisheth. I am glad to know that the Indiana mission will be the gainer in losing me, and having abler hands instead, in the persons of Brethren Kelley and Scott; may God bless them in their labor of love. I still desire to be remembered by all the Saints. My address is box 29, Davis City, Decatur Co., Iowa,

B. V. SPRINGER.

HIAWATHA, 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, coming to this grasshopper locality as I did, and losing my crops, it has made me so reduced that I cannot get sufficient food and clothing for my family either for decency or comfort.

We have no preaching 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 among us. Brother Galley was here from Columbus, but I was so poorly off for food, raiment and house room, that I took not much interest, out side myself, and nothing was done in the 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 to all appearances will be for a time yet. 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 3rd, 1877.

Brother Henry:—When I wrote last Brother McDowell and myself were about to start for Steuben county, Indiana, and, as he has gone this morning to Breedsville, intending to go from there home in a few days, I will give an account of our labors together. Thursday, July 26th, Brother Bradford Corless took us to State Line, within two miles of Bro. Jackson Smith's, in Indiana. On the evening of the 28th, and the afternoon of the 29th I preached at the Brown school house, and on Sunday, 29th, Brother McDowell preached in the morning at the Rathbone school house, and in the evening he gave a lecture on Utah Mormonism, and the house could not hold the people.

Monday evening, the 30th, I preached, and the 31st, Bro. McDowell preached, and on Wednesday evening we held a sacrament meeting. Thursday evening Bro. McDowell preached again at the Rathbone school house, and Friday I returned to Coldwater to fill appointments. Friday, August 10th, we came to Decatur, where we were met by Bro. Bass, and have been laboring ever since. Bro. McDowell preaching twelve times, and myself twice. Two were baptized by him, and there are prospects for others coming in soon. I shall not be able to devote my time to the work, as it would be my pleasure, for two months yet, but shall labor what I can, hoping that the Lord will guide me by his Spirit. Being young both in years and in the work, and least among those who are called laborers, I feel my weakness, and ask an interest in the prayers of my fellow laborers, that I may be guided aright in my labors, and to God the Father shall be all the glory, through Christ our Savior. Remember me to the Saints at Plano, and in your prayer and testimony meetings. Your brother in the gospel,

FRANCIS EARL.

DEL NORTE, Colo.,

June 14th, 1877.

Dear Bro. Joseph:—Our discussion at La Veta passed off to the satisfaction of our friends. It was one of the best discussions that I ever held. My opponent did not disprove a single point. He made a few assertions to ridicule baptism, and made a few misquotations, when I showed that the laying on of hands was taught and practiced by the former-day-Saints, and that they (the Baptists) had taken that ordinance from the Bible, therefore his name was taken out of the Lamb's book of life, according to his own text, Revelations 22d. Also that Paul taught and practiced it and pronounced a curse upon all that would pervert or change the gospel as preached by him, and that he denied what Paul preached, therefore this curse was resting upon him until 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 Hoyt of Huerfano county, (he was my chairman), that he is a man who dares to do right; also the other two proved themselves to be men who loved truth, and when the reverend gentleman saw that his best friends were turning against him he retreated in very bad order, and gave me his time. He showed that he felt very badly. With the exception of two, all declared that I had gained the proposition. Our congregation numbered from two to four hundred, and I never saw people more interested in learning the truth. The editors are trying to smoothe it over the best they can, for popularity's sake. Last Sunday I preached to the people in the street. I think that many there will never forget the truth. I came here yesterday and received a hearty welcome; will preach here next Sunday, and a discussion is being arranged by my friends with a learned divine of the Episcopal Church. From here I expect to go to Lake City, in answer to a request of the Lake City folks. Some here are almost persuaded. Bro. Ellis was here last fall and did much good. He is a man of God and enjoys much of the Spirit. Bro. Ward is doing what he can in Trinidad. Bro. Standering is improving his time in the branch. I remain your brother in the glorious cause of Christ,

F. C. WARNKY.

BURLINGTON, Coffee Co., Kansas,
September 9th, 1877.

Bro. Henry.—I started from home, in Doniphan Co., Kan., on the 18th of June, in search of a better home, and to do what I can in the way of bearing witness of the goodness of the Lord to me and others in these days. Not only is he good to me, but very much so, for he hears my simple prayers, and gives me the desires of my heart, for which it is nothing but my simple duty to praise his holy name, and I do it. I am deprived of the *Herald* and of the company of the Saints, but the Lord gives me the Comforter, and in abundance, which enables me to bear witness that he is full of grace and mercy, and will bless his children now, as in ancient days, with all the gifts and blessings that were in the Church in the days of the apostles. That I hear and receive some of those gifts myself, enables me to bear witness of the truth of the many promises that I read in the scripture, such as, "Ask and it shall be given you." I pray that the Lord may open the people's eyes to see their wants, and come to him in faith and meekness and without doubting, for he is an unchangeable God. This is my testimony.

JOHN RICHARDS.

STEWARTSVILLE, Dekalb Co., Mo.,
September 10th, 1877.

Brother Joseph Smith.—According to appointment of our last quarterly conference, in connection with brother J. M. Terry, I have taken the field to work for the Master, intending to devote our entire time to the cause of Christ. We have quite a number of two days' meeting appointed, and intend to continue them longer if occasion required. We commenced a meeting in the Starfield Branch, on the 8th, and are still holding on; the interest is increasing. Some seem to be seeking after truth; quite an interest is manifested; the brethren are united and striving to do all the good they can.

We had a pleasant time at our last conference, held at the Delano Branch; the Elders all manifesting a disposition to keep the unity of the Spirit in the bonds of peace. The gifts of the gospel were made manifest, and the Saints rejoice in this glorious latter day work.

From there we went in company with brethren A. J. Seeley, J. J. Kaster and brother T. W. Smith and wife to the Central Missouri District Conference, where we were made welcome by those kind-hearted Saints. Love and union seem to prevail. There is quite an awakening among the Saints to a sense of duty, in the "regions round about," and if those resolutions are carried out that were passed, good will result therefrom.

Feeling willing to devote my time and talent, though little it may be, to the cause of my Master, which is dearer to me than home and relatives, I ask, brother, that you will not forget me when bowed before a throne of grace. Kind love to all. As ever yours in gospel bonds,

J. T. KINNEMAN.

PLEASANTON, Decatur Co., Iowa,
September 5th, 1877.

Bro. Joseph.—I have often thought, of late, that I would write a few lines for the *Herald*, for the consideration of those brethren who may contemplate changing their location, and settling in the "borders 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 brother to determine for himself; but to speak rather upon the practical workings of establishing a new home in this western country. I will preface 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 a new country.

I used to be impressed with the popular idea, that the more land a man owned, the better he was off, in a worldly point of view. But I have learned, by sad experience, that there is such a thing as a man being "land poor." My recommendation, therefore, to the brethren, is, not to think of purchasing 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 practiced by too many of our western people, which is, by passing over a large scope of land with a plow, turning up the soil from two to four inches in depth, and after planting, go through the corn perhaps twice, possibly three times, with a cultivator, or shovel plow, and call that farming, and leave the manure heap to be washed away by the rains, instead of hauling it out and spreading it upon the fields. That kind of farming does not pay, and the result is, many of that class of farmers 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 ordinarily sized family. Ten acres, well manured, plowed deep, and thoroughly cultivated, will produce, I am satisfied, from 700 to 900 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 ground for his first crop he broke it shallow, say two or three inches deep, the next year he plowed it two inches deeper, and so on, increasing two inches in depth each year, until, 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, an average yield, each year after the first, of one hundred bushels per acre. From this I feel safe in saying that I believe from seventy to ninety bushels per acre can be produced.

If we who are here, and those brethren who are coming, would content ourselves with less sized farms, and adopt a more thorough mode of farming, our granaries would be fuller than now, and we soon would have wherewith to fill the storehouse of the Lord, that the hearts of the poor might be made glad. As it is, we are overtaxing ourselves with labor and toil, until our bodies and minds get worn down, so that we can neither enjoy spiritual or temporal things, as we should.

As for the gathering, it 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 precisely *in his time*. Let us be wise then, brethren, and labor to help establish Zion, and not labor so assiduously for those things which perish with the using; but husband our time, and appropriate our labor to the best possible advantage, so that we have more time for spiritual and bodily recreation. Respectfully, your brother,
E. ROBINSON.

Editors Herald.—Permit the writer to say a few words through the columns of your valuable paper—not with intent to controversy—but otherwise. I notice in the minutes of the Santa Cruz District Conference, appearing in *Herald* of August 15, 1877, a resolution to this effect: * * * We deeply deplore the appearance of, 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 has done us much harm and is contrary to the spirit of the Latter Day Work, etc. First, there never was one of the foregoing mentioned articles written or signed "J. F. D."

Permit me in all kindness of feeling, and for the benefit of readers, quote the sayings of Prof. Coleridge: "There are four kinds of readers. The first is like the hour-glass, and their reading being like the sand, it runs in and out, and leaves not a vestige behind. A second is like a sponge, which imbibes every thing, and returns it in nearly the same state, only a little dirtier. A third is like a jelly sack, allowing all that is pure to pass away, and retaining only the refuse and dregs. And the fourth, is like the slaves in the diamond mines of Golconda, who, casting away all that is worthless and retain only the pure gems."

"HOW TO READ.

"Think as well as read, and when you read yield your minds not to the passive impressions which others may please to make upon them.

Hear what they have to say; but examine it, and weigh it, and judge for yourselves. This will enable you to make a right use of books, or papers, to use them as *helpers*, not as guides to your understanding; as *counselors*, not as dictators of what you are to think and believe."

J. for the H. P. 6-7. J. W. B. may answer for himself. Yours truly,
J. F. D.

TABOR, Iowa, August 2d, 1877.

Brother Joseph.—At our late conference the Saints had a season of refreshing from the presence of the Lord. With one or two exceptions, the business passed off with the best of feelings. The gifts of the gospel were manifest in speaking in tongues, and deep feelings of peace pervaded our meeting. The Saints were made to rejoice 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. And he is blessing 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 others are before us yet, in the name and the fear of the Lord, and in his strength, we feel to move on the enemies works; and may the spirit of humility and perseverance be ours to feel and enjoy; and may your prayers with ours ascend to God for his blessing upon his cause in this part. May you be shielded and blessed in your labors for the cause we so much love, is the prayer of your brother in the new and everlasting covenant.
JOHN GOODE.

CORTLAND, Illinois,
July 23d, 1877.

Beloved Brethren.—My thoughts of late have been called to the Bishop of the Church and his Counsellors, to their duties and responsibilities. My thoughts are of this nature: Bro. Joseph Smith being called of the Lord to stand in the place that he now occupies over the spiritual affairs of the whole Church, has the prayers of the whole Church that God will endow him with his Holy Spirit, to stand firm in his lot and station; that he would endow him with that wisdom and knowledge that he needs to fit him for the great and arduous duties that are his.

All this is right, and as it should be; for should we not uphold the Lord's anointed with our faith, confidence and prayers? Most assuredly. Now, how is it with the Bishop? Do we uphold him in the same way? After a certain form and fashion we do. We pray the Lord to bless all his Saints; that includes the Bishop, and so it does brother Joseph. We ask him to bless all the authorities of the Church, and all the quorums; that also includes both of them. Then why specify the first president, yes, and even call him by name in our prayers, and be content to pray for our beloved bishop by asking the Lord to bless all for whom we should pray?

I can see the propriety of asking the Lord to bless the Elders in their labors; in praying for them in general terms, for it would be impossible to call all of them, or the other Saints, by name. I also think that I can see the propriety, yes, and the righteousness, too, of praying for brother Joseph individually, even if we do not call his name, so that all who hear may know that brother Joseph is in the mind of the petitioner. Now why pray for brother Joseph in particular? Because he stands at the head of all the spiritual affairs of the Church; his is a duty and a position that no one else can fill. It is a responsibility that I fear few in the Church comprehend. Let me fall away and go to the bad, and what will it affect the Church at large? But let brother Joseph fail, and see the result. Should I teach false doctrines, or practice wicked deeds, and what would be the result to the Church, in comparison to his doing the same?

Now the Church of Christ is an organization of two divisions or departments, so to speak, the spiritual and the temporal. And if it is our duty to personally uphold him who presides over the spiritual affairs of the Church, is it not equally our duty to personally uphold him who presides over all the temporal affairs of the Church, by

our faith, confidence and prayers. And, if we feel from the heart to say, "Lord bless our beloved Prophet," why not, with equal propriety, say "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 which is the most arduous and trying 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 temporal affairs of the Church. Does not brother Rogers need a large amount of that patience, fortitude, faith, wisdom and knowledge, that none but the great I AM can confer, to help him to bear up under his trials?

Then, in conclusion, I will say, "Holy and righteous Father, bless with the choicest of thy blessings, bless with wisdom and knowledge, requisite to their stations, our beloved President, brother Joseph Smith, also our no less beloved Bishop, brother Israel L. Rogers, and help thy Saints universally to keep all thy commandments, in the name of thy Son, Jesus Christ. Amen." As ever,
W. R. CALHOON.

ST. JOSEPH, Mo.,
September 10th, 1877.

Bro. Henry:—I write of what we are doing, and how we are getting along. I can say for myself that I feel that the Lord is blessing me in my labors in connection with my brethren. A short time after my arrival in St. Joseph, last spring, I was invited to preach in Ellwood, Kansas, and for the last three months, every other Sunday in the afternoon, I hold meetings there, and I find a great interest manifested by the citizens of that place. I called to my aid Brn. Pond, McIntyre and Graham, and on the 26th August, I had the pleasure of seeing three precious souls buried with Christ in baptism, and others are inquiring after the way of life. By permission of this branch I opened a place in North St. Joseph, and those present seemed well pleased, and said they would like to hear us again. I can truly say that the Lord has blessed us in our administrations to the sick, they having been made to rejoice in the Holy One of Israel. I believe the Saints generally in St. Joseph are beginning to arise in the strength of the Lord. Pray for me. May the Lord bless you.
R. A. MARCHANT.

FARMINGTON, Iowa, Aug., 13th, 1877.

Dear Herald:—I have been attending the Church of Jesus Christ of Latter Day Saints, and I believe it is the true church of God, and the only Church, although I have thought it to be the Church of the Brigham Young Mormons, but, some two years ago, I went to hear Mr. Lake preach at the school house near where I reside, and while going home I said to my father that I still believed they were the B. Y. Mormons, but now I believe that they are the true Church of God. Although I do not belong to any church at all, yet those who read this letter will see one *outsider's* belief in the Church of Jesus Christ of Latter Day Saints.

When some of the people in this neighborhood hear me say I believe in that Church, they ask me if I intend to join it. I have told some that if ever I joined any church it would be the Latter Day Saints. Some have said, Why, it is no use for you to join, you are too young; you could not stick to a church of any kind. I know I am young, only aged sixteen years, but I pray that God will give me strength to stick to his Church if I join, which I think I will. Truly and sincerely yours,
LUCINDA DYAS.

THACKERY, Hamilton Co., Ill.,
September 2d, 1877.

Dear Editors:—I find the instructions given in the *Herald* and *Hope* calculated to make a person wise unto salvation. I am young in the cause, but I feel determined by the grace of God to press forward to the mark of the high calling in Christ Jesus. I have my membership at Springerton, but do not have the opportunity of meeting with the Saints there as often as I would like to. The best news that I have at present is that Bro.

ther Hilliard opened a new field in this settlement in August, at Mt. Pleasant Church, two miles north of Thackery station. I think it is a good field, and, from what I have learned since, the work will be acceptable. Many want Brother Hilliard to come back again, and if they will not let him have the Christian Church, there is a free house at Thackery, but I think I can get the church again.

From one who desires part in the first resurrection,
DANIEL A. HUPHINES.

PARDEEVILLE, Columbia Co., Wis.,
August 31st, 1877.

Brethren:—Enclosed find fifty cents, for which please send me W. W. B's Sabbath article, for I hope you will have it in pamphlet form by this time; if not then send me the *Heralds* containing it. The Seventh Day Adventists have been holding meetings here for over a month, in their large tent, and the Methodists are closing up their camp meeting; both were held in Pardeeville at the same time. The Adventists and I have tried each others strength several times. I have endeavored to draw them into the open field for a fair contest, but they refuse to come out. Public feeling is about fever pitch.

That Sabbath article has been read and reread in public by the leading men of Pardeeville, and they admire it very much, and urge me to send for copies for them; they say it is the best thing they ever read on the subject. I could sell a lot of them if I had them. Yours in the one faith,
I. F. SCOTT.

LAKE CRYSTAL, Minn., Sep., 3d, 1877.

Brother H. A. Stebbins:—I see that we are in arrears with several hundred more. The wonder is how the *Herald* can sustain itself with so many non-paying subscribers, but if they have all stood the scourge of "hoppers" for four years we know how to sympathize with them. However, the prospect now looks a little more flattering for another year, as far as "hoppers" are concerned, for they have all left the State. How the people have lived through the last four years I know not; but, as God tempers the wind to the shorn lamb, so he provides for all of our wants. We were all made glad by Bro. Lambert's visit among us. We have our social meetings once a week, and all feel an interest. There are eight of us, but mostly sisters. Yet some of them walk nearly three miles to meeting. Minnesota has harvested a bountiful crop of wheat this year, the estimate being seven million bushels. We have no wheat here, but a little oats and corn. Your brother in the faith,
C. F. BURROWS.

Conferences.

Eastern District, Wales.

A conference was held at Aberaman, August 12th, 1877; Thomas Venable, president; T. E. Jenkins, secretary *pro tem.* Prayer by T. E. Jenkins.

The president read a letter from Elder T. Taylor, of Birmingham, concerning the accusations preferred against R. Evans, President of the Welsh Mission.

Elders' Reports.—T. Smith, J. Jenkins, Wm. Morris, D. Williams, P. Price, E. Rees, D. Meredith and H. Jenkins.

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 to deal with him.

Another Elder of the same branch was accused of drunkenness, and it was Resolved that Thomas Venable and John Jenkins visit him.

Branch Reports.—Aberaman, 5 Elders, 1 Priest, 1 Teacher, 1 Deacon, total 23. New Tredegar, 6 Elders, 3 Priests, 1 Teacher, total 20. Llanvapon, 2 Elders, total 4. Ogmore 5 Elders, 1 Deacon, total 11.

Resolved that we uphold in our faith and prayers Joseph Smith, as President of the Church, and all the quorums of the Church in America; also T. Taylor as President of the European Mission, and T. Venable as President of this District.

Resolved that inasmuch as Elder R. Evans did not appear to answer charges that would be brought against him (namely, teaching false doctrines, and preaching spiritual rappings) that the President should communicate with Elders T. Taylor and J. R. Gibbs, and ask them to appoint a meeting for the above purpose.

The remainder of the day was spent in instructing and testifying of the goodness of God. Excellent feeling prevailed,

Western Wisconsin District.

A conference was held at North Freedom, Sauk county, June 23d and 24th, 1877; C. W. Lange, president; Jeremiah Smith, clerk.

Branch Reports.—North Freedom (German), 1 received. Willow, no change. Webster and Wheatville, not reported.

Elders Robert Oehring, John Bierline, Frank Hackett and C. W. Lange reported in person and E. C. Wildermuth by letter. Teachers Jeremiah Smith and F. Ode in person.

Brn. 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.

Br. and sister Loomis' excuse for not uniting with a branch was not accepted.

Resolved that, in accordance with former resolutions, we only uphold and sustain such officers of the Church in this district as have reported themselves, either in person or by letter, at this conference.

Resolved that official members, upheld as such at this conference, preach the word as circumstances permit.

Present: 4 Elders, 2 Teachers.

Sunday: Preaching by Brn. Oehring and Lange. Also the sacrament was administered, and faithful testimonies given.

Adjourned to meet, October 20th and 21st, 1877, at Willow, Richland county, Wisconsin.

Alabama District.

The above conference convened July 27th, 1877, at the Flat Rock branch; George T. Chute, president; W. D. Clark, clerk.

Present, 5 Elders, 2 Priests.

Branch Reports.—Lone Star 88, 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 received, 1 died. Flat Rock 18, with 1 Priest, 1 Teacher; 1 received, 1 died.

Elders F. Vickery, J. Booker, G. Vickery, J. F. McPherson and G. T. Chute reported; also Priests Warren, Allen and W. D. Clark.

Resolved that hereafter branch reports be itemized in regard to changes in membership; also that elders who baptize any person furnish the necessary items to the clerk of the branch to which the baptized person belongs, provided the clerk of the branch is not present at the time.

Geo. T. Chute was sustained in charge of the district. At 2 p.m., preaching by J. Booker and G. Vickery.

Sunday, at 10 p.m. and 3 p.m., preaching by G. T. Chute.

Adjourned 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. Anthony.

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 baptized, 1 removed by letter. Mori 13, with 1 Elder, 2 Priests, 1 Teacher, 1 Deacon. Platte River 25, with 2 Elders, 1 Priest, 1 Teacher; 1 received. Palmyra 44, with 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized, 1 received and 1 removed by letter. Blue River and Rock Bluffs not reported.

Elders R. C. Elvin, Jas. Ervin, R. J. Anthony,

I. N. Roberts, George and Henry Kemp, James Thomsen, Knud Johnson, G. E. Deuel, C. Armstrong and R. M. Elvin; also Priests John Everett, F. Uphoff, F. U. Tucker, Alex. Buchanan, U. P. Nielsen and M. Ervin; Teachers N. Trook and Chas. A. Headland, and Deacon Jesse Ervin reported.

Missions were appointed to I. N. Roberts, R. M. Elvin, K. Johnson, J. Armstrong, R. J. Anthony and John Everett.

District Treasurer's Report.—“Received \$27.00; expended \$22.50; on hand \$4.50: J. W. Waldsmith, Treasurer.”

Resolved that the president represent the district at the next General Conference.

Whereas, we feel the urgent and immediate want in the Church of a weekly paper, therefore be it Resolved that we heartily desire the publication of the *Herald* as a weekly, commencing with January 1st, 1878; and, as an earnest of our unity and sympathy in this needful move, we pledge our confidence, faith and financial help, personally, and our influence to increase the circulation of our standard periodical.

Adjourned to meet at Nebraska City, October 21st, 1877.

Central Kansas District.

A conference convened at Atchison, August 4th, 1877; David Williams, presiding; Heman C. Smith, secretary *pro tem*.

Father John Landers being called upon, addressed the Saints, and gave an interesting account of the Book of Mormon, Doctrine and Covenants, and restoration of the gospel.

Branch Reports.—Atchison 36, with 3 Elders, 1 Priest, 2 Teachers; 1 removed, 2 out off, 1 baptized. Good Intent 18, with 1 Elder, 1 Priest, 1 Teacher; 1 baptized. Scranton 6, with 2 Elders; 1 removed. Nobletown was received into the district; 25, with 1 Elder, 1 Priest, 1 Teacher. Solomon Valley (Organized July 15th, 1877); 18, with 2 Elders. Netawaka, no report.

Resolved that we petition the General Conference to continue the labors of Heman C. Smith in this district another six months.

Elders J. Landers, Geo. Thomas, A. Estes, D. Munns, G. W. Shute, H. C. Smith and D. Williams reported in person.

Resolved that John Landers, Geo. W. Shute and I. N. Roberts labor in this district, and that Daniel Munns visit Netawaka as his circumstances permit.

H. C. Smith to represent the district at the next General Conference.

Officials present: 1 High Priest, 1 Seventy, 7 Elders, 2 Priests, 2 Teachers.

At 7 p.m., preaching by J. Landers and H. C. Smith.

Sunday, 10 a.m., preaching by Geo. W. Shute; 2 p.m., social meeting in charge of J. Landers. Two persons baptized by Br. Williams were confirmed. At 7 p.m., preaching by H. C. Smith.

Adjourned to meet at Atchison, November 17th, 10 a.m., 1877.

North Kansas District.

A conference was held at White Cloud, Kansas, July 28th and 29th, 1877; Heman C. Smith, presiding; B. B. Brackenbury, clerk *pro tem*.

The president gave some good instruction as to our duty as Saints.

Resolved that we retain our organization as the North Kansas District.

Blue Rapids branch report read and received. Elders S. O. Waddle, G. W. Shute, J. Blatt, B. B. Brackenbury and H. C. Smith reported; also Deacon W. H. Blatt.

Evening, preaching by H. C. Smith.

Sunday morning, preaching by G. W. Shute and B. B. Brackenbury.

Afternoon, S. O. Waddle was elected president and B. B. Brackenbury, clerk of the district.

Adjourned to meet at Fanning, November 10th, at 11 a.m.

Officials present; 1 Seventy, 4 Elders, 2 Priests, 1 Deacon.

H. C. Smith appointed as delegate to the General Conference of September, 1877.

G. W. Shute to labor as directed by the Spirit.

Evening, preaching by H. C. Smith.

Pittsfield District.

A conference was held at New Canton Branch, in the Baptist Mission Chapel, near Barry, Illinois, August 18th, 1877; Jackson Goodale, president; Emma E. Williamson, clerk.

Branch Reports.—Pittsfield 89, including 2 Elders, 1 Priest; 5 baptized. New Canton and Alma, same as last report.

Elders' Reports.—Jackson Goodale had visited the Pittsfield branch each 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 Pittsfield Branch, and baptized three. Darius Wetherbee had labored as president of the Alma Branch. Henry Huffman and R. C. Hendricks reported; also Priests Wm. Curry, John Miller and Horace Wetherbee.

Evening, devoted to preaching.

Sunday, at 9 a.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. Leeka, secretary; Moses W. Gaylord, assistant.

Branch Reports.—Farm Creek 26, including 1 Elder, 1 Teacher. Mill Creek 26, including 3 Elders, 1 Priest, 2 Teachers; 5 received. Plum Creek 82, including 2 Seventies, 9 Elders, 3 Priests, 2 Teachers, 1 Deacon; 2 received and 2 removed by letter. Elm Creek 23, including 2 Elders, 2 Priests, 2 Teachers, 1 Deacon; 2 received. Shenandoah 76, including 1 High Priest, 9 Elders, 3 Priests, 1 Teacher; 31 received by letter. Nephi 20, including 2 Elders, 1 Priest, 1 Teacher; 1 baptized, 1 died.

Elders' Reports.—President Redfield had visited all the branches except Elm Creek and Farm Creek; thought the interest was increasing throughout the district. D. Hougas, J. V. Roberts, E. C. Brand, A. T. Mortimore, John Goode, James Calkins, W. C. Matthews, Wheeler Baldwin, G. E. Deuel, Robert Costor, J. J. Kaster, S. S. Wilcox and J. E. Badham reported; also Priest Russel Baldwin, and Teacher Donaldson.

An objection was made to the form of some of the branch reports, but they were accepted as presented.

Committee appointed at last Conference to investigate and settle cases from the recent Manti or Fremont Branch reported.

The Shenandoah branch authorities reported their action with transient members.

The following was moved: Resolved that this conference enquire into the authority of the officers of the Shenandoah Branch by 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 his 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 branch members. This was lost, E. C. Brand again entering his protest, and demanding it 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*.

Resolved that the president appoint a 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, Wheeler Baldwin and Jas. V. Roberts as said committee.

Officials present: 2 High Priests, 2 of the Seventy, 18 Elders, 3 Priests, 3 Teachers, 1 Deacon.

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 session [?] for which he is elected. James V. Roberts was chosen president for the ensuing quarter. A vote of thanks was tendered to Bro. Redfield for past services.

Sunday, at 9 a.m., the Saints enjoyed a good prayer meeting. At 11 a.m., preaching by G. E. Deuel; at 2:30 p.m., by R. 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, presiding; Seth M. Bass, clerk. Prayer by W. W. Blair.

Branch Reports.—Lawrence 53; 5 removed by letter, 1 died. Coldwater 40; 1 baptized, 1 removed by letter, 1 received by vote. Sherman 38 members. Union 38 members.

Elders G. A. Blakeslee, Wm. H. Kelley, W. W. Blair, W. H. Reynolds and Myron H. Bond reported in person; also Priest Francis Earl.

The District Clerk was 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.

Sunday Sessions.—Forenoon, preaching by W. W. Blair; afternoon, by Myron H. Bond; evening, by Wm. H. Kelley.

Adjourned to meet at same place, November, 1877, the day to be appointed by President of District.

Miscellaneous.

Interpretation of Bro. W. B. Tignor's Dream.

The thunder and lightning represents God's wrath; the two cloud-like mountains, Zion and 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 seventh vessel, the Millenium or reign of peace.

Thus it was given me. Sister H. A. AGAN.

Board of Publication Meeting.

Minutes of a regular meeting of the Board of Publication of the Reorganized Church of Jesus Christ, held at Plano, Illinois, September 4th, 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. Minutes of the June meeting were read and approved. The financial report of the Board was read by the Secretary, as follows:

Cash on hand, May 16th, 1877,\$ 148 86
Total cash receipts from May 16th to August 16th, 1877, 1,655 39
Sum total.....\$1,804 25

EXPENDITURES.

Paid employees\$1,286 73
Incidentals..... 5 87
Stamps and Postal Cards..... 46 28
Freight, expressage, and drayage 12 67
Chicago firms for stock 254 22
Coal, wood, hauling, and sawing 45 25
Semi-monthly mail..... 21 45
Money returned to W. R. McDonald..... 3 60
W. G. Jarman, for draft 50 80
Cash on hand August 16th, 1877..... 77 38
\$1,804 25

Signed, I. N. W. COOPER, Secretary.

It was ordered that the Secretary execute a new note for the \$3,000 owing to Bro. M. A. Meder, and have the old one returned.

W. W. Blair was authorized to confer with some as to their accounts of indebtedness 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 found advisable, as provided for at the last business meeting.

The Music Book was inquired after, and report was made that the copy had 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.

I. N. W. COOPER, Secretary.

First Quorum of Elders.

Of this quorum I need some items to complete its own record, that of the General Quorum Record and on the Church Record, where they are not to be found, and if the parties themselves, or others, will aid me I will be obliged, as well as the interests of the Church.

Items of birth, baptism, confirmation and ordination are not found on record of Alma Kent, Henry W. Pomeroy, William Powell (of Nodaway, Missouri), 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 items are needed for record, also the date of their deaths.

There are also lacking when, where and by whom James Caffall, Elijah Cobb, James J. Stafford, Alderson G. Weeks, Elias M. White and Wm. Redfield were ordained as Elders; also when J. R. Badham, R. J. Benjamine, J. W. Mather, David Powell, (formerly of Plano), were ordained; also when C. A. Beebe, R. J. Benjamine, J. D. Bennett and George Sweet were baptized; also day and month of Eli Clothier's birth, baptism, and ordination; also when and where Henry Kemp, James Thomas, and Joseph Robinson were born and baptized; where Albert White was ordained, and when George Adams, George Derry, Elijah Cobb, George Thomas and Wm. Woodhead were born. Can some one furnish me with date of death of Mathias Lampert, Wesley Fletcher and Moses C. Nickerson?

All this is needed to complete the record of these names and I would be glad to receive any or all of them.

HENRY A. STEBBINS,
Church Secretary.

PLANO, ILLS., September 20th, 1877.

Second Quorum of Elders.

In continuing the record of the quorums, I find upon that of the above quorum the names of William Hendricks and Peter Ray, without any particulars, and 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 these same items in full about some whose names are on the Church Record, as follows: John Bierline, Marion F. Cooper, Charles Howery, Richard Hughes, Charles W. Lange, Henry Roberts, Morgan Lewis, John McKnight and George Scheideker.

Those who are dead, expelled or ordained to higher quorums, I would like the items of their membership and eldership, the same as if living.

Also, the record lacks when, where and by whom the following were ordained elders: Samuel Alcott, Frederick Borley, Jesse Broadbent, Wm. J. Cook, Charles Crowson, Thomas Darlow, Richard Dofy, Colby Downs, Thos. France, Thos. P. Green, Moses Houghton, Edwin Hulmes, Benj. S. Jones, Stephen Mahoney, Stephen Maloney, Elisha Palmer and Jacob Reese.

Also, would like to know when David Evans was born, and when Samuel Longbottom and Henry P. Tyler were born and when baptized; when M. N. Eastman was baptized; when Samuel Perks and Wm. Acker were ordained, and where J. X. Davis and Solomon Thomas were ordained.

There are nine vacancies in this quorum which I have reported to its officers that they may be filled at the Fall Conference.

Any or all the above information will be thankfully received by HENRY A. STEBBINS,

PLANO, Illinois, Sept. 12th, 1877. Church Secretary.

Notices.

PHILADELPHIA DISTRICT.—By the approval of a majority of the branches composing the Philadelphia District, the next conference will be held at Danville, Pennsylvania, on the fourth Saturday and Sunday in November, 1877. I am sorry that one or two branches have failed to respond to the

above suggestions which were deemed a necessity, but I hope they will not fail to send in their reports at the coming session of 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 application for membership in any branch of the Church that it would be wisdom to correspond with the officers of said branch. Address,

WILLIAM W. JONES, Secretary.

PLYMOUTH, Pa.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

At Theresa, Jefferson county, N. Y., to Luther Z. and Mary Cook, a son; its name Luther Z.

Died.

At his home in Peoria, Ill., August 21st, 1877, Bro. James Bewsher, in the 78th year of his age. He was born in England, and when the Elders arrived in that country, was among the first to embrace the gospel. It was he who opened a door for the preaching of the gospel in Manchester, by obtaining the Carpenter's Hall, where thousands could hear, and his hand always went deep into his pocket to help roll on the work. He came to America in 1844, but finding that Nauvoo was not the place for a poor man, he came to Peoria, where he has resided ever since. When the expedition to Salt Lake was started, and he among the rest was ordered to prepare, he made it a subject of prayer, and received a vision that caused him to remain where he was. In 1872 I found him and his wife numbered among the followers of Sidney Rigdon, but becoming convinced that the Reorganization was that he used to hear so confidently spoken of, on all sides, that young Joseph would lead the Church, he united with us March 19th, 1875, and testified many times that the same old spirit that he enjoyed in Manchester was with us, only in a greater degree. His end was peace. He leaves a wife and five children, with numerous grand children. Services by Elder Mark H. Forscutt.

J. A. ROBINSON.

At Independence, Mo., August 8th, 1877, of typhoid fever and congestion of the brain, Elder Asa Walden, aged 48 years, 8 months, and 4 days, a member of the First Quorum of Elders. He was born December 4th, 1828, in Ohio, and was baptized in July, 1864, in Iowa, by Elder G. Sweet; ordained November 18th, 1864, by Elders Hugh Lytle and J. M. Burton. He died as he lived, in hope of a glorious resurrection, and was mourned by a large number of friends and acquaintances. His wife and six children remain. He was a good husband and an affectionate father. Services by Elder John W. Brackenbury.

At Independence, Jackson county, Mo., July 9th, 1877, Gabrielle Azalia Walden, aged 1 year and 8 months; born November 10th, 1875, at Council Bluffs, Iowa. She was drowned in a pond of water about thirty steps from the door. Services by J. W. Brackenbury.

At Independence, Mo., August 13th, 1877, of the jaundice, John B. Walden, aged 13 years and 10 months. Born in Cass county Iowa.

At Crawford, Linn county, Oregon, of lung fever, sister Louisa Cuppy, aged 25 years, 7 months and 15 days. She was born in the same county, December 29th, 1851; joined the Church in 1871, and has been a faithful Saint ever since. She leaves a husband and eight brothers and sisters.

At Indian River, Maine, September 4th, 1877, of quick consumption, Julia A. Gray, aged 24 years, 4 months, and 25 days. She was baptized in April last by J. C. Foss, and bore a faithful testimony of the latter day work up to her death. Services by Elder J. C. Foss; text, Ps. 116: 15.

At Plymouth, Pa., June 5th, 1877, Oliver Jones, son of Bro. William W. and Jennett Jones. He suffered but one week's illness, and departed in peace, leaving father, mother, sisters, relatives and friends to mourn. He was born December 24th, 1855, baptized by W. W. Blair, August 12th, 1866.

A Mortgage.

In the whole range of sacred and profound literature, perhaps there is nothing recorded which has such staying properties as a good healthy mortgage. A mortgage can be depended upon to stick closer than a brother. It has a mission to perform which never lets up. Day after day 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, without 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 be swallowed up into the gray man of advancing years, but that mortgage stands upon sleepless vigilance, with the interest, a perennial stream, ceaselessly running on. Like a huge nightmare eating out the sleep of some restless slumberer, the unpaid mortgage rears up its gaunt front in perpetual torment to the miserable wight who is held within its pitiless clutch. It holds the poor victims with the relentless grasp of a giant; not one hour of recreation; not a moment's evasion of its hideous presence. A genial savage of mollifying aspect while the interest is paid; a very devil of hopeless destruction when the payments fail.

They 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 been tried, adjudged guilty of homicide, and condemned to three years' imprisonment because of his inattention to and failure to execute the rules of the Company. The Company was also declared legally responsible.

The Washingtonian Home at Boston, for the cure of inebriates, contained 317 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 lawyers and 2 physicians. The average number of days 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 cap of the St. Louis post-office weighs four tons, and costs \$1,700.

Addresses.

Robert Evans, President Welsh Mission, care J. Thomas' factory, Melingrythan, Neath, 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 one.

Never seek to be entrusted with your friend's secret; for no matter how faithfully you may keep it, you will be liable in a thousand contingencies to the suspicion of having betrayed it.

We ought never to believe evil of anyone till we are certain of it. We ought not to say anything that is rude and displeasing even in joke; and even then we ought not to carry the joke too far.

1 October 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. 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.

The Saints' Herald

Geo. Cortess

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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, OCTOBER 15, 1877.

No. 20.

MINUTES OF THE Semi-Annual General Conference.

THURSDAY, SEPTEMBER 20TH.

The General Conference of the Reorganized Church of Jesus Christ, convened at Galland's Grove, Shelby county, Iowa, at two p.m., September 20th, 1877. Opening exercises consisted of singing hymns 938 and 142, and prayer by John H. Lake. Conference organized by choosing Joseph Smith president, W. W. Blair assistant, M. H. Forscutt secretary *pro. tem.*, E. T. Dobson and M. T. Short assistants. T. W. Chatburn, Wm. Crandall, N. Booth, J. Rounds, Alex. Barr, O. E. Holcomb, L. McCord, David Hall, Wm. I. Fallon, and David Crandall, police.

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 demand energy on our part to meet 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 in 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 way to *resume* is to *resume*." So with 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 issue with both conservative and progressive minds; 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 so 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 contemplation of the history of the past. 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 also to meet the mistakes made by those who formerly bore its banner. Fifteen years ago I sought to encourage 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 had placed within their reach. I 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 too 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, and obeyed. He spoke of the revealed word as the guide of Israel, as the means of saving and redeeming those in error. An appeal to the records and the building on it, will secure progress. There is a healthy outlook for the future. The priesthood may become corrupt, but the word of God will endure forever. He exhorted the Saints to action and humility, spoke encouragingly of the Spirit's light, and the great power that ere long will 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 the brethren had said. 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 will be 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 and thus lose our reward, or continue to 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 connection with instruction found 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 degree, 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 in every case of this kind, 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 preaching the word, 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 numbered with the people of God. Nothing is so dear to him as the work which he espoused in his

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 been opposed by a Christian minister who brought them up as an evidence against the work, but instead of denying the charge, he told the people he was not there to apologize for the errors of modern Israel, and cited those of ancient Israel as a similar case in point. This took the weapon from the gentleman, and maintained the truth. He spoke of the good opportunities of disseminating the word, and said that God would hold us responsible for the proper using of them.

Bro. I. L. Rogers did not know hardly where to begin. Felt glad this day in his heart. Had been trying to serve the Church the last sixteen years. Had probably made some mistakes, but loves the work, and thinks he can say with truth that if he did not believe the work, he would not be here to-day. His heart was gladdened in listening to the brethren's speeches. When he examined himself as he ought to, he found many things there that ought not to be there. We should be governed by certain principles. Do we study those principles so as to bear the work off acceptably? He fears not. No one will prosper who sets his hand to this work for the purpose of aggrandizing self. One person we have to govern is self. When we do that, we shall be fitted to teach somebody else. We shall be filled with a light which shall lighten others also. As he had said before, he had made mistakes, and for all these he asked forgiveness. What he wanted to do in his heart, was to bless this people. May we also learn to bless ourselves. Let us lay hold of the rod of iron; if we do we shall be secure. Does not know that he shall ever meet with this people again. His life is not his own. Hoped that our session will be in harmony, and that good may be the result.

Pres. Smith, in concluding services, said: I have a few remarks to make concerning the land of Zion. We are admonished concerning this subject. He read from Book of Covenants that the land must be purchased by money or by blood. He thought that some things advised and acted upon by some in the past, are a mistake. Remember there are but two ways of obtaining the land of Zion, by purchase or by blood. If by blood, lo! your enemies are upon you, etc. Since last I saw you, I have bathed my feet in the waters of the Atlantic ocean on the one hand, and have buried souls by baptism in the waters of the Pacific on the other. Had proclaimed the truth everywhere he had been. He had been called upon, in his ministry to suffer contumely and shame, because of his connection with the Latter Day Saints. In regard to the purchasing of lands in the borders of Zion, any one can do so who will. We must be persistent in our efforts to accomplish the work which has been appointed for us to do.

Dismissed by prayer.

Evening session was a prayer and testimony meeting, presided over by brethren Henry Halliday and J. M. Putney.

FRIDAY, SEPTEMBER 21st.

At 8 a.m. a prayer and testimony meeting, in charge of M. T. Short and G. E. Deuel.

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 revealed law makes better men, better women, better citizens, while disobedience takes from us 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 obedience to that already given will prepare us 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 Bishop, Secretary, and Clerks, on 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, or progressive, the Elders not having labored much in the field; the principal cause was internal strife. This being the case they thought it was their duty to set things in order at home, before going out to preach the gospel to the world. It is their opinion that if traveling Elders had not interfered so much in local matters, this portion of the district would be in better condition, and we and our doctrines would be more thought of; but there is a better prospect ahead, and by the help of God, we shall bring in a better report next time. S. O. Waddell, president; Ben. B. Brackenbury, clerk.

Delegate Heman C. Smith reported in person about the same as the above, and of the labors of brethren J. Landers, I. N. Roberts, G. W. Shute and himself, in the district, which petitions the conference to return him to that field.

Des Moines, Iowa: Four branches, the Pleasant Grove being disorganized. Ten baptized during the last quarter. There seems to be a general desire, among the laboring Elders, to be in the field, and there is a general good feeling, except in the Newton Branch. The difficulty there is mostly of long standing, and we believe it is not likely to be settled soon, unless there is a radical change. There were never better opportunities for preaching than at present. Bro. George Walker, president of the district, has been laboring faithfully for the last three months; other Elders assisting as circumstances admitted. John Sayer, clerk.

Central Kansas: Six branches, 112 members, including 10 Elders, 4 Priests, and 4 Teachers, and 20 scattered members, including 3 Elders, making a total of 132. Elder David Williams has

charge, William Williams clerk. They have no Elder who can devote his time to the ministry. Some are doing what they can, others doing nothing. The district is in a fair condition, and many good fields are open for preaching; one or more laborers are needed. At their last conference a resolution was passed requesting the General Conference to continue Heman C. Smith in the district for the next six months. Labor has been done in the district by Brn. John Landers, G. W. Shute, I. N. Roberts, and H. C. Smith; one branch organized, and six persons baptized since the Annual Conference. H. C. Smith, delegate.

Southern Illinois: Seven branches, 194 members, including, 1 High Priest, 8 Elders, 5 Priests, 8 Teachers, and 4 Deacons. Spiritual condition ordinarily good, and the demand for preaching is great; but our Elders' circumstances are such that they can not devote very much time to preaching the word, but there is a desire to do what they can. G. H. Hilliard, president; I. A. Morris, clerk.

Far West, Mo.: Ten branches, 357 members, including 1 Apostle, 1 High Priest, 39 Elders, 14 Priests, 11 Teachers, 9 Deacons; 19 baptized during six months, 1 died, 4 expelled, 3 ordained. The district is in good condition; the last conference was one of the most pleasant ever held in the district. J. M. Terry, president; W. T. Bozarth, secretary.

Galland's Grove, Iowa: Nine branches, 508 members, including 3 High Priests, 4 Seventies, 48 Elders, 12 Priests, 15 Teachers, 15 Deacons. District in good condition; work progressing slowly, but surely. Prospects for preaching as good as could be desired; openings on every hand. Brn. Caffall, Lambert, Lake and Derry have visited us and rendered excellent service in the ministry, and numbers have been added to the Church as the result. Eli Clothier, president; Clarence M. Wilder, clerk.

Fremont, Iowa: Six branches, 265 members, and about forty scattered ones. There are 2 High Priests, 2 Seventies, 27 Elders, 9 Priests, 9 Teachers, 6 Deacons. Two branches have been disorganized, Glenwood and Fremont, and the most of the Fremont members have united with the Shendoah Branch. Out of the whole ministerial force, only about fourteen perform ministerial labor, none being able to devote their whole time to ministry. The condition of the district is not so good as could be desired; it has been withering, partially, for lack of sufficient unity and vitality. However, the efforts that have recently been made for relief from the present difficulties, promises fair to result in good, and a better feeling and healthier condition may be anticipated. Financially, the district is deficient, without anything in the treasury upon which to make a report, with little or no interest in that direction. Wm. Leeka, secretary.

Little Sioux, Iowa: Six branches, all of which are in a prosperous condition. Whole membership of branches 381, besides quite a number of scattered members. Whole number of officials not yet fully known. Jas. C. Crabb, president; Phineas Cadwell, vice president; Donald Maule, secretary.

Kewanee, Illinois: Nine branches, 360 members, including 3 High Priests, 3 Seventies, 31 Elders, 16 Priests, 11 Teachers, 11 Deacons. J. A. Robinson, president; J. H. Hopkins, secretary.

Report of Board of Publication was then read by the Secretary, as follows:

Financial report of the Board of Publication of the Reorganized Church of Jesus Christ, from February 16th, 1877, to August 16th, 1877.

Cash on hand February 16th, 1877,	\$ 86 77
Cash receipts	3,535 99
Total,	\$3,622 76

EXPENDITURES.

Paid employees in Herald Office	\$2,527 23
Freight, expressage, stamps, postal	
Cards and incidentals	156 05
Chicago firms for stock	559 81
Coal, wood, sawing and hauling	98 30
Semi-monthly mail	63 22
Utah Chapel Fund	17 50
Money returned to W. R. McDonald,	
on S. S. books	3 60
Money deposited with us	102 28
D. F. Lambert	13 73

Church, per order of the Bishop.	3 66
Cash on hand, August 16th, 1877	77 38
	<u>\$3,622 76</u>
RESOURCES.	
Petty accounts, good	\$959 13
Bills receivable	297 00
Cash on hand	77 38
Value of goods, per inventory	14,421 58
	<u>\$15,755 09</u>
LIABILITIES.	
We owe petty accounts	\$956 67
Bills payable	3,000 00
Balance of resources	11,798 42
	<u>\$15,755 09</u>

Respectfully submitted to the Church of Jesus Christ, in conference assembled.

I. N. W. COOPER, Secretary.

The following preamble and resolution, as adopted by the Board of Publication at a recent session, was presented and read:

PLANO, Ill., Sept. 15th, 1877.

The following is respectfully submitted:—Whereas we believe that the History of Joseph Smith, as contained in the *Times and Seasons*, and in other publications of the Church, should be revised and published by the Reorganized Church in book form, therefore be it resolved, that we present this matter to the next General Conference for its consideration; also advising the appointment of a committee to prepare it for publication, and also that solicitations for donations be authorized.

The above was adopted by the Board prior to the General Conference of April, 1877, but by some means was not presented to that body, and it is now presented pursuant to the instructions of the Board of Publication.

I. N. W. COOPER, Secretary of the Board.

Upon consideration of the report, the portion relating to solicitations for donations was stricken out, and being thus amended, the document was adopted.

Report of Music Committee was read:

NEBRASKA CITY, Nebraska, Sept. 12th, 1877.

Your Committee report as follows:—At the last General Conference, it was thought by your Committee that the Music Book could be prepared for publication in a few weeks; but they expected that those who had been so kindly furnishing tunes would continue to do so, and that one of your committee would be able to give his entire attention to it. The work is yet unfinished, however, because contributors ceased to contribute, and because your committee has been so fully employed in Church and secular duties as to prevent their giving the time and attention to the work requisite to prepare it for the press. One brother has furnished a few "airs" very kindly, but the committee has not had time 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 tunes for, but numbers yet remain unsupplied. Satisfied of the necessity for such a measure, your committee do 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 devotion 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 allow; but if desired by you to serve, 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 prompt effort, to furnish us four-part tunes for the following hymns, forwarding them to M. H. Forscutt, box 400, Nebraska City, Nebraska, if your committee be sustained.

Hymns for which tunes are still needed are represented by numbers 223, 271, 294, 300, 336, 355, 375, 377, 391, 393, 418, 423, 447, 454, 468, 481, 495, 514, 599, 616, 619, 620, 621, 641, 660, 668, 691, 696, 705, 724, 747, 754, 755, 757, 760, 792, 810, 843, 863, 895, 901, 912, 922, 925, 926, 927, 932, 933, 937, 948, 954, 956, 957, 993, 996, 998, 999, 1006, 1010, 1013, 1014, 1016, 1017, 1023, 1030, 1032, 1036, 1038, 1039, 1054, 1056, 1076, 1083, 1084, 1086, 1089, 1092, 1098, 1106, 1116, 1118, 1120. For some few of these tunes have since been supplied. Very respectfully.

MARK H. FORSCUTT,
NORMAN W. SMITH,
JOHN T. KINNAMAN, } Committee.

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 as follows: The committee have, as donations and loans, about four thousand dollars at their 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 settlement.

Your committee have decided, 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 or politic to state, no removal is advisable, though the committee are quite united upon the opinion that such removal should be made at as early a date as possible, as the condition of, and the feeling in the Church demand it.

We, therefore, ask that further time be granted us, and that those who may have been hitherto opposed to the contemplated action of the committee, will take the pains to more fully inform themselves in relation to the country referred to, and the powers of the committee, together with the inadequate means at their command, with which to carry into effect the resolution adopted by you requiring action on the part of the committee.

Of the Committee, { JOSEPH SMITH.
W. W. BLAIR.
I. L. ROGERS. *

* [We also, as members of the Board, and parties to the above action, add our names as concurring in the report of those of the Board who were present, endorsing and approving the same.

Of the Committee, { H. A. STEBBINS.
JOHN SCOTT.

PLANO, Ill., Oct. 8th, 1877.]

The request of the Board for further time was granted.

The immediate necessity for removal, and location to be removed to, were freely discussed by brethren J. Smith, R. C. Elvin, I. L. Rogers, C. Downs, J. H. Lake and J. M. Harvey, and report was adopted.

Jos. Smith having spoken once to the question, asked the privilege of a second speech,

which, on motion was granted, when he arose and said:

The Committee on Location have been hampered in their movements; questions have been asked concerning the site of location, accompanied with propositions that if such and such a site should be selected, subscriptions will be forthcoming; while if another site be selected, we have little to donate. Thus we have been met by difficulty. We have, however, made the selection reported by us, because we thought the surroundings there were most favorable for our people. We have made it because land can easily be obtained there, and because the regions around are already extensively settled by members of the Church, so that if the value of lands adjacent be enhanced, the benefits accruing therefrom may accrue to the Church. The committee have absolutely declined to be bought for any consideration; and we have moved, we think, within the purview of our privileges, and for what seemed to us to be the best interests of the Church. We sincerely hope the time will come when childish and unwarranted distrust of the motives of brethren whom the conferences may appoint to specified work, will cease to be. Yet I would much rather that those of my brethren who are not satisfied with the selection, would come boldly out and so state, as one brother has done to-day, than that they should be silent now, and after having gone hence to their respective localities, give expression to their dissatisfaction in secret inuendoes, which can not be met. For the manly and frank brother who differs from me, I have esteem; but for those who speak evil of their brethren secretly, by covert whisperings and sly insinuations, if I have any feeling outside of pity, and expressed that feeling, I must say that I despise them.

MISSIONARY AND MINISTRY REPORTS.

Reports were read by the secretary, as follows:

Elder *Glaud Rodger*, of the Seventy, in charge of the Australian Mission, writes:

Being far from you, yet being sustained by you in the presidency of this mission, I report to you the state of the work in this land. The mission has been as prosperous as we could expect, all things considered. We have lately had some good people added to our number, and some ordained who bid fair to be useful. Six branches are now organized, numbering in all ninety-six members, the greater part of whom are firm and zealous in the cause. Others are believing and expect to join the Church soon. A spirit of general satisfaction, peace and union prevails with us, with a few exceptions. The *Heralds* are eagerly sought after, and read with a desire to learn the prosperity of the work in other lands, and to understand the doctrine. A great field is open, where God has a people whom he will bring to himself in time, but our laborers are few; indeed the whole burden has been on my own shoulders, and, as the flock is scattered widely, the toil has been the more; but, so far, the good Lord has been my helper, and the manifest work of his Spirit has confirmed the faith, and brightened the hope of the Church here. The time seems long, *three and a half years*, since I landed on these shores, and the work done looks but small; but we have had obstacles to meet, and to fight for every foot we have gained. However, the standard is planted, and the sun of favor now shines for a good work in Australia. I acknowledge my release by the General Conference of April last; also thank you for the confidence reposed in me, as being sustained in the presidency of this mission, if I deem it wisdom to remain longer; and, as none are yet appointed to labor in this land by you, I can not feel it right to leave this young flock without a shepherd; and I shall, by

the help of God, continue my labors a few months longer, hoping the Conference will consider my long absence from home and family, and will appoint one to fill my place, and another to help, for this large field demands more attention, than can be given by any one man. Any one sent, if faithful, will find friends, and a home. I shall wait the result of your Conference with anxiety, and with a hope that, if the Lord will, I may be able to leave here in March, and reach home in the opening of Spring. I had expected to reach Victoria, but during last summer my health was but poor. No intelligence from Tahati; Bro. Smith, an Englishman whom I baptized there, called on Bro. Ellis about a year ago, and told him the Church was in poor standing on the Island. I tried to find him and learn more, but have not succeeded. I rather think he has gone to the bad, like many others on these lands—drink, the cause. The mission requires a man able to defend the cause with the pen, as well as from the pulpit; one who can make a stay for years. As but little impression could be made in Sydney without means to make a respectable stand at once, I have deemed it policy to labor in the country till the Church gathers strength, which may be by and by, by one more able than your humble servant. May the love of God and the Holy Spirit guide every effort put forth to spread abroad the true light, for the salvation of the honest in heart, and the glory of God.

Elder John H. Lake, of the Twelve, present:

I have preached in Iowa, Illinois, and Missouri, and have baptized 15, blessed 18 children, ordained 1 Priest, 1 Teacher and 1 Deacon; have solemnized 5 marriages; administered to the sick, 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, and yet do justice to my children which have been left to my care, since the death of my wife. But I would say that my faith is in the latter day work, and I am willing to labor 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 Caffall, of the Twelve, present:

According to the appointment, of the Annual Conference, I have labored as best I could, in parts of Nebraska and Iowa; and, at the instance of local authority, have devoted some time in districts and branches; and I can report that some improvement in the zeal, and conduct of the Saints is visible in some localities; but to the reverse in others. The openings for preaching are increasing, and it is hoped that there will be considerable preaching the coming fall and winter. The Pottawattamie district is still in my charge. It is one of the oldest districts in the western slope, and within its limits are many old-time Saints, who are firm and unwavering. The few who contribute of their means, to the Bighop's Agent, do all that can be expected. Some fail to give to the Bishop's Agent, but are liberal other ways, while others do nothing, some from inability, and some from a non-disposition to give. The spiritual condition of the district is not as good as desirable; but little preaching been done by local Elders; still we hope for improvement. We have had the blessings of healing through the administration of the ordinance, and the prayers of faith; one case of sun stroke during the past summer when the help came instantaneously.

Elder T. W. Smith, of the Twelve, by letter to the First Presidency:

Being, by action of the last General Conference, appointed to labor under the direction of the First Presidency, and being by them requested to labor in the field then occupied by me, excepting the oversight of the mission, I would report that I have labored mainly in Far West District, Missouri. I have visited the Starfield, Delano and Far West branches, preaching and baptizing. Also preached east of Cameron, and baptized three and attended a conference of Central Missouri District and preached twice. Have administered to the sick, alone and with others, and have seen immediate and permanent cure; have had good liberty in preaching; congregations have been

large and attentive. My confidence in the faith and order of the Church is as strong as it has ever been. 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. I have no disposition to be idle and will not be if I can help it. I am not aware of having forfeited the sympathy and confidence of my brethren; hence I am willing to labor wherever duty calls, especially where the Spirit of the Lord directs. A certain field has been impressed on my mind for several years, and the voice of revelation has frequently, and particularly quite recently, signified that it was the Lord's will that I should go there. If appointed and the Conference approves, my companion and I are ready at short notice to attempt to reach that field, although the sacrifice is great, and the privations to be endured doubtless be many; and we are ready to give it, simply because we believe that the Spirit of Truth has placed this burden on our hands, and we desire to obey; and all we need say is, that if you decide that a mission to the South Sea Isles should be undertaken, and believe that we can satisfactorily do that work, we are prepared to go.

Elder William H. Kelley, of the Twelve, present:

At the last Annual Conference I was appointed to labor in Michigan, Ohio, and Indiana. By request I made a visit to Minnesota, where I did some preaching, which resulted in good. I then proceeded to and have labored in Michigan and Indiana, where I have been blessed, and some immediate good results have been realized. The Saints are active and alive to the interest of the cause, and where I have labored, the work seems to be in an excellent condition, that is in Southern Michigan and Southern Indiana. It has been expressed by brethren in those places that the work was never in a better condition, nor ever before a greater interest manifest to hear. The calls for preaching are many—many more than there are Elders to respond. Brethren C. Scott and J. F. McDowell have been laboring with excellent success, and others have done what they could. The mission needs help in the way of more laborers, and for the lack of them the cause moves slowly. We only have good and encouragement to report. The work is on a good footing, and the Saints are trying to honor in their lives the faith they have espoused. I still feel to continue in the work, being confident of its origin, and of its resulting triumphantly.

Elder Joseph R. Lambert, of the Twelve, present:

I have labored to the extent of my ability, in the field assigned me, in connection with our esteemed and worthy brother, Charles Derry. In Iowa, I have preached and labored, more or less, in Magnolia, Woodbine, Dunlap, Twelve-mile Grove, Jeddo, Whitesboro, and Little Sioux, Harrison county; Castana, and Moorhead, Monona county; Smithland, Woodbury county; Fonda and vicinity, Pocahontas county, Sioux Rapids and vicinity, Buenavista county; near Lemars Plymouth county, and Charles City, Floyd county. In Minnesota, I preached at Grand Prairie, Nobles county; Lake Crystal, Blue Earth county; Dundas, Rice county, and Ellington, Dodge county. At Grand Prairie, I had the pleasure of laboring for a short season with brother Charles Derry, and, before leaving to meet other demands, we organized a branch at this place. This mission should be supplied with proper laborers continuously, until more apparent results are seen. There are some good openings effected, and many new places where preaching should be had. There are but few Saints to care for the wants of Elders, but worthy men, who are devoted to the work of the Lord, will find friends.

Elder Charles Derry, 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 District, I went to Grand Prairie, Nobles county, 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 the result was that eight were baptized the following Sunday, the result of the labors of Elder Wm. H. Kelley and Priest John Spaulding. June 19th, a branch was organized of eleven members, Bro. John Spaulding ordained an Elder, and chosen to preside. Bro. Lambert then left the work in my care. More were baptized, making in all sixteen members. I preached a number of times in various places, which tended to do away prejudice and make friends for the truth. Harvest coming on, I returned home, and, after some labors in Crawford and Harrison counties, I went to Portlandville and preached ten discourses, where many good words were spoken to me by the citizens, and much kindness shown; some declared that they would be baptized when I, or some one else, came again. From there, I went to a settlement near Lemars, where Bro. Lambert had preached and left a good impression; I preached four times, the congregations increasing each time. There I had the misfortune to have my eyes infected with a sore inflammation, which was prevalent in the neighborhood, but thinking they would soon recover, I hastened on to Grand Prairie, but only to suffer the most excruciating pains, which rendered me unfit to labor. I shall never forget the loving kindness of the Saints during my affliction. Their prayers, their works on my behalf, are forever engraved upon my mind, and I pray God to bless them with the fulness of his love. By their kindness I was enabled to return home, and I can testify that their prayers were not offered in vain. I should have stated that before leaving home for 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 truth, first, last, and all the time. I ask a continued interest in the prayers of the Saints, that my labors may not be in vain in the Lord.

Elder M. H. Forscutt, High Priest, present:

Though declining my appointment from the Annual Conference, for reasons then given, I have labored to redeem the promise I then made you, to labor as much as possible in the ministry. Invitations quite numerous have been extended to me, and many of these I have filled, laboring in Shenandoah, Nebraska City, Plano, Peoria, Canton, Bryant, Lewiston, Harlan, Pleasant Ridge, Magnolia, Logan, Des Moines, Newton, Burlington, Farmington, and Montrose, in the states of Illinois, Iowa, and Nebraska. Without particularizing, I desire to thank the Saints and friends for kindness shown me during my ministry. I have not done nearly so much good as I would have liked to do for the cause we love; but I have tried to do no harm, and though like our worthy Bishop who spoke yesterday, I have committed errors, my conscience is clear of any designed wrong to either God, man, woman, or child. During my past six months' labor, I have travelled 2554 miles, attended 154, meetings, spoke to congregations in our own, and in other churches, in court houses, and school houses, 109 times; baptized 15; confirmed 8; administered to 21; blest 3 children, and married one couple. My desire still is to work for God and his glory; but, whether I shall be able to do so in any more than a local capacity, I cannot yet determine; if financially able to do so, I would give my whole time and interest to the cause, to which I am in heart wholly devoted; but I fear it will be impracticable at present. Whether in the field constantly in the future, as I have so many years in the past, or only occasionally, as circumstances will permit, I still desire your confidence and prayers, that when I do labor God may use me as one of His instruments to till, to sow, or to reap, as His wisdom shall direct.

Elder Jackson Goodale, High Priest, by letter from Pittsfield, Illinois:

At our late conference I was requested to report this district to the General Conference. But little preaching has been done during the last six months, my circumstances being such that I am obliged to confine myself to work for the support of my family; but I have attended every call that has been made on me. I have preached in the Pittsfield Branch once a month, for the last year. Several have been added to that branch during the

last six months. Bro. Mills, its president, has been preaching, and added two by baptism. Bro. Darius Wetherbee has done what he could in Schuyler and Brown counties, and the spiritual condition 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 to work, until the hands of the Elders in this district are loosened, that the work assigned them may be done. I hope that 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. Chatburn and R. Jenkins.

SATURDAY, SEPTEMBER 22d.

At 8 a.m., a prayer and fellowship meeting, in charge of brethren George Sweet and J. W. Chatburn.

At 10:30 the stand was occupied and preaching done by brethren M. T. Short and J. M. Putney.

At 1:30 p.m., business session resumed, Pres. W. W. Blair presiding; hymn 448 was sung, and prayer offered by Bro. M. H. Forscutt. Minutes of yesterday's proceedings were read by the secretary and approved.

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 at Atchison, where the Spirit of the Lord was bestowed on the Saints. I visited three branches of the Church on my way there, and also on my return, with whom I labored, as 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 days is beyond all things precious to me, and all the time allotted here to me I mean to spend to the best of my knowledge 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 his Spirit, that your acts may prove to the advancement of his cause.

Elder *C. G. Lanphear*, President of the Seventy, writes from Independence, Missouri:

My love for Zion's cause has not abated, 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 by the abundant grace of our Lord and his Spirit. I feeling that the set time is at hand when the Lord will greatly favor his cause and all righteousness movements in relation to it.

Elder *E. C. Brand*, one of the presidents of Seventy, writes from Tabor, Iowa:

I can not report in person, as I am suffering from three broken places in my ribs, having had a severe fall. My labors during the last six months, owing to my wife's sickness and other obstacles, have been but small, not worth reporting. I have preached only a few times, but have never failed when called on as a minute-man to go 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; and, notwithstanding the dark cloud that hangs 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 they who 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 responsibility of a mission I can not fill. 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 Teachers; held one discussion, and baptized two. Have been assisted by Brn. I. 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, Deloit 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 new places, four of which I think will by careful cultivation bring forth some fruit for the Master. During the time I have baptized four. In most of the places there is a 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 some of our administrations to the sick the Lord has confirmed his word, by restoring to health, which makes us rejoice in God our Savior. May his glorious blessings ever be upon his Church and people.

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 instantly. Labored at Plymouth, and baptized four; received one on his original baptism: organized a branch of nine members; baptized one since, total ten. Ordained one Elder, one Priest, one Deacon. Blessed two children. Was in Bradford county; baptized and confirmed six; ordained two, and organized a branch of six members, one Elder, one Priest. I visited many houses; prospects favorable, if Elders could go to Bradford county; this is a new field. Visited Rushdale; had good audiences. Returned to Hyde Park and Plymouth, Pa. Times are dull, through the effect of the strike, and people do not feel interested, I am now going to Schuylkill county, a new field entirely.

Elder *D. H. Bays*, 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 advancing the interests of the great Latter Day Work, and am therefore willing to labor under the direction of this conference, as the Lord may open the way before me.

Elder *F. C. Warnkey*, writes from Colorado:

At the last April Conference I requested to be released, in order to leave here and attend to temporal things. You granted my request, yet with 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, baptized 9, confirmed 6, ordained 2 Elders, 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. T. Short*, present:

I labored in seven counties in Kewanee 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 near Victoria, of thirteen members; administered to the sick with fair results. Closed the labors in Illinois, August 1st, and labored some in Davenport, Iowa. Traveled west, calling at several points, preaching to and praying with those I met. The brotherhood, in the main, have been quite liberal and kind; they have cheered and encouraged me with means, 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 almost incessantly to the best of my ability, my efforts being confined exclusively to the Southern Indiana District. I have been with Bro. Kelley, only 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 13th 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 where I have labored; prejudice is fast giving way, and there are more calls for preaching than the force now in the field can answer to.

Elder *R. C. Elvin*, High Priest, present:

All my labor has been in the Southern Nebraska District, as president. I had the pleasure to baptize two. 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 them up. The demand for Elders to preach are many; but we cannot fill them all, therefore we 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 2 Saints' meetings; am willing to continue in 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 decline. The branches have not more than half their former strength; though this loss is the result, mainly, of emigration to Missouri, Texas, and elsewhere, and is, therefore, not a loss to the Church at large. We have on our record some two hundred names, or more, though there are but little more than one hundred *bona fide* members present in the district.

My chief object in writing is to call your attention to this field, with a view of 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 to make this a field of labor for some months, at least; especially as there is so little local labor being done here. Brn. E. Powell and I. N. Hawkins preach some, and so do I, but as I have no time to prepare to preach, my preaching is of an inferior type, and does not seem to effect much. My love for the Church, I do not believe has relaxed any; and I, also, entertain, confidently, 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 last of July, and baptized two in that county; others believing. Then I went to Cherokee, Kansas, and have been preaching in Jasper County, Missouri, and in Cherokee County, Kansas. I have baptized four, and two others gave their names for baptism; also many are believing. If it can be so, I would like to go to Texas, but I am willing to continue in this mission until Spring. Your decision will be my will.

Elder *Magnus Fyrando* reported the Danish Mission verbally, and as follows:

He left the mission but recently. The last three months he was there he could have preached every night, had circumstances permitted. Baptized eleven during the last two months of his stay. People were very kind to him. He had learned that two had been baptized since he left there. No one can imagine the difficulties there are to be encountered there, unless he has experienced them. Yet many have thanked God that the Church has sent its missionaries there. Peter N. Brix, now there, is willing to labor if sustained, but he needs help. Any one going there, having the cause of God at heart, will do well there. There are Danish brethren having greater ability than those who have been sent there as yet, and I earnestly ask of the Church that, if possible, some of these may be sent. Many have hailed the truth gladly, and many more will hail it yet. I regretted to leave there, and only force of circumstances brought me home. I would be glad to wear out my natural life in the building up of the cause of Christ.

The secretary read the following letter from Elder Peter N. Brix, missionary in Denmark:

AALBORG, Denmark,
August 26th, 1877.

I have held a few meetings since Bro. Fyrando left, and I was in hopes that some help was sent from the April Conference, and I hope there will be some volunteers at the October Conference. A great many are seeking for the truth, and if they could see the difference between us and the Brighamites, I think a great many would receive the gospel. There is a stumbling block in the road for a great many, and I have thought of it ever since I received the gospel. I have not said anything about it before, but now I feel the necessity of it. In 1860 Brigham Young sent Erastus Snow to Denmark, and he claimed to have the holy priesthood as an Apostle, and to open the mission. If he held the priesthood before the Church was rejected, and did not transgress, his priesthood was good; but when he recognized Brigham Young as a prophet, seer and revelator, and accepted polygamy, and perhaps entered into the same, I think he lost the holy priesthood, and some other entered, if there was any at all,—judge for yourselves; and if he did not have the holy priesthood, how could he give it to his fellow men? These expressions were often made by our Scandinavian brethren, who have received the priesthood, and have been on missions under the authority of Brigham Young. Now we can claim but one holy priesthood; if we do otherwise we will go to war against ourselves, and do not know which is the truth and which is false, as a brother once said to me, "I do not know which is the truth." I felt very bad to hear such an expression from a brother, and still he said he would would like to go on a mission. Think for yourselves the result of such. If a man does not know the truth, how can he represent it? If you do not know the difference between the truth and the false, it is better not to go on a mission, for you are liable to teach things that are against the truth, and lead people astray more than they were before. Therefore, examine yourselves, and know for yourselves what you are doing. I have baptized two; one is emigrating to America. I believe much good can be done here, if some good brethren will come and try it. The souls in Scandinavia are just as valuable to God as those of any other part of the world, and if they do not hear the truth they cannot receive it. May God bless us all with light and knowledge to represent the truth, that his will may be done on earth as it is done in heaven, and Zion be redeemed.

A report was presented by the Second Quorum of Elders, to the effect that Elder D. S. Mills, president of the Third Quorum, had accepted the suggestion of his quorum that his counselors be ordained, together with the suggestion that Elders George Kemp and Wm. T. Bozarth be set apart in those offices, which appointments are now recommended for the approval of the conference.

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 to prepare a History of Joseph Smith, was taken up. Motion of Bro. Lake that it consist of five members, failed; motion of Bro. Derry that it consist of three, prevailed. Chair declined to appoint. Chas. Derry was nominated, but declined; Bro. M. H. Forscutt was nominated, but, on his motion, the name of Joseph Smith was substituted for his own. 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 at length, by C. Derry, R. J. Anthony, 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 endorsing and authorizing 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 aid asked for in report, or else some 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 be used by the committee on music, in the writing, arranging, and compiling the music necessary to finish the book of music heretofore 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 Leland for, and Kelley against. 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 the number 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 movers, who thought it would be more honorable to release the committee, than to continue them under their present embarrassment, with hundreds clamoring for the book, and yet they be unable to supply it and meet with condemnation. Vote was taken, amendment lost, and substitute prevailed by a majority of eight, commit-

tee 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. Spaulding.

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 and causes of the great latter day apostasy 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 body and ordination of the present Joseph, as legal successor to his father in the presidency of the Church.

Meeting closed with singing and prayer.

SUNDAY, SEPTEMBER 23D.

At 8 30 a.m. a prayer and confirmation meeting was held, in charge of Bishop I. L. Rogers, who opened by prayer. J. R. Lambert, 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 same time twenty-one children were blest 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 contained the germ of that principle which was to throw off the shackles of bondage, and give liberty and freedom to the world of mankind. There was a time when a spirit of religious intolerance was wide-spread over the face of the world, and as he thought of its decline, he could but honor the name of Gustavus Adolphus, as foremost among the reformers who thought that a spirit of freedom and justice ought to follow the advent of 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 acceptation of the term. I have always loved freedom, and, because that when a boy but twelve years of age, I raised the standard of political freedom, I was then, and have since been called an abolitionist. Freedom, religiously and politically, has often been strangled; but it has arisen again, and must ultimately triumph.

There is a river in the west called the Humboldt. This river comes flowing its sweet and pleasant waters down into the valleys from its various mountain sources, but after flowing 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 upper surface of its bed. When the traveler dips his cup and drinks of its water before its submergence, he pronounces it sweet; if he pass along to where it again merges forth, and again drink, he will still pronounce it sweet. Its waters are unchanged. So with the glorious liberty of the gospel of the Son of God. It was crushed in the East under the iron hand of religious despotism;

it arises in the western world unchanged still. When it reaches its full object here, it will advance eastward again—nay, it is doing so now. Wherever the English language is spoken, its sound is the death-knell of slavery, the merry chime of freedom's birth. It is now the most prominent language of the earth, and it does not take much supernatural foresight to prophecy that within the next twenty-five years, the traveler may go where he will, and find an opportunity to make his wants known in the English language.

The revelations of later days are given to us in the English language, and he who bears them to the world ought to remember that one of these revelations commands us, "Be ye clean, ye that bear the vessels of the Lord." This commandment places on us a fearful responsibility, while at the same time there is a grandeur in the thought that we are privileged to be such office-bearers, and heralds of the time of universal freedom to come on the world, when the full effects of the gospel shall have been outwrought.

The Abrahamic covenant was, "In thee and in thy seed shall all the kindreds of the earth be blessed;" and they to whom the covenant was transmitted, the prophets of the Lord, understood that this would be accomplished through the Shiloh.

Peter, on the day of Pentecost, said,—“Unto you and to your children.” I call attention to the significance of the phrase, “To you,” and as he said, I also say “Repent and be baptized;” but did I stop there, it would be a commandment, and with the next clause, a commandment with promise, yet both commandment and promise would be to those only who hear my voice—had Peter stopped there, it would have been a commandment with promise to those who heard him only. But the Apostle did not stop here, and we believe he could not, for the Spirit welling up within him would not permit him to stop there, hence he added, “To your children, and to all that are afar off, even as many as the Lord our God shall call.” The call is to inherit the promises made through the Shiloh to the seed of Abraham; but no man can claim this promise unless he puts himself in a position to become a claimant by heirship. The act of coming must be ours. God has made provision; we must comply with the terms thereof. Mahomet was a wiser man than are some to-day. When he was surrounded by a number of flattering courtiers, to rebuke them, he cried to a distant mountain, “Come hither!” but the mountain came not. He said again, “Come hither!” but still it did not come. A third time, raising his voice, he commanded the mountain to come; but it moved not. Then, turning to his followers, he calmly said, “Let us arise, and go unto the mountain.” You can apply the simile.

It sometimes happens that we are called superstitious, and some are astonished at the boldness of the Elders in proclaiming their faith. As advocates of the highest freedom the world below or the worlds above can know, we should be bold. Our faith is not of that kind that need to sneak its way into notice. I fear not the face of man; so far as to fear to propagate our faith before man. We should not fear, if we believed it to be of divine origin; and if any fearing ones do not, they had better give it up and let it go. Superstitious, indeed! A fine charge to make against the Latter Day Saints because they believe in the promises of God, while those who make the charge refuse to plead guilty to the charge as I plead. Go into the family circle. They are drinking tea. See them turn the cup when emptied of the tea, and divine their fortune by the arrangement of the dregs. A fork falls from the table, and the direction of its tines is an omen. The worm fence must be laid in the light of the moon. The moon must govern the planting of potatoes and corn. The home of the dead is reached, and men and women walk quickly by it in fear of ghostly apparitions. An angel appearing now to those who call us superstitious would frighten them and destroy their equilibrium. Let those who thus believe and are thus affected call us superstitious, if they will, but let us cling to the promises made to the seed of Abraham, with which we are identified in Christ.

Benediction by J. A. McIntosh.

At 2 p. m., hymns were sung, prayer offered by Elder Forscutt, and a sermon preached by Elder Charles Derry, from Mark 16 : 16.

There is in the promises of God everything necessary for our spiritual or physical natures. That Christ was a great reformer, even sceptics affirm; all, both Christian and Infidel admit this. All men, too, concede that the condition of mankind may be bettered. This too is implied in the text. There is in the mind of mankind an insatiable want; a want that man, of himself, is unable to supply—that want is supplied by the provisions of the gospel of Christ. In the gospel we see manifest the grandeur of the attributes of God; for therein he stands revealed as the God of love. The sceptic says he cannot be a God of love who would sacrifice his only son as an object of ignominy and shame, to bear the sins of others. But, let me ask, which would show forth the most love of an earthly parent who had lost all his children except one, and that one near and dear to his heart, to hold the loved one at home if he knew that through him might be brought back all the others whom he had lost, or to give him, he being willing to go, for their rescue? All can plainly see that the latter would show forth the greater love.

The world of mankind to-day are seeking their reward in gold, in fame, in honor from man; the Son of God sought none of these. His reward was his Father's glory, and the highest good of the children of men. His love was God-like.

Christ was the Son of the great God, or else he was the greatest impostor, the vilest wretch as a deceiver, that ever was known among the children of men. To speak of him as a good man, as a great reformer, and deny his being, in face of his declarations, the Son of God, is the worst namby-pambyism. His nobility of soul, his grand thoughts, his wondrous powers, his unequalled purity, his grand love, all forbid our believing him to have deceived, and we accept him, therefore, as the veritable Son of God. Belief in him as such implies more than a mere volition of the mind, more than a passive acceptance of him as such—it implies the acceptance of all his teachings as authoritative, the keeping of all his commands. He came to save us from our sins; we are to work out our salvation. James says: “Show me thy faith without thy works, and I will show thee my faith by my works.” We are saved, and can only be saved, from our sins by forsaking them, and obtaining pardon on the terms offered by the Savior.

Doxology was sung, and dismissal prayer offered by M. H. Forscutt.

During the intermission, seven more were baptized.

At 7 p. m., hymn 169 and 1610 were sung, prayer was offered by J. R. Lambert, and a sermon preached by Elder Wm. H. Kelley, from John 14 : 3 :

The truth makes us free indeed. Spiritual freedom is to be made alive in Christ. When Christ came, he came in fulfillment of prophecy; but he did not then come to reign or to interfere with existing political institutions. Nor is it the province of his people to do so. They are messengers of the gospel of peace. The disciples were evidently disappointed because he did not give them freedom from political bondage; but from spiritual bondage only. Yet this came to be appreciated by them as the greater freedom.

Any man might prophesy that the gospel should be preached in all the world: but it needed divine power to enable the gospel to make its impress on the human heart, and to change human purposes. This the gospel proposed and proposes to do; it being the power of God unto salvation. The gospel in olden times came not in word only, but in power. It being a gospel of promises, the power attending it enabled the early disciples to test its truth by the fulfillment or non-fulfillment of what it promised. It stood the test, and wherever the ancient gospel is preached now, and the obedient are found, it is still being tested and proven true; for the believer has the right to its inspirational blessings still. One man has said that if he were an inspired

man, he would not stop to give reasons for his faith; but would give it authoritatively; he would speak like Peter. We do not find that the apostles of old acted in this manner; but they reasoned out of the Scriptures. “I speak unto you as to wise men, judge ye what I say,” was the declaration of one, and, “Prove all things, hold fast that which is good,” said the same writer.

The best proof we have 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 Christ's, the gift of his Spirit dwelling in us. This Spirit's presence is the presence of oil in our earthen vessels; the lamp in which it must burn 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.

MONDAY, SEPTEMBER 24TH.

At 8. a. m., a fellowship and confirmation meeting, in charge of J. A. McIntosh and J. M. Harvey, when six of the seven baptized on yesterday evening were confirmed, the other one being confirmed immediately after baptism.

At 10:30 a. m., business session opened by singing hymn 614, and prayer by Jas. Caffall.

Usual order of business was suspended to admit of considering the case of E. C. Brown, of Fonda, Iowa. Being dissatisfied with his former baptism and ordination, he was rebaptized on yesterday, and, on motion, his reordination was ordered, and Secretary instructed to issue him an Elder's license. He was ordained, after singing and prayer, by J. Smith, and W. H. Kelley.

Secretary read minutes of Saturday and Sunday's proceedings, which were approved.

Mary Mudgett, 77 years of age, was, on the recommend of Elder Charles Derry, received by vote on her old baptism, administered by Elder Robert Snyder, in Northumberland, Canada, in 1843. She now resides in Portlandville, Iowa.

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 conflict 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 be 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 whomsoever 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.

John H. Hansen sustained in Southern Mission.

R. J. Anthony requested to labor in Southern Nebraska and Northern Kansas.

F. C. Warnky 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.

C. N. Brown sustained in Eastern Mission.

Peter N. Brix sustained in Scandinavian Mission.

On motion the First Presidency were instructed to correspond with Brn. Knud Johnson, of Nebraska City, and Ole Madison, of Marysville, Mo., and, if practicable, appoint them, or either of them, to Denmark.

J. C. Clapp and D. S. Mills were sustained in the Pacific Slope Mission.

J. S. Patterson in Eastern Iowa and Western Illinois.

A. J. Cato sustained in Missouri, and requested to extend his labors into Texas.

Heman C. Smith. Motion that he be sent to Utah, after some discussion, was lost, and he was assigned to the South Eastern Mission.

C. G. Lanphear to labor as circumstances permit.

J. C. Foss continued under present appointment, with permission to extend his labors to Ohio.

J. X. Allen in former field, under local authorities.

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 Lakeman sustained in New Brunswick and Maine.

Francis Earl in Northern Indiana and Michigan.

Elijah Banta under last appointment.

G. S. Yerrington in New England Mission.

J. W. Mather 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, respecting the paramount authority in case of conflict between a member of the Quorum of the Twelve and local presiding officers, in those districts where the Twelve may be traveling, is answered as follows:

In cases where the question upon which difference 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 the 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 effecting 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. Deuel 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 QUORUM OF SEVENTY.

The Seventies Quorum met on the conference ground September 24th, 1877. No president of the quorum being present, R. J. Anthony was called to the chair *pro tem*; and, in the absence of the secretary, H. C. Smith was chosen clerk *pro tem*. A letter was read from the president of the quorum, and the following resolution was adopted:

Resolved that we present to the authorities, and to conference, the name of Magnus Fyrando for ordination to the Seventy. Respectfully submitted. R. J. Anthony, president *pro tem*, H. C. Smith, secretary *pro tem*]

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. Butterworth, Wm. Chambers, David Chambers, jun., Geo. Montague and Elisha C. Brown were received into the quorum, and B. F. Durfee was restored to it. Charles Kemmish, Secretary of the Third Quorum, read a letter from D. S. Mills, President of said quorum, approving the recommendation of that quorum, that Brn. Geo. Kemp and Wm. T. Bozarth be ordained as his counselors. A motion was made that these brethren be recommended to the General Conference for approval and ordination. Brn. P. Cadwell, J. M. Harvey, D. Maule, H. Garner, S. Mahoney, H. Palmer, Wm. Williams, J. Hatcher and Thomas Thomas, reported in person, and I. N. White and Wm. Brittain 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. Harvey, P. Cadwell, C. Downs and A. W. Lockling. W. T. Bozarth, 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 North Pigeon, Pottawattamie county, Iowa, then 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. Stebbins, 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 on motion Plano was made 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 declared not sustained. Division called. Rising vote showed 28 to sustain, 29 to 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 Banta, president; and H. A. Stebbins and D. H. Bays, 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. Bozarth, counselors; and Chas. Kemmish, secretary.

Israel L. Rogers, H. A. Stebbins and David Dancer, as the presiding Bishopric of the Church.

Henry A. Stebbins, as Secretary and Recorder of the Church.

John Scott, as Librarian of the Church.

The Board of Publication, as at present organized, consisting of I. L. Rogers, David Dan-

cer, H. A. Stebbins, 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.

When conference refused by vote to sustain Brother J. W. 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 taken as a precedent, that is, are we 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 labored with for any real or supposed wrong?

Answer.—I refer you to the law, given in the Book of Covenants, 107:46, for a reply, which reads: "A commandment I give unto you that you should fill all these offices, and approve of those names which I have mentioned, or else disapprove of them at my General Conference." The right to vote implies the right to either receive or reject; but, as we have sustained these officers with but one exception, I think that is susceptible of explanation, or should be so, and I think it can be done without acrimony, and with fairness, both to the individual and to the Church at large.

Brethren Charles Derry and Wm. W. Blair both spoke to the question, defending the action of conference.

The president suggested that a committee of three be chosen from those voting in the negative, to give to the conference the reasons for their refusal to sustain, when, on motion of J. C. Crabb and J. M. Harvey, the following resolution was passed, after being advocated by brethren C. Derry, J. C. Crabb, J. M. Harvey, and W. W. Blair, and opposed by W. H. Kelley and J. R. Lambert:

Resolved, that a committee of three be chosen by the conference from among those who voted in the negative, to give conference the reasons of the majority for not sustaining the President of the Twelve, that such reasons be given before this conference shall close; and, further, that a committee of three shall be chosen by this conference, by whom the brother shall be subsequently waited upon; said committee to report at the next General Conference of the Church.

Charles Derry, J. M. Harvey and Mark H. Forscutt were chosen as the first committee provided for in the above resolution, and the motion appointing them also instructed them to report this evening.

Benediction by Joseph Smith.

At 7 30 p.m., after singing, prayer was offered by Davis H. Bays. The committee on reasons for refusal to sustain the President of the Twelve, reported as follows:—

We, your committee, appointed to furnish the reasons why the majority refused to sustain the President of the Twelve, in to-day's session, after due deliberation, offer the following as expressing what we believe to have been those reasons:

1st. The brother, whom the majority refused this day to sustain in his exalted calling, has denied the pre-existence of man; and, in doing this, has also denied the pre-existence of Christ, as a personal entity; and, thereby, not only denied the received faith of the Church of Christ, but also denied the testimony of the sacred books, which God

has given for the instruction, and rule of faith, to govern his Church.

2d. In publishing in the *Messenger*, concerning the prophecy of Ezekiel, 26th chapter, he has assailed the veracity of the Spirit's utterances, and referred to them as only equal, or inferior to, the prophecy of Mother Shipton.

3d. In his articles, entitled "The Past and the Present," he has assailed the prophesies and historical testimony of the Bible, with a ruthless hand, making, or seemingly seeking to make them, subject of contempt and ridicule, instead of subjects of faith, and has thereby written rather as an enemy than as an advocate of the word of God.

4th. In his published articles on "The Gathering," he has denied the faith of the Church, and the testimony of the word of God, respecting the building up and establishing the Zion of God on this continent.

5th. In his article on "Inspiration," he has denied, 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.

Signed, { CHARLES DERRY.
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 out the word "adopted," and substituting the words "referred to a committee." Discussion followed upon the amendment, in which a number took part; but, on being put to vote, was lost. Division being called, amendment was adopted by a vote of 36 against 28, for adoption. The original motion was then put upon its passage, and carried by a large majority.

Motion was then made and carried, that a committee of three be appointed to whom the this report shall be referred, that this committee 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 that committee was defeated, by substituting the name of Phineas Cadwell, who was appointed. Charles Derry and I. L. Rogers were nominated, but declined. George A. Blakeslee was nominated, but motion was defeated, by substituting the name of Jonas W. Chatburn, who was elected. Jas. M. Harvey was appointed also. The committee therefore stand, P. Cadwell, J. W. Chatburn and J. M. Harvey.

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 carefulness and efficiency in duty.

President J. Smith then addressed the Conference, 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 frequently been made without due consideration, and on the impulse of the moment; made, too frequently, only to be afterwards neglected or forgotten, forgotten perhaps by both the speaker and 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 uttered it. It were better to promise little, 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 condemn us.

There is great need for sacrifice; the work lags because sufficient sacrifice is not made. Ministers 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 comfortably as those whose husbands and fathers stay at home. They, too, must be clothed. The appearance of a minister has more to do with his influence before a congregation than some are willing to allow. A slovenly and shabby appearance is either a reflection on him, or on the cause he represents. The work is one in which all Saints should be interested—it is not for the ministry alone; the sacrifice therefore is not to be wholly theirs. There are now, present with us on the stand I am authorized to say, four effective preachers of the word ready to take the field, and prosecute their missions to the end of the world, if need be; but they are not willing that their families shall suffer neglect and want. Most of us might dispense with some needless habit, and give what it costs to maintain it for this purpose. As an illustration, I once told a man I would keep his family in shoes one year, if he would give me the money he spent in tobacco. 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 tobacco user, I would keep his family in flour for his tobacco money; he, too, thought it strange, but figures showed I should be a gainer of several dollars at the end of the year. Do we do *all we can* for the work? Is there not something which many of us might as well do without, and give the means for the preaching of the gospel? I hope the brethren and sisters will think seriously of the matter, that our missionaries may go out into the world, go out respectably, and well dressed, to 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 foremost in the work, of whom to-day I have to write it down, they are in the rear. There are others who are spending their whole time and talent in the prosecution of this work, 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 nearly as well qualified 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 handle, use the mechanic's tools, or serve at 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 to-day 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 using polygamy as a tool to overthrow the work of God; and his bringing it forward against us is about worn threadbare, where the Reorganization is well known. His intentions now are to throw obstacles in the way of the most successful by evil reports, slander, secret vituperation, and distrust. He has tried, is now trying, and will still try, to overthrow confidence in this manner, and curtail our usefulness. He has tried to separate me and this brother (pointing to Bro. Forscutt) by his means, to create distrust between me and that brother, (pointing to Bro. Blair) to part me and my other—(here his voice faltered, and he added) but I must not speak of him. He has tried to throw distrust among quorums and brethren. We must be guarded, and not allow evil surmisings, jealousy, or distrust to have any place in our hearts.

Conference adjourned to meet at Plano, April 6th, 1878.

The Doxology was sung and meeting dis-

missed, after prayer for all Israel, by President Joseph Smith.

Thus closed, what is generally pronounced to have been "the best Conference ever held in the West," and what some think to have been the best ever held in the Reorganized Church.

By actual count of a reporter for one of the western papers, the number camping on the ground is said to have been nearly five thousand, besides the vast numbers who came and returned each day from the adjacent branches and country, and those residing at the grove. On Sunday, the roads in every direction were lined with vehicles of every description, visitors say like monstrous processions. So many Latter Day Saints of the Reorganized Church, it has never been our lot to witness together before; yet not one unpleasant circumstance occurred, to our knowledge, to mar the harmony and good feelings of any in this vast multitude. The brethren at the grove furnished an abundance of hay for teams; the grove was spacious and pleasant; the weather, contrary to the fears of many about its being equinoctial storm time, all that could be desired. An organ was furnished, and presided over by Bro. Hougas, a young musician of promise, and Bro. Forscutt, during session. During evenings, after close of meeting, songs of Zion were heard from groups in all parts of the camp ground. Every man appointed to any duty was at his post, and each seemed to vie with the other to make all pleasant and agreeable. God grant to Israel so much of faith and purity, as that we who met there, and those whose sympathies and prayers were with us, may together meet at the great gathering when the righteous of every age shall assemble to greet the Master, and hail him "King over all."

MARK H. FORSCUTT, *Secretary, pro tem.*
ELI T. DOBSON, } *Clerks.*
M. T. SHORT, }

JOSEPH SMITH, } *Presidents.*
WM. W. BLAIR, }

The following reports, from some of the presiding and traveling ministry, to conference arrived too late, and we append them:

Elder *Thomas Taylor*, president of the European Mission, writes from Birmingham, England:

Since my last report I have been doing the best I could in setting before the minds of the people our true position; but we find it quite up hill work. Nevertheless we are determined, by the help of God, to press forward. We have been holding our conferences and meetings in different parts of the mission, with good attendance. I have had good reports through the public press. We find it more necessary now than ever before, to present to the people the difference between us and the Brighamite faction, owing to what has been and still is being brought to light; although I am thankful that it has made no difference to those who have identified themselves with us—they feel determined to press forward. We have, so far this year, gained but few by baptism, yet we feel encouraged. The position of Europe at the present time bears a gloomy aspect, owing to the war, bad trade, etc. I pray that you may have a peaceful and successful time.

Elder *John C. Foss*, of the Seventy, writes from Machias, Maine:

Since last April I have done but little towards spreading the latter day work, for I was taken with chills and fever; but I have preached a little, baptized 6, and attended several funeral services. I desire to be sustained in this Eastern Mission this coming winter. Our cause is on the gain,

and there is a good feeling among the people. Bro. B. K. Rogers baptized three at Jonesport a few days ago.

Elder *John T. Davies*, of the Seventy, writes from Cherokee, Kansas:

My labors have been in the Spring River District, since last General Conference, I have done all I could under existing circumstances, in preaching the gospel and in building up the Church in this part of the vineyard. I baptized five lately, and there are calls for preaching all over this vast country. Bro. A. J. Cato has arrived and entered on his labors. He baptized four of late. Several others of the brethren report good success, and some baptisms. The condition of the district is more promising. I have not yet extended my labors to the Indian Territory; but I intend to do so as soon as I can. Our district conference is just over; had a good, peaceable time; two applied for baptism at the close. I am willing to continue my efforts in this field, if you think proper to sustain me.

Elder *J. H. Hanson*, of the Seventy, writes from Kentucky:

I have done all the preaching that I could, but my labors have been greatly hindered by financial pressure, and by sickness in my family, which has compelled me to be at home much of my time. But, by God's blessing, I trust to do more in the future, and am determined to do all I can for the good cause. I have preached forty one times, and organized one branch of thirteen members in Henry county, Tennessee. Reports from the South are not very encouraging. Some one should go there this fall, and I earnestly ask that Bro. Anthony be sent, and that the Church make an effort to sustain his family while he is there. He is necessary to the successful prosecution of the mission.

REPORT OF CHURCH SECRETARY AND RECORDER.

Since my report last April I have to add that, by working mornings and evenings, before and after my Herald Office labors, I have kept the record up with the reports received until August 1st, since when I have instituted and am endeavoring to perfect the CHURCH SECRETARY'S GENERAL QUORUM RECORD, upon which I have placed the names, dates of birth and baptism, and full items of ordination, of every member of the higher quorums received into, or ordained by the authorities of the Reorganized Church since its organization, April 6th, 1853; such as the First Presidency, Quorum of the Twelve, High Council, High Priests, Bishopric and Bishops, and the Seventys. These I have placed upon the record, in the order of their ordinations, with the items, giving also the deaths, expulsions and ordinations into higher quorums. The First, Second and Third Quorums of Elders, are also now entered upon it, and I intend to enter all Elders, Priests, Teachers and Deacons not yet in organized quorums, and in alphabetical order, as soon as I can do so. Thereby the Church Authorities will have a record of all official members, classed in their several quorums, and without the necessity of going to the GENERAL CHURCH RECORD for each name of which information may be desired.

Should my health permit I shall continue this work, and that of the General Church Record all of my spare time until these both are as near perfect as possible, and also make an index of all business transacted, resolutions adopted, etc., etc., by the General Conferences of the Church, since its reorganization. Respectfully submitted,

HENRY A. STEBBINS,

Church Secretary and Recorder.

PLANO, Ills., Oct. 5th, 1877.

A firm trust in the assistance of an Almighty Being naturally produces patience, hope, cheerfulness, and all other dispositions of mind that alleviate those calamities which we are not able to remove.

Frowns blight young children as frosty nights blight young plants.

We may as well expect to grow stronger by constant eating as wiser by constant reading.

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 body owning it, compares outwardly very favorably indeed with the edifices of the town. Noticable, in the interior of the the building, were its chances for a good ventilation; also its plain but substantial and excellent seating; 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, occupied the stand. The opening services were hymn 108, from "The Saints' Harp;" prayer 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 as follows:

"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 by his Spirit to teach them 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 not obeyed the gospel to find that form of religion which God will demonstrate to be true. 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 thus securing 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 flesh, the impulses 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, yea, 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 growths of sin—can be killed out only by a full baptism of the Holy Ghost, and the constant indwelling of the spirit ever after.

THE SENIOR APOSTLE.

SKETCH OF JOHN TAYLOR, THE HEAD OF THE
TWELVE APOSTLES OF THE
MORMON CHURCH.

John Taylor, senior apostle to the Mormon Church, and by virtue thereof president of the quorum of twelve apostles, now occupies nominally the same position Brigham Young did for three years after Joseph Smith's death. He is not "president of the Church," as might be inferred from yesterday's telegrams, but merely presiding member of the twelve, in whom the government is for the present invested. While this position nominally confers very little more power than that of any other apostle, yet in practice an ambitious man might make himself virtual director of the Mormon people. This is what Brigham did within a year after Joseph Smith's death, having excluded all of Smith's brothers and intimates from any share in the government; but it was not till late in 1847 that Brigham was, by a full vote of the church, chosen to all the honors and titles of the dead prophet. If Taylor has the ability, he may, by degrees, centre all power in himself, and follow the example of Brigham; but it is not to be understood that he is now the successor. This action of the church does, however, settle the case as against the sons of Brigham. Neither of them will succeed.

John Taylor is a native of Canada, of pure English blood, and now at least sixty-five years old, but very vigorous and well preserved.

He was among the early converts, and, with his wife Leonora, passed through most of the tribulations of the church. When Joseph and Hyrum were arrested for destroying *The Expositor* newspaper office, in Nauvoo, Taylor and Willard Richards, another apostle, went with them to jail at Carthage. When the mob fired into the room, Taylor stood at the door knocking down the guns with his cane, and in the contest was shot with four balls. When Hyrum Smith fell dead Joseph attempted to leap from the window, was shot in the attempt, and fell on the outside. At this the mob ran around the building, and in the melee Richards carried Taylor to another room and covered him with bed clothes, expecting himself to be killed. But the death of the Smiths satisfied the mob; Richards escaped unhurt, and Taylor recovered after a long illness. He still carries two balls in his body, another passed entirely through him, and the fourth struck an old "bull's eye" watch in his vest pocket, stopping the hands at 5:16 o'clock p. m., which is marked by the Saints as the "solemn hour"—that is, of the prophet's death.

Taylor afterward became very successful as a missionary, and is the wealthiest of the apostles. He is, however, probably the bitterest enemy of the United States in the whole quorum. In most of the discussions with the Gentile world he has conducted the constitutional and legal lines of the Mormon defense. He had three polygamous wives many years ago, but his legal wife, Leonora, died in 1869. The laws passed by the Utah legislature have mostly been put in shape by him, as he has some legal talent, and as a writer he is second only to Orson Pratt. His abilities are of a totally different order from Brigham's, but,

all things considered, he is probably the best man the Mormons could select if they ever choose a successor.—*Chicago Times*.

ELKADER, Clayton Co. Iowa,
September 18th, 1877.

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 victims at the time this conspiracy took place at Nauvoo, in 1844-45, 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, in order to obtain the entire rule of the Church.

I will mention here, also, that a band of destroying angels 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 papers, 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 as fit a man to represent that office as any one of Brigham's confederates, as he is one of the old conspirators 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 have some things I wish to say to you concerning the part that John Taylor and Willard Richards took in the city council that gave rise to that ordinance which resulted in the death of your father and your uncle, Hyrum Smith, through the destruction of the *Expositor* press.

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. On the first approach of the mob coming 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 in the case, 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 afflictive to the communicant. An appropriate quotation of scripture, a suggestive word, or verse 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 must 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.

15 October 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, 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 Morrisites; 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 formerly did. They say that they will not be 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 Counselors as there was right after President Young's death, and the October Conference, it is thought, will bring out some denouement to affairs.

Bro. Thomas Dobson has a challenge in the *Freeman* to the editor of the *Ogden Junction*, 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 Summary, 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 paper, have been acceptable. Give us sound doctrine 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 Amherstburg,

Ontario, of his labors in the ministry. He is baptizing some, and others favorable and inclined to obey. His address will be as above till spring.

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 Bluffs, Illinois.

Individual effort may do much. Bro. Samuel Longbottom, now at Panora, Iowa, has distributed through the western counties of that state over seventy dollars worth of tracts, which he has paid for out of his own earnings. This he has done while weaving in the woolen-mills, in the season of it, and traveling here and there in the district, preaching and conversing as opportunity served him. He has seen some fruit of his labors already; and we hope there will be more by and by.

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 should 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 would not be open to our elders. She may be addressed at No. 70 Alexandrine Avenue.

In the leading article of the last number of the *HERALD* the extract credited to the *Plano Mirror*, was an error of the mind mixing the names. It should have been written the *Plano News*, edited by R. M. Springer, of this place.

Brother A. J. and sister Mary A. Giddings write from Burkville, Newton Co., Texas, that they would be glad to see an Elder at their home. They ask the prayers of the Saints, quite a number of whom have been their acquaintances in the past.

Bro. W. Carlton Irish writes from Amherstburgh, Essex county, Ontario, in good spirits. He says: "I am laboring in quite a private way, and several are almost ready to come in, and they desire me to remain with them. Brethren and sisters will please pray for me, that my mind may have the Holy Spirit, and that evil spirits find no place."

Papers received: Thomas Stewart, Glasgow, Scotland, Mail; Henry Mariott, thirty-five page pamphlet written upon the death of Brigham Young, with a sketch of his life; C. A. Davis, Sydney, Australia, News and New Castle Herald, and scraps from other papers; J. B. Price, Sacramento Bee; N. J. C. Oleson, Central Baptist, of St. Louis; M. H. Bond, Cadillac News, Mich.; J.

L. Buckingham, Grant County Times, Oregon; Jas. Smart, Helena Herald, Montana; A. Haws, San Francisco Call.

We publish the sketch of Elder John Taylor, and the reply of Elder Wm. B. Smith, by request of the latter. We are not prepared to vouch for the correctness of either statement. The writer of the reply is the only surviving brother of Joseph and Hyrum Smith, and was one of the two Apostles who did not go to Utah, to follow the fortunes of Pres. Young and the Church under his control.

Brother L. H. Ezzell writes of his safe arrival, with his family in Barton county, Mo., from Texas.

"WHERE there's a will, there's a way," is a trite and old saying. It has been regarded as a truth; and we are in doubt whether we should look so ancient a maxim doubtfully in the face, or not; but, there is a class in the Church who are constantly affirming that they are willing to do, anything, and everything they can to "help roll on the Latter Day Work"—and we never learn of their doing anything at all. Now, which to doubt is the question, the saying, "where's there's a will, there's a way," or the statement of this class who say they are willing to do, and who never do anything.

If willingness is to be measured by the speech then there 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 school-houses within six miles of his home, 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 "willing to do" ones feed them?

One reason is they sleep too late and rise too late on the Sunday morning to fill a 10 a.m. appointment,—they are willing to do; but are more willing to sleep. Another reason, they are afraid to open their mouths, not that the Lord will not fill it, but that some human being will ridicule their belief. These Elder Tompkins' ought to have been at our late Fall Conference, and have seen and known the spirit of advancement recognizable there, and they would cease to fear. There is no need to fear longer.

UPRIGHTNESS and certainty of personal character is one of the strongest of cementing ties in society, communities and in the Church. If these are wanting, no amount of brilliancy of intellect, or readiness of speech will make up the deficiency. To be reasonably sure of the man, or men, upon whom responsibilities to act are resting, is to be able to count definitely upon the results; whether the interests involved are individual, or general. To be uncertain and doubtful of those men is to precipitate disaster; for no one can predicate their own action upon them, as no acumen can tell when, or how, those uncertain men will act. Hence, a people like the saints have the strongest reasons for expecting that the representative men among them will be honorable, upright, straight-forward men; men whose

action in given emergencies may be safely foreseen by those who trust them.

That all must respond to this feeling of high 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."

THE moral tone of the Reorganization has steadily increased, and is now quite markedly different than it has been. The Elders seem to stand more firmly on their clerical feet, (pardon the expression), and are more confident than heretofore, as a body. That uneasy sense of constant apprehension that the "cat in the meal tub" will be betrayed is fast disappearing, and any one attending the last Semi-Annual Conference could readily see and feel that the pillars of the Church were strong, and its foundation broad and deep, as is the word of God—the truth.

May we continue to increase is our constant prayer.

WE are asked, "Is it charity to send the *Herald* to a man who spends more money yearly for tobacco than the *Herald*, *Hope*, and several more such papers will cost.

To this we reply, No, it is not charity. But, it is just possible that even such a man might, by reading a paper sent him out of a kindly feeling, find the "way of life" and be led to walk in it.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Sept. 24th.—The Turks lost heavily in their attacks upon the Russian entrenchments at Biela, the 21st. They were also repulsed at Schipka Pass, the same day.

LE VERRIER, the eminent, and very distinguished French astronomer, died at Paris, yesterday, aged sixty-six years and six months. He was the discoverer of the planet Neptune, in 1846.

A great reception was given to Gen. Grant at New Castle, England, the 22d; fifty thousand people were present and twenty-two industrial societies paraded the streets.

25th.—The failure of the Fidelity Savings Bank, of Chicago, is now causing much excitement. \$1,400,000 is now due 7,800 depositors, but eighty-three per cent of that is expected to be paid by the assets, or with a loss only of \$250,000. It is a great blow to the laboring classes, like the recent failures of the other banks in Chicago and St. Louis. The banking business is getting the name of being a gigantic fraud.

A great fire at the Patent Office, Washington, yesterday, destroyed 87,000 models of machinery and other inventions of great value. Much of the building was saved, including the Pension Office, and the records of title of all the land sold by the United States. Loss \$1,500,000.

Forty new cases of yellow fever yesterday at Fernandina, but only one death.

More rain has fallen in the famine districts of India.

The white people of Sitka, Alaska, call for protection from the Indians.

An attempt was made, in August, by some robber rangers, to drive off 7,000 cattle, in Colorado, but they were pursued and overtaken in north-west Kansas, the 21st, and seven shot and one hung, only four escaping. A bank at Lawrence, and one at Coffeyville, Kansas, have failed. The Montreal, Canada, Savings Banks are also reported in trouble, and there seems to be a financial shaking coming on.

26th.—A \$100,000 fire yesterday at North Lansing, Michigan; woolen, flour and saw mills destroyed.

The bark *Cricket*, lost near Rio Janeiro, Brazil, with 7,400 bags of coffee on board.

The National Bank of Cambridgeport, Mass., robbed of \$50,000.

The striking miners of the Wilkesbarre and Lehigh region have ended the matter by accepting the ten per cent advance on the prices they struck on some months ago, which advance the companies offered them last month.

The Russians are drawing closer and closer around the redoubts of Plevna. The Montenegrins are having good success against the Turks on and around their borders.

Newspaper extracts to August 20th, sent by Br. C. A. Davis, of Australia, show the usual disasters, scourges and plagues, that land having a full share with the rest of the world. At one place a severe drouth, and cattle, horses and sheep dying of starvation. At another, vast numbers of caterpillars covering the ground. At other places, both of these, Hundreds of thousands of sheep dead, the drouth and the caterpillars together destroying every green thing. Corn four dollars per bushel. The usually beautiful face of nature has, in many places, become as a desert, devoid of fruit, grain and cattle. Three shocks of an earthquake at Melbourne, one day in August. No damage. There is a list of twenty-six wrecks of vessels on the coast of New South Wales during 1876; lives lost, thirty-eight; value of property or cargoes, \$108,740. A great number of meteors have been observed recently, one very brilliant one, on the night of July 31st.

27th.—In Santiago, Chili, a church, convent, and some houses burned, loss \$100,000.

Severe earthquake shocks reported from Bolivia, as occurring August 23d. The people fled in terror.

Considerable scarlet fever is reported in Chicago; eight cases reported yesterday, and five deaths this week.

28th.—The heaviest Turkish army in Bulgaria, under Mahemet Ali, retreated towards the river Lom, which, to all parties seems unaccountable, and without a cause. The Russians are still sacrificing their army in vain assaults upon Plevna. There is a rumor that they will retreat across the Danube, leaving the detached portion at Schipka Pass to fight it out to the death. The Montenegrins are still having success against the Turks over their borders in Herzegovina.

The long prayed for rain in India has fallen in abundance, to the great relief of that stricken land.

This year's grain crop in Nebraska is estimated at 30,000,000 bushels, 12,000,000 of it being wheat. Population of the state 300,000, or forty bushels of wheat per inhabitant.

The locomotive of a freight train exploded while running in Warren county, Kentucky, night before last, destroying some cars, killing several men, and wounding others.

A fire in the business portion of Providence, R. I., is estimated to have destroyed \$600,000 or more dollars worth of property.

The detectives and soldiers caught up with two of the Union Pacific Express robbers in western Kansas, the 26th, and on their showing fight, shot and killed both of them, and regained \$20,000 of the stolen money.

29th.—All quiet at the seat of war in Bulgaria. Russians said to be preparing for a winter campaign, and are to put iron pontoon bridges across the Danube, and, if necessary, to use steam ice boats. Six thousand five hundred corrugated iron huts have been ordered for the troops. Deep mud now interferes with movements on both sides; snow falling in the Balkan mountains.

President Hayes tells the Sioux and Cheyenne delegations, at Washington, that their tribes must go on the Missouri river reservations.

There has for several days been considerable trouble between the Indians and the Catholic priests at the White Earth Agency, Minnesota.

Chief Joseph's band are on the upper Missouri, in northern Montana, near the line of British America. They were attacked by a detachment of soldiers, and defeated them.

The Amount of Lake trade with Chicago may be seen by the fact that 170 vessels loaded with lum-

ber, coal, salt, iron, etc., etc., arrived in that port for the week ending Sept. 28th.

Two hundred thousand dollars stolen (or a defalcation) from the First National Bank, Cortland, New York.

A woman and seven children were destroyed by the burning of a house, in St. Gregoire, Province of Quebec.

The disease called the the Spanish or Texas cattle fever, is attacking cattle in parts of New York, Pennsylvania and Ohio. It is causing much alarm.

Oct. 1st.—A fire in Armour and Co.'s packing house, Chicago, destroyed about \$50,000 worth of pork, yesterday.

The thriving village of Putnam, Connecticut, was nearly burned up; loss about \$200,000.

Near Palmyra, Missouri, a freight train went off the track by the spreading of the rails, and thirteen cars loaded with live stock were wrecked, some cattle killed.

The Russians expect to renew the fire and assaults on Plevna.

A great banquet given to Gen. Grant at Glasgow, Scotland, yesterday.

2nd.—The deaths from the famine in the East Indies are estimated at 750,000.

The Mexican and Indian troubles on the Texas border have caused the crossing to Mexican soil of eight companies of United States troops with Gatling guns.

A \$75,000 fire in the business part of Indianapolis, Ind.

The business center of Wyoming, Jones county, Iowa, was burned on September 30th.

Ten or eleven cars of oil accidentally burned at Barnesville, Ohio.

Two freight trains collided near Decatur, Illinois, and, taking fire, both engines and fifteen cars were burned; loss estimated at \$150,000.

The Indian delegation at Washington say that their tribes do not wish to be moved to the Missouri River reservation.

4th.—Savings Banks seem everywhere to be the places to sink the funds of the people in. The one at Allegheny, Pa., went under yesterday.

Reports from Mexico say that they propose to raise an army against the United States, in consequence of border troubles.

6th.—News from Asia Minor is of a great battle, in which the Russians lost 3,000 men, and the Turks about the same, more or less. Deadly and bloody assaults were made again and again, some dispatches say with Russian success, and some that they were finally defeated.

The steamer *Massachusetts* went down in Long Island Sound. The two hundred passengers were all safely landed. The piston rod broke and stove a hole in the bottom of the ship. Then the officers lost their reckoning, and she went on the rocks.

An excursion train on the Reading Railroad went down where the storm had washed away the embankment. Engine and cars wrecked, seven persons killed and nearly fifty wounded.

The Kansas abutment of the Missouri River bridge, at Atchison, Kansas, gave way by the pressure of the embankment. They were looking for it and prepared against any other loss or damage.

The steamer *Constitution*, from Australia, took fire fifty miles at sea, but kept it below until they made off San Francisco, yesterday, and all lives were saved, and the main loss will be the cargo, the fire having been confined to that till fire engines on tugs could pour streams of water on her.

A heavy storm of wind and rain along the eastern coast, sinking smaller vessels, and doing damage from New England to North Carolina. The damage at Brooklyn, N. Y., is estimated at \$100,000, houses being unroofed and blown down, cellars flooded, etc., etc. Mills in Chester, Pa., were flooded and injured, trains delayed, etc. Along the Delaware schooners foundered and much damage in general was done to vessels. There were wash outs and minor train disasters on the Hudson River Railroad and at Coatesville, Pa.

Various murders, robberies, shooting affrays, assaults, forgeries, swindles and cases of horse stealing, are reported.

After three days' fighting, Chief Joseph and his band have surrendered to Gen. Miles.

Correspondence.

SHELBY STATION, IOWA,
Sept. 25th, 1877.

Bro. Stebbins:—I have just returned from 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 for fourteen years, and I think I never saw such a feeling of love as was manifested with the Saints at the Conference just closed, and hope that love may increase. Yours in gospel bonds,
HENRY HALLIDAY.

DOWVILLE, IOWA, Sept. 26th, 1877.

Brother H. A. Stebbins:—The debate, between Mr. Willoughby (Adventist) and me, is to commence October 15th, in Green county, Iowa. Propositions for debate are: 1st, Resolved that 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; found all well at home.

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 quite deaf, which is very disagreeable for me; but I am in hopes of recovering my hearing. Bro. Harris Cook is sick, but not dangerously so.

The Methodists here want me to preach in 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 some one to refute the Advent doctrine. I propose to let them work a while yet.

Your 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 differences 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 be without a head to lead it within one year from that date, May 8th, 1877." Brown there and then told us to note that down, as he knew from whence it came, 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 Assistant Superintendent of the Sunday School, and teacher of the Bible class that Brown preached to, and being a Methodist, have no interest in the matter, other than to wish a truth to be established as truth, and justice take place. I am with much respect, yours,
W. P. BUSH, Ass't Supt of S. S. and Class.

NEW ALBANY, Kansas,
September 29th, 1877.

Brethren Joseph and Henry:—Over 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 husband. I also received one from Weeks, 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 good), 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 he was back at work. On my return I wrote 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

Saints have a good boy, one of ten, twelve, or fourteen years of age 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,

W. S. LOAR.

CHEROKEE, 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 were added to the fold of Christ by baptism, three of them sisters, whose husbands 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 make 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 the true Church; also that there is a spirit in man that outlives the body in a conscious state. Times are dull here, but yet I feel the importance of laying up treasures in heaven. O, how I did long to meet my dear brethren in the conference, but I thought best to use the money it would take in spreading the truth here. My love to all the Saints. Yours in Christ,

D. S. CRAWLEY.

GALLAND'S GROVE, Iowa,

September 25th, 1877.

Brother 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. May we all meet in Zion, and there sing praises to God.

Yours,

HIRAM KENDALL.

KEWANEE, September, 1877.

Bro. 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 sprang 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

vengeance, but down 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, "O 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 God 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.

MYRTLE 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, Meigs 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, who defended the truth most manfully. He reorganized this branch, which was in disorganized state when he came, and baptized twenty-nine 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 Elder May 23d; 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 county, 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 going 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. The 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 ride around the neighborhood, warning 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

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 January last, Bro. W. T. Jones, James Pierson and myself visited that part, and the word was believed by them; and they were baptized by Elder James McMurray, of the De-witt'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 of this place for many years. Many 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 were 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-in-law, 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 gaet reason to rejoice in the past few weeks, for Brethren McDowell and Earl have been here and preached a number of sermons and held two sacrament meetings. The good Spirit being present, made our hearts rejoice. Brother McDowell 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 Word of Wisdom. It resulted in some leaving off the use of tobacco, and also tea and coffee. The Church has 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 Joseph:—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 assisted 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 pastor of the Baptist church and the local preacher of the M. 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 contentment.

Conferences.

Kent and Egin (Canada) District.

A conference was held in the Buckhorn Branch, Blenheim, Ontario, June 16 and 17, 1877. Wm. W. Blair, of the First Presidency, was chosen president; Joseph Emmet, clerk, and Joseph Luff, assistant.

Prayer by Pres. Blair. Opening remarks by him.

Branch Reports.—Zone 33, with 2 Elders, 2 priests; 5 removed by letter, 1 expelled. Buckhorn 71, with 1 Elder, 2 Priests, 3 Teachers, 1 Deacon; 1 baptized, 2 received, and 21 removed by letter, 2 died. Buxton 13, with 2 Priests, 1 Teacher; 2 received by vote. Bayham (organized October 29th, 1876,) 11, with 1 Priest; 5 received by letter, and 7 by vote, on evidence of membership in old organization, 1 died. Olive 27, with 1 Seventy, 2 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 removed by letter. London 136, with 2 Elders, 4 Priests, 1 Teacher, 1 Deacon; 25 baptized, 2 expelled. Puce River 11; officials and changes not given.

Financial Reports.—Zone: Branch fund Cr. \$13.74; paid to ministry and branch expenses, \$11.83; balance \$1.91. Olive: Cr. \$39.16; paid ministry \$43.39; due treasurer, \$4.23.

Seventies' Reports.—Robert Davis went from Plano to St. Charles, Michigan; found scattered Saints; stayed three weeks; baptized fourteen. Then went to Reese, Michigan, and afterwards back to St. Charles, and baptized eight more, and ordained one Elder. From thence to Lapeer, Mich., and to Canada. Administered to the sick with good effect; and labored constantly. Geo. W. Shaw, no report.

Elders' Reports.—J. J. Cornish had labored constantly; baptized twenty-five; intends to labor one year in the field. Joseph Luff, since October, 1876, had labored with Robert Davis in new places in Michigan, and in Ontario; preached sixty times, baptized twenty-five, confirmed eighteen and assisted in confirming thirteen; blessed six children; administered to eighteen; ordained one Teacher and assisted in ordaining one Priest and one Deacon; traveled about 300 miles on foot and 1200 otherwise. Geo. Cleveland reported branch labors; preached a sermon in Bayham, and once in Bismark; baptized three; administered to the sick with good effect; is now district president, and willing to labor, Joseph Snively preached with Brn. Patterson and Leverton near Wabash and Botany, and at London; helped organize the Wellington branch. John McKenzie preached in Wilkesport, London, Buxton and Baddertown; baptized and confirmed four. Charles Badder and Norman Blakely reported.

2 p.m.—The liberties of the conference were extended to the brethren from other districts.

Priests' Reports.—Wm. Newton had baptized eleven. Joseph Emmet had labored some with Robert Davis in Canada and Michigan. John Traxler, John Taylor, John Battin and Peter Mc Brayne reported no labor. Emanuel Eaton, Jas. Robb, Elijah Sparks, John Hartnall, Benj. Blackmore, Archibald McKenzie, Chris. Pearson and Wm. C. Irish reported.

Elder Arthur Leverton reported branch labor, and had preached in Wabash and Botany; baptized four, and organized a branch near there; baptized five.

Resolved that the Bishop's Agent's report be received.

Moved that Arthur Leverton be released from the district presidency.

Moved that Geo. Cleveland be district president to the next conference. Amendment that Joseph Snively be substituted for Geo. Cleveland. Amendment was lost, and original motion prevailed.

Pres. Blair appointed Joseph Luff and Arthur Leverton as a committee to audit Bishop's Agent's Book.

8 p.m.—Auditing committee's report was presented, received, and the committee discharged.

The Bishop's Agent was sustained; Joseph Emmet as district clerk; also Robert Davis and Joseph Luff's appointment by General Conference, and all the district officers, with request to labor in their respective places and vicinity.

Resolved that we do consider that Br. John Shippy is both a safe and competent man to represent this Church; furthermore, that we petition the General Conference, at the earliest opportunity, to restore his license to him.

That the president be assisted with means to visit the branches and set them in proper order. The authorities of the Church were sustained. Adjourned to meet in Osborne branch, October 13th and 14th, 1877.

Sunday, 9 a.m.—Prayer meeting, presided over by Pres. Blair; a good feeling; many firm testimonies were given. At 11 a.m., preaching by Pres. Blair, on "the apostasy." At 3 p.m., preaching by Robert Davis, on the first principles. At 6 30 p.m., preaching by Brn. J. J. Cornish and Joseph Luff, on the resurrection of the body.

[The above minutes did not arrive till Sept. 27th, consequently could not be inserted till now].—Eds.

Miscellaneous.

Died.

At Plano, Ill., September 1st, 1877, of consumption, sister Sarah Horton, wife of brother George Horton, aged 40 years, 3 months, and 18 days. She was well beloved by husband, children, Saints and neighbors. Services at the house by Elder Joseph Smith.

At Middletown, Butler county, Ohio, on Sunday evening, September 2d, 1877, Mary Helen, daughter of brother Mortimer B. and sister Bell N. Williams, aged 6 months and 9 days. The mourning parents do not feel weakened in faith by her death, but strengthened in the hope of Christ, yet they say, "We need the prayers of the faithful to keep us steadfast unto the end," until that hope shall be realized in the glorious resurrection of the pure and the just. "Blessed be the name of the Lord for this hope."

Our little Mary's gone to rest;
Why should we mourn for her, though gone?
Bright angels bore her spirit hence,
To realms of bliss,—the bright beyond.
The roses bloom in early Spring,
And Autumn takes them hence away;
But she, while yet a tender bud,
Was called to leave her home of clay.
We would not call her back again,
To earth so full of woe and pain;
But we may go to her ere long,
Or meet her in the clouds again.

At Fanning, Doniphan, Co., Kansas, September 9th, 1877, of flux, Emalena, daughter of Mr. William and Sr. S. E. Gurwell, aged 3 years, 1 month, and 9 days.

At Braceville, Grundy county, Illinois, September 26th, 1877, Benjamin Williams, son of Daniel and Mary Ann Williams, aged 1 year, 7 months, and 19 days.

Near Belton, Cass county, Mo., September 27th, 1877, Willy Frank, infant son of Bro. Charles M. and Sr. Maryette Schroeder, aged 10 months and 7 days. Services by Elder C. G. Lanphear.

This little flower to us was given,
To bud on earth, and bloom in heaven.

At Cameron, Mo., September 22d, 1877, after a short illness of fever and convulsions, Polly Elizabeth, only daughter of M. E. and S. E. Russell; born June 26th, 1875; therefore, aged 2 years, 2 months, and 26 days. She went into convulsions at 2 p.m., and died about 7:30 p.m.

At Plum Creek, Fremont county, Iowa, of cholera infantum, August 24th, 1877, Thomas Ward Gish, son of Michael and Sarah Jane Gish, aged 8 months and 10 days. Services by Elder Wheeler Baldwin.

At Mound Valley, Kansas, Bro. Hoken Olsen, August 11th, 1877, of Consumption. He was a native of Sweden; a faithful brother.—Joined the Church Oct., 13th, 1877. Services by Elder Wm. France.

At Independence, Mo., September 20th, 1877, of inflammation of the bowels, Bro. Daniel Etzenhouser, son of Bro. Henry Etzenhouser, aged 9 years and 10 days. Services by Elder J. W. Brackenbury.

A cheerful face is nearly as good for an invalid as healthy weather.

Bishop's Quarterly Report.

The Church of Jesus Christ in account with Bishop I. L. Rogers, for the quarter ending September 30th, 1877:

ON TITHING AND OFFERING FUND.

DR.	
July 1. Balance due I. L. Rogers.....	\$196 25
Aug. 18. Paid W. W. Blair, ministry.....	50 00
Sept. 4. " Paper and Envelopes.....	1 70
" 24. " M. Fyrand, ministry.....	30 00
" 24. " J. R. Lambert, ministry.....	20 00
" 30. " Sr. W. W. Blair.....	25 00
" 30. " The poor.....	20 00
" 30. " Joseph Smith, for house rent..	60 00
" 30. " Thos. W. Smith, ministry.....	30 00
" 30. " J. S. Patterson, ministry.....	10 00
" 30. " Towards, obtaining an abstract of Kirtland Temple title....	20 00
" 30. " Church Secretary and Recorder	25 00
" 30. " On debt of Plano Meeting House as provided by General Conference of 1873.....	31 00
	\$518 95
Balance due Church.....	60 00
	\$578 95

CR.	
1877 July 2. From J. W. Newberry, Agent String Prairie District, less express- age.....	\$ 25 00
" 1. " Sr. Melvina Hevener, Ill.....	5 00
" 4. " Sisters' Society, Boston, Mass.....	10 00
" 14. " A. McMillen, Cal.....	10 00
" 14. " Sr. Janet Black, Wis.....	5 00
" 18. " Frank Steffe, Mass.....	2 00
" 21. " Sr. Jane Ferry, Iowa.....	10 00
Aug. 8. " Sherman Branch, Mich.....	1 10
" 8. " E. Gerber, Mo.....	2 00
" 9. " Sr. Martha Kent, Ill.....	5 00
" 10. " Richard Farmer, Iowa.....	12 00
" 15. " E. M. Bowen, Montana.....	5 00
" 18. " Weber District, Idaho.....	5 00
" 18. " A. and C. Lloyd, Mo.....	1 00
" 18. " John Wright, Australia.....	147 00
Sept. 2. " C. Danielson, Ill.....	20 00
" 2. " F. G. Pitt, Ill.....	4 50
" 3. " Nevada District, per J. R. Hawkins, Agent.....	25 00
" 24. " Henry Halliday, Iowa.....	10 00
" 24. " Isaac Ellison, Iowa.....	20 00
" 24. " J. D. Haywood, Iowa.....	20 00
" 24. " David Brewster, Iowa.....	2 50
" 24. " Sr. L. A. Hartwell, Iowa.....	5 00
" 24. " E. Chapman, Iowa.....	5 00
" 24. " J. M. Harvey, Iowa.....	5 00
" 24. " Milton Lynch, Iowa.....	3 00
" 30. " John Leeka, Iowa.....	100 00
" 30. " Sr. Minnie Lewis, Ill.....	5 00
" 30. " Sr. Robert Warnock, Ill.....	5 00
" 30. " F. G. Pitt, Ill.....	2 00
" 30. " John Scott, Ill.....	2 35
" 30. " E. N. Webster, Mass. Dist.....	35 00
" 30. " Frank Steffe, Mass.....	4 00
" 30. " I. L. Rogers.....	60 00
	\$578 95

CHURCH IN ACCOUNT WITH HERALD OFFICE.

CR.
Balance due Church, July 1st, \$11.66; received from Hannah Bardsley \$2.50, A. M. Martin \$5., Nancy P. Penick \$1.45, Sisters of St. Joseph, Mo., Branch \$3.75, C. W. Short \$6, Samuel Platt \$5, G. O. Bass \$2.75, A. Neilson \$1.50, M. F. Beebe \$3, Annie Flower 75c, James Watson \$1, a sister \$1, M. H. Bond \$1.50, Clara E. Leland, 45c., Tithing of M. A. Meder of interest due \$300. Total.....\$347 31

DR.
Paid for books for the Church Library during year \$37.96, *Heralds* sent to Welsh Mission and postage \$10.24, stamps to First Presidency and Secretary of Church \$4.46, binding General Conference Minutes \$1.13, Book of Mormon to Kirtland Temple \$1.25. Total....\$ 55 04
Balance due Church.....\$292 27

I. L. ROGERS, Bishop.

Thomas Taylor, 283 Bell Barn Road, Birmingham, England.
Alex. H. Smith, Andover, Harrison county, Mo.
Heman C. Smith, Manteno, Shelby county, Iowa.

Notices.

COLORADO DISTRICT.—A conference will be held at the Saints' Meeting House, Omaha Ranch, Hutchinson, Jefferson county, Colorado, October 27th and 28th, 1877. All officers and members are requested to attend. THOS. STEWART, President.

BEWARE OF HIM.—Whereas, W. B. Wilmot, formerly a member of the Salem Branch, Iowa, was charged with and convicted of a heinous crime, for which he has been disfellowshipped from the Church, and has absconded for parts unknown; therefore, lest he should seek to impose upon the members of the Church in other parts, we hereby warn all against him. By order of the Salem Branch. Henry Halliday, president; Joseph Seddon, secretary.

Information wanted by James and Louisa Perkins, of Morgan City, Utah, of John and Melissa Sainsbury. When last heard of, September, 1874, they resided in Providence, R. I. Any information will be thankfully received.

Information wanted of the whereabouts of John, Thomas, or Margaret Ritson, formerly of Philadelphia, Pa.; previous to which they, with their father and mother, John and Sarah Thomas, resided in the neighborhood, of Birkenhead, Cheshire, England, having emigrated from Liverpool to Philadelphia, in the ship Siddons, February, 1855. Any information concerning them will be thankfully received by their sister, Mrs. Anne Dewsnap, 18 Ellsworth street, York street, Cheetham, Manchester, England.

CHURCH LIBRARY.—With thanks to Bro. Jos. C. Clapp we receive as a donation, "Historical and Descriptive Sketch Book of Napa, Sonoma, Lake and Mendocino Counties, California. Also, to J. A. Stromberg, for "Burn's Guide to Phonic Short Hand."

JOHN SCOTT, Librarian.

Good Use for a Dime.

We advise all our readers to forward their address and 10 cents to Orange Judd Co., 245 Broadway, New York, who make a special offer to send for this sum (half price and postage) the number for October 1st, of the American Agriculturist. This splendid number, besides over 50 engravings, contains a great amount of useful, practical, reliable, seasonable information, not only for the Farm and Garden, but for the Household. Children included. Most will get from it hints and suggestions worth ten or twenty times its cost.....Better still, to send \$1.60 and receive the paper, post-paid, from now to the end of 1878—that is, all of volume 37, with the rest of this year free. (Two copies for \$1.50 each). Nowhere else can one get so much really valuable, paying information for so little money—not 3 cents a week, a sum easily saved or produced extra, which the paper will be sure to help one to do. This Journal is prepared by practical men and women, who know what they talk and write about from actual experience and large observation, and that they can and do greatly aid others to profitable planning and working. Many single hints and suggestions each abundantly repay a year's cost. The fearless exposures of quackery and humbugs in every number, are invaluable, and have saved its readers and the country millions of dollars. The departments for the Household and Children are pleasing and instructive. Every number of the paper is beautifully illustrated. In short, the American Agriculturist is full of good things, for every man, woman, and child, in city village, and country. Take our advice and send \$1.60 for 14 months, or at least send a Dime for half-price specimen now offered, and see it for yourselves.

If a professing Christian lies and cheats, and deceives; if he overreaches in business, if he slanders his brother, and carries about with him a wicked temper, he warrants the grave fear that his nature has never been made over into the similitude of goodness, but is yet in the "gall of bitterness and the bond of iniquity." A good man incarnates goodness. Goodness is a part of him. He can not exist apart from it. The flower and its fragrance are one.—Golden Rule.

A man's temper is most valuable to himself and he should keep it.

The vices of the rich and great are mistaken for errors, and those of the poor and lowly for crimes.

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 of Jesus Christ of Latter Day Saints, explanatory 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, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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Branch Records, well bound in Leather backs and corners, muslin sides, printed headings, and ruled for Record of Members' Names, Blessing of Children, and for Marriages; also blank paper for recording minutes of Branch Business Meetings. Every branch should have one. Price: for large branches, 3 00 The same, for smaller branches 2 00

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No. 4. Epitome of Faith and Doctrine. one page, 5 cents per dozen, 30 cents per hundred.

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Pre-Requisites, and Design; and Who Shall Administer.

18 pages, 35 cents per dozen, \$2.60 per hundred.

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No. 8. Fullness of the Atonement. 16 pages, 30 cents per dozen, \$2 per hundred.

No. 9. Spiritualism Viewed from a Scriptural Standpoint. 20 pages, 40 cents per dozen, \$3 per hundred.

No. 10. The Narrow Way. 8 pages, 20 cents per dozen, \$1.30 per hundred.

No. 11. The Plan of Salvation. 18 pages, 35 cents per dozen, \$2.60 per hundred.

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No. 22. Faith and Repentance. 8 pages, 20 cents per dozen, \$1.30 per hundred.

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No. 24. The Kingdom of God. 4 pages, 8 cents per dozen, 60 cents per hundred.

No. 25. Laying on of Hands. 4 pages, 8 cents per dozen, 60 cents per hundred.

No. 26. Mountain of the Lord's House. 4 pages, 8 cents per dozen, 60 cents per hundred.

No. 27. The Sabbath Question. 12 pages, 25 cents per dozen, \$1.75 cents per hundred.

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A Memorial to Congress, 8 pages, 20 cents per dozen, \$1.30 per hundred.

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Annual Statistical Reports, two for 15

Branch Financial Reports, per dozen 30

District Financial Reports, per dozen 55

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."

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

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. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. 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

The Saints' Herald

1878
Geo. Corless

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Vol. 24.

PLANO, ILLINOIS, NOVEMBER 1, 1877.

No. 21.

"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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

SWEET HOUR OF PRAYER.

TUNE.—Home, Sweet Home.

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,
To feel that the presence of Jesus is there.

When faith is decreasing and evils resist,
And hope is surrounded with darkness and mist,
For strength against Satan's attempts to ensnare,
O, give me an hour with God's people in prayer.

Refreshing, indeed, is the hour of prayer,
Its power to revive is not met with elsewhere;
Where Jesus is present, each want to supply,
And answer with glorious gifts from on high.

O, grant me, dear Lord, through the hour of prayer,
A joyful relief from life's sorrow and care;
Thy cause to me dearer, my hope more secure,
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 recorded, 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 Lord showed Daniel, at different times, the rise and fall of various nations and powers of the earth, previous to the one now under consideration. The second chapter of Daniel, the interpretation of Nebuchadnazzar's dream, presented the different nationalities as shown the king in the image whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay, presents the nations partly broken and partly strong, and shows also the downward tendency of the morals of these nations, as the Lord viewed them, from gold to clay,—from Nebuchadnazzar's kingdom to the time the image is smitten on the feet, by the stone cut out of the mountain without hands. As iron was mixed with clay, shows the nations to be divided, partly broken, and partly strong. Those that believe the word of God are strong, those that believe the devil, or men, are as clay. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, *

Whole No. 331.

* * it shall stand forever." To look over the nations of the earth at this day, one that believes the truth, can see the elements of destruction of the nationalities of earth, as Daniel foretold.

As Daniel was a favorite with the Lord, because he kept his commands, his law, the Lord, true to his promise to the children of men, gave him wisdom to ask and to do, and showed him the working of those nationalities, by showing him the different kingdoms that should rule the world, in the form of beasts, and it may be that the beast presented the disposition of the different rulers.

In his seventh chapter, he was shown the same nationalities as the dream, with the revelation of another power that should arise after the ten. In this vision he was shown four great beasts, the first like a lion; the second was like a bear; the third like a leopard, and it had four wings and four heads. The subdivision of this power into four, and out of them came the fourth beast, dreadful and terrible; and it had ten horns.

Daniel being a man that would know the truth that those beasts represented, and especially the fourth beast, which differed from the others in having nails of brass and teeth of iron, which shows his relation to the image of the second chapter; and of a ferocious disposition, to devour, destroy, and break in pieces; and of the ten horns, and of the other little horn which plucked up three of the first, and shall subdue three kings.

"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 dividing of time."—Dan. 7: 25.

This dividing of times we shall 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.

"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."—vs. 27.

Here, as in the second of Daniel, we learn that this little-horn power is in being to the setting up of the kingdom of God; and the presentments are, that the people are partly broken and partly strong, part iron and part clay.

As there are many points in this chapter we shall have to refer and compare with other prophets, we will pass on to his next revelation, recorded in the eighth chapter. This vision was given later in the world's history, and he was shown the actions, and a prophetic history

was given him of the little horn, his rise and rule, his character, and his 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, an he goat came from the west."—Dan. 8: 3-5.

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, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—vs. 9-14.

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 end 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.

"Now as he was speaking with me, I was in deep sleep on my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be."—vs. 18, 19.

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.

"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 and the holy people. And through his policy also he shall 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."—vs. 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 set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes came to help me; and I remained there with the kings of Persia. Now I am 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 revealed to 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 one in question, or under consideration, that seems to be pointed out to be so conspicuous in the last days. Sometimes he 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 is to "stand up against the Prince of princes," and to be "broken without hand."

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)

"Then shall he 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 Chitim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet shall they fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed. And the king shall do according to his will; and he 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. * * Thus shall he do in the most strong holds with a strange god. * * And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. * * And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end and none shall help him."—Dan. 11: 28-45.

We have followed Daniel in his presentations of the acts of this little horn, or king, as he has presented him, 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 shame and 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 forever and ever. * * * But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge be increased. Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and a half. * * * And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand and three hundred and five and thirty days."—Dan. 12: 1, 2, 3, 4, 6, 7, 11.

Daniel connects the acts and doings of this power with the last days, and traces him to his end in a controversy with Michael where none could help him; and at the same time shows us the resurrection of the dead; which shows that this power shall be in existence down to the coming of the Son of Man, as to the times referred to. The character of this power and the things he is to do we shall present after tracing him into the New Testament, there to learn more of his wickedness and abominations.

We find the ten horns in the 13th of Revelations as given by John. He says:

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, [why like a leopard, made up out of many], and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. 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, 2, 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, that can not be, because the Roman power was 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 kings.

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 beast that John here presents for our consideration.

"And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."—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 under foot forty and two months.

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 said the little horn plucked up three of the ten. What does John know of the little horn? He introduces him in this wise:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so 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 had 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 wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he 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 three score 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 authority of the devil and force men to obey them or 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.

11:2, arrive. It seems that they serve a notice on the beast when they arrive there, that they have but forty and two months to remain in the city, unless a reformation is effected with them; but he neither regards them nor their authority nor him that sent them. And if the setting up of image or idol is the abomination of desolation, there are many witnesses who will testify to the fact that the idols are to be made and set up, and worshipped as a god, or their god; down to the day of trouble. We will bring them up before we close the evidence.

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 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 many; but 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, and the work pointed 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 ten and plucked up three of them 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.

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 to do it, and the character of the beast are all described by both Daniel and John; which shows that they both saw the one and the same beasts, and saw them united and become one; and the other prophets appoint the time he is to appear, as they do, and the work he is to do, and from the work he is to do shows from whence he gets his authority to act. All agree upon this point. As John has shown us the ten horns he can tell us about the little horn? He says:

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him.”—Rev. 13:11, 12.

As both of these prophets are speaking of the same time, the same events, the same powers or rulers, and both trace them down to the end of wickedness, they saw the time this great ruler, or ruling power, was broken and cast down, and a reign of peace and righteousness set up; for which we have not long to wait. As we have commenced on his track

as he was pointed out by the prophets, we wish to follow him as long as his tracks are visible into all his doings, and we find them many for the time allotted him to perform his labors after he comes into existence until he is caged up by his superiors.

Here, then, is Daniel's little horn, with all his craft and genius to deceive and to conquer, to rule and reign, as foretold by the prophets; and we expect to hear of him that his ambition is to be like the Most High; to be and rule on the sides of the north; and about the time he expects to reach that excellent station he will find more than his match and he will be taken prisoner and led down to the side of the pit.

Before this there is to be a union between the two dragon powers, after the two-horned beast has wounded one of the heads of the ten by plucking up three of their number; then he seems to annex the balance to his dominions.

“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.”—Rev. 17:12.

Concluded in next number.

A WAY TO HOLD INEFFICIENT PRAYER MEETINGS.

Let the elder, priest, teacher, or deacon, who is to have charge of the meeting, on leaving home, be careful to leave his coat and vest. The shirt and pants that he works in will do to wear. If they are faded, sweat-stained, and neatly patched; it makes no difference, especially if it is known that he has better.

If he has two or three children between one and five years old, and will take them along, he will find that this will do the meeting considerable damage, especially if he takes no one to help him to care for them. He can stop singing, or speaking, or even praying, to give them water when they want it.

He should avoid arriving at the place of meeting till a little after time, and should have no plan ahead, as to how the meeting should be conducted,—this would be formal. He should not even have hymns selected, but should spend a half hour or so in searching for them after the congregation has assembled, and he has taken his seat, and the people are constantly expecting meeting to be opened.

He should select new hymns, sing them to tunes not familiar to the people, and without reading, if he does not want any one to sing but himself. In fact, pursuing this course all through the meeting, he can monopolize the singing part of the service.

After singing, he should call on some good brother to pray, though carefully avoiding giving him any previous notice of it, after prayer he should sing again as before, and after one or two brethren have been unexpectedly called upon to address the assembly have excused themselves, he should zealously undertake it himself, and may occupy thirty or forty minutes in speaking, repeating nearly every sentence several times—the least Spirit of life the better. In this way he can tire the people a little, and get their minds into a stupor of feeling, and thus do the meeting much harm. Now let him protract the services two or three hours, sing “muchly”—new pieces, of course; paying no attention to the yawning and other manifestations of the people's restlessness. By

observing these hints, which might be added to, and enlarged upon, I think that nearly any one can conduct an inefficient prayer meeting. And if the holding of several such, in succession, in a branch of the Church does not produce empty seats at meeting, and spiritual barrenness at the homes of the Saints, the observations and judgment of the writer is largely at fault.

If these hints are deemed fit to publish, I will have something to say of another kind of prayer meeting some day. F.

SUGGESTIVE TO FAULT-FINDERS.

“Now I've just one word to say about your preaching. I get no good. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains.”

Come in here. There's my cow Thankful—she can teach you.

“A cow teach me! What do you mean?”

“Now see! I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. And there! She does not relish that bunch of daisies, and she leaves them, and—goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she knows how to get it out, albeit there may be now and then a stick or a weed which she does not trouble herself about, but quietly leaves alone. But, if she refused to eat, and spent the time in scolding about the fodder, she, too, would ‘grow lean,’ and I would get no milk. Just so with our preaching, and let the old cow teach you to get all the good you can out of it and leave the rest.”

AT HOME.

Religion at home is more precious than at church or in the world. Every day each family should worship as regularly as they eat. Have they time to eat? Let the soul have food. Open the Bible, and have God talk to the family; pray and praise in song, and on bended knees ask mercies. A family without prayers is a domestic orphanage, and a school of unbelief, sensuality, and sin. Without spiritual life at home it will be wholly lacking, or exceedingly thin, abroad. Children will grow up Christless; physical objects and carnal life will absorb attention and engross affection. With pure, sincere, tender religion 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.

NEWS FROM THE FIELD.

LETTER FROM ELDER SCOTT.

Esteemed 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, Br. 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 on Monday the Saints met at the house of Br. V. D. Baggerly to witness the baptism of Br. 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 them; 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. Forscutt held his 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. Br. David Scott and other of the brethren 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—of chat—with the rest of the Saints at Union. We arranged immediately to unite our efforts in the work, and on the 11th 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,—Bap-

tists, 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 service. Our meetings were well attended, 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 26th, left Moorfield in company with Bro. Lovell and wife, for Centre Grove, twelve miles distant, to hold a series of meetings 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 Indiana, chatted to large audiences, who attended expecting to hear what the Mormons had to say. Bro. 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 Cross Plains, touching the "Ecclesiastical 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 becomes. He had denied money being 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 genteelly as we could, three times, to submit a proposition comprising the difference between us in some vital question, and we would arrange to settle our dispute in an orderly and parliamentary manner; 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 haltering himself, for on the last evening of the meeting, he told us he DID preach for money, and went on to defend 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 they were privileged to associate together in the enjoyment of God's love and blessings, 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, ere 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, powerless, pointless "toots," that we ever heard, which finally died away amid a weary, worn out, confused, and noisy crowd. 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 be back in that time; we thought it 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. Kelley, 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 in our favor, which they 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.'s review a general overhauling, to the satisfaction of the Saints, and most of the friends present. Br. Kelley preached at night, and on the following Sunday we held three services at Centre Grove, to good effect, then left them feeling well generally, and many invitations to come again soon. Br. Kelley 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 class, whom we believe will be true Saints of God. Thus the work goes on; may God speed the right. More anon. Yours in hope,

C. SCOTT

Wirt, Jefferson Co., Ind.,
September 24th, 1877.

LETTER FROM ELDER M'DOWELL.

Editors 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 staid at Solon, Ohio, five days, and was in Lorain county eight days. Then to Coldwater, Mich., 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 26th, through the kindness of Bro. Bradford Corless, Bro. Earl and myself were conveyed to Steuben county, Indiana, and 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 29th, lectured on "Utah Mormonism," to a crowded house; many could not gain an entrance.

Returned to Michigan, August 8th; left Coldwater on the 10th, with Bro. Earl, and arrived at Decatur 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 were together till September 3rd; preached ten times, and delivered two lectures, one on "Utah Mormonism," at Nauvoo School House. August 25th, went with brethren Bass and Bentley 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 north of Breedsville, after which, we had the 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 to Bro. 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 "Winebrenarian" preacher. Sunday, 9th, I preached the funeral sermon of a Mrs. Bewley. Also preached in the afternoon, and in the evening delivered the "Mormon" lecture, to a very attentive audience. Left Breedsville, the 10th, for Coldwater, *via* Lawrence and Decatur. Before leaving, I received urgent requests to return to Breedsville and talk some 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 Corless'. 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 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 crowned, except we strive lawfully." Expect to spend the ensuing winter in the ministry. Bro. and Sr. Thompson, of 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 F. 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 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 the weakest 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 said or written on Hygiene, and but 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 on the human system, (which knowledge he has gained by a large experience as a 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 its use.

It is a well known fact that tobacco renders obscure and benumbs the spiritual and intellectual power. 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 loser, 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 our own that we may please ourselves, or has Christ bought us? A tree that is unhealthful will not bring forth that measure of fruit that it will in a healthy condition. Therefore, as it is the will of the Father, that we bring forth much fruit, let us be obedient to that which he has revealed unto us, for the health of our bodies, also promising with it many spiritual blessings.

We, as Saints, are doubly accountable for

the disregard of the Word of Wisdom, for we may also learn from the wise men of the world that tobacco is not good for man; neither are strong or hot drinks good for the stomach, also that little or no meat should be eaten. The Lord says when speaking of beasts and fowls, "they are to be used sparingly, and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine." Again he says: "All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground." Also all wholesome herbs hath he ordained for the use of man—"All these to be used with prudence and thanksgiving." That is, we should eat of them temperately, and with grateful hearts.

Beloved Saints, let us strive to be content with the use of such things as God hath plainly said is good for us, and will be pleasing unto him, that whether we eat or drink we may do all to the glory of God. If we have been addicted to the use of that which he has taught us is not good for us, let us head off our evil habits, one by one, if we have not faith or strength to leave them all at once. If we abstain from the use of tobacco, we shall receive a blessing in this, by our minds being clearer and stronger, and by having an increase of intellectual and spiritual power. If we leave off strong and hot drinks, our stomachs will become stronger and more healthful. God, through his laws in nature, has provided us with sufficient moisture for our food, if we thoroughly masticate it, so we may use little or no drink with our food. If, through debility of body, we desire less solid food and more liquid, we may find nourishment from mild drinks made of barley, and also other grain which we are taught are good for this purpose; these should not be hot, neither cold, necessarily, but of that temperature which reason or wisdom would dictate. Let us not expend our money in purchasing that which is foreign and more expensive, and which even the wisdom of man has determined is not promotive of health, especially at a time when there are so many calls for means to spread the gospel. Shall we be blameless in gratifying our appetite in the use of what is hurtful, while we cannot give freely and abundantly for the furtherance of the work of God? Will it not please him more that we deny ourselves, and cast the more into the treasury of the Lord, that those who are famishing for the bread of life may receive their portion?

May we, as Saints of the Most High, remember to keep the Word of Wisdom, given to us, walking in obedience to the commandments, that we may find wisdom and great treasures of knowledge, may run and not be weary, may escape the judgments of the destroying angel, and be found worthy of an inheritance among the sanctified.

MILLERSBURG, Ill.

S. H. ENNIS.

It is only through woe 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 drafts upon our old age, payable with interest, about thirty years after date.

A good man will be doing good wheresoever he is. His trade is a compound of charity and justice.

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 Elder come here, even for a short time, and a field opened where I could labor, I would be quite happy. I am thinking, when the hurry of the work is over, to attempt to do it 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 you are to pass over Jordan, and enter into thy rest; fear not, for God will send his angel before you, to drive out the Canaanite, the Hittite, the Jebusite." But, alas! they forgot his power at the Red Sea, and said, "Let us first send spies, to see the best place, and how the inhabitants are prepared;" just as if the Lord did not know all these things. But the truth of the matter was, they were jealous of their leader; for, did they not say, while Moses was with God, getting the tables of stone: "Aaron, make us gods, that we may return to Egypt, for as for this Moses, we know not what is become of him."

Again, they rebelled against their leader, even Aaron and Miriam, Moses' brother and sister, saying, "He wants to reign over us, but there are plenty of prophets as good as he." Again, Korah, Dathan and Abiram were a murmuring people from the time they left Egypt, so that none but Joshua and Caleb, of them that were numbered, entered into their rest; and I fear for the Saints of latter days. We must be stripped clean from all error, before we can receive that faith that was once delivered to the Saints, and faith must have its accompanying charity that believeth all things, and before we can get that faith and charity, we must strip ourselves from all our preconceived ideas, as a little child. So said Jesus, "Except ye be converted, and become as little children." A little child believes its parents, whatever they tell it.

Prejudice overthrew Israel, and how hard it is to part with it. Even the apostles were educated in the belief that they were the only chosen people of God. It is true they had the Scriptures, and they were God's peculiar people. Moses told them that they were chosen above all people that was on the face of the earth; that they were his inheritance, and Isaiah says that they were engraven upon his hands, and that his glory he would not give to another. Even when Jesus sent out his apostles and seventy to preach, they were only to go to the lost sheep of the house of Israel; but they forgot what God said to their fathers, Abraham, Isaac and Jacob, "In thy seed shall all the families of the earth be blessed." Isaiah says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

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 righteous seed, so that his priesthood shall be 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 amongst the Gentiles, that the Gentiles might 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, no one can 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 baptisms were for or unto repentance, to prepare them for Christ's baptism. Had 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 his glory that he had laid aside, 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 his baptism was to decrease, but Christ's was to increase? Did not Jesus say of John that there was not a greater prophet born of woman than he, yet the least in 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! Jesus 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 restored the Holy Ghost, as in 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,
DUNNVILLE, Wis. JOHN MACAULEY.

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 thought it necessary to impress, in particular, this command upon the minds of his disciples. But was it 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 and charity ever walked hand in hand, 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 lost; 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, thus truly abide in him and keep his commandments; for does he 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 very gratitude, strive 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?

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 representing the Scripture passage which says, "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 give I 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

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 passeth 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 TODD.

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. I sometimes think 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 impassible.

ANNIE HOLT.

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 renegade whites styling themselves "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 civilization; had built houses 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-scourings of civilization, and the bane 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, having no abiding place, no homes, 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 con-

stant 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 that the Indian is an ignorant savage, and he 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 expect 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 protect the tribes who are friendly, never ask for supplies, and manifest a disposition 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 starve before asking a cent's worth of assistance. Indeed, it is stated that thirty of 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 trespassers 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 them by the Government. 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 for the rightful owners by 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 be-

tween 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 Wynkoop, 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 defenceless condition, under promise of protection from a commissioned officer of the United States army, Col. Chivington, at 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 troops from those engaged in suppressing the rebellion costing the government about thirty millions of dollars, at the small loss 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—whether for one sex or for both—is directed to the formation and development of these 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, and many-sided 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 hearts their mouths would speak. And because the people of Antioch heard this word so often upon their lips they framed it into an epithet 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, they not only said they were trusting in Him for salvation—they tried to act like Him. Their study always was to live so that He should approve their lives. And that is the main idea that the name conveys. To be a Christian, if the word means anything, is to be like Christ—to live as He lived, to work as He worked, to suffer as He suffered. It is not to be perfect 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 it and take 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 never by our levity or our worldliness, or our prayerlessness or our uncharity, bring it into dishonor.

Do I speak to any one who has shrunk, hitherto, from assuming this name from a vague notion that it would be somehow beneath him to bear it? Such a notion ought not to find a lurking-place in any mind. When a man is called a Christian the very highest praise has been spoken. That word is the end of encomiums. If it can be written on your tombstone that you were a Christian, you will need no other epitaph. When you say that a man is a Christian, it is involved in what you say that he is courteous, refined, manly, dignified, brave, gentle, kind, noble—that everything that makes character strong and pure and sweet is illustrated in his life. What is that glass which one of the first of Christian gentlemen holds up to us in which to see our characters:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, *if there 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 that is because they fall 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 only supposed to anoint him with oil in 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 committed 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.

WATERFORD, Ontario, 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 to the Book of Mormon.

I hold no office in the Church, but I keep working for the glory of God. There are no Saints around here, and since my wife died, in February, I am very lonesome. Yet I am not fully alone, as I always have the Spirit of God to comfort me. Yours,—W. L.

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 called 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.

The parties, Taylor and Richards, is it said, have always presented the case in such a way as to make it appear they acted very heroically; whereas, from the surroundings of the case as I learned them, there was no time for such display. The whole scene was but the work of two or three minutes; and the only resistance that the brethren could offer to a body of armed men, they made: that was to keep the door of the room in which they were confined closed to prevent entrance; and that much they succeeded in doing until Hyrum was shot dead by a ball piercing the door and striking him in the face, when he fell backward, exclaiming, "I am a dead man." Instantly the others abandoned the door, and sought other refuge, Joseph attempting to jump down through the window; Taylor crept under a bed in the room, and Richards hid himself behind the then opened door, which accounts for his escape unharmed.

The circumstance that took me to Carthage at that time, was this: immediately after the perpetration of the horrible deed, Taylor was removed to one of the hotels in Carthage, from the prison, his incarceration being voluntary there was nothing to retain him. In his terrible condition, suffering from his wounds and nervous from what he had seen, he was fearful they would yet destroy him, and urged to be removed to his own home in Nauvoo. Dr. Samuel Bennett and myself went to Carthage for the purpose of devising means to carry him home. While in Carthage, I left the party and went down to the jail, that I might see the scene of the tragedy, and learn what I could respecting it.

The warden was at home, and described many of the details, showing me the room the prisoners occupied, and pointing out the hole in the door made by the bullet that killed Hyrum, and the marks on the wall made by the shooting at John Taylor under the bed; also, the manner Richards was hid from their view, in the recess formed by opening the door.

It will be understood that the brethren were not confined in the cells of the jail, but occupied a part of the jailor's dwelling—a room on the second floor. The doorway to the stairs which led up to this apartment was from the outside of the building, and at the head of the stairs, or landing, the door into the room was

on the right hand. To the left was a corridor, into which the doors of the cells opened. The door of the room occupied by the brethren opened into the room—I judge the room was about sixteen feet square. The door was hinged about sixteen, or eighteen inches from the wall, with which the door would be at right angles when shut, so that when the door was opened, there would be a recess formed, which would cover any person from sight, to those looking into the room from the landing at the doorway where the mob stood. It was the occupancy of the above described recess that saved the life of Richards. The bed under which Taylor sought refuge was at the further corner from the door, but in full view of those standing there; the marks on the wall, and the longitudinal nature of one of his wounds proves his posture when he received it.

It would seem that the brethren were apprized of their danger by the firing of the pretended guards over the heads of the mob as they approached the jail, with blackened faces, and in other disguises.

I have given you what I believed at the time, and yet believe to be the facts in the case. There was but a very few inhabitants in the town of Carthage at the time of my visit, the people were panic stricken, and fled; the blood of Hyrum was still on the floor where he fell. To my mind the talk about knocking down the guns with their canes is all for effect, more than doubtful, as the circumstances prove the door was kept closed until Hyrum was killed. However, I have not written this in view of disparagement of others' statements, but as it appears as a matter of history we want to record the truth in the case as nearly as we can get it.

JOSIAH ELLS.

DREAMS.

In 1875, while lodging at the residence of Bro. D. S. Mills, Mission San Jose, California, I dreamed of finding a strong, well made key, of choice metal, and stout guards, in brother Mills' woodyard, among the chips and rubbish. It seemed to be a little dimmed by being covered up, or not used. I dreamed of it being of much value, and that I had a right to it. When I picked it up, and showed it to Bro. Mills, he seemed pleased; and if any of my readers ever saw Bro. Mills when he was pleasingly surprised, they know just how clever he looked, yet he did not say much. I felt that he did not congratulate me much for the prize I had found. I awoke and thought it over, feeling very happy in my mind; but not knowing what my dream meant, I soon after fell asleep, again to dream of being a teacher in a daily school, with large and small scholars. The order of the school was that each scholar, old and young, should rehearse a lesson every day. It appeared to be one thing over and over. The older portion of the school seemed to decline their duty, and kept back, which seemed to grieve me. Then there appeared the president of the school, or some one in authority, and spoke with me about this lesson. Directing his words to me, he said, "You, and all the class must be faithful in saying that lesson; if you don't, the younger will, and they will come up and take your position."

I know that I felt that I did not want to

lose my position; but I awoke, and told my dreams to Bro. Russel Huntley, who was sleeping in the same room. The dear, kind brother, being slow to speak, took a little time to think, then said: "That key, when you get 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 seemed to get a glimpse from 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, showing forth the order and will of God in the temporal salvation of all Saints in the last days. Shall we heed the lesson as it reads, or try to shape it to suit our fancy, or tastes. If we, as Latter Day Saints, pervert that revelation, we are doing no better than the sectarian world is doing with other sacred truths. And how can we be faithful in teaching others, when we ourselves have need to be taught on any principle or doctrine, essential to salvation?

While in my room enjoying the Spirit-teaching by the Comforter, there seemed a voice to say to me, "Be faithful in declaring the things you have learned; but he that is faithful, will find enemies even among his brethren."

Then I seemed to understand my dream; it was all made plain to me. A teacher among older and younger, and it is a fact too well known, the older decline the lesson. The consequences were plainly taught, and if it was not by the Spirit of God, I have no confidence in the latter day work. In speaking on the subject, I have had good liberty and free spirit; that to me is one proof. Again: I have met opposition by my older brethren; that is another. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction;" that is another. I feel that revelation is sealed as a fact, and can say with the Psalmist: "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.

GEO. N. DAVIDSON.

INSPIRATION.

If the Bible is 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.

1 November 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, November 1, 1877.

SOME one calling himself Prof. Henry Schultz, 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 persuaded that all the features of Mormonism are so deplorably bad. A religion that has so strong a hold upon the minds of its devotees, and is so strikingly and ably defended by them must have something good, something true in it. A religion utterly base in all its provisions could not hold honest minds so long,—and the worst enemies of Mormonism give its adherents the credit of being honest—though duped.

A moment's reflection untrammelled by bigotry, would certainly accord a meed of praise to any people so devoted for something good discovered in them. We despise that spirit of sectarian warfare that does not recognize the good there may be in an antagonistic faith, or people, though their evils are never so warmly condemned.

"The Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, over which body Joseph Smith, son of the 'Martyr Prophet,' presides for the Pacific Slope Mission, has just ended its labors at Washington Corners, Alameda County. The attendance was large, considering the depression of finances, and much business was transacted. Representatives from Oregon and Nevada, as well as every part of this State, were in attendance. The conference was held three days. The Prophet Joseph Smith, his counselors and all the authorities of the Church were sustained by their faith and prayers."

The foregoing is clipped from a copy of the San Francisco California *Morning Call*, for Oct. 10th. We are pleased to see the attention paid to the movements of the Saints.

RELIGIOUS DISCUSSION.

"In pursuance of arrangements made in April last during the course of lectures delivered in Glenwood by Prof. W. F. Jamieson, the following questions will be discussed by that gentleman on the part of the spiritualists and Elder Wm. H. Kelley of the Church of Christ of Latter Day Saints, at the Court house in Glenwood, beginning at 7:30 o'clock p. m., October 15th, 1877.

1. The Bible, the Christian's chief witness, and reason teach and endorse modern Spiritualism. W. F. Jamieson affirms.

2. The Bible and nature furnish clear proofs of the existence of a God who governs and controls all things. Wm. H. Kelley affirms.

3. Does the Bible teach and endorse polygamy? W. F. Jamieson affirms.

Three evenings at least is allotted to the discussion of each question and further time if the parties mutually desire it. The discussion will begin promptly at the appointed hour and the proceedings and management will be under the control of three moderators, who will see that the utmost order and decorum prevail so that all who may attend shall have an opportunity of calmly hearing and judging as to the merits of each question. The public are cordially invited. By order of committee. E. L. KELLEY.

The foregoing is clipped from the *Mills County Journal*, of October 6th, sent us from Glenwood. The W. F. Jamieson with whom Bro. Kelley is discussing is the same man that met Bro. I. Sheen, in Plano, Elgin and Marengo, some years since. He was quite gentlemanly in his discussions with Bro. Sheen, and is an able disputant.

THE Ogden *Freeman* is authority for the following:

"When the Twelve were voting for Taylor as their President, one of the apostles, Albert Carrington, declined to take action either for or against the candidate; it is therefore presumable that he dissented, which shows that the choice is not a unanimous one. When Taylor moved that the 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!' 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 Wanship, 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.

Reports show that Salt Lake county has 4,022 families, Utah county 2,675, Cache county 2,067, and Weber 1,479.

Bro. Samuel Simmons, of Cannon, Tooele county, Utah, wishes to learn of some brother or brethren of that territory who are moving eastward with a herd or drove. He would like to come east, and having a lot of stock would like to join some one coming in that way. He sends two dollars for tracts.

Bro. D. D. Babcock writes from Dodgeville, Iowa, that he is trying to get up an interest in the cause there. It is difficult to get a footing but he is hopeful.

David Hall, Shelby, Iowa, has sent ten dollars for tracts, to be sent where needed. "Go thou and do likewise."

Sister James S. Grumley, of Iowa Point, Kansas, says, "I don't know how to get along without the HERALD; it is the only preacher we have here."

Bro. Marcus Shaw, of Detroit, Minnesota, has written to Bro. Badham asking him to come and visit them and preach a few months. It would be an excellent thing for them, and for Bro. Badham too, if he would do so. Such opportunities seldom occur twice in the lifetime of an Elder.

Sister Louisa Cooper, of Milton, Florida, writes September 23d, of the good she has found in the work of the last days.

Bro. A. J. Cato has baptized thirteen in one district within the last quarter.

Bro. Frederick J. Curtis writes from Elkhorn, Nebraska, October 4th, that they have been slothful, but now that times indicate the drawing near of the end they are awakening.

Bro. L. R. Devore has baptized two sisters, formerly connected with Wm. Bickerton, Elizabeth Tigert and Mary J. Staley by name, at West Wheeling, Ohio. There is a quickened interest awakened in that region of country.

Bro. J. R. Cook writes: "I baptized an elder of the Morrisites 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 is \$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. 23rd. He has been a six week's sufferer from rheumatism, and feels like acknowledging to the writers of the letters and articles of the HERALD how much he has been comforted and cheered by reading their writings. He says, "O, how I long to get off of the enemy's land, and get where there is 'faith united,' and where the blessing of God is felt." We shall not soon forget traveling up the San Benito, with Bro. George and Bro. Mills.

The following papers have been received: Saturday Evening Call, Mills County Journal, Christian Statesman, Shenandoah Republican, Shenandoah Reporter, Irish World, Town and Country, Sydney News, Ipswich Observer, Newcastle Herald, Manning River Times, The Christian, Christian Radical, Fremont Tribune, two copies Salt Lake Tribune, Globe, Kansas City Times, Signs of the Times, Advocate, Pittsburg Leader.

The circulation of the Bank of England, Sept. 26th, 1877, was £27,393,950 or \$136,969,750. The coin and bullion on hand was \$121,445,035, deposits \$135,000,000. This leaves a balance of \$15,524,715 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 \$119,475,285.

Correspondence.

STEWARTSVILLE, Mo.,
Sept. 29th, 1877.

Brother Joseph.—At the Crab Orchard School House, where you spoke twice, we have been holding a series of meetings, beginning with the two days' meeting held on the 15th and 16th inst. Fourteen discourses were delivered in all, one by 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 on last 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 of 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 there was no opposition of any kind, that but few unite with the Church, while persecution causes some to espouse the cause who would otherwise have been indifferent. But I believe that some will ere long obey here, as 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.

We have one of the very best of neighborhoods for turning out to meeting and behaving well when there. We had the aid that good singing always affords, from Bro. Kinnaman and family, and others.

I have been asked by many who have heard of my going with you to Lamoni, or Decatur county, Iowa: "What do you think of that country?" I would say to all enquirers on that subject, that I liked the looks of the country around Davis City and the "Colony's" neighborhood, as they call the Order of Enoch. The soil is good, and the water also, and the land gently rolling; indeed, it looks very much like that of De Kalb county, Mo., and as a farming country, as you have said, there is no preference, but we have a better fruit country, and are of course nearly an hundred miles nearer the land of Zion. I liked the people there first-rate. I believe they are, as a general thing, earnest, faithful, and zealous, and have the respect and confidence of their neighbors, and I am glad to say that that is the case with the Saints here. I have no objection to any one considering that they would be in the "regions round about," or within the "borders of Zion," if they located there, for we are satisfied that we are not made any losers thereby, for if Missouri be the land of Zion then we are in Zion, but if Jackson county or Independence, proper, be the land of Zion, and the borders or regions extend to Iowa or two or three hundred miles from the center place, why we are certainly inside the regions, and but a few hours ride by rail, or a day and a half drive by team from said center. I hope that every one coming from outside the borders will be fully persuaded in their own mind. I like the land and the people in south-western part of Decatur county, Iowa, first rate, but without disparaging either I think we have as good quality of each here. Your brother for the cause,

T. W. SMITH.

Brother Stebbins.—Bro. G. H. Hilliard and Isaac A. Morris are laboring around Brush Creek; I believe they are good servants for the work of the Lord, and the public turn out well to hear them. Last Sunday I went five miles to hear Bro. Hilliard preach in a school house, and I wondered where they all came from, when not a house was to be seen; while at Cheltenham, Mo., there are so many houses and so few hearers. May God's blessing be on the faithful hearers is my prayer.

I. COOK.

DES MOINES, Iowa,
October 8th, 1877.

Editors Herald.—Please to consider this humble effort to try and answer from another standpoint the query of Bro. James Carroll—"Is God an organic being," Herald, Sept. 15th,—and please insert in your columns. I fully endorse the ideas expressed by him when applied to Him whose name alone is Jehovah (Ps. 83:18). But Jesus said that "God is a spirit" (John 4:24). And again, "For a spirit hath not flesh and bones as you see me have" (Luke 24:39). These quotations to my mind conclusively answer the query in the negative. The question now arises, What is God. Every word in our language has its signification. God, a word from the Anglo-Saxon root, good, meaning the concrete of good, and the scriptures abound in testimonies, that God is an emanation of He that is infinite in knowledge, mercy, judgment, truth, justice, and faith or power, which God is omniscient, omnipotent and omnipresent. Yours in search of eternal life,

GEO. NEWTON.

ABILENE, Kansas, Oct. 11th, 1877.

Our health is excellent, and we are greatly blest in ministering the word of life to men. We thank the Lord for affording us two efficient laborers to assist us in this extended field. Brethren Shute and Roberts. We consider them able ministers of the word, and with the blessing of the Lord on our labors, we hope the work will prosper. And we know it must, for Jesus says, "If you abide in me you shall bring forth much fruit." We know the condition and how to

abide in him, and without him we know we can do nothing. There are many calls for preaching; school houses are open, as a general thing, whenever we go. There is little or no opposition, and we are kindly treated by the people. All this is encouraging, but there is another feature which is very discouraging that is a careless inattention, or indifference, a slumbering on the verge of destruction from which it seems impossible to awake them. Love to yourself and all in the office. As ever your brother in the Lord.

JOHN LANDERS.

PRAIRIE CITY, Grant Co., Oregon,
Sept. 16th, 1877.

Editors Herald.—Peace be with you, and the grace of God the Father, of our Lord Jesus Christ abound towards you and make you all able ministers not of the letter only, but also of the Spirit, through which may you, with all your co-laborers, continue to bear aloft the banners of eternal truth, till all the honest hearts hear the sound and gather home to Zion, with songs of everlasting joy. You have not heard often from us, as we have no great doings to report; but, thinking you might like to know how it is with us, and as the correspondence of friends is good, we write. Bro. Clapp was here this summer, and we enjoyed his society some four or five weeks, and heard him sound the trumpet, but the people did not seem to pay much attention, so he returned to his old field, where I hope better success may attend his labors. We are making no additions, but are trying to keep on the watch, and to make some progress in the straight and narrow way. I speak to the people occasionally in defence of the truth, the best my weak talents will admit of.

I have had a wish to do this that I might come home with clean garments; but, as the message is unheeded, and no prospect of doing much, and having the disadvantage, with my family, of being isolated, far away from the body of the Church, I have turned my face Zionward, and, with our Father's assistance and good pleasure, will try to gather to the borders of Zion. My business is that of a miller, and, having had experience in that line, both in England and different parts of this country, I would like to be informed if any of the brethren know of a chance to rent, build, or purchase a small grist mill on a good stream, where there is plenty of wheat to grind, and a branch of the Church not far distant. The gathering is a subject dear to me; take it away and all is to me almost a blank, unless I was sure that heaven denied the boon. Former seeming failures are not discouraging to me; they are an experience, a strength; we see the cause, only let us be pure in heart, be sheep indeed, and the great Shepherd will put such a fence around his fold that no ravenous beast can break through. The Lord is our Law-giver; he is our King; he will save us; he will be a wall of fire round about, and the glory in the midst; the signs of the times are ominous; dispersed Judah 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 prevent. Let us be thankful, diligent, and wise, is the prayer of your unworthy brother, in the new and everlasting covenant,

JOHN BUCKINGHAM.

SHERIDAN, Douglas Co., Nevada,
October 1st, 1877.

Editors Herald.—As the Herald is the most welcome news and the advocate of true principles of gospel salvation, not only to Saints but to the whole world, I 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 but little, the work is on a stand, with but little signs of life, in some of the branches. Elder D. S. Mills came here September 2nd, and staid four weeks, and we rejoiced and believe he has done much good in strengthening us. His preaching has caused some thinking.

Our last conference at Carson City, on the 15th and 16th of September, was a pleasant one; and the teaching of Bro. Mills was good, as he is a

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 the Spirit of God dwelt with power confirming the word spoken by him, which is a witness of the power of the gospel of Christ. He anticipates a revival in his district the coming year; and many will come and obey the gospel of Jesus Christ. Let us renew our integrity and lift our prayers to heaven; and cause our light to shine for the glory of God, and the salvation and redemption of all mankind.

DAVID R. JONES.

MIDDLETOWN, Connecticut,
October 20th, 1877.

Editors Herald:—The following extract from one of H. W. Beecher's evening lectures seems illustrative of the truth that God sometimes moves men occupying high positions in the world to utter truths the import and bearing of which, neither speakers nor hearers understand. Caiaphas being high priest prophesied that Christ should die for the Jewish nation. John 11: 50. Yet he seems not to have apprehended that Jesus of Nazareth was really their long expected Messiah. As little apparently does Beecher and his thousands of hearers appreciate the fact that his bold utterances arraign the popular christianity of these latter days, as being in direct antagonism to the gospel of Christ as revealed in the New Testament.

GEO. BUNRHAM.

"There is a great deal of discussion as to the reality of the divine disclosure, as to the whole scheme of Christianity. No man can read the New Testament heedfully without perceiving that we are discussing the question from one standpoint and the whole New Testament is discussing it from another, and the genius of the discussion is on totally different planes. We are discussing Christ and the whole scheme of moral truth: we demand historic evidence and evidence which appeals itself to reason.

"Some persons seem to have the gift of healing. Now the medical faculty call it imagination. If I am suffering from neuralgia, it don't make a particle of difference to me how I am cured, if I only am—and I don't care whether I am cured by imagination or not. They may say, 'You only think you are cured.' Well that is all I want.

"This world has always been a miserable and wretched world, and it always will be. Take a spoon and stir it up and it is dregs. The upper half of the population gets all the advantages, and the lower half are worse than when the world was in a state of barbarism. Now both our Master and his Apostles put the divinity of Christ on this—There was in him a power for the wretched, and a power that can succor the wretched cannot be anything but divine. Christ came to the poor, the neglected, the captive, the slave, and he had a message for them that brought light and hope into despair. Let men reason about it. It amuses them, and it don't hurt anybody." (H. W. Beecher's Friday night talk, January 19th, 1877).

St. THOMAS, Ontario,
October 15th, 1877.

Dear Herald:—My husband now being away at conference, at Osborne, I feel like writing to my brothers and sisters, and to tell them of the goodness of the Lord to unworthy me. I feel to thank my heavenly Father that through his goodness and mercy towards me I have been brought to the knowledge of the truth of the gospel as it is in Christ Jesus. Although I have not long known any thing about the Saints, I feel to thank God that I heard them, and I can now say I am glad from my heart I am a Latter Day Saint. God has blessed me with dreams since I have tried to do his will. On Sunday, April 15th, we had confirmation in the afternoon, my husband with myself and three others; at evening we heard a good sermon by Bro. J. J. Cornish, and thank God we had the power of his Spirit with the gifts. We ask the prayers of our brothers and sisters that we may be faithful. Our prayers shall ever be for the people of God. Your sister in the gospel of Christ,

EMILY A. PHILLIPS.

HARLAN, Iowa, Oct. 9th, 1877.

Bro. Henry A. Stebbins:—I held four meetings at the Moorhead School House in Monona county, September 30th, October 1st and 2nd. Six came forward for baptism, and the prospects were excellent for further accessions. I preached once at Galland's Grove, and twice at Pretty Prairie, of late; and I hear that a few in these places express a determination to soon unite with the Church.

We continue to hear good tidings of our late Semi-Annual Conference. Its transactions, it is remarked, will go far to reassure the Saints, and to give the work a decided and very considerable move forward. These are momentous and very encouraging times for the Church of Christ, which we love.

I go from here to Salem, Crescent City, and Council Bluffs. Enclosed herewith I hand you letters from Bro. Thos. Dobson; do with them as you may choose. Am pained to learn on arriving here that Bro. George Blakeslee and family are sorely afflicted in their family by sickness.

WM. W. BLAIR.

HARRISVILLE, Weber Co., Utah,
September 18th, 1877.

Bro. Joseph and Brethren in Conference Assembled, Greeting:—Being here on a visit with my wife, having no special mission in my way, I have been endeavoring to disseminate the principles of truth. I find some honest souls in the valleys of these mountain fastnesses. But as a whole I find bigotry and superstition prevailing, bound down by priestcraft. I have held but two public meetings, and one of them was a funeral occasion, the death of a grandson of Bro. John Taylor. At Plain City I ordained Bro. Thomas A. Robison to the office of an Elder. He had been baptized by Bro. J. W. Briggs, and I think, if faithful, he will become a very useful man.

Things are in a very unsettled state here, and probably will be for some time to come. Praying 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.

GLENWOOD, Iowa, Oct. 8th, 1877.

Bro. H. A. Stebbins:—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 were in attendance. Reports of brethren Harbert, John, and Columbus Scott, J. S. Constance, McPeak, Baggerly, Christie, Mayhew, Lee, McFall, Gilleland, Furguson, Rector, Fisher, Burton and others, though not all officials, showed a good feeling existing, and work being done in the respective parts of the district that they represent. Opportunities for preaching were in abundance, but there were few, too few, alas, to respond to the calls. The feeling to hear and dispassionately judge is fast gaining ground, and the work is being better understood and appreciated than hitherto. Bro. C. Scott, as a constant laborer, has done a good work, and is still doing likewise. He is one of our valiant soldiers and is alive and courageous for the truth. The conference was one of the best that it was ever my privilege to attend. No discordant elements, jargon, or contentions, but peace and unity prevailed throughout the session. The Saints came together with prayer in their hearts; faith, confidence, and trust in the truth, and the Lord did not disappoint their desires and efforts to have a good meeting. Indeed the Saints of Southern Indiana, in point of faith, unity, spirituality, and progress, confidence and contentment in the truth, are not a whit behind those of other places where they are known to have the faith unshaken. However, the enemy is abroad, and they too have their trials; but they find that truth is too stout for error when it has an equal showing, so that experience with opposers serves to confirm them in the faith. One was baptized, an excellent sister, who had been investigating for some time. One Elder was ordained, Bro. Christie, the Spirit testifying of his calling; and for his encouragement, predicting his success, if faithful. Many of the sisters were in attendance, and took an active part, in their place, encourag-

ing others and enjoying the meeting. The Scott family singers were with us and enlivened the assembly with the songs of Zion, with a melody and inspiration that few are gifted with. Upon the whole, Southern Indiana was never doing better, as all pronounced, and the outlook for success grows better as we advance. Thus we met, enjoyed a pleasant season, the Lord confirmed our hopes, cheered our hearts with the Spirit's power, and then we parted, to be again made happy and glad, the Lord willing, some time in March next, when we shall meet again. May each one go forward until that time and then on.

W. H. KELLEY.

CARSON CITY, Nevada,
September, 29th, 1877.

At Lake Tahoe, lovely spot, my voice rang out on the still night air over the clear, cold water; something over one hundred souls listened to the arguments of gospel truth; we felt that good was done. After meeting, we answered many questions, and Capt. Pray invited us home; said his house was free, and the hall also, at any time to us. Bro. John will keep up meetings there when I am gone; I trust that good will follow.

There are good Saints here in Nevada, both an honor to the kingdom and a sure light to the Gentiles around them. I am sorry I have not time to visit Austin, three hundred miles east. Saints there need to be visited, by what I hear. It is too late in the season; frost and snow already here. To-morrow I go to Washoe to stay over Sunday and fill appointments; and on the second of October start for California, and conference, where I hope at least to hear of your General Conference business. Bro. Clapp is in Oakland; after conference I think we shall travel together; and in the spring-time, if all is well, I think to return and labor two months in Nevada. It is very difficult to get away from here on any other terms.

Watsonville, Cal., October 13th.—Your welcome letters were received by me in Carson,—thanks; just received one from brother Blair since your conference containing much good news. All moves well both there and here for the upbuilding of the kingdom and redemption of Zion. Our conference convened 6th, 7th and 8th, of October; large attendance of Saints; much of the Spirit of the Lord. Although brother Clapp gave notice of going into cantonments for the season, he has since agreed to travel and labor with me the ensuing six months, and will likely visit Nevada and Oregon with me in the spring, if all goes well, I think that in a few days we shall go south to travel most of the winter; think local Elders will do much more preaching than formerly; there is need of it. My health fast improving. Love to all. Yours in bonds,

D. S. MILLS.

PARIS, Idaho, Sept. 27th, 1877.

Brethren Joseph and Henry:—I have visited a number of the Saints throughout the country, and find them very kind-hearted people, true to the principles of the gospel; ever ready to lend a helping hand to assist the cause of the religion they have embraced; and in spite of the opposition arrayed against them, they stand firm in the faith, and at all times and in all places advocate the principles of the true and everlasting gospel. The Brighamites are amazed at the progress of the Saints, and feel very much concerned in regard to their workings; more especially in regard to the purchase of the lands in Jackson county; and wonder why it is that they should be allowed to purchase the promised land, when they have been taught that it rightfully belonged to them. This move on the part of the Church alone will wield a mighty influence in convincing the erring ones that they have been led astray by false teachers. I venture to say it will do more to convince them of the folly of their ways than a dozen elders would, were they to come among them, and preach to them continually. I have met with some success since my ordination, having baptized during this summer five persons, a son and daughter of Mr. Geo. Bartlet, near Evanston; also a son and daughter of brother and sister Polson; also a daughter of brother and sister Peterson. The latter sister wishes me to inform you that previous to my coming into the Church she had no

one to associate with, belonging to the true Church, and that she had always been treated with contempt by the Brighamites. She prayed earnestly to the Lord that he might raise up one in this part of the world to teach to her the way of truth and salvation, and she wishes me to state here that he has answered her prayers in bringing me into the fold.

With love from my wife and myself, to all the Saints throughout the world, I remain yours truly,
JOHN GRIMMET.

NORTH IPSWICH, Queensland, Australia,
August 19th, 1877.

Brother Stebbins.—I wrote to you a month ago from N. S. W., sending the report of our conference. Enclosed was a draft on New York for six pounds to aid the Utah Chapel. I also sent a letter to the Bishop, with a bank bill for thirty pounds for tithing; which I hope you have both received safe. By the time this reaches you Conference will be over, and I hope some good man appointed here. I would advise whoever is sent to bring a good supply of books and tracts. Bibles, Testaments, Book of Mormon, Covenants, Hymn Books, and everything useful to spread the truth; except Voice of Warning, of them we have plenty; and to bring them as freight or baggage. Each passenger is allowed one hundred pounds on board steamship. Even with the custom house duties it will be much cheaper than sending by mail. Fare from "Frisco" to Sydney £20 steerage.

This 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 colony is much warmer than New South Wales. The thermometer rising sometimes to 140° in the shade. Though this is their winter I have suffered with the sun. I don't think I could stand this climate; some fever and ague. No rain has been here for seven months, the country burned up looking, and water scarce and bad. This is a fine, growing city, and Brisbane is quite a large place on Martin Bay. Railroads are opening up the back country and land can be had on easy terms. The people are more of a church-going people than I found in New South Wales. I have not preached any publicly, but have conversed with several and given away some tracts, etc. I believe much good might be done here. I have attended some of the English Church Mission Meetings. They are trying to create an excitement; large meetings and apparently much sincerity. I had my own thoughts upon hearing the glossing sermons praised as something grand. May the Lord speed the day when the latter day work shall shed her glorious rays of light over the darkness that now envelops the nations of the earth.

Australia, like the nations of Europe, feels the pressure of the times and dreads the future, and so preparations of defense is now the topic of the day. But who can stay the destructive tidal wave of war, when Almighty God has decreed a consumption of the wicked on the face of the whole earth. The voice of a prophet as the light broke forth in the midst of darkness, fifty years ago, proclaiming war, distress and perplexity speedily to come upon the inhabitants of the earth, was no idle tale, but very unpopular. But the rolling wheels of time will yet carry the testimony with ten-fold force to the hearts of the most hardened; awaken the slumbering from their sleep of ease; for God cannot be mocked, neither will his purposes be changed. Judah's children have long wandered in darkness, and Jerusalem has long been held in bondage and trodden down by the Gentiles; but the day of her favor has come; her children shall return, and Israel shall rise to her rank among the nations of the earth. The powers of the heavens are shaking the powers of the earth to prepare the way, and may Zion "in the land that is afar off," soon plant her standard on Missouri's plains; of righteousness, truth and justice, never more to be moved till the glory of God hover over her temple, as the cloud covered the tabernacle in the wilderness in the days of Moses. O, my dear brethren, what hindereth Zion's prosperity? Are the hearts of the rich cold to the wants of the poor? Are her best and noblest talents to be held in shackle? Are her bravest sons left to weep over the burden

of domestic cares, while the nations of the earth are perishing for want of the bread of life? Surely not! We hope soon to hear of more laborers in the field, and especially those called to fill the highest and most important places in the church.

We were much pleased with the plan and order set forth by brother Cooper. It shall be well considered. Something of the kind is much needed to aid the poor man to help himself. And it appears the way is opening for the purchasing of land, "around the borders," as the Lord commanded. The next thing is, wise men, unselfish men to fill that important duty of buying the land. Such, I have no doubt can be found when needed.

From accounts, justice is on the wing towards the valley of the Mountains. May the eyes of the honest be open to see and know the voice of him who said "I am the way, the truth and the life." This is a day of strange and wonderful things, an opening up of hidden secrets, dragging into day light that that has long slumbered with the dead; and still our eyes and ears are open to see and hear greater developments in the no distant future. Ever learning, we live, and watch, and wait, for the good day promised in the sweet by-and-by. As the time rolls we pray, we hope to see more unity, more love, more faith, and consequently more power with the Church of God; and her light shining brighter in every land.

As it is just fifty years on the 23d of September, since the blessed Savior sent his holy messenger to earth to deliver to the prophet that precious treasure from the hill Comorah the Book of Mormon. I have suggested that we hold this as a sacred day of prayer and thanksgiving to our heavenly Father. For great is the gift to us—teaching us the past, unfolding the future, and pointing clearly to us the way to everlasting bliss. At the same time you will be met in conference. May the good Spirit be with us, and you, that we may rejoice together though far apart. I hope every change taken will be for the best.

Kind regards to brother Joseph, brother Blair, brother Banta, and all in the office, ever remembering yourself in your high and responsible place in connection with the *Herald*.

Sydney, Sep. 20th, 1877. I have arrived safe at this place from my visit to Queensland, and as the mail is just going out, I enclose a few slips and also forward you some papers. I am about leaving here for New Castle, and my rounds among the Church. I find things as well as can be expected. Brigham's death and the doings of the Salt Lake Mormons, is the topic of the day, and its hard to get a hearing—I hope you have a good conference and shall expect to see somebody here soon as possible.—As I expect to order no more books, tracts, &c. Will you oblige me by sending my bill, including the *Herald* and *Hope*, up to the end of the year. The new agency will then begin with 1878. Books, *Heralds*, &c. have come all right so far; last *Herald* received is August 1st. Pray for us. Yours in the gospel,
G. RODGER.

CLEAR LAKE, Steuben Co., Indiana,
October 7th, 1877.

Brother Henry.—We have prayer meetings every Sunday, in charge of Bro. Jackson Smith. Our appointment for to-day is at sister Betzer's, a sister alive in gospel faith. There are seventeen of us here who have been baptized into the strange faith taught by the Elders of the Saints' Church. We are enjoying the gifts as promised in the gospel. Bro. Wm. H. Kelley was with us this summer a while and did much good, as he was the first to tell the strange news in this part of the country; and when he came back he was welcomed by all who heard him at first. I tell you his preaching had the ring of the gospel; it sounded like it did when Brn. E. C. Briggs and Wm. Kelley came here some four years ago. Brn. McDowell and Earl also visited us, both workmen that need not be ashamed. The true light is beginning to shine forth and truth is gaining ground. I believe all the Saints want to so live that they may come forth in the first resurrection. Prayers for all, I am

G. A. SMITH.

FONTANELLE, Adair Co., Iowa,
Oct. 14th, 1877.

Brn. Joseph and Henry, Respected Sirs.—I am requested to say to you that I make a motion to you and all well informed Elders in the Church; and also all who want to be clean from the blood of this gentile generation, that you publish the whole of chapter 14, as recorded in the book of Nephi, in Book of Mormon. Why it has been neglected is not for me to say; but it contains principles of such great worth, that it seems to me there is not an official in the Church but would rejoice, and be glad in his heart, to see and have it read in the ears of every sectarian priest in the land; yea, on earth. Especially to the officials of our own American nation. It is high time that our great officials were notified of the calamities and miseries that their conduct will soon bring upon themselves and the nation.

It seems to me there are many that would second the motion to have it copied into the *Herald*; and to be the first article in it for at least six months, if not a year, and have one sent to the most respected editors in our land. By so doing the officials of church and state will get a chance to read and see; and, I hope, feel too. Respectfully, yours in trust of the great I Am,
BRIGGS ALDEN.

Brother Stebbins.—We are located fourteen miles from Denver City at the end of the railroad and twenty miles from the Rocky Mountain Branch. If any Saints have occasion to travel this way, we will be ever so glad to have them call on us, as it is lonesome coming out from among the Saints and locating where there are none except my own folks. But the *Herald* will bring the gospel twice a month and with it I will try and remain, your brother in Christ,
W. R. HEAD.

ORONOGO, Jasper Co., Missouri,
October 9th, 1877.

Brothers Editors.—Since I wrote to you last from Cherokee, the truth has been steadily gaining ground. I preached once in the Pleasant View Branch. From there, in company with Mr. Bradford, I took a ride across the broad uncultivated prairies of Kansas and Missouri, to Webb City, a mining town of seven or eight hundred inhabitants, in Jasper county, Missouri. After resting the following night, (or I would say a part of the night), I went to see Mr. Webb, the original owner of the land, and who owns a large part of the town, and asked permission to preach in his hall, which he readily granted, free of charge. I preached four times and baptized two. From there I went to Oronogo, and preached two discourses. From there to Galesburgh, and preached twice, and baptized two more. Thence to Weir, Kansas, and preached four sermons. From there to Barton county, Missouri, but because of the shortness of the time we had to stay, and the strength of the keys which were freely used to fasten the school-house doors against us, we did not preach any in that county. Returned to Weir, and again preached four times, and two gave their names for baptism, and many others said they believed the doctrine we taught. From there I went to Jacksonville, Kansas, to attend the quarterly conference of the Spring River District, where we had a peaceable time, and large and attentive congregations to preach to. From there I returned to Oronogo, and held, four meetings and baptized one; thence to Freed settlement, in Cherokee county, Kansas, in company with Bro. D. S. Crawley; and there your humble servant had the privilege of leading five more into the waters of baptism. Thence to the Pleasant View Branch to attend an Elder's court; there I baptized three more; making in all thirteen that I have baptized since I came to this district, and two in Johnson county, Missouri.

I have been greatly blessed of the Lord while in his service, and I feel to continue in the work; feeling assured, both by the signs of the times, past revelations, and the dictations of the Comforter, that the night will soon come when no man can work, then it will be too late for those who are sitting with folded arms waiting a command from the Lord, telling them to obey the law already given.

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 weal, and the final triumph of the righteous, I am as ever,
Your brother in Christ,
A. J. CATO.

MILFORD, Wis., Oct. 7th, 1877.

Bro. Henry:—My health is very poor. I have the asthma and old age comes on me fast. I was seventy-nine years old July 14th. I cannot do much in the glorious cause of Christ, only to talk a little by the way, or the fireside. I ask the prayers of the Saints in my old age.

HIRAM BEMIS.

Brother Stebbins:—I have just read brother E. Robinson's article in the October number of the *Herald*, and am well pleased with it. I have obeyed his instructions in advance. On the first of last July I purchased forty acres of land, and moved on it. I am four miles south of Hamilton, in Caldwell county, Missouri. There is good land adjacent to mine. Timber and farming land for ten dollars per acre. The soil is good, and plenty of timber and water. There is land for five dollars an acre, from six to ten miles from the railroad. I have traveled over northwest Missouri, and think this the best region of country in the west, all things considered. I will answer any inquiries by letter, or will assist the Saints (that come here to settle) to find homes. We have good schools and good society, and the few Saints that have gathered here are striving to live right. I am devoting all the time in the ministry that I can spare from labor for the support of my family.
Your brother,
A. G. WEEKS.

GOOD INTENT, Kansas,
Oct. 19th, 1877.

Brother Joseph:—Will you please publish my address. Farmington, Graves county, Kentucky. I feel extremely anxious to reach my destination. I have been blest so far on my journey, and I hope to be with brother Hansen early in November, and proceed further south as the Lord opens the way. Pray for me, for I am very weak, and severely tried. Your brother in bonds,
HEMAN C. SMITH.

INDEPENDENCE, Oct. 15th, 1877.

Brother Joseph:—I was called to go some thirty miles south of this place to administer to brother and sister Schroder's child, that was sick. Bro. Lanphear and myself were but five hours going in a wagon. They live in a town called Belton, beautifully located on a high prairie. In that neighborhood we saw three or four thousand acres of vacant, or wild land, with plenty of water. I asked an old gentleman the price of such land and he told me the best of it could be had for ten dollars per acre, and the poorest for five. Bro. Joseph, there are thousands of acres of land within from twenty to thirty miles of Independence to be had at the above figures, all good prairie lands. There is plenty timber land (rough) to be had for ten dollars per acre. There is as pretty a country for farming around Belton as there is in the world. In five miles of Independence there is seven or eight hundred acres of land owned by one man, fenced, and one house on one eighty, corn, wheat, and pasture land, that can be bought for (\$20) twenty dollars per acre. There are hundreds of farms near this place for sale for twenty dollars per acre; and twenty miles from this place there can be one thousand acres of land all in a body all under cultivation; price twenty dollars per acre. Also, twenty miles from here, four hundred acres, good fence, one house, barn, water, twenty dollars per acre. How is it that brethren will go and buy land fifty and one hundred and fifty miles away from here and pay for wild land, fifteen per acre with hardpan near the surface, and no timber, nor water, when there is plenty, yes thousands of acres of good land within thirty miles of this place. Wisdom is justified of her children.

There has been brethren here to look at the country and I have told them of the land twenty miles away, and they told me it was too far away from Independence, and then go to DeKalb, or Decatur and buy. Brethren have come here, got

off of the cars, walked up town looked at the thousand hills, and rocks and said this country was too rough for them for a farm, and never think that God had chosen this place for the largest city in the world; a city for the Saints. Rough! It is the most beautiful location that I ever saw. It is lovely to my eye. For farming, a man must go into the country, not into a city. My family are well at present, I hope yours are well. Call again.
J. W. BRACKENBURY.

COLUMBUS, Kansas,

Brother Cato is with us. He will hold a discussion with an Adventist, about eighteen miles north from here, commencing on the 18th inst. 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. Remember the Columbus Branch, and pray for us.
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.

J. F. Burton reported that the branch was in a better condition than he ever saw it before; said that he would make a statement of what he would do between this and next conference, if the others of the ministry would; baptized one since last conference. Bro. J. G. Walker had baptized two since last conference. R. R. Dana and John Brush reported. Two p. m.—E. P. Prothero and Priests J. Damron, sen., and W. W. Garner reported.

R. R. Dana and W. W. Garner were appointed as delegates to the state conference.

Sunday: 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. The speakers of the day were assisted by brethren Brush and Walker.

Resolutions adopted: The authorities of the Church were sustained; also, D. S. Mills in charge of the Pacific Slope, and J. F. Burton of the Sub-District.

Resolved that a copy of the Newport Branch records be sent to Bro. Peter Canavan, recorder for the Pacific Slope, and one to Bro. H. A. Stebbins, the General Church Recorder in the East.

That the resolutions of the last conference in reference to "J. W. B." and "J. F. D." be incorporated 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, he it resolved, that so far as such teachings are concerned, we cannot sustain them.

Resolved that we do not endorse the article of "J. F. D." in *Herald*, of April 15th, 1877.

That we donate means for the purpose of getting tracts to distribute to the congregation, so that the people may know of the principles that we teach.

That we discountenance the use of intoxicating drinks, tobacco, visiting saloons, and dancing.

J. F. Burton and J. G. Walker were appointed to examine the record, to see if it is correct, before sending it off.

Adjourned to meet at Newport, Saturday, November 24th, 1877.

Little Sioux District.

A conference convened at Little Sioux, Harrison county, Iowa, September 1st, 1877; J. C. Crabb, president; Donald Maule, clerk. Prayer by Hugh Lytle.

Branch Reports.—Magnolia 145, including 1 Apostle, 1 High Priest, 10 Elders, 3 Priests, 2 Teachers, 2 Deacons; at last report 137, 8 baptized. Union Center 55, including 1 Seventy, 7 Elders, 1 Priest; 2 received, 2 removed by letter. Little Sioux 108, including 3 High Priests, 2 Seventies, 5 Elders, 4 Priests, 3 Teachers, 1 Deacon; last report 107; 7 baptized, 1 died, 5 loss by error in previous report. Spring Creek, Unionburgh, and Six Mile Grove branches not reported.

Brn. Cadwell, Lambert and Maule, delegates from the Magnolia Branch, reported.

Elder's Reports.—Hugh Lytle had preached several times. John Thomas had preached every Sunday but two. Geo. Montague presided over the Union Center Branch, the spiritual condition of which is good. Henry Garner had preached several times. John Lytle had baptized two.

Priests J. C. Johnson, Dorman Lewis and A. J. Cox reported.

At 2 p. m., prayer by P. Cadwell.

Joseph R. Lambert had labored most of the season. P. Cadwell mostly confined as president of the Magnolia Branch. D. M. Gamet had baptized five.

By letter: J. M. Harvey writes that he has preached from one to three times each Sabbath. Charles Derry writes that he has preached, and had baptized five at Whitesboro, who were confirmed by Thomas Carrioco and himself, and he asks permission to organize a branch there, there being thirteen members in that vicinity. P. C. Keemish writes that he has opened a new place, and preached six times in it. Priest Wm. C. Cadwell writes that he has preached at Jeddo, Whitesboro, and other places, assisted by Brn. Derry, Fyrando and J. R. Lambert. President Crabb had preached some. P. Cadwell reported Magnolia Branch in fair condition.

Missions: Benj. Kester and Wm. C. Cadwell were released from their old missions. C. Derry's request to organize a branch in the vicinity of Jeddo and Whitesboro was granted. J. R. Lambert was requested to preach at Smithland and Maple Valley.

Resolved that when baptizing is done within the limits of a branch, consent should always be obtained (when practicable) from the branch president.

Evening: prayer by Henry Garner; preaching by Geo. Montague.

Sunday.—At 10:30 a. m., prayer by J. M. Harvey, and preaching by J. R. Lambert. At 2:30 p. m., prayer by J. M. Harvey, and the sacrament was administered by Brn. Cadwell and Gamet.

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; James Caffall, president; Frederick Hansen, clerk.

Officials present: 1 Apostle, 1 Seventy, 11 Elders, 1 Teacher.

Branch Reports.—Council Bluffs 127 members, 4 baptized, 1 received and 2 removed by letter, 3 expelled, 1 died. Wheeler's Grove 70; 8 baptized, 4 received by letter and 3 by vote. Crescent City 31; 3 received by vote. North Star 30; 1 baptized, 1 expelled.

The spiritual condition of the branches was reported by Elders H. N. Hansen of Crescent City, Lyman Campbell of Wheeler's Grove, Louis Davis of Council Bluffs, Hans Hansen of North Star.

Elders Andrew Hall, James Caffall, D. K. Dodson, Hans N. Hansen, Levi Graybill and D. P. Hartwell, reported preaching done in several parts of the district.

Andrew Hall, Bishop's Agent, reported as follows: On hand last report \$30.50; received since \$28.50; total \$59.00; paid the ministry \$20.00; poor \$5.00; total \$25.00; balance \$34.00.

Resolved that we regret the delicate health of Br. D. P. Hartwell, and that we consider it a justifiable excuse for his not laboring and traveling in the district; and, be it further resolved, that, as a body of elders, we will pray God, if it be his blessed will, to restore him to health.

Resolved that Brn. Hans Hansen and Hans N. Hansen labor in connection among the Scandinavians of this district, as much as practicable, during the coming quarter.

James Caffall and D. P. Hartwell were appointed to visit the Union Branch, and enquire into its condition, and report at the next conference.

Whereas, we learn by the officers of the Council Bluffs Branch, that Br. S. P. Guhl has been addicted to the inebriating cup, therefore be it Resolved that he be requested to desist from preaching during the coming quarter.

Resolved that we sincerely regret that, since our

last session, an altercation has taken place between a Mr. Hill and Br. C. A. Beebe, resulting in the latter discharging a gun, the contents of which entered into one of the legs of the former, creating a necessity for medical aid, and rendering him unfit for business, all of which we learn from the public papers; and, while we deeply sympathize with our brother in having his patience put to so severe a test, as we have reason to believe was the case, nevertheless, we believe that in the commission of the above act, he has rendered himself culpable in the eyes of the law which governs us as the Church of Jesus Christ, or as members thereof, and gives the enemy reason to speak reproachfully 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, enter our solemn protest, and think such a course of procedure in any member of the Church is condemnable, but much more so in a representative thereof; and we would respectfully suggest to the officers of the branch of which Br. C. A. Beebe is a member, to take the necessary steps to induce him to make a public confession of his wrongs; not because we forgive not, having no compassion, but that we may be justified in the eyes of the law, that we may not offend him who is our lawgiver.

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 conference.

James Caffall was appointed delegate to the Semi-Annual Conference.

Preaching during conference by Levi Graybill and James Caffall.

Adjourned to meet at Council Bluffs, Saturday, November 24th, 1877, at 10:30 a. m.

Kewanee District.

A conference was held at Buffalo Prairie, September 1st and 2d, 1877; J. A. Robinson in the chair, J. H. Hopkins clerk.

Branch Reports.—Peoria 23 members, including 3 Elders, 1 Deacon. Henderson Grove 27, including 1 Elder, 1 Teacher. Bryant 16, including 1 Elder, 3 Priests. Millersburgh 43, including 1 Elder, 2 Priests, 1 Deacon. Buffalo Prairie 75, including 1 Seventy, 7 Elders, 3 Priests, 1 Teacher, 2 Deacons. Canton, Princeville and Kewanee, not reported. Buffalo Prairie and Millersburgh made financial reports.

Bishop's Agent's Report.—Received, \$13.70; paid out, \$13.05; balance on hand, 65c. R. J. Benjamin, Bishop's Agent.

2 p. m.—Report of Committees.—D. S. Holmes reported as chairman of the committee on petition to the Eastern Iowa District to change the time of their conference. 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 should act as Deacons be rescinded. Carried.

That the District President appoint a committee to visit the Kewanee Branch, he to be of the number.

That a committee be appointed to devise some method to raise means to keep the President of District in field continually.—I. B. Larew, D. S. Holmes and J. F. Adams, committee.

That a sister 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 morning, preaching by J. A. Robinson, in the afternoon by J. H. Hopkins, after which business was resumed.

The committee on ways and means reported, and recommended the following:—

That the resolution adopted by the special conference held at Kewanee, in August, 1876, in regard to raising funds for the support of the ministry, be amended so as to read that all monies so raised shall be paid into the hands 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 otherwise expended for the ministry of 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 the family of the president, for their support while he is laboring in the district, and that this sum be raised according to the numerical strength of each branch 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 way it may seem best to them.

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 each to raise.

The following delegates were appointed: Buffalo Prairie, I. 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; Millersburgh, Joseph Terry; St. David's, Edward Bennett.

Official Reports.—Jessie L. Adams brought an earnest appeal from the Eastern Iowa District, for the Elders of the Kewanee District to attend their conference, September 22d and 23d. E. T. Bryant, Lewis Tryon, R. J. Benjamin, J. F. Adams, D. Holmes and J. A. Robinson, reported in person; T. F. Stafford and M. H. Forscutt, by letter; H. C. Bronson, by proxy.

Missions.—T. F. Stafford, continued in his field; D. S. Holmes, sustained in his mission.

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 office.

Officials present: 9 Elders, 1 Seventy, 2 Deacons. Adjourned to meet at Peoria, December 1st and 2d, 1877.

Western Maine District.

A conference was held in the Green's Landing Branch, September 2nd, 1877; G. W. Eaton, president; G. W. Blastowe, clerk.

Elders Geo. W. Eaton, Samuel Eaton, Jonathan H. Eaton, J. B. Eaton; Priests Wm. Harvey, Daniel Eaton, and Teacher Alonzo Hutchinson, reported.

Owing to the bad weather the Saints from a distance could not meet with us.

Adjourned to meet at Brooksville, November 17th, 1877.

Pittsburgh District.

A conference was held at West Wheeling, Ohio, September 8th and 9th, 1877; James Brown, presiding; L. R. Devore, clerk *pro tem*.

Branch Reports.—Pittsburgh 75 members, including 1 Apostle, 2 High Priests, 7 Elders, 1 Priest, 3 Deacons; 2 removed by letter, 1 died, 1 ordination. West Wheeling 11, including 2 Elders, 2 Priests; no changes. Church Hill 17, including 2 Elders, 2 Priests, 1 Teacher; 1 expelled. Fairview 27, including 2 Elders, 1 Priest; 17 baptized, 1 died. Monroe 22, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 3 baptized, 4 removed by letter, 5 expelled.

Financial Report.—Pittsburgh: Branch Fund, on hand and received, \$20.24; expended, \$6; balance, \$14.24. Sabbath School Fund, on hand and received, \$9.20; expended, \$7.16; balance, \$2.04. Poor Fund, received and paid out, \$1.12. Elder's Fund, received and on hand, \$5.85. West Wheeling: Tithing, received and on hand, \$5.65. Branch Fund, on hand and received, \$7.45; expended, \$6.45; balance, \$1. Tract Fund, on hand, 4c. Church Hill: Elder's Fund, received and paid out, \$2.70. Branch Fund, on hand and received, \$5.23; expended, 16c; on hand \$5.07. Sunday School Fund, on hand and received, \$2.57; expended, \$2.09; balance, 48c. Monroe: Branch Fund, received and paid out, \$8. Elder's Fund, received and on hand, \$6.

Elders Frederick Eberling and James Craig reported in person.

Resolved that the Elder's Fund in the hands of

L. R. Devore be paid to the president of district, and that the Elder's Fund in the hands of the district treasurer be subject to his call.

Adjourned to meet at the call of the president.

Preaching during the conference by Elders Jas. Craig, James Brown, and Stephen W. Hogue; one baptized, James Craig officiating. This conference was a pleasant one, well represented in numbers from abroad, and quite an interest manifested by the community with regard to the work.

Adjourned to meet December 8th, 1877.—[Place not stated.—Eds.]

String Prairie and Nauvoo District.

A conference was held at Rock Creek, Hancock county, Illinois, September 1st and 2nd, 1877; John H. Lake, president; James McKeirnan, clerk.

Branch Reports.—Farmington 51 members, including 1 Apostle, 1 High Priest, 1 Seventy, 2 Elders, 1 Deacon; 1 baptized. Elvaston, not approved by the branch, therefore it was ordered sent back for correction, and that Br. Thomas Revel visit said branch and set it in order. Montrose, under supervision of Rules, was approved; 39 members, 1 Priest, 1 Deacon. Keokuk 37, 3 Elders, 1 Priest, 2 Teachers; 3 baptized. String Prairie 35, 2 Elders, 1 Priest, 2 Teachers.

Report of Bishop's Agent.—On hand and received, \$80.02; sent to Bishop I. L. Rogers, \$26; balance on hand, \$4.02. J. W. Newberry, Agent.

Elders Thomas Revel, James McKeirnan, John H. Lake, B. F. Durfee, J. Alston, Geo. Wilson and S. Salisbury reported.

Resolved that two of the ministry be appointed to labor at Montrose, 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 Br. Lake, \$45.75; not collected, \$17.50; on hand, \$10.60. B. F. Durfee and S. Salisbury, committee. Report received and committee continued.

Report of secretary's expenses: Stationery and postage, \$0.25; fare to Keokuk and return, \$2.15; stationery and postage for present minutes \$0.25; fare to Keokuk, \$1.00; total \$3.65. James McKeirnan, secretary.

Resolved that the president and elders of this district, shall, from this time forth, when they send an appointment to a branch, communicate with the president of the branch.

Adjourned to meet at Keokuk, Iowa, Saturday, December 1st, 1877.

The Bishop's Agent, also the President and Secretary, offered their resignation, but neither was accepted.

Officials present: 1 Apostle, 2 Seventies, 8 Elders, 3 Priests, 2 Teachers.

Walter Head and Wm. Lambert were appointed to collect means to pay the Secretary's bill of expenses, and did so.

Evening, preaching by James McKeirnan.

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.

Evening, preaching by B. F. Durfee, followed by James McKeirnan.

The conference passed off pleasantly and much of the Spirit was enjoyed.

Papyrus is the Greek name for paper, and it was years ago, way back in the beginning of the Christian era, that it was first introduced into European countries by Samarcand from China. Historians place its introduction in the year 651. Its discovery rapidly spread over Europe, and at Mecca in 707 it was manufactured from a pulp prepared from vegetable fiber and cellular tissue. In the eighth and ninth centuries the bulls of the Pope 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.

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 LaCrosse, 17th and 18th; at Montrose, 24th and 25th; and Peoria, or that vicinity, as Bro. Robinson may arrange, December 1st and 2d, and 8th and 9th.

Notices.

TO THE PRIESTHOOD OF THE ST. LOUIS DISTRICT.—A Priesthood Meeting will be held in the Saints' Hall, No. 1302 Broadway, St. Louis, Mo., 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. HAZZLEDINE,

President of District.

October 10th, 1877.

DISFELLOWSHIPED.—The hand of fellowship was withdrawn from George W. Sellers, of the Fanning Branch, Kansas, September 30th, 1877, for unchristian-like conduct. By order of the Branch, JOSIAH D. PRICE, Clerk of Branch.

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 Salt Lake City. Henry Dredge, South Bethlehem, Northumberland county, Pa.

MICHIGAN CONFERENCE.—Notice is hereby given to the 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. Come to abide three days. We hope for a goodly attendance of those interested. Let us come together impressed 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, George, Bradford, or Starr Corless; Dudley Lock, Wm. Lockerbee, Thadeus Ball, or Chester Smith. Brethren Columbus Scott, J. F. McDowell and Pres. Joseph Smith, are expected to be present. By authority of June Conference, 1877.

WM. H. KELLEY.

GLENWOOD, IOWA, Oct. 22d, 1877.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

At Nortonville, California, September 8th, 1877, to Bro. Edward and Sr. Elizabeth Rowland, a son, named Ephraim; blessed by Elders Thomas R. Davis and Orren Smith.

At White Cloud, Doniphan county, Kansas, June 30th, 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 Asael Bennett, Br. Oliver Thompson Smith to Miss Emily Catherine Vanvliet, both of Beaver.

May truth and virtue ever prompt
These two hearts, now made one;
And may their happiness through life,
Be as 'tis now begun.
And when on earth their days are spent,
Should they be called to part,
May each one to the other prove,
A faithful, constant heart.

At the house of the bride's mother, Sr. Emma Roberts, St. Louis, Mo., by Elder George Worstenholm, 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 Trede-

gar Branch, aged 53 years. Bro. Morgan embraced the principles of the latter day work when young; traveled and preached a great deal, but could not follow the Brighamites in their false doctrines. He joined the Reorganization June 30th, 1866, being baptized by Eld. T. E. Jenkins, who also preached his funeral discourse. In June, 1869, when Elder J. Watkins left for America, he was chosen president of the branch, which office he held till his death. He was a kind-hearted man, a faithful Elder, with an unspotted character. As the faithful are cut down, 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 3d, 1877, of diphtheria, Frederic C., son of F. C. and Mary J. Warnky, aged 1 year, 8 months, and 4 days.

At Del Norte, Colorado, October 10th, 1877, of diphtheria, Lorinda A., daughter of F. C. and Mary J. Warnky, aged 5 years and 18 days. So perish the buds 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 comrade of his own age, William Isaac, only son of John and Eliza Anderton, aged 6 years, 10 months, and 10 days. Services by Elder Stephen Foster.

At St. David's, Fulton county, Illinois, at noon, Saturday, October 6th, 1877, of brain fever, Nellie Maud, infant daughter of Joseph Allen and Nancy Jane Crawford.

At Sedgwick, Maine, October 6th, 1877, of lung fever, Hattie Gray, aged 6 years and 1 month. Services by Elder J. C. Foss.

At her home in Heber City, Wahsatch county, Utah, September 4th, 1877, after an illness of many months, of cancer in the neck and debility, Sr. Elizabeth McLean, wife of Bro. William Aird. Deceased was born in Ayr, Ayrshire, Scotland, May 6th, 1822. She was married February 4th, 1853, and with her husband sailed in the *Falcon* for America, March 28th, same year, and lived in Utah ever since. She was baptized in 1845, and became a member of the Reorganization, June 19th, 1877, renewing her covenant under the administration of her husband. She leaves two sons and three daughters.

At Independence, Jackson county, Mo., October 5th, 1877, of congestive chills, Bro. Abram Lincoln Walden, son of Asa Walden (deceased) and Jerusha Walden, aged 17 years, 1 month, and 8 days. In conversing with his mother shortly before his death, he desired to live to be a help to his mother; but if it was the will of the Lord for him to die, he was willing and reconciled unto him. Funeral services by Elder C. G. Lanphear.

At Omaha, Nebraska, October 6th, 1877, of paralysis and congestion, Sr. Louisa, wife of W. M. Rumel, daughter of Bro. G. and Sr. M. Sylvester. Her remains were conveyed to the Saints' Meeting House, on Monday, October 8th, which was well filled with friends, to witness and take part in the funeral services. Her earthly pilgrimage ended when she was twenty-three years and five months old, during which time, as a daughter, a sister, a wife and a Church member, she has made a record which shines brighter the more it is examined. All her acquaintance in life knew and loved her for her good deeds; none suffer through her wrong doing. Quiet, modest, kind and good, without affectation or pride; in the world always in the path of duty, but never partaking of the evils; nothing demoralizing or nonsensical had charms for her. She sleeps the sleep of the righteous.

Why did God, our Heavenly Father, cause flowers to bloom over so large a portion of the earth? They are not food, they give no shelter, they furnish no clothing, they are of no absolute use, in the common meaning of the term. Wherefore, then, did the earth, by His command bring forth flowers? To beautify it, to enliven it, to bring a gladness and brightness over the world! What flowers are to the earth, acts of kindness, of courtesy, of hospitality, are to men. How often a gentle tone, a kind look, an act of unostentatious politeness, a generous hospitality, has filled a care-worn soul with peace, a stricken heart with joy, a smitten spirit with gladness!

Selections.

Fifty Years of Mexican Revolution.

1821. The Independence of Mexico is declared. 1825. First Congress assembled.

1829. Guerero being President, Bustamente, commanding the army, induces his soldiers to declare him President, and compels Guerero to abdicate. Santa Anna plays the same game on Bustamente, and is himself declared President by the army. Three Presidents govern with little fighting, until.

1836. State governments were abolished by revolution, and Santa Anna made President. Same year Bustamente was recalled, Santa Anna's defeat at San Jacinto having deprived him of power.

1838. Mexico revolutionized; had an unpleasantness with the French, who blockaded Vera Cruz; Santa Anna drives off the French. 1840 Federalists, led by Urrea, revolt.

1841. Revolution of Santa Anna, who is made Dictator and banishes Bustamente.

1842. Junta of Nobles revolt against Santa Anna and form the republic.

1843. New Constitution adopted. Catholic religion and apostolic creed to exclusion of all other religions.

1844. Revolution by Peredes. Santa Anna deposed, and Herrera made President by Congress.

1845. Santa Anna banished and Herrera elected President. Same year Peredes revolts, and ordering an election, is elected President.

1846. Santa Anna is recalled, Peredes deposed and Salos elected President. Salos sells out, and Santa Anna is made Provisional President. War with United States is in progress.

1847. Americans victorious; Santa Anna flies, and Penas is made President *pro tem*.

1848. Peace made with the United States.

1851. Arista elected President.

1851-2. General Revolution.

1853. Arista resigns, and Santa Anna made Dictator.

1854. Revolution led by Alvarez; Santa Anna abdicates.

1855. Carrera, made President, resigns, and Alvarez is made Dictator.

1856. Comonfort heads a movement against the Church, is elected President, and sequesters property of the clergy.

1857. Comonfort is deposed.

1858. Zuloaga is made President, but is obliged to abdicate.

1859. Miramon makes himself President, but is speedily deposed.

1860. Zuloaga again made President.

1860. Revolution headed by Miramon.

1861. Juarez elected President and declares himself Dictator. The French invasion and Juarez Lerdo and Diaz have kept things lively since 1861.

TRUE WEALTH.—Wealth, true wealth, is that possession which satisfies the heart. Palaces and lands may still leave a man miserable. To be satisfied in one's cell—to feel no aching void—to sleep peacefully, and wake without pain, regret or remorse—such is wealth. With these the hardest pillow becomes soft, the darkest future bright, and their possessor stands up a man, than whom God has made none nobler, free from the canker which follows power and fame, and independent of the exigences which make and may shiver crowns. For the promotion of the good, the beautiful and the true, gold, goods and lands are a heritage from Heaven; but when wrapped in a napkin and bound to the heart, they congeal sympathies and blast human life.

The largest cannon in the world is the 100-ton gun made for the Italian navy. It is 33 feet long; length of bore, 30 feet 6 inches; diameter of breech, 6 feet 5 inches; caliber (rifled) 17 inches; throws a shot weighing 2,000 pounds; uses 350 pounds of powder to a charge; the grains of which are 1½ inches thick. The next largest gun to the above being the 81-ton gun of the English navy.

Danger in Vinegar.

There are more kinds of so-called vinegar 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 contained 54 54-100 grains per gallon of anhydrous sulphuric acid, combined with lime to form a sulphate of lime equivalent to 117 26-100 grains 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 that it is likely to find a ready sale on account of its low price. The report concludes as follows: "When we think that oil of vitrol (sulphuric acid) can be bought at five cents per pound, and that a pound of said acid would render a barrel of fluid as acid as the strongest vinegar, the wonder will cease that it is sold cheap. This, therefore, is a fraud upon commerce, and a dangerous substitute for vinegar." The fraud and danger are more general than the great mass of people will readily believe. It is asserted that probably one-half the vinegar sold at city groceries is a rank poison, with either sulphuric or other objectionable acids for its base, from which the acetic 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 grapes.

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, and did not know whether he was dead or living. She thought of him night and day, until she dreamed that her mother told her to write to Mr. William—, of —, being the name of a person she had never heard. During the following day the name was constantly in her ears, and she tried to put it and the dream out of her mind, but could not. She dreamed again—and in this dream both her father and mother told her to write to Mr. —, giving the same name that she heard in her first. Her reply was "What shall I write for?" They said, "You will inquire for E —," giving the name of the long-lost brother. Still thinking there was nothing in it, beyond her own intense anxiety about her brother, she put the thought from her mind; but again she "dreamed a dream," and the third time the same name was given of the person who could give her the news so ardently wished for. A letter was written to the dream-given address, to which, you may conceive, no answer was expected. The lady, in writing to a sister says:—"But, judge my surprise, when I received the enclosed, and a letter from her brother himself." This is, I think, a very remarkable case of dreaming leading to results; and, as whilst I am writing, I have the lady's letter before me, and the letter from Mr. William —, of —, also you can place implicit reliance on every statement I have made.

A gentleman having a deaf servant was advised by a friend to discharge her. "No," replied that gentleman, with much good feeling, "that poor creature would never hear of another situation."

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 wear out the body more than a whole day of hard physical exertion. "Without phosphorus, no thought," is a German saying; and the consumption of that essential ingredient of the brain increases in proportion to the amount of labor which the organ is required to perform. The importance of the brain as a working organ is shown by the amount of blood it receives, 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 weight of the body. This fact alone would be 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 "Murillo.")

Leave God to order all thy ways,
And hope in Him what'er betide;
Thou'lt 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 these flowing tears avail—
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

But let your restless heart keep still,
And rest in cheerful hope, content
To take what'er His gracious will,—
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To Him, who chose us for His own.

He knows when joyful hours are best,
He sends them as He sees it meet;
When thou hast borne some fiery test,
And now art freed from all deceit,
He comes to us all unaware,
And makes thee own His loving care.

Nor in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou envied is of Him preferred;
Time passes, and much change doth bring,
And sets a bound to every thing.

All are alike before his face:
'Tis easy for our God, Most High,
To make the rich man poor and base,
And give the poor man wealth and joy.
True wonders still of Him are wrought,
Who setteth up and brings to naught.

Sing, pray, and swerve not from his ways;
But do thine own part faithfully;
Trust His rich promises of grace,
So shall it be fulfilled in thee:
God never yet forsook at need,
The soul that trusted Him indeed.

GERMAN.

That Historic River, 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 furnished a highway for the Turks in the sixteenth and seventeenth centuries to penetrate Europe as far as Vienna, and in the days of the Crusades it 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 1,820 miles long, and it drains, with its tributaries, an area of 300,000 square miles. It passes through Bavaria, Austria, Hungary, forms the boundary between Hungary and Servia, to the Carpathian Mountains, where it separates Roumania and Bulgaria, and passes into the Black Sea through several mouths, the principal one being

that of Sulina. The Danube is navigable for steamers as far as Ulm, in Bavaria. At Nicopolis, in the fourteenth century, 100,000 Christians were driven by the Turks into the Danube, and in the fifteenth century 40,000 Turks were slain on its shores at the siege of Belgrade.

Death is Birth.

No man who is fit to live need fear to die. Poor faithless souls that we are! How we shall smile at our vain alarms when the worst has happened! To us here death is the most terrible word we know. But, when we have tasted its reality, it will mean to us, birth, deliverance, a new creation of ourselves. It will be what health is to the sick man. It will be what home is to the exile. It will be what the loved one given back is to the bereaved. As we draw near to it a solemn gladness should fill our hearts. It is God's great morning lighting 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.

Some men solemnly say: "Give us this day our daily bread," and then loaf 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 the tones by different devices, 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 stay at home; 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.

HOW THE WORLD DRUGS 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 five hundred millions of the human race. Tobacco is probably used by seven or eight hundred millions. These startling facts indicate a large proportion of the race using some 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 indicate where their abuse begins.

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 therewith the power to return 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, after some act of great unfaithfulness, to find again strength to believe! Thus when it does occur that professing Christians, who have once been enlightened, and who have once tasted "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.

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The Saints' Herald.

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.
"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 SAID IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, NOVEMBER 15, 1877.

No. 22.

THOUGHTS SUGGESTED BY A SNOW STORM.

Dear Herald: To-day the sun is obscured by clouds from sight; the snow is falling fast, and keenly blows the wintry wind, 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 wood or coal-house well stocked with fuel, so that the inmates may be comfortably situated, while the angry blast goes 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 emaciated bodies of herself and fatherless babes; shivering over the dying embers of a sickly 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 head has 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 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 per consequence the gaunt 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 a dwelling—the atmosphere of which will compare to that of 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 matter? If they have not to the best of their ability fed those hungry, clothed those naked, and furnished fuel to keep them warm, the enjoyment of their own fireside will 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 feel a consciousness of duty performed—of acceptance with God; that the prayers of those who were ready

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to perish ascend 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 shorn lamb."

If such a peace, tranquility 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 hungered and ye fed me, naked and ye clothed me?" Surely their 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 a siege, and myself and family having, by the blessing 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 possibly there may be some who have wilfully dallied and neglected to secure fuel against such a time as this; if so they are objects of pity—no humane feeling 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, "willeth not the death of a sinner, but rather that all would turn to Him and 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 course, for that attribute of the Deity cannot be ignored. I came to the conclusion that the only safety is in laboring earnestly, persistently and perseveringly to provide against the evil day.

Labor temporarily to provide things honestly in the sight of all men; to keep away hunger, nakedness, and cold; to help others who can not help themselves, who through various misfortunes have been reduced to this helpless state, and by thus doing secure the blessed consciousness of duty performed, and of receiving the smile and approbation of our heavenly Father. Labor spiritually to keep with alacrity and delight the commandments of God, every commandment of which—if we examine them minutely—we will find was given by the

superior wisdom, great goodness, and tender mercy of our heavenly Father, that by obedience to the same, we might secure to ourselves in this life great good, and in the life to come eternal felicity. These commandments were not the dictates of a haughty tyrant to gratify his own will, but are the productions of a benevolent, kind, and loving Father; to guide us on the road to eternal happiness, which He alone has the power to give, and therefore has the right to dictate the terms upon which we can receive such happiness. And when we consider that those terms if obeyed bring peace, comfort, and happiness in this life, and a manifold greater abundance of the same in the life to come, we ought to be the more willing to honor the giver, by yielding a ready and willing obedience to all His precepts, and strive to glorify Him in our lives with all our powers. As a proof of the statement that God's laws are given for our welfare here, as well as hereafter, I will cite you to the laws of the land, or of all good governments on the earth, which are established for the good order, peace, security, and welfare of the citizens of said governments.

These laws—or the fundamental ones which underlie all the balance—are copied, if you will, from the law of God as contained in the decalogue: for instance, "Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness against thy neighbor," &c. If there was no law against murder, those evil natures capable of holding malice and hatred towards their fellowmen, would, led on by their own diabolical feelings, either for supposed or real injuries, imbrue their hands in his blood, and thus the lives of none would be secure, and we shut our eyes from contemplating such a scene of anarchy and terror consequent upon the non-establishment of such a law. The thinking mind can by reflection arrive at the condition of things that would follow the non-establishment of the laws against stealing, and bearing false witness, or perjury, &c. We have not space nor inclination to enter into the minute details of such a state of things; it would be perfectly horrifying!

If then these laws are enacted by human governments for the welfare of their citizens, and are copied from the laws of God, and as far as copied produce the desired end, are we not justified in saying that if the copy produces the welfare of the children of men, the original will certainly do so, and hence the conclusion is sound that the laws of God conduce to our welfare here, if obeyed, as well as hereafter. We take the position that if the laws of God were faithfully observed by all men, they would supercede the necessity of the laws of man, and per consequence the govern-

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ments of men. For instance, if the command, "Thou shalt love thy neighbor as thyself," was carried out by all men, there would be no murderers, no thieves, no false swearers, no adulterers, &c., &c., and consequently no necessity for gallows, for penitentiaries, or dungeons; no necessity for policemen, for sheriffs, for lawyers; no necessity for judges, or courts; no necessity for legislators or human law-makers—for they could not better the law by which the people would be living—even a *higher law than that of man, a law of God*—and if no necessity for human law-makers, there would be no necessity for human executives, and consequently, as before said, no necessity for human governments. "Love worketh no ill to his neighbor," says the apostle; and we reason thus: If all men loved their neighbor as themselves, they would work no evil toward their neighbor, and in this sense no evil would be done, and we are justified in saying God's laws were given for our good, for our welfare here, as well as our welfare hereafter. We have written in defense of God's commandments because we have frequently heard men say that they were unjust and tyrannical.

We can not conceive but to the contrary of this assertion, and, we think, have given food for thought to the candid, reasoning mind, which will lead to the same conclusion. Those who make such assertions, generally speaking, are men who, if their actions were closely scrutinized, would show that they can not or will not brook restraint; who desire to become a law unto themselves and answerable to none but themselves for their actions. They seek to boost themselves up by the flimsy subterfuge, we can not call it argument, that God made them as they are and they can not help what they do, and thus seek an excuse for their evil acts. We deny that God made thieves, blacklegs, whoremongers, liars, and murderers, and affirm that by their own agency, or choice they made themselves what they are. What are the facts in the case? They are these! The part that God performs in making man produces a pure, innocent being, and it remains in that state until arriving at that stage that it knows good from evil; then that light which "lighteth every man that cometh into the world" will lead them to do good, and if in all his life he uses the agency which God has given him, to follow the lead of that light, happy being! But if, on the other hand, he chooses to follow the lead of the author of all evil, he will be led gradually, step by step into all evil, and become hardened until he can with impunity take the life of his fellow man, and also engage in the whole calendar of crimes; and thus by his own agency, electing to follow the pernicious path, he makes himself what he is, and God has no hand in the matter.

The main lesson desired to be taught in this article is, not to *procrastinate* the performance of any duty to God or man. Procrastination robs us of many blessings here, and if not overcome will rob us of eternal life; of dwelling in the presence of our God in celestial glory. We might bring many examples in every-day life to show the evils of procrastination in temporal things; but it is the evil consequent upon the procrastination of duties to be performed of a spiritual nature that demands our most serious attention. It causes us to neglect going to prayer, as well as preaching meetings, and thus robs us of enjoying the

presence of our Lord and of receiving the blessing he has to bestow, for he has said wherever two or three are gathered together in his name he will be in the midst, and that to bless. It causes us to neglect secret prayer and robs us of the reward promised upon the performance of that duty, for Jesus has said that God would reward him openly who worships God in secret. It causes the elder to put off the preaching of the gospel until a more favorable opportunity, until things are more ready to his hand; and that opportunity keeps still ahead; he can never come up with it; it is like pursuing the "will of the wisp," or like a man running to step on the shadow of his head, and thus, if he is not careful, the harvest will be ended, and the blood of souls found in his skirts. It causes us to neglect to send our spare means unto the Lord's treasury, and consequently it is empty; the cause of our God languishes; souls are perishing for the lack of the knowledge of the gospel—elders having to stay at home to provide for their families—and who can estimate the amount of the loss of blessings temporal and spiritual consequent upon such a course of action. We know what the Lord says in Malachi 3:10, 11, 12, (read dear reader for yourself), that if we would bring our tithes into the Lord's storehouse, he would pour us out such a blessing that there would not be room to receive it, &c. This great blessing comes when? When the Lord's storehouse or treasury is filled!

If it is empty then we don't receive the blessing, and the magnitude of the loss to us, who can tell? In addition to this, the Lord says, for the performance of that duty, "I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine cast her fruit before the time in the field."

If the above conditions are fulfilled, we have no need to fear the grasshoppers' ravages; no need to fear the mildew; nor that our potatoes will rot, or that untimely frosts would nip our fruit and grain, &c. The word of the All-powerful God stands pledged. But in the procrastination of duty *we have no promise*; we are left a prey to our fears lest all these things should come upon our crops, and we have no security that they will not. The security lies only in obedience. What heavy losers we are, both temporally and spiritually, by putting off the performance of our duty. May God help us to overcome this sin of procrastination, that it may not rob us of that greatest of all blessings—eternal life.

E. STAFFORD.

SEDEGWICK, Decatur Co., Iowa, Feb. 7th, 1877.

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. By some this is credited to Sir Walter Raleigh, but as he was never in Virginia it is incorrect. The word potato is a corruption of the Spanish word *batatas*. It is called the Irish potato because it has for many years formed the principal diet of the Irish peasantry and to distinguish it from the sweet potato.

A rich but parsimonious old gentleman, on being taken to task for his uncharitableness, said, "True, I don't give much, but if you only knew how it hurts when I do give anything, you wouldn't wonder."

CLEANLINESS.

Some, I think, are too slack on this point, but the lack of cleanliness is a fault which admits of no excuse. Where water can be had for nothing, it is surely in the power of every Saint to be clean. The discharge from our bodies by perspiration, renders frequent changes of apparel necessary. Change of apparel greatly promotes the secretion from the skin, which is so necessary to health. When the matter which ought to be carried off by perspiration is either retained in the body, or reabsorbed by dirty clothes, it is apt to occasion fevers and other diseases. Most diseases of the skin proceed from want of cleanliness. These indeed may be caught by infection, but they will seldom continue long where cleanliness prevails.

To the same cause must we impute the various kinds of vermin that infest the human body, and houses. These may generally be banished by cleanliness alone. Perhaps the intention of nature, in permitting such vermin to annoy mankind, is to induce them to the practice of this virtue. One cause of putrid and malignant fevers is the want of cleanliness. These fevers commonly begin among the inhabitants of close, dirty houses, who breathe bad air, take little exercise, use unwholesome food, and wear dirty clothes. There the infection is generally hatched which spreads far and wide to the destruction of many. Hence cleanliness may be considered an object of the public attention. It is not sufficient that I be clean myself, while the want of it in my neighbor affects my health as well as his own.

If dirty people can not be removed as a common nuisance, they ought to be avoided as infectious. All who regard their health should keep at a distance, even from their habitations. It is well known that infectious diseases are caused by tainted air. Everything, therefore, which tends to pollute the air, or spread the infection, ought to be avoided with the utmost care. For this reason, no filth of any kind should be permitted to lie upon the streets, in great towns. We are sorry to say, that the importance of general cleanliness does by no means seem to be sufficiently understood. It were well if the lower classes of the inhabitants of the United States would imitate the Dutch, in the cleanliness of their streets, houses, etc. Water, indeed is easily obtained in Holland; but the situation of most towns in the United States are more favorable to cleanliness.

Nothing can be more agreeable to the senses, more to the honor of the inhabitants, or more conducive to their health, than a clean town; nor does any thing impress a stranger sooner with a disrespectful idea of any people than its opposite. It is remarkable, that, in most eastern countries, cleanliness makes a great part of their religion. The Mahometan religion, as well as the Jewish, enjoins various bathings, washings, and purifications. No doubt these were intended to represent inward purity; but they are at the same time calculated for the preservation of health. However whimsical these washings may appear to some, few things would appear more to prevent disease than a proper attention to many of them. Frequent washings not only removes the filth which adheres to the skin, but, likewise promotes the perspiration, braces the body, and

enlivens the spirits. Even washing the feet tends greatly to preserve health. The sweat and dirt with which these parts are frequently covered, can not fail to obstruct their perspiration. This piece of cleanliness would often prevent colds and fevers.

Were people to bathe their feet and hands in warm water at night, after being exposed to cold or wet through the day, they would seldom experience any of the fatal effects which often proceed from these causes. In places where great numbers of sick people are kept, cleanliness ought most religiously to be observed. The very smell in such places is often sufficient to make one sick. It is easy to imagine what effect that is likely to have on the diseased. A person in health has a greater chance to become sick, than a sick person has to get well, in an hospital or infirmary where cleanliness is neglected.

The brutes themselves set an example of cleanliness. Most of them are uneasy, and thrive ill, if they be not kept clean. A horse that is kept thoroughly clean, will thrive better on a smaller quantity of food, than with a greater where cleanliness is neglected. Even our own feelings are sufficient proof of the necessity of cleanliness. How refreshed, how cheerful, and how agreeable does one feel on being washed and dressed; especially when these have been long neglected. Most people esteem cleanliness, and those who do not practice it themselves, often admire it in others.

MARY A. ATWELL.

BANKING IN ANCIENT ASSYRIA.

Among the many thousand tablets brought to London from Babylon by the late George Smith, nearly all refer to the history of banking in antiquity. These tablets relate to a banking-house that traded under the firm of "Egibi & Son." It flourished in Babylon between the first year of the reign of Nebuchadnezzar, six hundred years before Jesus Christ, and the end of that of Darius Hystaspes, four hundred and eighty-five years before our era. It seems the chief business of the house consisted in lending money, for the tablets mention such operations effected on moveable securities at a certain percentage; but mortgages were by no means unknown, for they contain instances of sums loaned on land or houses for a stated period, with very circumstantial particulars, and surveys accompany the documents. There are also sales of real property mentioned (in one, the plan of the land sold is annexed), and also the sale of slaves. It appears that during the first year of the reign of Nebuchadnezzar, Egibi retired from business, and that his grandson, Sulu, the son of Zirchin, became the director or chief of the firm. He performed the duties of that office until the twenty-third year of the reign of Nebuchadnezzar. In the fifteenth year of that monarch's government, Sulu went into partnership with his son, Nabu-Akhi-Idin, who, on his father's death, became the chief of the firm, and remained so until the twelfth year of the reign of Nabonidus. In the eighth year of that Prince's reign, Nabu-Akhi-Idin took his son, Itti-Marduk-Baladhus, into partnership. This young man succeeded his father in due time, and remained the chief of the company during the reign of Nabonidus, and during those of Cyrus and Cambyses. His son, Marduk-

Nazir-Ablu, succeeded him in the second year of Darius. Some of the tablets are checks, receipts, and other similar document.

THE DEFECTIVE NAIL.

I looked at the carpenter nailing one day,
Some weather-boards on in a workmanlike way,
And saw that the claw of the hammer he clapped
To a nail which the moment before he had tapped;
And drawing it out, threw it away with a jerk.
"What's that for?" I asked him. "Have nails grown so cheap,
That you toss them away as too worthless to keep?
"No," he answered, "it bent in the driving, and so
Lest 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 pull it out once we hammer 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 depression 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 they wrong ones or right,
Can't be drawn from their places when hammered in tight;
And, though drawn ere they sink to the head, leave behind,
By drawing, some traces on body and mind.

When a young man seeks money and nothing beside,
And, quoting Ben Franklin his meanness to hide,
Does small things for pelf, and, with muck rake in hand,
Shuns the crowns over head, petty grains to command,
Though it end in that wealth he is anxious to win,
He has struck a bent nail, and has hammered it in.
When a girl shows the world that she surely thinks less,
Of her culture and conduct than gadding and dress;
When she eagerly seeks for a confab with those
Whose talk only runs on dresses and beaux,
Neglecting home duties some street yarn to spin,
That nail will give trouble if once hammered in.

When a dashing young man at the outset of life,
Who has won some pure maiden, and made his wife,
Leaves his home and his wife for some low, murky den,
Where he drinks and carouses with dissolute men,
The nail he is driving may crooken to sin;
Better pull it out quickly, not hammer it in.
When some neighbor of those 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 one a mere miser, the other a sot—
He is handling a nail that is not worth a pin;
Like a corkscrew, 'twill twist if he hammers it in.

When a wife finds her temper grown peevish and sour,
And the tones that once charmed her have lost all their power;
Then she scolds, till her husband, in fury and pain,
Like a fool, seeks in whisky oblivion to gain;
'Twere 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 same—
Too eager to blow the dull coals to a flame,
The faults, of her sisters brings closer to view,
Calling this one street gadder, and that one a shrew,
Her nail has a flaw, is ill shapen and thin,
As she'll find to her cost when she hammers it in.

Enough for the lesson. The nails that we drive,
Not through boards that are pulseless, but frames that are live,
Examine them well; closely scan ere too late;
Should they prove of firm metal, well cut and quite straight,
Regardless of sneering, or clamor, or din
Place each where it should be and hammer it in.

SCOTSMAN.

The New York and Brooklyn bridge will be 6,000 feet long, the central span being 1,595 feet long and 135 feet high. It will be 85 feet wide, including a promenade 13 feet wide, two railroad tracks, and four wagon or street-car tracks. It is expected 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 averted if we would never take the doubt against charity. Never accept an insult. Men who 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.

WHAT ONE DOLLAR AT INTEREST CAN DO.

However historians may differ on other points, all concur in crediting Ferdinand and Isabella with the character of intelligent and efficient sovereigns. When under their auspices Columbus discovered America in 1492, economists would have deemed it wise if they had set apart one of the many gold mines which then came into their possession, to be worked forever in the interest of the crown, its products to be applied as a sinking fund towards the reduction or the liquidation of the National debt, until such debt should be paid.

For convenience of illustration we will imagine that such an edict was passed, and as an administrative measure, one hundred men were detailed to work the mine, with the provision that all vacancies occurring by death or otherwise should be immediately filled. On arrival at the mines the colonists learned (if they did not know it before) that gold would neither shelter, feed nor clothe them, and then wisely detailed one-half their number to supply the personal needs of the colony, while the other half worked at mining. A few years' experience showed that the average product was an ounce of gold every ten days for each miner, which on a valuation of twenty dollars was two dollars per day. As that sum was in equity and by agreement divisible with the non-mining party, it resulted that the earnings, all around, were one dollar per day, which, allowing three hundred working days to the year, would be three hundred dollars per annum for each, while the products of the mine were steadily piled up in the Government depositories.

But while the colonists were quietly and efficiently fulfilling their mission, a little bill of a dollar was presented at Madrid, and as there were no "moneys not otherwise appropriated" at the command of the Treasury, the officials gave a bond for the same, bearing interest at six per cent. per annum, payable when the gold above specified should be disposed of. The government finally fixed upon the year 1879 as a good time to sell, rightly conjecturing that by the demonetization of silver and the prospective enormous requirements of the United States for gold to effect their exchanges, the demand would be unprecedented and the price high. By calculation they found that the fifty miners had each day delivered one hundred dollars worth of metal, which, estimating three hundred working days to each year would, be thirty thousand dollars per annum, resulting for the three hundred and eighty seven years in the magnificent accumulation of \$11,610,000. "But your excellency forgets" said Don Penseroso to the Treasurer General, "that there is a lien on the fund of one dollar, the interest being added at the end of each year at six per cent." The magnificos laughed heartily at the suggestion and jokingly asked the Grand Scribe to inform them (that is if the paltry sum was not too insignificant to figure on) what that little matter would amount to. But they were much surprised and annoyed when that functionary, after careful calculation, reported that the claim of this bond holder on the government would in 1879 amount to the incomprehensible sum of \$6,240,000,000 (six thousand, two hundred and forty millions of dollars). The council at

first accused the sedate functionary of joking, but his solemn and respectable visage precluded that theory. Then a suspicion of insanity took possession of the official mind, but cyphering confirmed the statement.

"Carramba!" growled the President, "that one dollar has earned 137,468 times more than those fifty workmen—or rather those hundred workmen, 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 constrictor 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 beasts takes place; and the hour continues until the great and final battle takes place, as recorded, Rev. 12; 7: 17; 14, and 19: 19.

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 a crown of twelve stars upon her head."

2 "She, being with child cried, travailing in birth, in pain to be delivered."

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."

4 "And his tail drew the third part of the stars of heaven and cast them to the earth."

Daniel said he would; 8: 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 habiliments 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 great-

er 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 the advent of the Son of God, and 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 but 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, and 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 who deceived the world by the miracles he had power to do in the sight of the beast, was cast out, into the earth, the pit, 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 unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel:"

4 "Ye 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 she 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 has but 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 opened her mouth and swallowed 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 event? 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 his adversary and settles a peace between them. One evidence of the union is his appearance before the woman, with seven heads ten horns and seven crowns upon his heads; 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 a half time.

Now this time and the forty-two months of Rev. 11: 2 and the two witnesses prophesying a thousand two hundred and threescore 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 abomination of desolation, must 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 them that dwell in heaven."

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 wroth 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 according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods; and shall prosper until the indignation be accomplished; for that that is determined shall be done."—37, 38, 39, and

Dan. 8: 24. "And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and 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."

Dan. 7: 8. "I considered the horns, and 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."

9 "I beheld until the thrones were cast down, all governments destroyed and the dragon power set up, and the Ancient of Days did sit."

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 hands 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. All the prophets tell of his blasphemies against God. Isaiah has a tale to tell of this personage, 14 : 12 :

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which did weaken the nations!"

13 For thou hast said in thy heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell."

So Isaiah calls him by a different name from the little horn. But the name he has given him is the Assyrian.

"They that see thee shall narrowly look upon thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world a wilderness, and destroyed the cities thereof." * * "But thou art 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 evil doers shall never be renowned."

21 "Prepare slaughter for his children for 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, and remnant, and son, and nephew, saith the Lord."

24 "The Lord of hosts hast sworn, saying, Surely as I have thought, so shall it come to pass; and as I have proposed, so shall it stand ;

25 "That I will brake the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden from their shoulders.

26 "This is the purpose that is proposed upon the whole earth; and this is the hand that is stretched out upon all the nations."

31 "Howl, O gate: cry, O city, thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 "What shall one then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it."

This Lucifer, we find his time to act is when the Lord destroys the nations and establishes Zion, and he is of the Assyrian stock.

30 : 26. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, 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."

27 "Behold, the name of the Lord cometh from far, burning with his anger; and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire; and his breath as an overflowing stream." * * *

29 "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 pipe to come unto the mountains of the Lord, to the Mighty One of Israel."

30 "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with a flame of a devouring fire, with scattering, and tempest and hailstones."

31 "For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod."

33 "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is of fire and much wood;

the breath of the Lord, like a stream of brimstone, doth kindle it."

Then the Assyrian of Isaiah, is the little horn of Daniel and the beast of Revelations, the man of sin of Thessalonians, the Wicked Counsellor of Nahum, and the Assyrian of Micha.

But Isaiah, in his fortieth chapter, says the people will set up an image to worship.

40 : 17 "All nations before him are as nothing; and they are counted to him less than nothing, and vanity."

Why are the nations counted less than nothing, and vanity? Because all have departed from God, and are setting up the evil one for themselves to worship; then he asks the question :

18 "To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains."

He chooses a tree that will not rot, and gets a workman and prepareth a graven image that will not be moved. And in his 41 : 6, 7, he is speaking of this same image, and in the 44th chapter he informs us more particularly about the people and the image; and informs us that he has instructed Israel that this image would be set up as a god to be worshiped; and also tells them there is no god but him, he knows not any.

44 : 9. "They that make a graven image are all of them vanity."

10 "Who hath formed a god, or molten a graven image that is profitable for nothing?"

11 to 20. "Behold, all his fellows shall be ashamed; and the workmen, they are men; let them all be gathered together; let them stand up; yet they shall fear, and they shall be ashamed together."

The carpenter and the smith work at it with their hammer and coals, and with line and with compass; he heweth the cedar, the cypress and oak, and ash, he burns a part, then roasts his flesh by it, and maketh a graven image; and maketh a god; falleth down unto it and worshipeth it, and prayeth unto it, and saith, "Deliver me, for thou art my god." He feedeth on ashes, a deceived heart hath turned him aside, that he can not deliver his soul, nor say, "Is their not a lie in my right hand."

Then Isaiah proclaims to Israel, saying :

"Remember these, O Jacob and Israel; for thou art my servant; I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me."

Nahum 1, tells us that the Lord is slow to anger and of great power; and rebuketh the sea and drieth up the rivers, and the mountains and the hills melt; and the earth is burned at his presence. His fury is poured out like fire, the rocks are thrown down by him. The Lord is good in the day of trouble, and he knoweth them that put their trust in him; but with an overflowing flood he shall make an utter end of the place thereof, and darkness shall pursue his enemies.

9 "What, do you imagine evil against the Lord? he will make an utter end; affliction shall not rise up the second time; for while they are shaken together as thorns; and while they are drunken as drunkards, they shall be destroyed as stubble fully dry."

11 There is one cometh out of thee, that imagineth evil against the Lord, a wicked counsellor."

13 "For now will I brake his yoke from off thee, and will burst thy bonds in sunder."

14 "And the Lord hath given a commandment concerning thee, that no more of thy name be sown; out of the house of the gods will I cut off

thy graven image and thy molten images; I will make thy grave; for thou art vile."

15 "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off."

Habakkuk is so beautiful in his prophetic history of the last days that I hardly know where to begin to apply his instructions; for it is all applicable to our day.

17 "For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of man's blood, and for the violence of the land, and of the city, and all that dwell therein."

18 "What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols."

19 "Wo unto him that saith to the wood, Awake, to the dumb stone, *Arise, and it shall teach!* Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in his holy temple; let all the earth keep silence before him."

Habakkuk presents his testimony that this image was to be an object of worship, at a time when the earth was filled with violence and wickedness; and are to be assembled for their destruction at the coming of the Lord; and this idol was to be a teacher, or was to arise and teach; and the maker was a teacher of lies. It so well agrees with Rev. 13 : 11, that we are satisfied the Lord showed to him the same things as were shown to Nahum, Micah, Isaiah and John, the very same idols. According to their record, they saw but few of the things that John and Isaiah saw.

Isaiah presents to us two persons who are to act a conspicuous part in the last days, or in the day of trouble. We give his own words, as recorded 51 : 17 :

"Awake, awake, stand up O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out."

18 "There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up."

19 "These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?"

20 "Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God."

By his connection with events he shows that it is the same time of the dealings of Lucifer, the Son of the morning.

22 "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again."

In this sentence he refers to his pleading the cause of his people by whom and when—by those two sons at the time of the great gathering of the nations for their destruction; and the establishing of Jerusalem and Zion, to be no more visited with the unclean. Put this with the 9th of Isaiah, 15th verse.

"The ancient and honorable, he is the head; and the prophet that teaches lies, he is the tail.

"For the leaders of this people cause them to err; and they that are led by them are destroyed."

Daniel 7 : 9. He introduces to us a personage whom he calls the Ancient of Days, and he is to appear at the same time and place that those two sons do; and his appearance is de-

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 tells of two witnesses that are to be there at Jerusalem at the time of the great gathering of the nations, and he says:

11 : 3 "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 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?

They are before the beast and pleading with the energy of their souls, for them to repent and turn to God. They have great power till their work is done, and then are martyred for their testimony.

Zachariah seems to be speaking of these same witnesses that John has introduced to us in Rev. 11.

4 : 12 "Then answered I, and said unto him, What are these two olive branches, which through the two golden pipes, empty the golden oil out of themselves?"

13 "And he answered me and said, Knowest thou not what these be? And I said, No, my Lord."

14 "Then said he, these are the two anointed ones that standeth by the Lord of the whole earth."

It seems that Zechariah answered the question.

Obadiah 21. "Saviors are come upon Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

These men have presented the Lord's servants as they saw them. Have they presented the same servants, or different ones? The events described show that they all point to the same time and events. I believe that they saw and spoke of the same servants.

The dragon is still after the woman and is wroth with her; and went to make war with her seed; which kept the commandments of God, and had the testimony of Jesus Christ. How long is this war to last?

Daniel said that the little horn, this same little fellow, made war with the saints and prevailed against them, for a time and times and the dividing of times. To get a solution of this matter, we will enquire of Esdras, in the Apocraphy, 2nd Book, 6 : 7 :

"Then answered I, and said, What shall be the parting asunder of the times? When shall be the end of the first, and the beginning of that that followeth?"

"And he answered me, and said, From Abraham unto Isaac; when Jacob and Esau were born unto him; Jacob's hand held fast to the heel of Esau; for Esau is the end of the world; and Jacob is the beginning of that that followeth."

Then Esau perishes with the Gentiles, when the fullness of the Gentiles comes in; and Jacob's everlasting reign of peace and righteousness begins, with the man-child on the throne of his glory for ever and ever.

Isaiah was well versed in the affairs of the church at the time of this warfare for an existence in righteousness; about the church receiving deliverance by the Lord, and the kingdom of God established, and the people of the Lord be nourished by him, when he said :

"And their bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies."

He says :

Isa. 66 : 4 : "I will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake they did not hear; 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, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear for your joy, and they shall be ashamed."

6 "A voice of noise from the city, a voice from the temple, a voice from the Lord, that rendereth recompense to his enemies."

7 "Before she travaileth, she brought forth; before her pain came, she was delivered of a man-child."

We ought to be thankful to the Lord, that he has given us the intelligence that he would deliver the church before the enemy does her much harm; and that she is to be delivered by the man-child, as revealed to John, according to his word, at the assembling of the nations: Those that escape are sent off on a mission, while the wicked are destroyed; for behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by the fire and the sword will the Lord plead with all flesh, and the slain of the Lord shall be many. Then comes the kingdom as presented by the other prophets

8 "Who hath heard such a thing? who hath seen such a thing? shall the earth be made to bring forth in one day? shall a nation be born at once, for as soon as Zion travaileth she brought forth her children."

Again the church is delivered, the wicked destroyed, the kingdom set up, and the Lord God 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.

5 : 3 "Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; they shall bide; for now shall the Lord be great unto the ends of the earth."

"And this man shall be the peace when the Assyrian shall come into our land; and when he shall tread in our palaces." **

4 : 8 "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

9 "Now why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? For pangs have taken thee as a woman in travail."

10 "Be in pain, labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

A question, Why was this people to cry in pain to be delivered? Micah 4 : 11, answers this question, by saying :

"Now, also many nations are gathered against thee, that say, Let her be defiled, and let our eyes look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor."

Zephaniah, speaking of the people of the Lord, speaks of them in connection with other events that are to transpire with the people of God in the last days, the day of destruction, he says :

3 : 8 "Therefore wait ye upon me, saith the

Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."

9 "For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."

10 "From beyond the rivers of Ethiopia my supplicants, even the daughter of my dispersed, shall bring mine offering."

11 "In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that rejoice in their pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

13 "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem."

15 The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more."

16 "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will rejoice over thee with singing."

He will "gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden."

THE MYSTERIES OF PROVIDENCE.

The appointed path is often a dark path, and the way in which the Lord leads us enshrouded in shade and mystery. What then? We are to march boldly on in the course of duty and trust the Lord to care for consequences, and bring all things right at last. And we are under no obligation to understand the drift and bearing of all things that surround 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 counsel 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 cloud of smoke and dust; he has only heard human cries mixed with the deafening sound of artillery. To him all was disorder and chaos; but upon 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, egotism, and iniquity. It belongs not to obscure soldiers thrown into the fight to direct the contest, 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."

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 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 and his ministry, to another gospel. And it is now 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 our calling, and no schism or division in the body of Christ, which is his Church; therefore it is of vital consequence to determine what that gospel is by which, or by obedience to which, men may hope for salvation. For we are saved by hope, and there is but one hope of our calling.

The one and only foundation of our hope, is laid by God himself; with the conditions specified, in the gospel proclamation. Wherefore it is very particular. It is not said in the gospel that any can be saved by faith only; but "he that believeth and is baptized shall be saved." Neither is this much the whole gospel. For this is not all that is promised in the gospel. 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 for future salvation upon a prophecy? If that part of this gospel prophecy which relates to the present life fails to prove true, how could men depend upon the other part, which relates to our future state?

If the gospel of Jesus Christ promises certain miraculous or infallible signs to follow baptized believers, as most assuredly it does promise this, as positively certain as it promises future salvation; if, then, these promised signs do not follow as he said, then surely what have we to hope upon the foundation that proves to us a falsehood on the outstart? Certainly we could not rely upon future salvation any better than upon future damnation. For the gospel of Christ predicts salvation to one class of men and damnation to all the rest. And these two classes are designated, or known apart, by certain promised signs which he himself would make manifest in his Church with his ministers. These precious promises are certainly contained in the gospel which Jesus and his ministers proclaimed to the children of men.

Whoso, therefore, takes away any part of this gospel, and proclaims contrary hereunto, must be guilty of preaching some other gospel than what Jesus sent his servants to teach.

Saul, who was called to the ministry after the ascension of our Lord, preached this gospel

in all its fullness unto the Gentiles; and he conferred the Holy Ghost and spiritual gifts upon baptized believers, through the laying on of his hands. The gospel of Jesus Christ recognizes the holy ordinance of conferring the Comforter or Spirit of Truth, by the laying of the hands of the elders.

All who preach and practice outside of this holy order are unbelievers in the holy gospel of Jesus Christ, and no wonder the Lord works not with them—by signs.

Add one more truthful idea to this short lesson, by saying, in the language of inspiration, that "whoso preacheth any other gospel, than that which we preach, let him be accursed," even were he as good every other way as an holy angel from heaven. And that too for the reason that he preaches damnation to himself and all who follow him. For God has sent no man to preach that the heavenly gifts are done away, save that it be to those who refuse to repent and be baptized for the remission of their sins, in order that they might receive the Holy Spirit of adoption, and be made an heir of God and a member of the household of faith.

Nothing can be more evident than that the gospel which Paul preached promised and conferred the gifts by the laying on of the hands of the elders. Even the heavenly gifts of the Spirit, by which baptized believers in Jesus Christ spake in other tongues and prophesied. Also the sick were required to send for the elders, with the promise not only of being, by such specific means, raised up by the Lord himself; but if sin had been committed, they had the promise of being forgiven by attending to this means of grace. How, then, can that be the gospel which the apostles preached, that denies all these superior blessings and follows the vain customs of this ungodly world? And how can such preachers escape the "*anathema maranatha*" pronounced upon them by holy men of God? Let them answer this question who claim the honors of reverends and divines while they deny divine honors which God confers upon his chosen.

ELDER J. S. COMSTOCK.

WHO 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 without 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 he may give pleasure to others for the mere sense 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 each his due honor, his proper position. He studies how he may avoid touching in conversation on any subject which may call up a disagreeable or offensive association. A gentleman never alludes to, never even appears conscious of any defect, bodily deformity, inferiority of talent, of rank, or reputation in the person in whose society he is placed—never makes a 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 this is common, for jealousy can feed on that which is bitter no less than that which is sweet, and is sustained by pride as often as by affection.

THOUGHTS ON THE SACRAMENT.

Beloved Herald: This is a subject upon which we have meditated a good deal, and we pen some of our thoughts for your pages. Never have we participated in this most solemn rite without first examining ourselves, to know whether we were worthy, and never have we gone away from our sacrament meeting without feeling that it was good to be a Saint, and have gone from the communion table strengthened in the Lord. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," was said by our Lord. Also, he that eateth and drinketh of the same hath eternal life. But how are we to perform this ceremony, or rite; under what condition, and for what purpose? By what we can learn from the law governing this ordinance, we partake of bread and wine in commemoration of the broken body and shed (or spilled) blood of our Savior. We are to, or should examine ourselves; our life, our faith, our hope and conduct as Saints, to see whether we are in a suitable condition to participate or not, lest we partake unworthily, and bring ourselves under condemnation, and thus reap a curse instead of a blessing.

The object for which we partake of the sacrament is that we may be strengthened and confirmed in the cause of Christ, and receive the remission of our sins. Baptism we know is for the remission of the sins of those who are outside of the Church, but not for those who are members of the body of Christ. We never have permitted ourself to go to the communion table without first trying to examine our heart, to see whether we were in a fit condition to go to that table, also calling to mind that never to be forgotten scene that took place on and near Calvary: the last supper; the prayer in the garden; the midnight attack; the court, or trial; the crown of thorns; the cross, the sepulchre, and the resurrection. And never have we, when thus examining our heart, and thus calling to mind those events, gone from that table without feeling that it was good for us to be there; nor without receiving a fresh supply of courage, hope, and good resolutions.

Then if it is of so much benefit for us to attend our sacrament meetings; if we are thus strengthened and encouraged in the divine life while enjoying this privilege, what must be the feelings of our dear brothers and sisters in Christ, who are upon beds of sickness and pain? Do they not need the benefit of this strengthening and encouraging ordinance as much as we, yea more? Would it not be the means of begetting more faith in them—a purer and holier faith?

Could the Elders go to them and administer the bread and wine to them. Is it not just as necessary to administer the bread and wine to them as it is to anoint them with oil in the name of the Lord? When I am sick I can send for the Elders, if they are within a reasonable distance, to come and administer to me; but must I be deprived of the sacrament because I cannot attend Church, or must I make especial request in order to have it administered to me? If we are sick we are commanded to send, or call for the Elders. We are also commanded to partake of the Lord's supper; and as often (which signifies that we are to do it more than once) as ye do it, do it

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; and to hear the brethren bear their testimony to the truth of the latter day work, and thus get their spiritual strength renewed? Is it necessary for those enjoying this privilege to meet together once in four weeks, or from time to time, to partake of this solemn and comforting service, while the sick brother or sister, who lies upon a couch of pain, is unable to get to where the same is administered, and thus 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 them? Or must the sick send for the Elders to administer this ordinance, as well as for their sickness? We do not read that we are to send for the Elders to administer the sacrament; but we do read that they are to administer the same from time to time. We send for them to administer to us when we are sick, because we are commanded to. Again, 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 see us, pray for and administer to us, without being sent for. 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 a time of general sickness throughout 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 commemorating that great sacrament, or sacrifice, 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?

W. R. C.

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—croaking sycophant—no treacherous honor-seeker 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 them, how glorious it would make their prospects, even in this life; never should we find them yielding to the groveling and base born purposes of human nature.

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 receiving 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 whose.

When mailing a letter, whether in a railroad car, on a steam boat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "new subscriber."

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

15 November 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, November 15, 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 monstrosities of Mormonism—Utahism. The world, the religious world, the so-called, believing world, seems to be utterly oblivious of the enunciation of Holy Writ, "Whatsoever a man soweth, that shall he also reap," and we know no reason why Mrs. John W. Young should 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 rite which he and they effected to believe was sacred and binding. She urged him to falsify an oath pledged to other women, in order that he might contract with her, deliberately asked him to forswear himself and pledge her a faith in marriage which she knew he had broken. She regarded not the hearts of those women from whom she asked him to separate; she paused not to inquire whether they would, or could bleed—she said, "I love Mr. Young," but did not reflect that others having a prior right might love him too; she did not regard the wounds she might inflict by insisting upon a sole occupancy of Mr. Young's husbandly offices—"she sowed to the wind," and now gathers of the "whirlwind" in sorrow, indignation and tears.

'Tis an old lesson newly repeated. And, if Mrs. John W. Young were the only wife that had been so grievously dethroned, we, too, could mourn with her and those who now so generously sympathize with her. Refined, lady like and genteel she may be, and doubtless is; but if she could quietly and peacefully rest on a bosom from which she had caused one, or more to be driven, ought she not to have thought that there might come a time when the facility with which this man had rid himself of others, might permit a fairer, younger than herself to banish her.

Mrs. Young states that she was never a Mormon, and married J. W. because she loved him; that she has no sympathy with the church; that she lived happily with him for ten years; but John W. was ambitious; and at the death of his father he aspired to the office left vacant, and as a step toward qualifying him for the post, he must more fully identify himself with the institutions of the people, he must become a polygamist; this he did

and sacrificed a wife. This is not the first time that ambition has ruled the wife out of court. Napoleon sacrificed a wife for his ambition, and it was registered against him in the book of fate 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 not much sympathy in common with those who condole with Mrs. John W. Young; and Mrs. Ann Eliza Dee 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 another purpose, and it is this: 1. Can a system of religious belief which makes possible such an utter and unnecessary sundering of marital relations have ever had an origin in divine direction and command? 2. What right in the law of God, as given to the church, or as written all over creation, has any man, ambitious or unambitious, 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 took a further view of the land thereabouts, and renewed his acquaintance with the Saints now there. Bro. Israel L. Rogers was our companion thither from Sandwich, and at Chariton we were joined by Brn. Phineas Cadwell and C. A. Beebe of western Iowa; also by Bro. N. W. Smith and family, late of Fairfield, 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 of us with Bro. David Dancer to 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. Springer, 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 lives here, and 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 Bramptwait of Kansas, and near town Sister 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, and, going forth from there during our stay, we found ourselves none the less so 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 our three weeks would have lengthened 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 that 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 adjoining counties. And this movement on their part seems 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 so 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 suited 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 is open and that he knows what he wants, is prepared to help himself, in common with all the others, both giving and receiving such mutual aid as true brotherly love in the gospel bond may prompt, and ability may permit, but not at present looking for an "inheritance" unearned or by gift, when there is as yet no "surplus" lying around, nor will be till every one goes to with his might, and, so far as he may be able with his own necessities, helping to make one for the time that will be. He must also make up his mind to hardships and disappointments, as the common portion of man wherever he may be, and try to bear them as patiently and uncomplainingly as possible, both towards the brethren and the providence of God.

We saw, as in other places, some causes for trial which we could not account for, and over which we lamented, and in common with like experiences of ourself and others previously, those over which we might feel that the protecting care of the Almighty was not thrown as it might have been, but which the future may show to have been in each case a blessing in disguise, and there is certainly no way so good as to go on and do the best we can, God giving us strength, and helping us to hold fast, and not cast off the restraints, nor cut loose from the obligations resting upon us toward each other in our fellowship in Christ, or from any others.

In Harrison county there are numerous farms for sale, those varying in size, from forty to seven hundred acres. Some excellent prairie land, fenced 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 we saw in that 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. Gurley, a history of Harrison county, which relates the fact that all that part of Missouri lying west of the mouth of Grand river, and north of the Missouri, which now makes some fifteen counties, was, up to 1836, all one county, called Ray, even to the north line of Fayette township, Decatur county, Iowa, in which township the 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-

joining Jackson on the north, at the time the revelations of December, 1833, and June, 1834, 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 due 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 now is.

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 McHarness, Jno. Foreman, Horace Church, Samuel V. Bailey, O. B. Thomas, Asa Cochran, and sister Mary Brown, of Michigan; Samuel Ackerley, of Wisconsin; David Dancer, C. H. Jones, Wilson Hudson, Z. H. Gurley, A. H. Smith, J. C. Christianson, and A. K. Anderson, of Illinois. We also met Brn. Edwin Stafford, O. J. Bailey, George Stone, P. B. and C. Johnson, S. H. and E. H. Gurley, Hudson Harder, John and Robert Johnstone, and the family of Bro. Glaud Rodger, our noble and faithful brother-laborer in Australia.

Our last Sabbath was spent at Davis City, having staid the previous night with Bro. Justus Morse, between New Buda and Pleasanton. He was a High Priest in the Church at Macedonia, Hancock county, Illinois, in the old days. He has been in Utah and California later years, in the latter State becoming acquainted with and joining the Reorganized Church. We had no time to visit the Saints near Pleasanton owing to previous engagements. Spoke twice in Rasmussen's Hall, Davis City, and attended a sacrament meeting that day. Was entertained while there by Brn. D. W. Thomas, and B. V. Springer, Sr. Lucinda Bissell and family, and the family of Bro. J. W. Mather. Also met here Brn. Fisher of Indiana and Thomas Wren of Ohio. The latter has rented a farm at Lamoni. Thence with Bro. and Sr. Dancer to Leon, and by rail home, working at our News Summary and other matter for the HERALD on the way.

To close we would say that, for the brief time we had for each call, it was an agreeable event to us, and the memory of most of it will be pleasant to reflect upon in absence, as will assuredly be the kind faces and deeds of those whom we met wherever we went, and we feel refreshed by our trip. Going down we called at Kewanee on Brn. Chisnal and Holt, for a brief season.

BRO. W. W. BLAIR writes from Council Bluffs, Iowa, November 1st: "Baptized three last Saturday at Crescent." Weather rainy and forbidding. Prospects "fair to good" with an "upward tendency." Bro. Kelly came out of his discussion with good feelings and good fruits.

We learn by letter from Bro. Alexander McCallum, who has had a personal interview with Mr.

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 Chariton, November 2nd, en route home. A card was received from him that he was to go to Burlington on that date.

Bro. Heman C. Smith was at Gravois, 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. Graumlich write from Healdsburg, California, that times are hard and money scarce and difficult to get in the country where they are living. California is the land of gold, and yet money is hard to get!

Bro. A. Greek, of Nashville, 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 19th 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 hall and is doing something to enlighten the people.

Bro. H. A. Stebbins left the Office on the 11th of October for a few days rustivating 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. D. Hickey, of the followers of James J. Strang, of Coldwater, Michigan, reports having gone into Ligon, 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 New Testament, and enumerated in the report 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. P. 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 Conference directed the Presidency to write, respecting

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 he is sorry, as otherwise he would like it.

Sr. Annie Flower writes from Pinckneyville, 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 \$5 to help the work along.

The Nodaway District Conference Minutes arrived too late for publication before the time of their next session, as did the Weber (Utah) District, and the Northern Minnesota, as noticed in last issue. Be more prompt, brethren.

Bro. L. R. Devore writes, Oct. 15th and Nov. 7th, from West Wheeling, Ohio, that a spirit of inquiry is manifest there to a good degree. He has baptized four recently, two of them converts from the Bickertonites, and prospects are good for others. So does the Lord bless the diligent laborer and the honest searcher.

We are glad to hear that Bro. Frank Mussell formerly of Braidwood Illinois, has made himself and family comfortable by a move to Missouri. He is at Bevier, and rejoices in the guidance of the Holy Spirit.

ELDER F. C. WARNKY has succeeded in organizing a Sunday School at Garland, Colorado, and is also preaching on Sunday evenings, with fair attendance at both School and preaching services. The following notices of his work appeared in the local press.

SUNDAY SCHOOL ORGANIZATION.

Inauguration services of the new Sunday School were held last Sunday in the school house. The following were the officers duly elected and who will in future preside and conduct the services, viz: Superintendent, Elder F. C. Warnky; Assistant Superintendent, Miss Lidie Sloane; Secretary, Miss Mattie Conley; Treasurer, Miss Ada Rine. The organization is to be known as the Garland Sabbath School, and the teachers appointed were Miss Lidie Sloane and Miss Ada Rine. We predict full classes as the teachers alone will be a sufficient inducement for a large number of the young men to enroll themselves and prove most assiduous and attentive scholars. All are cordially invited to attend.

RELIGIOUS SERVICES.

The first of a series of religious meetings was held last Sunday evening at the photograph gallery of Elder F. C. Warnky—that gentleman presiding. A most entertaining discourse was delivered and attentively listened to by an appreciative audience. He took his text from Job, "If a man die shall he live again?" and his able and logical comments were such as to elicit much satisfaction and will insure him in future a more crowded congregation.

BRO. THOMAS DOBSON, on a recent visit to Utah, sounds the tocsin of inquiry, in the *Ogden Freeman*, thus:

"OUR PLAIN CITY LETTER.

"Plain City, Nov. 1st, 1877.

"*Editors Freeman*.—I have just received a letter from Mr. Thomas Dobson, of Iowa, requesting me to confer with you, in regard to a challenge published in your paper, wherein said Mr. Dobson is desirous of bringing about a discussion with the Brighamites *versus* the Reorganized Church of Latter Day Saints, to be held in Ogden City. As the notice of the challenge was not published until after the departure of Mr. Dobson, he wishes to state through your paper that he still

hold the challenge good, and, that if the opposition party will accept, subject that the discussion be held in Ogden, at reasonable time and place, it will be very gratifying to Mr. Dobson to publicly discuss the merits of the question and submit them to the public for their verdict, feeling that by so doing he is simply doing his duty as an Elder of the Reorganized Church of Latter Day Saints. I will state further that I will send the challenge this day to the *Ogden Junction* for publication. Respectfully,

THOMAS DOBSON, per JOHN TAYLOR."

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Since our last writing the Russian armies have been very successful in Asia Minor, there having been some desperate fighting, resulting in the route of the Turks, with loss of many thousand in killed and wounded, and in the reinvestment of the city of Kars by the Russians, the seige of which they were forced to retreat from last summer. Also, in Bulgaria the Russians have gained considerable, among the victories being one by General Gourka, in 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 seige, its investment being complete, so 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 61,942 in killed, wounded and missing.

Gen. McMahon gave a grand dinner in honor of Ex-president Grant, at Paris, November 2d.

Another robbery of a stage coach between the Black Hills and Cheyenne, Wyoming, led to the capture of the robbers, after a pursuit of 86 miles. They had as usual robbed the passengers of money, jewelry, blankets, overcoats, and all valuables.

By the *Chicago Inter-Ocean* we notice that Messrs. Stebbins, Post & Co., bankers, at Deadwood, send out \$40,000 to \$50,000 in gold, each week, that is mined in the Black Hills.

Senator Oliver P. Morton, of Indiana, died at Indianapolis at 5:30 p. m., November 1st. He had been failing since August 7th, when he had his last stroke of paralysis. It is said that his determination to take opiates, to relieve him from pain and give him rest, shortened his days, as the morphine coated his stomach, greatly impeded digestion, and ultimately entirely destroyed the power of the digestive organs.

On November 1st and 4th, general snow storms prevailed throughout the north-west, in Missouri and Minnesota, amounting to five and seven inches in depth. Good sleighing in Southern Minnesota.

At two o'clock on the morning of November 4th, quite severe earthquake shocks were felt at various points in New York, Massachusetts, New Hampshire, Vermont and Canada. Buildings were shaken, furniture moved, and glassware and crockery broken. Shocks are also reported at various places in South America, October 9th.

There is something of a war going on in South Africa, between the English troops stationed there and the natives.

The insurrection in the southern part of Japan has been quelled by the Japanese government.

Thirty-eight thousand bushels of grain burned at Belleville, Canada, November 3d.

Fifteen thousand cords of wood burned near Carson, Nevada, November 2d.

Two million feet of lumber burned at Harrisburg, Pa., November 3d.

November 6th is reported to have been one of the worst days upon the great lakes of the north-west ever experienced. Several vessels of the fleet of Chicago were wrecked by being driven on the break-water, or beached on the shore, and many others were damaged, or lost their deck cargoes in the gale.

There was an insurrection among the convicts working in the Montserrat, Missouri, coal mines, the night of November 3d, and they set fire to the barracks, which resulted in the death of eight and the wounding 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 north-eastern part of that empire. Four hundred thousand persons are entirely dependent upon charity.

The desire to emigrate to Liberia, Africa, is 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 thither, as the first colony.

A paper-mill, at Turner's Falls, Mass., burned on the 7th. Loss \$300,000, and throwing 300 persons out of employment. A \$30,000 fire 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.

SEDGWICK, Iowa,

Oct. 24th, 1877.

Editors Herald.—Having noticed the depleted condition of the finances as shown by the Bishop's last report, and having been informed by him recently that he had "more promises than he could fill," (unless he drew upon his individual purse), I have concluded to make no effort to reach Utah this winter. It is said to be "an Americanism to get together and 'Resolve' something," and it seems to me that our conferences act upon the hypothesis that to "resolve" is all that is necessary. Fraternal yours,

Z. H. GURLEY.

CHAIN LAKE CENTER, Martin Co., Minn.,

October, 1877.

Brother Joseph.—For I now suppose 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 grandpa R. L. Young, Chain Lake Center, 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 been scattering, owing to grandfather's health. He was never able to make a thorough business of preaching; nevertheless he has made a goodly influence on the people; and now it is his and my desire to have an Elder come who will engage thoroughly in the work. Grandpa will board him, and I will do his work. I do not feel willing to let this opportunity pass. I have taken the first step, and I long to take another. I long to see the work built up, and God's gifts flourish in it. This is why I came into it, to 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 it agreed with my understanding of that book; but I feel alone all this time; I feel the want of christian fellowship and want to see some of the Church, specially some of the traveling Elders. Paul said, to the Romans "I desire to come unto 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, length and breadth of the love of God, which is in Christ Jesus. I wish to do all I can for Christ; be an instrument in his hands; will you help me. Grandfather, for whom I now write, has been sick nearly all summer and is yet sitting up and lying down on his bed during all the day; complaint, nervous debility. He has many times suffered much, distressing the body and horrifying the mind. He has prayed continually for faith by which to overcome, in which I have joined with all my heart, and it sometimes seemed that we would overcome, but we could not quite reach it. Here again, I, as well as he, long for

an Elder to come and help, not as though God could not work by us here, but we believe there is more strength by two or three, than one or two. Grandpa still desires a visit from some of the Elders and does not know how to give it up.

ABBA MATILDA THOMPSON.

SOLON, Cuyahoga Co., O.,

October 18th, 1877.

Bro. Henry A. Stebbins:—I left Kirtland, Thursday, Sept. 27th, for Russell township, to visit my folks, and on Friday I was taken ill. On Sunday, Bro. Lamoreaux came there to meeting. Feeling better I thought I would ride home with him. Monday it was discovered that I had an attack of typhoid fever. I am now recovering, and am able to sit up a little, but I presume that all my anticipated plans of labor for the ensuing winter are thwarted. I feel to be reconciled, and say, "God's will be done and not mine." Pray for me, and 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 our faith and prayers for his help to come from God.]—Eds.

TORONTO, Oct. 22d, 1877.

Dear Brother Joseph:—I do not know whether I write too often, or not, (having so little to report), but I feel like keeping you informed of our situation from time to time. I returned a few days since from our district conference at Ushorne, where I had the pleasure of a few days' fellowship with the Saints that had gathered. We had a good time, and, to me, it was a time of refreshing. I there gathered, from the testimony of brethren, that, like us, in Toronto, they had experienced a season of darkness and testing for a time. I am now at home again, to labor as best I can, in hope of good results, which seems long in coming, yet have been promised. I stated at Plano, in April, that I hoped soon to be in the field altogether, but circumstances have so placed me, that I have been compelled to stay altogether where I am. The purchase of our church has placed us in a somewhat critical position, and feeling that the building was a necessity, and that the payments must be met, I thought this sufficient call for me to go to work, and endeavor to add my share towards the liquidation of the debt contracted. Consequently I have been working at my trade, as a printer, ever since. We have had the building only three months, and have, by united effort, succeeded in paying \$150 off the principal, as well as \$20 interest, also raised since the opening some \$25 for Sunday expenses in fitting up. We have had considerable to discourage us, in not seeing our meetings attended as we would like—only some five or six coming out besides ourselves; yet we are looking for better times, and praying for their speedy arrival. One brother engaged a meeting room in the east end of the city last week and called on me to fill the appointment he had made. I went, together with a few others, at the set time, but, for some reason or other, the lady in possession, had come to the conclusion that we should not preach there, so we met with a refusal, plain and distinct.

Since my presidency over this little branch, I have learned some very important lessons, and one is my entire dependence upon God for success. I find that a general reform is necessary in myself, and an entire consecration of time, talent and energy to the service of God. This I am earnestly endeavoring to make. May God aid the effort. I have preached twice every Sunday since I was at Plano, April Conference, and conducted prayer and testimony meetings twice a week also. I have enjoyed good liberty in preaching; I have sought for a bestowment of some of the spiritual gifts upon me, if in accordance with Divine Wisdom, and, ask your prayers to that end, that I may obtain light and knowledge to discharge every duty devolving upon me as a child of God. I intend to labor on for a few months yet, to assist still further in the matter of paying the church debt, and then if the Master wills, to spend my week days in traveling the regions round about here and preaching where I can find or make openings, for my only ambition is to be preaching the truth to my fellow men.

May the opportunity come, and that speedily.

Our branch numbers twelve in all, six of whom are sisters, and all of whom are struggling 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, and bring the sheaves with us at last. We are not without evidence of divine favor, and feeling that the work is God's we take courage and intend to labor on. My love to Bro. Stebbins, Leer, and all Saints. Yours in the marvelous work,

JOSEPH LUFF.

HENRIETTA, Lorain Co., Ohio.

Brother Henry:—I understand that you once lived in Birmingham, Erie county Ohio, if so, I presume you remember a man by the name of J. W. Ott. He died not long since, and as the circumstances of his death are peculiar, I will write them. About the first of July I attended a Spiritualist lecture in the village of Birmingham, the speaker was a Mr. Beals of Chicago, a great man of that order, and before he closed his lecture he submitted himself to what he termed "the influence," and gave permission for any one to ask questions. This Mr. Ott asked the following: "Human life—its aim here and its destiny hereafter." In his answer to the question, he directed the last part of his speech direct to Mr. Ott; spoke of his being connected heretofore with some of the churches of the day; and how he had sought after truth; then proceeded to make the following prophecy upon him: Said that the time was near at hand when he should receive great manifestations, even to behold his departed friends face to face. There was more of it, but I cannot word it now as he gave it. I come now to his death: Sometime in September he received a stroke of paralysis so that he lost the use of his throat and tongue entirely, and for fourteen days he could not swallow anything, not even a drop of water, and of course starved to death. I have not heard how his Spiritualist friends feel about it, but think Latter Day Saints will understand it. Yours in hope of eternal life,

ELI A. STEDMAN.

LEWISVILLE, Monroe Co., Ohio,

October 20th, 1877.

Brothers Joseph and Henry:—At the June conference of the Pittsburg District, held at West Wheeling, 1876, it was thought necessary by the president of the district, (James Brown) and Elder James Craig, that there should be an Elder in this place and I was ordained to that office. Coming home I thought upon my own weakness and like the most of the Saints in Paul's day, not mighty, the Saints expected me to do something in the way of preaching. Commencing at home first, to break the ice, I soon found God's promise true, that "you shall not be confounded or put to open shame in this generation." By the direction of the Spirit I went to Pleasants county, W. Va., in December, 1876, where I baptized nine into the kingdom. Last spring I visited that place again in company with our beloved Bro. James Brown; we organized a branch there, called the Sugar Creek Branch, baptized four more and returned together with Bro. and Sr. Devore in June last. Again I was blessed with the privilege of initiating four more precious souls into the kingdom. The branch was then fully organized with Elder, Priest, Teacher, and Deacon. By these and many other proofs I know that there is a God in Israel, who watches over his children and blesses their labors. I have baptized since December, 1876, to the present time, twenty-seven; had two houses shut against me; met considerable opposition, which the truth has always met with in by-gone ages. Thank God, brothers, we can say, like Paul to Timothy, that "God has not given us the spirit of fear but of power, and of love, and of a sound mind."—2d Timothy, 1st chapter 7th verse. "For therefore we both labor and suffer reproach because we trust in the living God who is the Savior of all men, especially of those that believe."

I love to tell the tale that is true, and would like to spread it far and wide, but my circum-

stances at present are so that I am needed at home. I feel that the good Father will open the way soon; then I want to blow the gospel trumpet that I may gather in the sheaves that are wasting upon the plain. God has been merciful to me, though I might have been further advanced in the mysteries of the kingdom, had I lived close to the Lord. O, how thankful I am that he has kept me from being crushed beneath the fangs of Satan.

But yet we hope to see the day,
When Zion's children shall return;
When all our griefs shall flee away,
And we no more again shall mourn.

Yours in hope of Zion,

STEPHEN W. HOGUE.

PITTSFIELD, Pike Co., Ill.,

Nov. 5th, 1877.

Brother Joseph:—I left Stewartsville on the 27th ult., for Bevier, Macon county, where I remained till the 31st and preached in the Saints' Chapel four times, to good and attentive audiences. The branch seems to be in better spiritual condition than for some time past; petty jealousies, and bickerings, in connection with some unwise teachings, had caused heart-burnings, coldness, and spiritual sleep among many, but they are now more alive and earnest, and more united, and the influence of the few whose policy is to "rule or ruin" is fast disappearing, and that of the earnest self-denying servants of God is being felt and appreciated. It is strange that those who have in time past borne earnest and faithful testimony to this being the "work of God," can find it in their hearts to seek to destroy that work, and hurt the influence of those who are striving to build up—because they cannot control affairs as they would like; or because of some real or fancied injury done them, which they have never sought in a proper way to have remedied or redressed. But there are some in the Church, who will neither do good themselves nor let any one else do it, and who are jealous of the confidence, respect, and affection that others receive, yet do not so conduct themselves that they can merit the same. Contentions and divisions among the ministry in branches, or districts, or elsewhere, cause many; especially the young Saints, to become disheartened, careless and indifferent, and in some cases to lose their interest and love for the cause.

If we cannot have our way, or if the majority do not seem to see as we do, after we have in a proper spirit sought, by fair argument, to show our position to be the wiser or better one, it is better to submit to the will and voice of the majority, when we cannot see but what they are as faithful, as zealous, and as spiritual minded as ourselves, rather than to create a party spirit, and keep up an unceasing war with the brethren, bringing sorrow, pain and death upon the Church, and disgusting the honest looker on, and creating a feeling of dislike and opposition from others in the world. But there are some who will have their way, whether it is right or wrong, and if they cannot succeed in the Church, will leave it, and scoff and jeer, and denounce what they once boldly advocated, and rejoiced in.—But to return to my narrative.

I left Bevier on the 31st ult., and reached Hannibal the same evening, and preached twice in the house of Bro. John Taylor, the earnest president of the branch. The little branch here are united, and as a general thing are faithful. I left on the 2d inst. for Barry, Pike county, Illinois, where I was met at the cars by Bro. Goodale, the faithful and active president of the district. I stopped at night with him, and in his company came here on Saturday morning, and found a welcome and a home with Sr. Williamson, and family. Bro. C. Mills, the branch president, set himself at work to secure a place for us to preach in, and obtained the Baptist Church, where I spoke twice yesterday to good audiences (especially at night) with good liberty. I have appointments for several nights this week. On Friday I expect to leave for Colchester, McDonough county. I expect to be at the Kewanee District Conference at Peoria, December 1st and 2d, and hope to see a goodly number of old acquaintances there from Millersburg, Buffalo Prairie, Kewanee and other parts of the district.

While at Hannibal, I paid a visit to the Colorado petrified giant, which was on exhibition there. I took the following measurement of him. Length 7 feet $4\frac{3}{4}$ inches, head, from chin to top, $15\frac{1}{2}$ inches, or 31 around; 27 inches around the forehead and back part, arm from shoulder to end of middlefinger 52 inches, leg 47 inches, foot 13 inches long 12 inches around the broad part, chest 25 inches across. He had high cheek bones, and retreating forehead. He lay on his back with left leg slightly drawn up, and left hand resting on that leg a little above the knee, his right hand lay on his breast. He is said to weigh something over 600 lbs. He had a tail about $2\frac{1}{2}$ inches long, which seemed to be a continuation of the spinal column. But I suppose you will find a more detailed account of him in the papers, and I had but a few more minutes to spare in looking at him. It is worth going to see. Quite a number of scientific men consider him a genuine fossil, and true case of petrification. Yours fraternally,

T. W. SMITH.

NEBRASKA CITY, Nebraska,
October 23d, 1877.

H. A. Stebbins, Dear Brother in Christ:—Our district conference closed last night, at 11:30 p.m. On account of continued rainy weather for a week previous to the meeting of conference, the attendance was very small, which caused us a great disappointment; for we had expected and prepared ourselves in mind for a large attendance, both of the members of the district and visiting Saints. Notwithstanding our disappointment, we enjoyed the unction from on high during our waiting upon the Lord. The conference opened with a confession and sacrament meeting, and in the evening Bro. Mark H. Forscutt delivered an excellent sermon upon "Eternal Life," followed by an interesting prayer meeting. Yesterday there were two business sessions, which were harmonious, although there were but few present. Last evening we met in "Saints' meeting" at 7:30 p.m., and continued for four hours; many firm and faithful testimonies.

There is an evident increase of understanding and knowledge of the gospel labor we are engaged in, and we sense the grave responsibility of becoming the heralds of a higher life and nobler principles, than those that now engage the majority of the human family. God was kind and merciful unto us, in bestowing answers to our petitions. Three of the brethren testified to the personal presence of the angels of God; we also received a revelation, a copy of which I send you. The Lord directing the Saints in the duty to those who are yet in the world without the bread of eternal life. I pray for the time we shall all be able to do what the Lord requires of us. Yours in the covenant of peace. ROBR. M. ELVIN.

GLENWOOD, Iowa, Oct. 22d, 1877.

Pres. Joseph Smith, Dear Brother:—At the request of William I forward to *Herald* herewith notice of Michigan Conference. He placed your name among the attendants with the earnest desire that you would be present if possible. He is full of work during the discussion, and at the first quite unwell 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 have thus far been disposed of, and if 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 admit that Jamieson *completely* failed on the first proposition—to wit: "The Bible and reason teach and endorse modern Spiritualism." 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 an issue on that question, be the opposing 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 persons favoring neither side, but

that claim that the positions taken by the affirmative were unmoved; not even in a single instance was this not the case. Brethren M. H. Forscutt, James Caffall, Henry Garner, S. S. Wilcox, Stephen Wilcox, Frank Redfield and J. Leadingham were in attendance the first week. The Saints here feel satisfied to continue in the faith. Hastily, as ever, yours,

E. L. KELLEY.

NEW JEFFERSON, Green Co., Iowa,
October 27th, 1877.

Brn. Joseph and Henry:—Since the close of the Conference I have preached once in Galland's Grove, three times in Dowville, and once about ten miles from Dowville, on the Willow. In all of these meetings we had fair success, when all things are considered. On the 15th inst., and three miles east of this place, commenced the long talked of debate between Mr. P. F. Willoughby, (Advent Christian), and myself. Having heard that my opponent had gained a signal victory over the learned and polemic Anderson, Christian minister, on the subject of unconsciousness, I felt some misgivings and doubts of my ability to successfully cope with him on a subject upon which I had had so little experience; but feeling confident that we had the truth, and that God required me to defend it, when a better instrument was not to be had, I left the many excuses that I might have made, for others to use, and went to work. Bro. Eli T. Dobson promises to write you a report of the debate; therefore, it is only necessary for me to say that the truth triumphed gloriously, and the manifest weakness of those who assay the task of disproving the Book of Mormon, or any part of God's truth, was made apparent to many.

We affirmed both propositions, and the people voted that we sustained them. Yours in the love of the truth,

JOSEPH R. LAMBERT.

CORTLAND, Illinois,
Nov. 4th, 1877.

Beloved Bro. Henry:—Permit me to say that I have been enjoying a perfect love feast for the last two or three days. I have been from home for nearly two months, where I have not had the privilege of seeing a Latter Day Saint, (except my son David, who was with me), nor of perusing the soul-cheering and valuable pages of our beloved *Herald* and *Hope*, which is the *love feast* that I am now enjoying.

There is an error, as I discover, in the *Herald* of October 1st, page 297, concerning Elder John E. Page. The statement that he at one time favored the claims of Zadok Brooks is not correct. He never favored the claims of Brooks in the least. He at one time labored and preached in connection with Brooks, but that was before he (Brooks) aspired to be a leader. But when he assumed to organize and lead a church, Page always did all he could to oppose him. I was living in DeKalb at the time Brooks organized his church there, and I know whereof I affirm, being one of his first converts.

To say that Page at one time favored the claims of Strang, does not, I think, tell the truth; any more than it would were I to write to some of my friends who might chance to be acquainted with Bro. Henry and tell them that he *favored* the claims of Bro. Joseph and the Reorganization. To *favor* a movement or work is one thing, and to be identified with that work and do all within your power to build it up, looks to me to be quite different thing.

Page was a strong Strangite, (so far as outward appearance was concerned), and did all that he could towards building up that institution. When he became disgusted with Strang and his claims, he espoused the cause of J. C. Brewster, and subsequently those of Granville Hedrick, and was a Hedrickite at his death, which occurred some five miles north of Sycamore, near the village of Genoa, some ten miles from De Kalb, instead of De Kalb Centre. Elder Page was a strong Mormon, as that word is commonly understood, until his death; and I believe a good man at heart, or tried to be. That he had his failings will not be denied, but let him that "is *without sin cast the first stone.*" That he imbibed and tried to promulgate some gross errors also, can not be denied;

but who upon that score can boast over him? Let the proceedings of our late conference answer my question.

Bro. Page could not receive the Book of Doctrine and Covenants, nor did he believe in the Aaronic priesthood being necessary in the Church of Christ.

Bro. Henry, I have made these statements, believing that they are justly due to the memory of one who has been the strongest defender of the Book of Mormon that the Church has ever had, also 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, or errors.

I truly thank God that I am firm in the faith of the doctrine to which I stand subscribed, and only lament my short comings.

Yours for the love of truth,

W. R. CALHOON.

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 their little one might be spared until an Elder could be sent for, and after the child was administered to he speedily recovered, it has caused me to bear my testimony also, that the God we adore is one that does hear and answer the prayers of his children when they cry unto him in faith.

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, caused by rheumatism. The doctors pronounced it doubtful if I ever walked again. It caused me much suffering; but, knowing that our heavenly Father 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 I could ask him, and ask in faith believing that he would heal me. Obeying as nearly as I could the counsel of the Apostle, I anointed the part affected, with consecrated oil, and asked God to bless me, and the means used to my relief. He heard my prayer, and answered it, also; for in less than ten minutes I was free from pain, and slept for the first time in three days and nights. I feel to praise him continually for his loving kindness and mercy unto me.

When I consider how near the end we are approaching, I often fear that I shall not be able to stand when he cometh in the clouds of heaven; but it is my prayer that I may ever live faithful to him and keep the commandments he has given. Dear Saints, pray for me that I may endure to the end, and at last hear the welcome, "Come ye blessed and inherit the kingdom prepared for you." Ever praying for the welfare of Zion, I remain,

RUTH A. TURNER.

WANSKUCK, Providence, R. I.,
Oct. 26th, 1877.

Brother Henry A. Stebbins:—It is some time since I wrote to the *Herald*, so I desire now 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 to ask me in regard to what I believe. 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 the last days. They acknowledge all that I say to be true; they also tell me that if they do not obey it that it will be their own fault; and so say I. I tell them that it is only the honest in heart that will receive the truth.

I have had my work taken from me on account of my belief, and by not joining the Baptist Church, which belongs to the mill where I work. The superintendent of the mill is the superintendent of the Sabbath School; he is an English man and so are his bosses. This does not trouble me, very much, as I know who I am dealing

with. I know who is my best friend, and my comforter when all others fail; and I know that he who is the author and finisher of our faith has heard and answered my humble prayers. I cannot thank him too much. My kind love to you all. From your brother in the gospel of Jesus Christ,
ABRAM BREARLY.

LOOKOUT MOUNTAIN, Ga.,
October 26th, 1877.

Mr. H. A. Stebbins, 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 for us to hear from the Saints.

It seems as if the time was near at hand when all people must give an account of themselves, be it either bad or good; and I would say to the Saints that they had better be watchful and prayerful, for what the Lord says is truth, and what he says he does not take back again.

I do not belong to the Church yet, but I hope I may have a chance before long. We would be very glad to have an Elder come this way and preach the "everlasting gospel" to the people, that they might hear for themselves what the Mormons have to say. If an Elder will come he can stay just as long as he will, and we will make his stay as pleasant as possible. I have often prayed for an Elder to come, but my prayers have not as yet been answered; but I will not cease to pray, for 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 enquire the way to the Lookout Mountain House, and most any one there can tell him the way to Mr. Gerber's. My love to all the Saints. Pray for me for I feel my weakness. Your sincere friend,
THEO. GERBER.

[The perusal of this letter is commended to Brn. John H. Hansen and Heman C. Smith. It may be that one of them could visit Bro. Gerber, on the way south to Florida.]

GROESBECK, Texas, October 23d, 1877.

Dear Editors:—Your valuable paper, the *Herald*, comes as regularly as the month rolls round, and is always a welcome visitor. I notice in the minutes of General Conference that they have assigned Bro. Ralph Jenkins to Texas, under Elder Bays. I feel that many hearts are made to rejoice in that act of sending an Elder to Texas, perhaps to give his entire attention to the ministry. I have been a member of the Reorganizer ever since the sixteenth of last July. And the way, the means by and through which I became acquainted with the Church of the Latter Day Saints, and the doctrine which they so ably defend and maintain, seems to have been allotted by an all-wise providence, and I give it as follows.

I think it was about two years ago that I received from some unknown person a tract, entitled, *The One Baptism*, which I read with suspicion at first, then with interest, and lastly with love and great interest; after which I wanted more from the same source; hence I wrote to Bro. Joseph, and he was kind enough to send me a considerable bundle of tracts, which I read with still greater interest, if possible, than the first. However, before I finished reading them, I found myself a Latter Day Saint in belief, and commenced asking God to send an Elder in reach, so that I could obey the gospel ordinances. I think my wife prayed for the same.

Things passed on thus for something over twelve months, when I began to grow cold, and doubted whether I would ever see a Latter Day Saint or not. In the course of six or seven months I had grown almost careless in the matter, when one day I heard two men talking, and I heard one of them tell the other that "he was a Mormon preacher from Bandera County." I asked him who? He said, "The man in the shop." I then went into the potter's shop, and met with the first and last Latter Day Saint I have ever seen, Bro. James W. Bryan, from Bandera County, by whom I was baptized and confirmed on the sixteenth of July last. Bro. Bryan proves to be the unknown person referred to, who sent me the tract, entitled, *The One Baptism*. Thus he "Cast his bread upon the water and found it again."

Who can doubt the certainty of God's dealing in my case? He sent the very Elder who sent me the tract, right to the door. Now, if any of my Christian brethren, better known by the name *Campbellites*, should call me turn-coat, in one sense I acknowledge it, and would say that I think it wisdom in any man, should he put his coat on inside out to stop and turn it right; or should he take the wrong road in starting to market, I think it would be wisdom in him to turn back and take the right one.

I desire the prayers of both the Editors and all Saints, for I feel that I need them in my behalf, for I have a great deal to contend with and against. I live a long way from any Saint, and am surrounded with many emissaries of His Satanic majesty. I remain your brother in the one true faith.
ELIAS LAND.

MERRY OAK, Va., October 21st, 1877.

Brn. Joseph and Henry:—Not having written 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 great work of the latter days, and the welfare of my fellow creatures by endeavoring to be, not slothful in business, fervent in spirit, serving the Lord. I am preaching short discourses twice a month in a school house near me; but have few hearers, only five to-day besides my own, or part of my own family. I have poor encouragement as to number of congregation, or seekers after truth, yet what few attend are quiet and well behaved. I often go to my appointments as I did this forenoon not knowing what to say or how to say it; but determining to go regularly and promptly and open my mouth to give the Lord a chance to put something in it, and I feel thankful to my heavenly Father to feel that he does fill my heart to overflowing, so that my mouth speaks with much liberty, generally seeming to attract the attention of most of the few who come out to hear. Pray for me, that I may at gathering time, come bearing some sheaves into the garner of the Lord.

There are three good papers published in Staunton, Augusta county, Virginia, one of them is the *Valley Virginian*, owned and edited by Maj. S. M. Yost and son, whom I think are men of great fairness. Please send them the *Saints' Herald* on exchange. Should any of the Saints or any one else desire reliable information about this locality, I am persuaded they will get it by subscribing for the *Valley Virginian*. Yours in fraternal bonds,
O. E. CLEVELAND.

Bro H. A. Stebbins:—I desire to let the readers of the *Herald* know how the Lord is prospering the Saints in this part of his vineyard. I have been traveling over the district and visiting the branches since our late conference which was held at the Jackson Branch, James county, and where the Saints had a time long to be remembered. Brother J. S. Patterson from Kewanee, brethren J. L. Adams and Isaac Larew from Buffalo Prairie, and brethren R. Rowley and R. Groom from our own district, took part in the conference, and gave good counsel and instruction to the Saints and in testimony, love and fellowship, the Saints seemed to be in harmony.

After conference, Bro. J. S. Patterson held meetings at Blue Cut, where he baptized one, (a sister), and from there to Maquoketa, where he also held meetings, but as the Saints there have no meeting place, they were held at the house of a brother. A few months ago, an old Methodist Church owned by the city, and used by the city council for its meetings, &c., was advertised for sale. Bro. Haylock bought it, and was promised the deed in a few days, the city council accepting his note for the amount \$850.00. Afterwards petitions being sent in to the council against the sale of it, which was understood to be for the purpose of a meeting place for the Saints, the council resolved not to sell it, so whether they will back out from their agreement remains to be seen.

I have just returned from the Buffalo Branch, by way of Inland, and where the Saints had held some good meetings. Bro. C. C. Reynolds of the Buffalo Branch, baptizing three; and Bro. E. M. Wildermuth, of Inland, one.
E. LARKEY.

Conferences.

Nevada District.

A conference was held in Carson City, Sept. 16th, 1877; D. S. Mills, in charge of the Pacific Slope Mission, presiding; T. R. Hawkins, clerk.

Saints' meeting in the morning. Br. Mills called upon the Lord in behalf of an afflicted sister, and the Spirit of God bore witness that the prayer was heard and answered. The Saints present expressed their determination to be diligent in the service of the Lord. Remarks on the Lord's prayer by Br. Mills, who said that we must not only forgive one another, but must also ask the Lord to help us to forget offences against us. The sacrament was administered.

Afternoon, a short discourse by Br. Mills, and the remainder was devoted to business.

Abednego Johns was chosen president of the district.

Branch Reports.—Mottsville, reported no change. Carson, no change. Franktown, no report. Dayton, decrease of two members by resignation; comments on the same by Br. Mills. D. S. Mills and A. Johns were appointed to visit and labor with these persons, and to report at the next conference.

Elders A. Johns, G. P. Slayton, D. R. Jones, Thos. Millard, Levi Atkinson and T. R. Hawkins reported; also Priest Riddler and Teacher Wilmot.

Bishop's Agent's Report.—"Balance, June 9th, 1877, \$9.25; received \$36.00; total \$40.50. Sent Bishop Rogers \$40.50, incidental expenses 50c; total \$41.00; on hand \$4.25. T. R. Hawkins, Agent."

Joseph Smith and the authorities of the Church sustained, also D. S. Mills in charge of the Pacific Slope Mission, with a vote of thanks for his efficiency, in conducting the conference.

Evening, preaching at the Court House by D. S. Mills, to an attentive audience, on the principles of the gospel.

Adjourned to meet in Genoa, December 15th and 16th, 1877.

Galland's Grove District.

Convened at Galland's Grove, September 8th, 1877; Eli Clothier, president; C. M. Wilder, clerk.

The minutes of last conference were read. The resolution pertaining to weekly collections was objected to. Amended, on motion of Br. Caffall, as follows: Resolved that the presidents of the several branches be requested to appoint a treasurer, to receive from the several members, weekly donations, as the members may be disposed to give; and that the means so collected be remitted monthly to the Bishop's Agent, for the benefit of the families of those called to labor in the field. The amendment was accepted and the whole adopted.

Visiting brethren were invited to take part in the deliberations.

Officials present: Of the Twelve 2, High Priest 1, Seventies 2, Elders 14, Priest 1, Teachers 6.

Branch Reports.—Mason's Grove 96, including 1 High Priest, 6 Elders, 1 Priest, 3 Teachers, 2 Deacons. Boyer Valley 40, including 5 Elders, 1 Priest, 1 Teacher, 1 Deacon. Galland's Grove 188, including 1 High Priest, 1 Seventy, 15 Elders, 3 Priests, 5 Teachers, 4 Deacons. Salem 76, including 1 Seventy, 6 Elders, 3 Priests, 1 Teacher, 1 Deacon. Pleasant Ridge 14, including 1 Elder, 1 Priest, 1 Teacher.

Elders' Reports.—Brn. Jas. Caffall, J. R. Lambert, J. A. McIntosh, John Hawley, C. Butterworth, R. R. Montgomery, — Wedlock, Henry Halliday, Heman C. Smith, M. T. Short, John Pett, John Rounds and Eli Clothier reported. Br. D. H. Bays reported by letter.

Br. Wicks, president of the Mason's Grove Branch, sent a letter, giving R. R. Montgomery notice that he was silenced from preaching in the limits of said branch.

On motion, the chair appointed the following committee to look into the case: James Caffall, John Pett and J. A. McIntosh.

Financial report of Br. John Pett, as Bishop's Agent, from March 1st to September 7th, 1877, as follows: March 1st, cash in hand, \$17.00; received from March 1st to September 7th, \$27.05; total \$44.05. Paid out from March 1st to Sept.

7th, \$42.85; balance on hand Sept. 7th, \$1.20.

Moved that the following brethren be associated together to labor as much as possible: John Pett and John Hawley; Brn. Hanson and Ford; Brn. Clothier and Wedlock.

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 they should labor.

The case of Br. McNignor was laid over to obtain information of him.

Br. D. H. Bays 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 commonly understood limits of the branch.

That whenever baptizing is done within the limits of a branch, permission should be obtained from the branch, or president thereof, if at 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 hearing the facts touching the baptism of Lydia Worley by R. R. Montgomery, in the Mason's Grove Branch, do declare in our judgment the baptism illegal; and the said Lydia Worley a non-member of the Church, and while we commend Br. Wicks in using his efforts to prevent any innovation on the law, we nevertheless think that Br. Montgomery should have been labored with before declaring him silenced, and would respectfully suggest to Br. Montgomery that he acknowledge his wrong, and endeavor for the future to labor in harmony with the branch, all of which we respectfully submit. James Caffall, John McIntosh, John Pett, Committee."

Preaching 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.

South-Eastern Ohio and Western Virginia District.

The above conference convened at Syracuse, Ohio, September 29th, 1877; David Hopkins, presiding; Thomas Matthews, clerk.

Branch Reports.—Syracuse 46 members, 1 baptized. Lebanon 25, 1 added. Minersville Branch not reported.

Elders' Reports.—David Hopkins, Rice Williams, David Matthews, Sr., John Harris and Thomas Matthews. Edmund Thomas had baptized one, and Lewis W. Torrence one. Priest David Matthews reported. James Pierson reported by letter.

Sunday, 9 a. m.—David Hopkins was continued as president, and Thomas Matthews clerk. At 10:30 a. m., preaching by David Matthews, Jr., and David Hopkins. At 1 p. m., prayer and testimony meeting; also the Lord's supper was administered.

At 6 p. m., preaching by Thomas Matthews. Adjourned to meet at Syracuse, on December 5th, 1877.

Des Moines District.

A conference was held at Des Moines, Iowa, in the Saints' Hall, September 15th and 16th, 1877; George Walker, presiding; John Sayer, clerk.

Branch Reports.—Independence 53 members, including 8 Elders, 1 Priest, 1 Teacher; 5 baptized, 1 removed by letter. Des Moines 38, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 2 received by certificate of baptism, 6 by vote from Pleasant Grove, 1 removed by letter.

Resolved that the reports of the Newton and Des Moines Valley branches be rejected, on account of not being filled out correctly.

Elders' Reports.—George Walker said that since being appointed president, he has held meetings at Des Moines Valley, Des Moines, Pleasant Grove, and also at Independence, where he baptized two. Then to Br. Vice's and Sr. Hufford's, and back to Des Moines and Des Moines Valley. N. Stamm has labored in and near Xenia and in Des Moines, Des Moines Valley and Pleasant Grove branches. Administered to the sick with good effect. Wm. N. Ray labored in his branch and in Pleasant

Grove. Wm. C. Nirk had baptized two and confirmed three. I. N. White has baptized five and confirmed three. Bartley Meyer, Robert Young, Tally Clark and C. Merrill reported.

I. N. White was appointed to preach in the evening.

Sunday, 9 a. m.—Resolved that the Elders labor in unison with the president of the district.

George Walker sustained as President; John Sayer as Clerk; J. X. Davis, Bishop's Agent, and Alfred White as Book Agent.

At 11 a. m., preaching by N. Stamm. Afternoon, a sacrament and testimony meeting conducted by Bartley Meyer and W. N. Ray.

George Walker and Wm. C. Nirk to preach in the evening.

John Sayer paid \$2.87 as tithing from the Independence branch, and at the close of the evening service, a collection of \$3.63 was taken up, and forwarded to the Bishop's Agent, with the \$2.87, total \$6.50.

Adjourned to meet at Newton, Jasper county, Iowa, December 15th, 1877.

Decatur District.

A conference was held at the Little River Branch, September 15th and 16th, 1877; A. W. Moffett in the chair; S. Messer, clerk *pro tem*.

Branch Reports.—Little River 93, including 4 Elders, 3 Priests, 2 Teachers; 3 baptized, 2 received and 5 removed by letter, 1 died. Chariton 21, including 2 Elders, 1 Teacher; 12 baptized, 1 received and 10 removed by letter, 1 expelled. Davis City 44, including 1 Seventy, 7 Elders, 2 Priests, 1 Teacher, 2 Deacons; 6 baptized, 1 received by certificate of baptism, 1 by letter. Allendale 39, including 3 Elders, 2 Priests, 2 Teachers; 2 baptized, 2 received and 1 removed by letter, 1 expelled. Lamoni 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 3 removed by letter.

Elders A. H. Smith, Z. H. Gurley, E. Robinson, D. P. Young, C. H. Jones, S. Ackerly, B. V. Springer, A. J. Blodgett, I. P. Baggerly, William Cunningham, R. Lyle and Henry C. Smith reported in person; Alma Kent and J. McDiffitt by letter.

Priests H. Harder and Lewis Fowler reported. Bishop's Agent also reported.

After presenting the names of C. H. Jones, Z. H. Gurley, B. V. Springer 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 Saturday, Dec. 15th, 1877.

Officials present: 2 Apostles, 2 High Priests, 3 Seventies, 14 Elders, 4 Priests, 3 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 presume that Br. A. W. Moffett resigned the presidency of the district, but the minutes do not show it].—E. STAFFORD, Clerk.

Eastern Iowa District.

The conference met pursuant to adjournment at Black Oak School House, Jones county, Iowa, September 22d, 1877, at 10 a. m.; President E. Larkey in the chair. On motion Br. I. B. Larkey was chosen secretary *pro tem*.

On motion, visiting brethren were invited to participate in the conference.

A committee on grievances was appointed consisting of J. L. Adams, J. S. Patterson and I. B. Larkey.

Branch Reports.—Davenport 27 members. Jackson 10 members. Butternut Grove 27 members. Buffalo and Inland not reported.

Davenport financial report, ending Sept. 15th: Total income \$74.85; total expenditure \$74.51; balance on hand \$0.34.

Elders' Reports.—J. L. Adams, Richard Rowley, J. S. Patterson, R. Groom and E. Larkey in person. E. M. Wildermuth and C. C. Reynolds by letter.

Br. E. Larkey was sustained as president.

The word was preached during the conference by Elders Rowley, Adams, Patterson and Larkey. A vote of thanks was tendered to the Saints of the Jackson Branch for their hospitality during the conference.

The power of the good Spirit was felt during the session.

Adjourned to meet at Davenport, December 15th and 16th, 1877.

Central Nebraska District.

A quarterly conference convened at the Saints' Meeting House, Columbus, Platte county, Nebraska, Sept. 29th, 1877, at 8 o'clock, p. m. Geo. W. Galley, president; Geo. N. Derry, clerk.

Elders' Reports.—G. W. Galley reported having preached considerable; preaching every alternate Sunday in the surrounding country. H. J. Hudson reported favorably, laboring faithfully to keep the Saints alive in the branch. Br. Brindley reported favorably, still striving to help the branch. Thos. Galley reported by letter; labored some in Butler county and Belle Creek; still feeling like pressing on. Chauncy Loomis reported by letter, labors being confined at home; cause, sickness and poverty.

Priests' Reports.—Chas. H. Derry reported laboring in the branch and other places as circumstances permitted. C. N. Hutchins reported still striving to roll on the work.

Sunday, 10 a. m.—Conference met as per adjournment. Former minutes read and accepted.

Branch Reports.—Columbus report read and accepted. No report from Cedar and Deer Creek.

Resolved that this conference earnestly request the several branches in this district to procure printed branch reports, or the reports can not be accepted.

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 his ministerial labors the coming quarter.

Brn. Spencer Smith, Chauncy Loomis and H. J. Hudson were sustained as presidents of their respective branches. Geo. W. Galley was sustained as president, and Geo. N. Derry as clerk of the Central Nebraska District.

Brn. H. J. Hudson and Chas. Brindley were requested to labor in connection with the 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.

2:30 p. m.—Geo. N. Derry was ordained to the office of Priest, under action of the branch, by Geo. W. Galley and H. J. Hudson.

Conference adjourned to meet 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 2 p. m.

Hymn 109 was sung, prayer was offered by the president, and an adjournment had until 4 p. m.

At 4 p. m., meeting was called. G. C. Smith was chosen to preside; John Potts to act as clerk.

Elders G. C. Smith, Wm. Bradbury, Jesse W. Nichols, C. N. Brown, E. Small, A. Nickerson, E. N. Webster and G. S. Yerrington reported in person, and J. Gilbert, J. Smith, C. E. Brown and T. F. Eldredge by letter. Priests N. C. Eldredge, John Potts, John Gardner and Frank Steffe reported in person, and F. A. Potter by letter. Teacher C. D. Seeley reported in person. Deacons M. Sheehy and M. P. Burgh reported in person.

G. S. Yerrington and Wm. Bradbury presented credentials as delegates, which were duly acknowledged.

The following branches reported: Boston 44 members, including 6 Elders, 2 Priests, 1 Teacher, 1 Deacon; 5 baptized, 1 expelled. Plainville 9 members, including 1 Priest, 1 Teacher; 1 ordained. Dennisport 62 members, including 7 Elders, 2 Priests, 2 Teachers, 3 Deacons; 1 baptized, 3 received by letter, 2 by vote, 1 expelled, 1 died. Providence 72 members, including 8 Elders,

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. 29th, 1877, \$98.45; and from the branches (five-cents fund) to support of district \$32.70, making a total of receipts \$126.15; and an expenditure of \$111.10, leaving a balance in Agent's hands of \$15.05.

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 \$1.95; received from Bishop's Agent \$15.00; paid out \$6.20; now on hand \$10.75. Report was referred to the auditors.

The auditors reported that they found the reports correct. Reports 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.

George C. Smith was chosen president, and Senterlow Butler, clerk; terms to 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 Senterlow Butler and Eleazer Small, prayer, testimony and sacrament; evening, at 7:30, preaching by C. N. Brown and Wm. Bradbury.

Adjourned to meet in Providence, R. I., first Saturday and Sunday in December, 1877.

Miscellaneous.

Welsh Hymn Book.

Sodom, 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 desire here to renew the call, by asking our brothers throughout this country to send their names from the several districts, to the Editors of the *Herald*. In this wise we will soon be able to ascertain how many we need, and how much it will cost for the printing. We can easily find a printer to do the work, and for a reasonable price. By this we consider that as soon as we ascertain the number, and the price of printing the same, then a call will be made to each brother who has sent his name for an amount in 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, brothers, 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 understandingly is acceptable—give 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 throng, the hundreds of Saints chanting their praise to Him who loved them; and who put in their hearts the everlasting gospel, and songs of praise in their own language.

JOHN R. LEWIS.

Notices.

TO THE SAINTS IN KEWANEE DISTRICT, GREETING:—Our quarterly conference will convene in Saints' Chapel, corner of Elm and South Jefferson streets, Peoria, on Saturday, 1st December, at 10 a. m. T. W. Smith, of the Twelve, and other traveling Elders are to be with us. A 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 depot, the driver will let you off at Mrs. Robinson's gallery, where we will be found. Bring the spirit of peace with you.

J. A. ROBINSON,
President of District.

FAR WEST DISTRICT.—The next conference of this district will be held the last Saturday and Sunday in November. M. M. Ballinger, *Clerk*

[The Minutes of their August conference did not come to hand.]—Eds.

EXPELLED.—To whom it may concern. This is to certify that Levi B. Wheeler is expelled from the Church of Jesus Christ; also, Miss Jane A. and Emma Twist, for unchristianlike conduct. R. Hayer, pres.; B. N. Fisher, clerk.

CONFERENCE.—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.

The next Conference of the Eastern Iowa District will be held at Davenport, on the 15th and 16th of December next. E. Larkey, president of district.

ERROR.—The credit in my last report to the Weber District, Idaho, should have been Utah.

I. L. ROGERS, *Bishop.*

F. C. Warnky, Garland City, Colorado.

First United Order of Enoch.

CAMP GROUNDS, GALLAND'S GROVE, IOWA,
September 22d, 1877.

At a meeting of the Board of Directors there were present I. L. Rogers, D. M. Gamet, C. A. Beebe, and Phineas Cadwell. Meeting called to order, and opened with prayer by I. L. Rogers.

On motion the account of A. S. Cochran, \$26 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 303, E. Banta 303, I. L. Rogers 303, D. M. Gamet 303, P. Cadwell 303, Wm. Hopkins 302, C. A. Beebe 192, Alex. McCord 101, Joseph Smith 10, E. Robinson 1. First seven declared elected.

Adjourned until evening.
Evening Session.—The newly elected Board of Directors met. I. L. Rogers elected chairman, Wm. C. Cadwell chosen secretary. Prayer by I. L. Rogers.

On motion, David Dancer was elected President of the Board for the ensuing year; I. L. Rogers, vice-president; and Wm. Hopkins, treasurer.

On motion, a committee of three, consisting of P. Cadwell, D. M. Gamet and C. A. Beebe, were appointed to examine the report of secretary.

Committee reported that the report of the secretary was correct.

The chairman suggested that the order sell off outside lands, and buy up lands enclosed within the limits of the Order. Whereupon, a motion was made and carried, to authorize the president so to do.

The chairman recommended, and it was moved, that we tithe ourselves to help pay for a meeting house at Lamoni; said tithing to be considered as a free-will offering for said purpose, and placed under control of the Bishop.

A motion was made to sell the crops to Br. Dancer, at the market price, which was amended to appoint Br. E. Banta a committee to sell the crops as he sees fit. Motion as amended carried.

A motion prevailed that this Board meet at Lamoni, Iowa, October 13th, 1877, to look over business pertaining to the Order.

Meeting closed by singing "Praise God from

whom all blessings flow," and benediction by Bro. Gamet.

I. L. ROGERS, *President.*
WM. C. CADWELL, *Secretary.*

LAMONI, Iowa, October 13th, 1877.—Board of Directors met according to adjournment. Present: D. Dancer, E. Banta, C. A. Beebe, I. L. Rogers, Wm. Hopkins and P. Cadwell. Meeting opened with prayer by E. Banta. D. Dancer, chairman; and Asa S. Cochran, secretary. Minutes of previous meeting read and amended, so as to show the difference between the meeting of the old Board and the new one.

On motion, Bro. Hopkins was associated with Bro. Banta as committee to sell crops.

Bro. Wm. Hopkins not wishing to act as treasurer, Bro. E. Banta was chosen to that office.

Upon the recommendation of the President, and on motion, Asa S. Cochran was chosen Secretary.

On motion Bro. Hopkins was tendered a vote of thanks for services rendered the Order.

On motion a vote of thanks was tendered Bro. E. Banta and the other officers, for the efficient manner in which they had transacted the business of the company.

Secretary's Report for the year ending September 1st, 1877.

RECEIPTS.

Resources at last report	\$ 13 15
Received on Capital Stock	173 14
Interest on Capital Stock	100 00
From trees sold from Nursery	225 75
Farm produce sold	2,128 64
120 acres land sold M. A. Meder	1,200 00
House rent	10 00
Lumber, Brick and Nails, sold	6 43
Advanced by D. Dancer, and due him	1,181 33
	<u>\$5,038 44</u>

EXPENDITURES.

Due D. Dancer, at last report	\$2,619 71
Interest paid, to September 1st, 1877,	211 16
Land Tax	538 94
Road tax	50 58
Breaking 231 acres of land	522 39
Amount refunded to Sister Jones	6 43
Expense of Nursery	111 98
Material and labor, fencing	218 35
Improvements on Estates	306 13
Improvements, Cribs, Fencing Stacks, and other labor	217 77
Paid President and Secretary	235 00
	<u>\$5,038 44</u>

Respectfully submitted,
ASA S. COCHRAN, *Secretary.*

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

At Nortonville, Contra Costa county, Cal., September 8th, 1877, to Bro. and Sr. Rowland, a son; its name Ephraim, blessed by brethren Thomas R. Davis and Orrin Smith.

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. Hester Kinneman; both living near Stewartville, Mo.

May peace and plenty, with love combine,
And heavenly blessings round them twine.

Died.

In Fayette Township, Decatur county, Iowa, September 5th, 1877, of canker, Blanche, daughter of David 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 canker, Dinah Helena, daughter of Peter B. and Hannah Johnson, aged 8 months and 20 days. Services by Elder Samuel V. Bailey.

At Mason's Bay, Maine, Lucy A., wife of Chas. H. Davis, aged 25 years. Services by Elder J. C. Foss; text, Luke 23: 42, 43.

In Shelby county, Iowa, November 3d, 1876, Sr. Elizabeth Kearns. She was born in Green Brier county, Va., in 1795, and was baptized in the early rise of the Church in Ohio, by Br. Garland Meeks. She died in full faith, and in the hope of a resur-

rection with the just. Funeral services by Elder W. W. Blair.

At the Simons Hotel, Warrensburg, Mo., October 17th, 1877, of cholera infantum, Joel Landon, infant son of Elther and Jane Knight, aged 11 months and 15 days.

Sister Almada Freel, of the Des Moines Valley Branch, departed this life October 23d, 1877, at about ten o'clock p.m., of congestion of the stomach and bowels; she was born in Belmont county, Ohio, December 27th, 1852; baptized March 29th, 1875, by Elder W. C. Nirk. Sr. Freel was a devoted Latter Day Saint. During her illness she sat up in the bed and bore an unwavering testimony to the latter day work. Before her departure she awoke from sleep, and said, "O, what a beautiful place!" She evidently had seen, through the Spirit, that world beyond. She leaves a husband and three little children to mourn her loss. During the last part of her illness she was removed to Mr. Thomas', her father's, where she was watched over with great care. Funeral services, October 24th, at Hartford, Warren county, Iowa, in the Methodist Church, by Elder I. N. White.

Selections.

Crown Jewels.

There is no readier way of bringing your own worth in question than to detract from the worth of others.

He is the best gentleman that is the son of his own deserts, and not the degenerate heir of another's virtue.

Men who are at the pinnacle of fortune should ever bear in mind that they are not out of the reach of vicissitudes.

False friends are like our shadows—keeping close to us while in the sunshine, but leaving us the instant we cross into the shade.

Posthumous charities are the very essence of selfishness when bequeathed by those who, when alive, would part with nothing.

The reptile in human form should be avoided with care; you may rub out the slime of the snail but not the slime of a slanderer.

Let nothing trouble thee; let nothing terrify thee. All passes away. God never changes. Patience obtains everything. Who possesses God lacks nothing. God alone suffices.

To be free from desire is money; to be free from the rage of perpetually buying something new, is a certain revenue; to be content with what we possess constitutes the greatest and most certain of riches.

Virtue is shut out from none; is open to all, accepts all, invites all, freedmen, slaves, kings, and exiles; she selects neither house nor fortune; she is satisfied with a human being without adjuncts.

Nothing is more common than for great thieves to ride in triumph when small ones are punished. But let wickedness escape as it may, at the last it never fails of doing itself a justice, for every guilty person is his own hangman.

Making a child suffer for wrong doing is merciful to the child. There is no mercy in letting the child have its own will, plunging headlong to destruction with the bit in its mouth. There is no mercy to society nor to the criminal if the wrong is not repressed and the right vindicated.

Do not imagine that the appearance of sadness indicates sanity; it may mean hypocrisy. To conceal one's own griefs for the sake of cheering others betokens a self-denying sympathy which is the highest kind of affection. Let us present the sacrifice of praise in whatever company we may ever be.

We live such busy lives now a days; civilization puts such burdens upon us, and drives us at such speed, that on working days we have little time for one another. Some men have little or no time for their own homes, and are almost strangers at their own firesides. Now comes the Sabbath to release them from their round of toil; a portion of the time they may devote to their families, and make home more than a name. Ties may be strengthened, instruction imparted, and helpfulness given and received.—*Sel.* by MURILLO.

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No. 23.

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 breathe 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 scalding tear
 We drop, because of sorrow,
 Each faithful soul, will reach the goal,
 And find a sweet—to-morrow.

It is not where, vile earthly care,
 Our peace doth ever harrow;
 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 my 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 their 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 them 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 choice of Abraham's seed to be his peculiar people, he covenanted 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 and do all his commandments, 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.

Whole No. 383.

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 of one heart and one mind, and dwelt in righteousness, and there were no poor among them."—I. T. Gen. 7 : 21, 25. But the heavens wept 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,

ness, 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 is spiritual, 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 dispersion, 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; Isa. 40th, also 49th, 52d and 54th chapters.

"Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north; and from all the lands whither I have driven them; and I will bring them again into their land that I gave unto their fathers."—Jer. 16 : 14, 15. 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 times of the restitution [or 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 fullness 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 become God's people in these days will 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 : 5. 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 "better 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—shun the very 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 service 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 the truth and have covenanted to serve God with all their hearts, might and mind, who cling to the sordid things 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," coming out from the evils, follies and vanities of the world. 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 its kindred duties. 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; yea, even running the risk of a poverty-stricken old age and dependence. Can we make the sacrifice? Are we doing it? Some are. They are giving the strength 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 of God calls for the sacrifice on the part of wife and children. The deprivation of husband, father, friend, provider; subject to the want of forbearance of friends, reduced to dependence upon others than those who should be their protectors and providers; liable to be twitted about the favors received; and looked coolly upon by those whose duty it is as fellow-members to comfort, cheer and bless. 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 thousand 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 if 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 garments, adorned with the precious gems 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 and is calling 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 themselves according to their means, then each who labors can have a little, and the temptation that now might lead elders only to visit large and wealthy branches or districts would be removed; and an equitable distribution of daily bread would encourage many to labor who are now discouraged and almost ready to lay down their armor. Shall we be wise, and carry out the law 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. Let us strive for more faith, strong, self-sacrificing faith, that 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 DERRY.

The best of men and the most earnest workers will make enough mistakes to keep them humble. 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 are certain of it. We ought not to say anything that is rude and displeasing, even in joke; and we ought never to carry jokes too far.

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 policy; 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 treasury.

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, popularity or praise, did not directly accrue to them.

Treasure, however, when once gathered, has ever been one of the chief sources of evil. Men have ever been proud, covetous and greedy. Plighted honor has been broken, confidence betrayed because of love of lucre, until 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 turned from its purposed good; any 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 a 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 empire she gathered taxes to replete her wasted treasury. When the Jews were an organized 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 people, betraying their confidence and diverting their hard earnings from their legitimate use; yet, he could not ignore a system of finance, but when he declared "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 servant when directed to its intended good or 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 "marvelous work and a wonder," provision was made for a system of finance, a public treasure, to be repleted by *tithes, gifts 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 perverted her 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 tyranny. The Reorganization raised a standard of protest against all this, and declared for the ancient faith; came to the front and plighted her word to redeem the honor of the holy cause, now chagrined, and raise its sacred truth from trailing in the dust, covered with odium, hissed and scoffed at by the haughty opposers, and make her the light of the world, 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 one 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 rewards, and yet, withhold the needed aid to make her great. Out of every nation the believers must come; and to every nation the teachers must go; yet all are not teachers or seers; 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 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, follies, usurpations, abominations, defeats 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 can not—will not go forward? Is not 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? Leave it, and where shall 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 main, with their weapons of war miledewing and 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 in this way has been a fruitful source 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, temporally, 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 judgments the better, paid out their means to serve the cause, and after all, have had to confess that they were misguided—misled—and that said means did not serve the end they had desired; yet, their means were gone, a sacrifice made, and the Church not served.

The right and 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, "I 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 act of 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 wisdom given, 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 seed or planted the standard of King Immanuel, leaving friends to make a welcome to any of this heroic band. But with faith and confidence in the truth, they start out, without purse or scrip, upon their mission to make friends to themselves and the cause, or starve.

The other two are more fortunate, and are sent into fields where there are a number of churches 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 uses. Now, when the Bishop's agent comes 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 knew about and were interested in A. and B. They might just about as well have selected their favorite men, bought them a pair of stubby ponies, and in true Methodist style, sent them on the circuit, to serve according to the pay received. By and by the *ten* 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 stand in need of a little aid, perhaps a very 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 inevitable, they must go home. But the fortunate two, A. and B., are all right; they are reaping the fruit, and *all* of it, of the toil 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 does not abide by the revealed one. 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 either 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 Moses, they should work by it.

Who are the best judges as to the way the means of the Church should be expended, to *best serve* it; 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 workmen and look to their interest. The laborer can, of right, look to them only for aid. 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 Immanuel, 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 favorite, 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 representatives will be abroad. Who ever heard 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 to 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 this way, for an example: A mission is assigned embracing three or four states and a person appointed to take 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 received, and from whom; the amount paid out, and to whom. The people, by attending 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 a 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 they are poor and not responsible." 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 advise a slack and loose way of doing business because they have confidence in the man of trust; thus leaving loop-holes, or unguarded openings to tempt erring humanity from the path of duty. Better close up, fortify and guard every place possible that would give inducement or opportunity to wrong or fraud; so that men will be compelled to be honest, whether they will or no. They will be safe and as well off, and the Church better.

Again, the question is asked, "cannot a member hand money to any one whom he may wish?" Yes, but not of *right*, if it is intended for the Church treasury; and that individual can spend it as he may wish, without any account being made of it, and then turn around and call on the Bishop, or agent, for aid the same as though you had never given him a cent. But you say that you will report it to

the Bishop, and he can give you, and he that received it credit; one as donor, the other as receiver. But the Bishop will not do this, neither ought he; for you are the bishop, in the case, he only the clerk. Besides, if you give your money to this, and that one, as your fancy may lead, it does not release you from the moral obligation of sustaining the men in the field, sent there by your vote and resolve at the Conference. When you voted to send those men on a mission, you voted to sustain them with your means, by placing it in the hands of the Bishop, or agent, that it might be used for that purpose; for they have no *right* to call elsewhere for it. If you do not do this, then you are a cheat and a fraud, and impose obligations on men that you are not willing to take yourself; neither sustain those who are, or aid them in discharging them. Yet with a show of faith, and deep interest in the cause, you go to Conference, resolve and vote the bread out of the mouths of women and children, by sending away their means of support, and then go home, talk to your neighbors about the glories of the kingdom, partake of your bounties, fold your hands to sit down and sing "Let Zion in her beauty rise."

Again, the question comes: "Cannot branches, or individuals pay out means for any purpose, and to any person to whom they may see fit?" Yes, but this does not release them from the responsibility of doing *all they intended to do*, to support the general ministry. It is a serious thing to impose duties on men, send them from home to labor, and make sacrifices for the cause you love, with an assurance that they will be cared for, in some way; and then you place your means, by constituting yourself your own bishop in giving to some special friend, where it can never reach them. The Saints must learn that the chief source of strength, growth, wealth and power, that gives aid to the cause, is a living, active and energetic ministry. That this is the *first* consideration; the success of the cause is dependent upon it: and that it should with united effort be sustained. When this fails, all fails. Elders receiving means from individuals, or branches, as sometimes it is more convenient to hand 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*. Thus, 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, or agent, to be used 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 unjust compared with what others receive, they should send him home, and call for one who knows the value of means—Book of Covenants 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 any other poor and needy one should come along and wish to be helped. An Elder receiving said aid should report the amount to the conference to which he is amenable, and the Bishop's Agent, that no imposition can 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 tithes, 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's Agent. Extra preaching must bring 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 labor as requested, night and day, in the front line; and while in discharge of their duties, some gifted Elder makes a tour through the 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 them all of their spare means, so that when 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 as much sacrifice as he, and received not 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 himself to those in charge, that he may be advised as to the places to labor, if need be, (as it is but just to suppose that those in charge know best the wants to be supplied), and if required, and worthy of aid, that they may receive it, in the legitimate way. It becomes his duty then, to report such aid to the conference of that district where he labors, if he remains long; otherwise, to that one to which he is amenable, that system and right may prevail. *No one, WHOEVER HE IS, has the right to call on branches or individuals for aid, just because he happens to feel a little needy, wants to make a journey, or happens to be making a tour in the region of country where there are Saints.* If one has the right, others have; hence, when Saints have tithed themselves, sent in their gifts and offerings, they are liable to be called upon the next day to meet the demands of some needy one, and so on *ad infinitum*. This policy adopted, and it would pave the way for a regular system of fleecing and robbery, and there would be no use for the Saints to cry, "Enough." Nothing short of rebellion would throw off the yoke. Brethren should not be parsimonious with their means, and inconsiderate with reference

to the importance of the cause that they are engaged in; but feel that it has claim among their first obligations, each being a constituent member of the body, and so held and honored; and make it a point to lay something by for church purposes, the same as they would to meet any other demand, as a matter of business: not a little, and grudgingly, but as the Lord has prospered them; something that will compare favorably with their increase, profits, or wages. In the course of a year, *do* something of some moment: \$5, \$10, \$20, \$50, \$100, \$1,000, as they may be able. It is an active ministry that we want to keep in the field, as a first consideration, and there are other demands to meet, and there is no way of doing it but by an appeal to the people, as declared by the law; that each one may aid in his place, to sustain them. Brethren should remember that *sustain*, with us, does not mean a big salary, kept up in ease, style, fashion, and pride; but the supplying of the absolute essentials of life; and that as a rule, we keep five and six of our Elders in the field, for the amount that is usually paid annually to one sectarian minister. No one need be frightened and suppose that some are growing rich. Should any get to be expensive, send them home to serve self, if it is self that they wish to serve. Elders, too, should show themselves diligent, thereby proving themselves worthy of the trust confided to them, that it may be seen and known that they are worthy of being sustained. This does not mean that they are expected to bring great numbers into the Church at once; but that they are casting a good influence, and making friends for the cause, by sowing the seeds of truth; and are wise, consistent, studious and respectful, in taste and habits; considerate, prayerful, humble—model men, for to represent the cause well, they must appear well themselves; otherwise, it is a misrepresentation. They should strive to show themselves worthy of imitation in good breeding, as well as faith and theory.

Again, brethren should not be discontented because they do not hear all of the sermons preached. Elders must get away from the branches and preach the word abroad; and brethren should be satisfied to learn through the reports of Conference, or otherwise, that they have been diligent by discharging their duties—making others glad by declaiming the truth that maketh free.—Elders live in the field, and if single men, but little is needed to sustain them. Each, should be satisfied with enough, like the Israelites gathering the manna. They should not feel that things are not equal, because others who have greater needs receive a supply; but be satisfied with *enough*. To feel otherwise, would be to labor looking to a lucrative reward; and with enough, to feel as the man who had a voracious appetite and of a hundred pounds weight, but became vexed and mad because he could not eat so much as one who weighed two hundred. It should be the rule everywhere, to report work done, money received by gift or otherwise, (of course this does not include tokens of friendship—special attentions of a friend) and if any need further aid, they should receive it from the general fund; if not, they should thank God, take courage and go on their way rejoicing, filled with gratitude that they are liberated and able to labor in so glorious a cause. By remembering these thoughts, which

are clearly defined in the law, we can soon have an efficient ministry in the field, the calls for preaching filled, Saints cheered, souls converted, and duty done; with all, a confirmed confidence inspired.

The Church authorities only hold the right to call on presidents of branches, missions, districts, and individuals for aid in the lawful way: and I should object as an individual, to any one asking means, or aid from the churches or individuals where I am expected to guard their interests, only as provided for by law; and consider it a duty to show no favor towards that spirit and disposition of persons constantly making their wants known to brethren, with the hope of moving innocent and kind-hearted ones to give to them some coveted thing. True men and Saints will beg from no man, unless it is the last extreme, and then not under cloak of religion. It's little, and mean, and God hates it. When I am in need I shall, if active in the ministry, consider that I have a right to call on the Bishop, or agent, and if there is nothing at hand I will proceed no further. If Elders need aid they must appeal to the Bishop or agent, and *not to individuals or branches*. Saints should not think that they will be poorer by discharging their duty, of giving as defined by law; for they will not if they do it with a full purpose of heart. If God is the author of our faith and blesses the spiritual laborers who are diligent and faithful, sent out to declare the law, why should he not equally reward those who sacrifice to sustain them, according to the law revealed. Will he not reward the temporal aider—cheerful giver—as truly as the teacher of the word? especially as one can not succeed without the others support! For one, I am convinced that he will; and that he that gives in faith, and he 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: others would act as though 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 retain it. They need to develop 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 enquiries 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 convert the nations to the government of 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 canker-

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,

WM. H. KELLEY.

UNION, Jefferson Co., Ind., August 10th, 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 presents have I received at their hands; 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 Sacs, who were then at war with 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 cruelties 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 base robbers and murderers which they were. I had also read of the mild nature and peaceful disposition of the Indians found by Columbus, and how these harmless people were afterwards cruelly exterminated by the Spanish invaders; and of the injustice exhibited by our New England fathers towards the Indians among whom they settled; and again I read how in my own day 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 homes of peace and plenty to lands so stony and so barren that nothing 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 Numepos, as they call themselves; of the disposition and habits of these people, whose character is so ably vindicated in the following extracts from the *Phrenological Journal* for 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 generally 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 'rovers,' the Numepos build themselves comfortable log shanties, and have fenced cornfields. After the planting season, they start off with their tepes, 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 Sahaptin house is kept free from vermin and filth. In his allusions to the Columbian and other tribes of the far north-west, 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 to this tribe peaceful habits. Ross in his 'Fur Hunters' states 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 men divide, to some extent, those 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 Wal-lu-la is the station where twenty years ago these people defended the Presbyterian 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 mountaineers; 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 chastizing 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 aboriginal 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 rascally representatives, have 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 ere 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 their 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 *Bismark 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-hool-shot 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 dead. It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills and have no blankets, no food; no one knows where they are—may be freezing to death. I want time to look for my children and see how many of them I can find. May be I shall find them among the dead. Hear me my chiefs; I am tired. My heart is sick and sad. From where the sun now stands I will fight no more forever."

How touchingly, mournfully sad, this last speech of Joseph! How forcibly it reminds us of the sad lament of Moroni over the slain of his people, when the one hundred thousand fell in the last great battle in the land of Cumorah. Who will dare say that these Nez Perces Indians may not be of the same race as was Moroni? And who among those who read and believe the Book of Mormon, and the glorious promises to the descendants of Lehi, can fail to mourn with Chief Joseph the destruction of his people, and wish from the heart that the trusting faith that upheld Moroni also might cheer the heart of Chief Joseph and his faithful adherents. Let each reader turn and read Moroni's lament, in connection with this speech of Chief Joseph.

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? Yea, among all nations and under nearly all systems of religion. 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 kindred were murdered, 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 Logan."

Name all the vices of the Indians, then look at history; see if they are "sinners above all people," then judge them as you hope to be judged 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 delightsome people," for "the mouth of the Lord hath spoken it." So note it be.

H. S. DILLE.

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 whence 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 their graves a number of obscure men, 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, and 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 anything." 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 not despise the day of small things, if that is really all we can do, and will bless us, so that it will not be long before we will be able to do more. I feel confident there are none but what would freely give what I have named.

Now, let me tell you how I manage to get every tenth 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, 1878. 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 pour us out a blessing. 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 having his ears offended with 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 years. It is the most insidious of habits, 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 fondness or the vanity of father or mother has kept him from hard work; if another always helped him out at the end of his row; if instead of taking his turn at pitching off, he stowed away all the time—in 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 bid 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 service 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 truth by hardening the heart against it.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, December 1, 1877.

CONTENTMENT.

"BETTER is a dish of herbs where love is than a stalled ox and hatred therewith."

"To be, or not to be," contented, is the question? Whether it is better to live in constant apprehension 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 temporarily 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 have not been realized; hence, disappointment. Were his hopes reasonable ones, his expectations practicable ones? He went into the regions with but little money; he bought land, paying part down and arranging for time on the remainder; he has worked hard, has not starved, nor his family; he has about realized the payments for his land and has a little money in his purse. Many who have not removed have not done so well.

We fear that some who have anxiously waited to hear the call "To Zion," have failed to wisely regard the manner of their going, and the methods of their sojourning after arrival.

How much less labor should one expect to expend for a subsistence within the borders than without? How much less industry, economy, and care need one practice within? How much less diligence? Certainly no less. How then can any one consent to give up the effort of sustaining themselves within the borders and among Saints; especially as the latter consideration is almost universally urged as a reason for wishing to remove toward Zion.

God will sanctify the land we fully believe; but he will do it upon, and by reason of its occupancy by Saints.

One, two, three, or a dozen years of effort—nay, twenty-five and thirty years of toil, diligence, care, industry, and economy are often expended in securing a home and a competency among the world's people, and by Saints in the midst of the world's people; and he who turns his back upon his efforts after a trial of a few years is looked upon as a half-hearted, or shiftless striver; while he who "bears bravely on" is sure, almost absolutely so, to win his success. It then should seem to be improper for the same people to expect that by changing their location they should suddenly become rich, or that less thrift and steadfast economy, together with less contentment to labor, should have richer temporal reward in Zion than the same characteristics in the world.

If righteousness, purity of life, and consequent salvation are not the growth of the soil and indigenous to some known, or undiscovered coun-

try, why should not the spirit of peace and contentment be invited to make its abode with the household of the Saint. We earnestly advise every Saint in the land who desires to live within or near the borders of Zion, to secure an eligible building place, erect their family roof tree, locate the corners of their homesteads, establish their hearth stones and altar places, and there abide, beautifying, adorning, enriching and enlarging in spiritual and temporal prosperity, lending to the Lord as they are blessed of him, in all holiness.

QUESTIONS 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 tithing 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 caviling 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 about the *proper meaning* of the word is but an 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;" and closes the same proclamation by stating his claim thus:

"Therefore come and harken to me for I am he who the Lord has ordained to overthrow Babylon and found his temple anew. I am he, who has the spirit of prophecy, which is the spirit of Christ as it is said in Rev. 19 v. 10 unto me it is given to understand all mysteries of which the

prophets have spoken, I am he, who has a name received which no one knew but myself, I have received the hidden manna, the sacred Treasures of the word of God. Come me and you shall have the true word of god gratis out of my mouth goeth the two edged Swords. My name is the living word of God. Yea, Amen. J. C. MANN."

His book opens in its preface: "Reader, this little work is pure gold." Then follows: "Revelation of the Kingdom of God on Earth, Its Origin and Existence with men, according to Holy Scripture," and closes in these words:

"N. B. This little book contains the truth in a nut shell, and no man is able to show the reverse by holy scripture. If any man wishes to save his soul, let him come forward and assist the truth the same as those virtuous women supported Christ with their money whilst he was preaching the gospel, as we read in St. Luke, 8, v. 2."

We have italicised the important words, and quoted verbatim, so that the meaning is clear.

BR. ROBERT BALLANTYNE sends us a characteristic letter, the point of which is easily seen. Who can doubt that the Spirit is teaching the Saints. Our leaders do not handle the funds of the Church, only such portion as reaches them for its use as directed by the law and acquiesced in by the constituted guardians of the treasury. From the report of moneys received it is plain to be seen that no one has yet been enriched out of the "Lord's store house," among us; that is, if the Bishop has correctly reported *all* that has been received. If any have paid him means which has not been reported, they should write him at once and ascertain why.

Who will be the next to follow Bro. Ballantyne's example,—go slow, and come one at a time, or you will over burden the Bishop and his clerks with labor,—and he will have to buy a new safe to keep it all in. Read Sister E. B. Burton's proposition in this issue.

NOTICES to persons charged before the branches with transgression, to appear for trial should not be sent to the Herald Office for publication. Conference, by resolution, has forbidden the publication of such notices in the HERALD.

A long and pleasing letter from Sister Bettie Smith, Blanco, California. Want of space will prevent its insertion.

Bro. J. C. Hardman writes from Harlan, 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, on Bro. J. R. Badham'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. J. M. Eulett, 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

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 Califf, 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 gospel and the work of God. Mr. J. E. Cadwell, her neighbor, reads the *HERALD*, and writes us, as does Sr. Califf, desiring an Elder to come there and preach; for, until he read our works, he did not think that any one taught the doctrine of the Scriptures, but now believes that we do. The Howerton school house is twenty-eight miles from Macon, ten from La Plata. Inquire near the school house for Stephen Califf. Can not some of the Elders in Missouri go there?

Bro. C. L. Meutze writes from Plattsmouth, Nebraska, that they now have a branch of eleven 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 Bethlehem, 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 embraced the work in Wales before false doctrines abounded.

Bro. Columbus Scott closes a late letter thus: "Baptized two—Br. and Sr. Lemon—near Paul-town, Ripley 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. Hayward, and writes of his thankfulness to find the truth once more.

Bro. R. Coburn, of Road Eau, 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 the Spirit.

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. Forscutt; 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 Brighamites 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 Elder," 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 Brn. 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 often 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 in 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 Dyas, now of New Frankfort, 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 Boonsboro, 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 Brighton, 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 Sacra-

mento. 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 universally, which we will publish.

Bro. D. F. Crane, of 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 Thomas Tyler, Clifton, 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 three 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 16th, from Bro. William Hart, in which was an article entitled "Homes 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 God and humanity.

Send 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 Derry, 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.

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 (Ills.) *Register*, on Mormonism, contrasting the real article with the doctrines of Brighamism, Mohamedanism, and Roman Catholicism. Bro. C. A. Davis sends Sydney and Newcastle, Australia, papers.

Card photographs for sale at 25 cents each, of Elders J. Smith, W. W. Blair, W. H. Kelley, Z. H. Gurley, A. H. Smith, T. W. Smith, I. L. Rogers, H. A. Stebbins, David Dancer, E. Banta and M. H. Forscutt.

A WRITER in the St. Louis *Baptist Christian* 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 Samaria and Ephesus, to confer the Holy Spirit, how is it conferred now 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 Apostolic age, 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 "self-same 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 unfounded as the sectarian's division of faith. The indwelling of the Holy Spirit is of necessity miraculous, and never spoken of in any other way in the Bible. But this distinction is made that we may be in harmony with some passages principally in the Epistles, but we should bear in mind these letters were addressed to persons who had the Apostles' hands laid on them."

BRO. J. W. BRYAN has been preaching at Shreveport, Louisiana. The *Sunday Herald*, of that place, for November 11th, contained an announcement 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, not of 'saints,' but of 'sinners.' The address will be adapted to the occasion. Some live questions will be raised and a startling history revealed. The ladies will find chairs on the porch, and in the hall. Let everybody come. Very respectfully, JOEL T. DAVES, 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 meeting 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 inaugural promised a prosperous and flourishing school. In the evening a large number congregated in his gallery, and listened attentively to his able discourse. A religious feeling has, of late, been awakened in our community, which tendency 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, Michigan. 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.
Never allow a request to be repeated.
Let self-abnegation be the habit of both.
A good wife is the greatest earthly blessing.
"I forgot," is never an acceptable excuse.
If you must criticize, let it be done lovingly.
Make a marriage a matter of moral judgment.
Marry into a family which you have long known.
Never make a remark at the expense of the other.
Never talk at one another, either alone or in company.
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 house is on fire.
Let each strive to yield oftenest to the wishes of the other.
Always leave home with loving words, for they may be the last.
Marry into different blood and temperament from your own.
Never deceive, for the heart, once misled, can never trust wholly again.
It is the mother who moulds the character and fixes the destiny of the child.
Never find fault unless it is perfectly certain a fault has been committed.
Do not herald the sacrifices you make to each other's tastes, habits or preferences.
Let all your mutual accommodations be spontaneous, whole-souled and free as air.
The very felicity is in the mutual cultivation of usefulness.
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 act from impulse more than principle, men are neither so good or so bad as we are apt to think them.
Those who blow the coals of others' strife, may chance to have the sparks fly in their own faces.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Nov. 12th.—Plevna, Bulgaria, is completely encircled by the Russian armies, and its fall may occur at any time, as there seems little prospect of the relief of the garrison by the Turkish government. In attempting to cross the Danube to Oltenitza, in Roumania, on the 9th, the Turks were repulsed with great loss. The Russians have captured Vratzka, sixty miles south-east of Plevna, with wagon trains and stores.

The life of the Pope is despaired of. His lower limbs are paralyzed, and all hopes of his recovery are given up.

Another tremendous gale, with heavy rains, is reported from the coast of the British Isles. Tidings of much disaster are expected.

Samuel Brown, of Galesburg, Illinois, was murdered, and the house robbed and set on fire to conceal the crimes.

At Colchester, Ills., Charles Foster was stabbed to death by William Vest.

A man in Elkton, Tenn., killed another with a base-ball bat.

The *Chicago Times* publishes a list of fifteen bank concerns, of that city, which have swindled the community, and failed "within a few years;" also, of eighteen insurance companies which have done likewise. The managers are enjoying the "fruit" they have plucked, and are in "good standing" in society. The *Times* says that these men, or some of them, who have thus defrauded the poor and others, still "go to church and lift up their voices and thank God that they are not as other (and better) men are—in the penitentiary. Their ways are ways of pleasantness, and all their paths are peace."

13th.—Considerable heavy fighting is reported at Plevna, and in the neighborhood, and towards Schipka Pass.

There was another great storm on Lake Michigan last week, in which vessels were wrecked and damaged, and some lives lost.

The King of Spain has issued an order censuring the mayor of one of the cities of Spain, and the priests concerned, for "unduly influencing Protestant parents to have their children baptized" by a Catholic priest, a most strange thing to be done by a ruler of Catholic Spain. He says: "The force of any authority is not the means which ministers of the State religion should employ to win proselytes; they should only resort to discreetly exercised persuasion, to the diffusion of their doctrine by preaching, and to the constant confirmation of it by example, charitably tolerating the opinions of all," and more of the same sort, which gives a better outlook for religious opinion than has ever been known in Spain, that bloody and terrible ground of the Inquisition, with its rack and fagot and prison torture, through the centuries of the Reformation.

14th.—It is reported that the Russians will make another attempt to cross the Balkans, this time far to the east of Schipka Pass. The Montenegrins are still successful against the Turks around their borders. The Russians continue to assault Erzeroum, in Asia Minor.

The Spanish troops in Cuba were surprised by the insurgents, and lost heavily, but finally defeated them, October 31st.

Quite a fire in St. Louis, yesterday, destroyed a five story block; loss \$125,000. It started in the wine cellar of a restaurant.

The post-office, a hotel, drug store, and other buildings were burned at Centralia, Illinois.

A warehouse and contents burned at San Francisco, Cal.; loss \$310,000.

A \$50,000 fire at Evansville, Indiana.

A great contest is going on in the courts over Commodore Vanderbilt's will, millions of money being involved.

Ten Texas cattle breeders alone own 1,024,000 cattle, besides horses and mules, and have a pasture enclosed containing 682,000.

During the month of September seventeen thousand acres of railroad land were sold on the line of the St Paul and Sioux City railroad.

Rock county, Wisconsin, boasts of its wealthy farmers, fifty of whom are said to be worth \$100,000 each; one hundred \$50,000 each, and two hundred have \$10,000 and upward.

The Turks outside have tried to break the Russian lines around Plevna, but were repulsed with heavy loss.

Tobacco has been such a profitable crop in Wisconsin this year that the farmers intend to go into the business more extensively next season.

Sixteen hundred sheep were sold lately in San Bernardino, California, for four hundred dollars, or twenty-five cents a head on account of the drought.

An attempt was made to burn the city of Pittsburg, Pa., October 29th, three fires having been set out in different parts of the city.

The Indians on the Oneida reservation in Outagamie county, Wis., who number 1,045, have raised during the Summer 4,500 bushels of vegetables, and 22,500 bushels of grain.

Storms and high tides occasioned serious damage to the rice crop in Georgia and South Carolina this year.

Good apples are a scarce commodity this season in New England. In places where a year ago cider was selling for one dollar a barrel, it now brings six dollars, and but little is to be sold even at that price.

The wheat crop of the present year is estimated at 325,000,000 bushels, the largest ever grown.

A man in Bloomington, Ill., is building corncribs so extensive that 70,000 feet of lumber will be required in their construction.

Hog cholera is harvesting the Ohio hog crop. More horse stealing has been done in Southwestern Iowa this fall than for many years past.

The school census of San Francisco places the number of children under seventeen years of age at 80,249.

M. D. Sullivant, of Ford county, Illinois, estimates his own corn crop at a million bushels.

15th.—A great fire last evening 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 great excitement prevailed for hours; but the fire was kept within the block. Several firemen were killed, and several wounded, by falling floors, or by being burned or suffocated. Several were caught in the debris and cried for help, but none could reach them, and they died of suffocation, or by fire. Loss over one million dollars in silks, velvets, shawls, dress and furnishing goods of all sorts. About eight hundred men, women, boys and girls, were employed by this house as clerks, salesmen, book-keepers, cloak and dress makers, porters, etc.

The business portion of Byron, Ogle county, Ill., was also destroyed by fire last evening. A heavy loss to many.

Hon. W. F. Coolbaugh, a well known banker and financial man of Chicago, committed suicide by blowing out his brains at the Douglas monument, early yesterday morning. Nothing wrong with his bank (the Union National), nor with his name; but since the great panic excitement of 1873, he has been depressed in spirits, failing in mind and in 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 Russian general, Skobelev, has captured more Turkish positions near Plevna. Turks still hold Erzeroum, in Asia Minor.

Three hundred more Russian Mennonites 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 made for the doors. At Columbus the walls of the Court House cracked in several places. Glass broken at Yankton, Dakota; and the shock was also felt at Lincoln and Nebraska City; at Atchison and Topeka, Kansas; and 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 weav-

ers of the cotton mills of England, and the owners, on account of a proposed reduction in wages. A general strike is expected in Lancashire.

17th.—Three savings banks closed their doors at Reading, Pa., yesterday. There was great excitement, and it is said that the loss to the poor laboring men and women will be heavy. Violence was threatened, and the managers were denounced. Also, a loan and savings bank in San Francisco failed.

The arrival of Turkish reinforcements have turned the tide of war in Asia Minor; and the Russians have once more been compelled to fall back from the siege of Erzeroum. They are still bombarding Kars.

Part of the business portion of Prairie City, Illinois, destroyed by fire.

A whaling bark lost in the Arctic Ocean during a gale. Crew saved by the other vessels.

19th.—A Russian official dispatch says that the stronghold of Kars was taken by them yesterday morning, after fighting all night.

Alex. B. Sayers shot his wife in a Philadelphia Church, at the close of service, yesterday morning. They had been separated for two years. The wound was mortal.

20th.—The report of the capture of Kars is confirmed. It was taken after a desperate struggle, during which the Turks made a spirited resistance, but were overcome by the bravery of the Russians. Immense quantities of stores, cannon, etc., captured, with 10,000 prisoners. The Turks think Plevna can endure months of siege yet before it will be captured.

Fifteen hundred weavers in Oldham, England, have struck against a reduction of wages. If there should be a lock out it will affect 10,000 operatives.

A man and two children burned to death at New York, yesterday, by the explosion of a kerosene can.

21st.—General Miles, in Dakotah, has orders to take Chief Joseph and his band of Nez Perces to Fort Leavenworth. It is unwelcome intelligence to the Indians.

The Sydney News, Australia, gives account of a very destructive storm there, early in October, by which houses and stores were submerged, and much damage done.

22d.—The Roumanians have captured Rahova, on the Danube, fifty miles north-east of Plevna. Still further east, on the river Lom, the Russians were defeated by the Turks. Since the fall of Kars the Russians are confident of soon taking Erzeroum.

Two colliers crushed to death in a coal mine near Scranton, Pa. One of the other mines is on fire for a long distance underground.

Murders, lynchings, shootings, stabbings, robberies, accidental deaths, grave robberies, mail robberies, burglaries, swindling, cases of counterfeiting, etc., are in to day's paper as usual.

The Third National Bank of Chicago suspended yesterday, and the Central National to day.

Correspondence.

KENT, Stephenson Co., Ills.,
November, 1877.

Brother Henry:—I have thought a long time to appeal to you to come up here and preach a spell, as you were in this region and preached at Plum River two or three years ago, and the seed sown then and there 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. They need looking after, and so do others 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. We are here alone. I saw you once at the Bluffs at Conference. Bro. Joseph has been at our house at Vincennes, Iowa. A man by the name of Rigdon, a nephew of Sidney, I think, has stopped with me, and he says that if an Elder comes he wants to know it, he wants to come and hear him. He lives in Galena, and there are a good many anxious to hear. I have a home for you, or for any Elder who will magnify his call.

ing. Come on the Illinois Central Railroad to Lena, twelve miles west of Freeport, sending me word when you will be there, 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 can not he come and stay the winter? What is his address; and, if possible, either yourself, or Bro. Joseph, or Bro. Blair, come also. As ever your brother in the gospel,
LEVI CHENEY.

CADILLAC, Mich., Oct. 23d, 1877.

Brother Henry:—I see by the *Hope* that you have probably visited Iowa ere this; hope you had a pleasant time. I expect to go west somewhere next spring. There are a good many enquiring for tracts and the Book of Mormon. I hope that Bro. Blair, Kelley or some one will visit me this winter and give us some lectures on the faith; I can promise a good hearing. I am very, very lonely and sad, at times, with no companionship in the gospel. I hope you will all remember me. I should soon get out of this, only that the Spirit signifies that I ought to stay a while at least, what for or the result I cannot tell, or hardly guess. Yours in the gospel,
M. H. BOND.

STRING PRAIRIE, Iowa,
November 11th, 1877.

Bro. Joseph and Henry:—This Sabbath evening I pen a few lines to you. It has been a pleasant day and we have had two meetings, and the Spirit was with us. There are a few here yet who are striving to serve the Lord, but out of what was once a strong branch there are but very few who meet to worship God. But with the promise given to even two or three, we do not feel to give up, but to press on, and to live so as to receive the blessing. Our branch has no officers higher than a Teacher; we have several Elders, but they do not seem to wish to take the lead of the branch. If one from abroad could come, I think he could be the means of doing good. We hope that Bro. T. W. Smith will make us a visit, but there are so many calls for the bread of life from those that have not had the privilege of hearing the "gospel" that it seems as though those that have had that glorious privilege should be willing to strive on, and let the Elders go to those that have never heard of the true way. I realize that preaching is strengthening to the Saints, but how much more so to those that have never heard the gospel. Your unworthy brother,
E. F. SHUPE.

SPRINGERTON, Illinois,
Nov. 1st, 1877.

Bro. Stebbins:—I have been laboring in Johnson and Williamson counties. I preached in four different places in Johnson county, and baptized seven. In Williamson, I preached in five different places, and baptized three. Two of these places had never heard our doctrine before. I generally had crowded houses. In Williamson county I preached in the Baptist, Methodist and Christian churches, and have the promise of them again. Of course, I found some who were opposed to the doctrine, but I never have seen the time before when it was so well received, and I left many who acknowledged that we had the truth, and some who said they would obey, but were not fully ready at present; some waiting for others, &c. If the Saints could only see the necessity of helping to keep an Elder in the field, there could be a good work done in this district. They have been very good to me in paying my railroad fare, some times, and if my work at home needed no one there, or if my business could manage itself, we would be all right, to go continually, but it is not so at present; but I will do the best I can, and leave the result with God. I was treated with respect by all, especially by the Saints, who did their best to help me from place to place, and in meetings, and I am satisfied I was blessed through their prayers. I administered to two sick; one was relieved instantly, the other was recovering gradually when I left. I also preached five times at this place, on my way. I try to do what I can consistently, under my circumstances, having a large family to support. I pray God to raise up faithful laborers to go into the field, for truly,

the harvest is great, and the laborers few. The work is in tolerably good condition, but might be better in several places in the district. Some are too careless, and negligent, as a consequence not so spiritual as they might be, but I pray God to bless all. As ever, yours in the covenant of peace,
G. H. HILLIARD.

DUNLAR, Harrison Co., Iowa,
November 3d, 1877.

Bro. Joseph and Henry:—It has been impressed upon my mind ever since Conference to write something in reference to the temporal affairs of our Church. It rejoiced my heart to see the spiritual condition so good; but I consider the temporal affairs in very bad condition. What is the cause of it? It is because of our selfishness. If we do not, as a people, give our tithes and our thank offerings into the Lord's store house, need we expect to receive the blessings of God? We heard in our last conference that we were indebted to our Bishop. We talk of keeping the commandments of God. He that supposeth he is keeping the commandments by withholding his substance from the Lord's store house, supposeth in vain. Has not the Lord in particular said that the poor and the needy, the halt and the blind, the sick and afflicted among his people should be supported.

I ask, in the name of Israel's God, how this can be done when the Lord's store house is empty. Now, brethren, I, for one, am determined to commence to give in my tenth of all my grain, and all my increase. I raised one hundred and seventeen bushels of wheat, I took twelve of the very best, and sold for ten dollars and fifty cents.

"Ah," says one, "if we would all do that, it would enrich our leaders." If we can not put confidence in our worthy brothers at the head of the Church, what is the use of trying to do any thing. I for one am not afraid of them. May the Lord help others to see the necessity of these things. Enclosed you will find the amount for my wheat.
ROBERT BALLANTYNE.

STEWARTSVILLE, Missouri,
October 31st, 1877.

Brother Henry:—I have just come home from Kansas, where I have been for over two months. I left home August 4th, and attended the Saints meeting at St. Joseph, the 5th. I then went to Blue Rapids, Marshall county, Kansas, where I found a band of Latter Day Saints. They were enjoying themselves in prayer meeting, and we had a pleasant time that night. There is one or two old time Saints in this place and the rest are new, those lately come into the Church through the labors of Bro. G. Shute, I. N. Roberts and H. C. Smith. I then went to Greenleaf, Washington county, to work on a new railroad, running from there to Concordia, forty miles west. We went to work August 10th, and the next Sunday brother Bishop and I went to find old father Landers, as I was told that he was staying at his son's, who lived about two miles east of Greenleaf. We soon found him and they made us welcome. We sung and prayed, and had a good time together and parted feeling refreshed. Father Landers is still lifting up his voice and crying repentance unto the people out here, on the frontier, and the people speak well of him. He is building a house in Greenleaf, and I hope the Lord will bless him in his labors.

September 1st, I went to Blue Rapids, and preached and attended a prayer meeting and enjoyed the good Spirit. On the 9th preached at the Landers' school house, in the morning and at Greenleaf at night. On the 15th, in company with brother George Vail, went to sister Smith's, Clay county, near Clay Center; she is an old time Saint. We preached on Sunday at the school house. The house was full and they paid good attention. Sunday the 23rd, I preached twice at Peach Creek, in Washington county, had a full house and the people listened well. I found quite a number of Soul Sleepers there; they did the singing for me, which was a great help, and they were very much pleased with the preaching, so I left another appointment for the 30th, when the house was full again; and I preached from Job 14: 10, "But man dieth and wasteth away; yea, man giveth up the ghost, and where

is he?" I tried to show them that man was conscious after death, and that God has a place prepared for them to await the resurrection. They had a great deal to say after the meeting was over, but the truth of God will always conquer; so I left another appointment for October 1st, and the school-house was full and many people outside. I preached from Job 14: 14, "If a man die, shall he live again?" Spoke on the resurrection from the dead, and they seemed well satisfied.

This ended my preaching at that place. It is a good opening for some of the elders in Kansas. I had other calls for preaching, but 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 stay there for about five days and hold a series of meetings. I had meeting appointed for Friday night, but just before meeting time a messenger came from the camp I had left, the day before, for me to come back, because they did not expect sister Bishop would live. So, after the meeting, I started back with Bro. I. N. Roberts. It was over thirty miles, and it was a very dark night, so that we got lost on the prairie, and did not get to camp till morning, and then we found sister Bishop very low 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 Sunday, I preached at night, and on Tuesday night; had good meetings. The next day I left for home, and sister Bishop 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 the last three months. I did not have time to write sooner. Your brother in Christ,
JAMES KEMP.

GARLAND CITY, Colorado,
Oct. 7th, 1877.

Brother Joseph:—As you are always pleased to hear good news, I will inform you that, notwithstanding this town being a perfect Sodom, I am meeting with success in my spiritual labors. I hold services in my photograph gallery, which is very commodious; congregations good; some are believing, and I shall continue to hold services every Sunday evening. Last Sunday, morning, I preached at the Fort, six miles from this place. The officers all give me a hearty welcome and show me every kindness. I shall preach there every first Sunday in each month, hereafter. Our Sabbath School is a perfect success; enclosed find a clipping from the *Colorado Independent*, published in this town. Its editors are good men and love truth and justice. There are many here from La Veta that are warm friends to me, and the cause I represent, that were made such at my discussion with Rev. Adams last spring. There are but few Saints here; but I hope that by spring we will have a flourishing branch here. Notwithstanding the loss of my darling children, I feel strong in the discharge of my duty as an Elder, and a soldier in the army of the Lord; and intend to continue to do so according to the best of my ability. As ever, your brother in Christ,
F. C. WARNEY

SOUTH BEND, Cass Co., Neb.,
November 9th, 1877.

Bro. Henry:—I live four miles south of South Bend. We have a beautiful country, good crops, and, as a general thing, the people have plenty. We have a little branch of the Church, but the members are somewhat scattered, although we hold regular meetings each Sunday, and we have the blessings and the gifts of the gospel. There are good people here, those out side of the fold of God, and God's servants should be released and sent into the vineyard, for there is much work to do. I feel that I am one of God's weakest servants, but I do all that I can. I am engaged in the work Sundays and Sunday nights, and often through the week, whenever opportunity and circumstances will permit, and I work hard through the week for my family. I expect to preach at Louisville next Sunday; a new place, and most of the people there have never heard the gospel preached. I have been asked several times to come and speak to them, and I believe

there will be much good done. We are looking for Bro. R. J. Anthony, and there is a work for him to do here. Bro. R. C. Elvin has just been here and preached at Fairview school-house, and the people seem to be interested, and eager to hear and learn the way of truth, and if the work, thus commenced is kept up, there will be a branch started at that place. May the Lord bless his people everywhere. Your brother in the gospel of peace,
JOSHUA ARMSTRONG.

NEW JEFFERSON, Green Co., Iowa,
November 13th, 1877.

Brethren Joseph and Henry:—Since the debate I have made a visit to Boone and Boonsboro, Boone county, where I remained from October 31st to November 8th, and preached seven times, five of the discourses being delivered in the Universalist Church in Boone. From various causes the attendance was small; but we felt that good had been effected. The few, but stirring and faithful sisters of Boone, through the means of their "Mite Society," procured and paid for the church, ten dollars, I believe, for the five meetings. Go thou and do likewise.

While at Boone, we formed the acquaintance of one, J. B. Carter, M. D., of Attercliff, Ontario. He travels from place to place in the practice of his profession, and had been some four weeks in Boone before our arrival in that place. One day the doctor chanced to hear some conversation between Mrs. Murphey, his landlady, and sister Murphey, her daughter-in-law, upon the faith of the Latter Day Saints, when he stepped into the room and made such enquiries about the Church and the doctrine, that indicated to sister Murphey that he desired to know the truth. Having learned that an Elder was coming, he desired an interview with him, which we gladly granted, to the final satisfaction of us both. The doctor and his wife were baptized into the Brighamite faction in the year 1854, I believe, and traveled from Canada to Atchison, Kansas, towards the Utah Zion. By this time they discovered that the church was corrupt, that polygamy was in their midst, and when the doctor was advised to leave his wife, because she would not endorse polygamy, he concluded to leave that corrupt body, and to take his wife with him. He attended all our meetings in Boone, expressed himself as being well satisfied with the Reorganization, which he had barely heard of before, and he informed me that he had come to the firm conclusion to unite with us at his earliest convenience. He desires his wife to be apprized of his movements, else he would have been baptized at once. He gave me good and unexpected proof of his sincerity, before I left him, in the form of a five dollar note. "By this shall ye know my disciples; they shall feed you, and clothe you, and give you money."

At present my health is poor. I am hardly able to write, so you will excuse the deficiencies of this scribble. Yours in peace,
JOSEPH R. LAMBERT.

WEBB CITY, Jasper county, Mo.,
November 7th, 1877.

Brother Stebbins:—We received the *Heralds* and tracts, and are grateful for them. There are only five members in this place and that is our family and son-in-law. We have felt very lonely since brother Cato left us, but we have received blessings and light, and have also had our trials, if sickness is a trial, but I feel that God will heal me if I only put my trust in him. My father was one of the tried and faithful ones. I tried to think that he was deceived, as so much evil came to the name, and so at the age of twenty, I joined the M. E. Church, but I did not feel at home, as there seemed something lacking, so I have not been in any church for the last nine years, until in August, when I heard brother Cato preach, and I could not doubt, for it seemed it would be fighting against God. I had prayed for the way and it was opened to me. My father's name was Richard Hewitt, and at the time of the death of Joseph and Hyrum we lived on China Creek, ten miles from Nauvoo, I being only four years old at the time. He sold out and started with others for Utah, but stopped in Iowa, as he did not believe in Brigham, nor in polygamy, but said it was a false doctrine. He then went to Texas, and to

Lyman Wight, but believed that he also was false. Some times my father preached, but he said that young Joseph was the one who was to lead 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 spared my life and shown me so much mercy. He died in the fall of 1852, in strong faith that God would redeem his people. I have two brothers, one in Washington Territory, the other in Kansas, Richard Hewitt, near Irving, Marshall county. My hope is that the way may be opened for them, and that they may be brought to know the true light of the gospel. Pray for us.

REBECCA M. BRADLEY.

WHITESTOWN, Boone Co., Ind.,
November 13th, 1877.

Editors Herald.—Since September 24th, 1877, the date of my last letter, I have been trying to do what I could, in the interest of the Master's cause, laboring mostly in Jefferson and Ripley counties, this state. Wherever the Saints are, the work seems to be slowly, but surely, gaining ground, and they are very much encouraged, and desire to press on. In the new places, large audiences are generally in attendance, and large numbers of them seem to be very much interested in our investigations. Prejudice is dying away, more especially, since it is discovered that the death of Brigham Young does not affect the Reorganized Church in the least, as to its policy, intentions and objects. I find that an investigation of the manner of the original organization of the Church, of the circumstance attending its rise and progress, of the causes of its partial disorganization in 1844-6, and of the Reorganization, and its distinction from other factions, which claim the same name, and connection with the modern prophecies, sometimes go a good way to enlighten the minds of many.

On Sunday, October 20th, I baptized two good, honest persons—Br. and Sr. S. J. and M. J. Lemon,—near Paultown, Ripley county, who were also confirmed the same day. I remained in that vicinity over a week, preaching in the Baptist Church twice, and occupying the Seburn school-house the remainder of the time. Br. H. C. Smith, is kindly remembered here by several; he was the first of the Reorganization to occupy these places. November 9th, left Jefferson county, and started north on my way to the Michigan conference, of the 17th, and at Whitestown, stopped a few days with Br. Trout and family. He procured the Lutheran Church, and I spoke to a large audience on Sunday evening, the 11th. Br. Trout, being closely engaged in business, Sr. Trout and her little daughter May, obtained the use of the house for meetings, on Monday and Tuesday evenings, the 12th, 13th. This reminds me of the time, in Ripley county, when Sr. Kelley procured a church for us to preach in, wrote the announcements, and then rode out and posted them. "Go thou and do likewise." More anon.
C. SCOTT.

BURNSIDE, Illinois.

Brother Joseph.—After writing my last, I spoke on Monday, Tuesday, Wednesday and Thursday nights, in the Baptist Church, at Pittsfield. On Thursday I had the pleasure of baptizing Bro. Bradford Haley, and on Friday Srs. Charlotte and Barbara Mills, three noble, earnest souls. They were confirmed on Friday night, and received that measure of the good Spirit, which enabled them to rejoice in the step they had taken. These Saints had been led to understand the gospel, mainly, through the labors of Bro. Forscutt.

On Saturday, 10th inst., I left the warm-hearted, and faithful Saints of Pittsfield, for Colchester, McDonough county. Their kindness and love I cannot soon forget. May their liberality be rewarded with the blessings of the Master whom we seek to serve. As they received of our spiritual things, they forgot not to bestow on us, of their temporal things. I reached Colchester about 3 p. m., on Saturday, and was met at the depot by your uncle, Arthur Millikin, at whose home, I received a hearty welcome from Aunt Lucy and her pleasant family, who did all they

could, or was necessary, for my comfort. I met shortly after my arrival, your uncle Wm. Smith, of Iowa, with whom I spent a number of agreeable moments, during my stay there. He is white headed, yet active in body and mind, and may yet do good service for the Master. I called on him to speak in my place on Sunday morning, which he did, to edification. I spoke in the same place, (the Christian Church), on Saturday, Sunday, and Monday nights. There was an entertainment given by the Woman's Temperance Union on Tuesday night, and on Wednesday and Thursday nights, Prof. Chase, of Peoria, gave lectures on the Jewish Tabernacle, which were well worth listening to. He had a large, fine painting of the Tabernacle, which served to illustrate his teachings.

On Friday in connection with Bro. Frederick Salisbury, and your Aunt Catharine, I went to Bro. Don Carlos Salisbury's, and preached in the school-house near by, to a good audience.

The roads are in a very bad condition, and doubtless many thereby, are hindered from coming out. I should have stated, that on Thursday I went about six miles south-west of Colchester with Bro. Amos Martin, and baptized his sister Mary E. Soles, and then went three miles to Bro. Costleman's, and held a confirmation and prayer meeting. On Saturday morning, Bro. Don C. Salisbury brought us to his brother Solomon's place, where I met our faithful and zealous brother, John H. Lake. Bro. Solomon then took us to Burnside, on the T. W. & W. R. R., where I spoke last night, and this morning.

I expect that Bro. John and I will speak there till Thursday, when I intend to go to Montrose via Rock Creek. We meet here in a building formerly used as a school house. The churches are not opened to us as yet. There is not much interest shown here as yet, but it may increase. Your brother in the faith.
T. W. SMITH.

MAGNOLIA, Harrison Co., Iowa,

November 20th, 1877.

Brn. Joseph and Henry.—Arrived home to-day. It has become necessary for us to move to Downville, Crawford county, Iowa, and this is what calls me home now. At brother John Hatcher's, ten miles South-east of New Jefferson, I found brother M. T. Short ready for work. We labored together for more than a week, preaching in three different school-houses, in the last of which we preached five times, with very good success, for an entirely new place. At the Center School-house, near brother Hatcher's we preached three times, after which Mr. Painter and his wife were baptized by brother Short. They had been investigating for years. Two years ago last May, Mr. A. Wilson made an onslaught on the Book of Mormon in this place. The debate was held (as we learned from them) for the special benefit of a few persons who, it was thought, were becoming favorable to the faith of the Latter Day Saints. The above two were included. In this place, where I was abused beyond degree, by the above named gentleman (?) and the Book of Mormon so strongly denounced as "nasty trash," a "bundle of lies," "stolen from a dead man," etc., etc., we organized a little branch of seven members, Elder John Hatcher, president, Levi Painter, clerk. Thus the work moves slowly, but, we hope, surely. Yours in the hope,
JOSEPH R. LAMBERT.

WOODBINE, Harrison Co., Iowa,

November 7th, 1877.

Brother Stebbins.—My mind has been agitated for some time respecting the redemption of Zion. I was so exercised that the first of last January I commenced laying up a little every week. 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 our living and in our dress, and make ourselves just as comfortable as we are now? Can we not lay by some of the fashions of the world, especially those long trailing dresses, 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 even those of the world said that they had been to a great many gatherings, but never to one where it was so peaceable. Surely the Spirit of God was there. How I long to see Zion established! And now, if we desire anything which is righteous before the Lord, and we go at it with our mights, will it not be granted to us? And if we will do so, we will be surprized 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 can we not do with less tea and coffee and other things? I am sure we can. And do not forget our dear brethren and their families, those who have to labor in the field. My age is seventy next July. Your sister,
HANNAH E. ADAMS.

SHAWNEE PRAIRIE, Red River Co., Tex.,
November 13th, 1877.

Brn. Joseph and Henry.—Since my last writing I have been doing what I could for the cause of Christ. From Oronogo I went to Joplin with the intention of assisting our worthy brother, C. W. Short, with a series of meetings in that place, but I was taken with a severe attack of pleurisy, which kept me from preaching any in that place. From there I went to Cherokee, visiting on my way the Saints at Webb City and Oronogo. From Cherokee in company with brother D. S. Crawley to the Freed Settlement, and listened to a discussion between brother Crawley and Elder Ward, an Adventist minister. The following questions were debated: first, that the Latter Day Saints preach the only true gospel; second, that the Book of Mormon is of divine origin; brother Crawley affirmed. Third, that the soul is unconscious between death and the Resurrection; fourth, that the Church of God is the only true Church on earth; Mr. Ward affirms. The discussion was conducted in a gentlemanly manner and each one made an able defense of his doctrine; but, so far as I could learn, there was a large majority who gave the victory to brother Crawley. He is a good man, and an able defender of the cause. From there, as per request of the Semi-annual Conference, I took my line Southward, and on the 25th, ult, I arrived in the Lone Star State, having traversed the much talked of Indian Territory, and I was much disappointed with it, for instead of seeing fine, cultivated farms, it is almost entirely destitute of anything, except what nature has formed. I did not see any of the descendants of Laman, but I thought of the time when they were a people, and meditated upon their present condition, and on the promises of God for their restoration, and how it is to be brought about. And then a more solemn thought, how many of the servants of God have buried their talents, when such an important work is to be done, in such a short time. I rendered praise to God for his kindness in bringing me out of darkness into the marvelous light.

I arrived in Texas, and rested two days, and then began a warfare against superstition and darkness. The first two meetings were held in the Union Church, and were largely attended, and good behavior. I have since preached at several places, and have baptized four; others say they will be baptized before I leave. I will go next to Little Rock, Arkansas, and then back to Missouri. This is a field that needs the constant labor of one or more Elders for twelve months at least. I would be pleased to stay till next fall, but as the conference ordered otherwise, I feel bound to honor that body, for it would be useless to meet in conference if the resolutions of that body are not honored. Some tracts would be a great help to me. Your brother in Christ,
A. J. CATO.

CANADA, October, 1877.

I am one of the daughters of that much talked about man, Elder John Shippy; who with my mother, send their love to you; Bro. Joseph Smith, and all enquiring Saints. The cause of our dear Redeemer is progressing steadily, under the presidency of my uncle, Geo. Cleaveland. Your sister in Christ,
MARIAM CLAUSE.

BRIGHTON, Sacramento Co., Cal.,
Nov. 11th, 1877.

Bro. Henry and Joseph:—Having just returned from a preaching tour in company with Bro. A. Haws; I write of our labors. We traveled north by Marysville, thence to Central House, at sister Chester's, held one meeting, thence to Wyandotte, visited Bro. Allen and family, held meeting; thence ten miles south to brother Aaronson; thence to Oroville and Oregon City, to Bro. Strang and family, who make their house a home for all traveling Elders; then to Cherokee where we found an old-timer, by the name of Daniels, who received us and assisted us in getting the Congregational Church to preach in, all of which we thank him and his friends for.

We returned home partly in answer to prayer, and partly on other business, after an absence of fifteen days, having held seven meetings; think some good was done, especially in Cherokee.

G. W. HARLOW.

CHEESELAND, Texas,
November 8th, 1877.

Brethren Stebbins and Smith:—I write you a few lines again to say that I am still praying for an Elder to preach to this people. Bro. Bryan writes that he will come and see me soon, and I pray God that he will come, and that you will send another good, active Elder, to assist him, as Texas is a large field. Read Romans 10: 13, 14. "How shall they hear without a preacher, and how shall they preach except they be sent." The *Herald* and tracts, that I have received, have caused some to believe in the latter day work, and I hope that some Elder will come. Your brother in the one faith,
WM. ROBUCK.

Conferences.

North-Eastern Wisconsin District.

A conference convened at the Saints' Meeting House, Black Creek, Outagamie county, Sept. 1st, 1877; W. S. Montgomery in chair.

At 11 a. m., a prayer and testimony meeting.

At 3 p. m., Resolved that the adjourned trial of Hiram Kenney and wife, Eunice Franklin, Henry Kenney, Wm. Strope and wife, Julia Woodward and Lydia Strope, be taken up.

After a letter being read from Wm. Strope and wife, it was moved that they be allowed to remain as members, on the condition that they truly repent and continue to walk as christians.

After some discussion, it was moved that the trial of Eunice Franklin, Hiram Kenney and wife, Henry Kenney, Julia Woodward and Lydia Strope be dropped, and that when charges are preferred against any member, that it be done in due form.

Moved that Wm. Franklin be requested to enquire into the standing of the above named persons, and if found guilty to report them at the earliest opportunity.

Elders reporting in person were Joseph Lampert, W. S. Montgomery, P. Harris, Wm. Franklin and J. M. Wait; Wm. Savage reported by letter.

At 7:30 p. m., preaching by J. Lampert, followed by W. S. Montgomery.

Sept. 2nd, at 11 a. m., preaching by W. S. Montgomery. At 3 p. m., there was prayer and testimony, and the sacrament was administered. At 7:30 p. m., preaching by J. M. Wait.

Adjourned to meet again at this place, on the 15th and 16th of December next.

Northern Illinois District.

A conference was held at Streator, October 20th and 21st, 1877; John S. Keir, presiding; Jacob Stanley, clerk *pro tem*.

Branch Reports.—Streator 19 members; 2 received by letter. Braidwood 69; 4 removed by letter. Mission 74; 7 baptized. Pecatonica 9; 1 died. Plano 172; 2 baptized, 7 received, 6 removed by letter, 1 loss by error in branch record, 1 died.

Elders T. R. G. Williams reported by letter; Thos. Hougas, Wm. Fribbons, Jacob Stanley and J. W. Mather in person. Latter had baptized three persons and preached in various places in Iowa and Illinois. Teacher C. A. West reported.

Evening, preaching by Thos. Hougas; Sunday morning by J. W. Mather, and evening by Thos. Hougas. Afternoon, social meeting, and the Spirit of the Lord was manifest in tongues and prophesy, and the gift of healing.

Adjourned to meet in Sandwich on Saturday, February 23d, 1878.

Southern Nebraska District.

A conference was held at Nebraska City, October 21st and 22d, 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.

Monday.—M. H. Forscutt chosen clerk *pro tem*. Report of committee on order of business was read and adopted.

Appeal from R. 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, end with December 31st, and 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 Secretary, in preparing 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 9th, 1877, \$4.50; received \$17.10; paid to poor and ministry \$16.10; on hand \$5.50. J. W. WALDSMITH, Treasurer."

Elders Jas. Thomsen and J. Armstrong reported by letter, and Knud Johnson, P. C. Peterson, 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 Deacon. Financial: On hand and received \$16.78; paid to ministry \$15.78; on hand \$1.00. Moroni, no change. Nebraska City 118, including 2 High Priests, 11 Elders, 4 Priests, 2 Teachers, 2 Deacons; 3 baptized, 4 received and 1 removed by letter, 3 expelled. Financial: On hand and received \$83.00; paid for rent, branch expense, ministry, etc., \$69.55; on hand \$13.45. Sunday School: Average attendance during three years, 24 17-100, verses recited 1943, questions 3410, money collected \$82.38; have 300 volumes in the library, 15 copies of *Hope* received; \$9.97 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 parties will impose on or do injury to the Church.

A resolution was adopted advising scattered members to become enrolled with some branch, and so instructing those in this district, and requesting the officers of the branches to seek to carry out the intentions of the resolution.

Whereas, the gathering into 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 greatest number, therefore be it

Resolved that we are heartily in sympathy with said Board, and commend their energy, zeal and wisdom, in the faithful discharge of the trying duties and responsibilities intrusted to them, and we believe that they should have the support of the Church in what they have done.

All previous appointments to missions in this district were released.

That we hold a priesthood meeting on Saturday evening before next conference.

Resolved that we disapprove of the habit of members of this district attending places of worldly amusement.

Evening.—Testimony meeting, and many faithful ones were given. The Spirit was manifest in tongues and interpretation. One through Br. John Everett was a commandment to the Saints to seek for the things of the kingdom of God and to aid the ministry, so that they may go and preach the gospel. Testimonies were given that the angels of God were present.

Adjourned to meet at Nebraska City at 10:30 a. m., January 13th, 1878.

Central Missouri District.

A conference was held in the Waconda Branch, Sept. 1st and 2nd, 1877; J. D. Craven, president; T. W. Smith, assistant; S. Crum, clerk; R. L. Ware, assistant.

All the Elders reported having labored as they could, and with good results. The president gave a good report of the branches; had visited all but one during the quarter. Brn. Kinneman, Booker, Weeks, Seeley, Flanders, Terry and T. W. Smith reported.

Clear Fork Branch, Johnson county, was added to the district.

J. D. Craven, E. W. Cato, Sen., R. L. Ware, Emsley Curtis and Samuel Crum were appointed to settle difficulties in the district.

Branch Reports.—Knoxville 15, with 2 Elders, 1 Priest; 2 removed by letter. Hazel Dell 30, with 4 Elders, 1 Priest, 1 Deacon; 2 baptized. Carrolton 18, with 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 2 baptized, 1 received and 2 removed by letter, 1 expelled. Clear Fork, Valley, Waconda and Alma reported in working order. Grape Grove changed to Waconda.

Adjourned to meet at Hazel Dell, December 1st, 1877, at 10 a. m.

Evening, prayer and testimony meeting. Gifts of the Spirit manifest.

Sunday, 9 a. m., prayer meeting. At 10 a. m., preaching by T. W. Smith. At 3 p. m., by J. T. Kinneman, J. M. Terry and T. W. Smith. At 7 p. m., prayer and testimony, with the gifts.

Northern Nebraska District.

A conference was held at Elkhorn, October 6th, 1877; James Caffall presiding; H. Nielsen, clerk.

The minutes of last conference should have read, 2 removed from the Elkhorn Branch, instead of 2 received.

Branch Reports.—Omaha (Scandinavian) 2 baptized, 1 received by letter, 2 expelled; present total 43. Elkhorn, 1 removed by letter; present total 25. Platte Valley, 1 expelled; present total 36.

Elders J. Caffall, T. J. Smith, Z. S. Martin, G. Hatt, J. Anderson, F. W. Curtis, S. Butler and R. Brown reported.

A protest from J. Avondet and E. S. Edwards against the act of last conference in restoring the license to George Hatt, was presented. They gave as reasons that he was not then, nor is now, in full fellowship with their branch of which he is a member. J. Perkins and others remarked that Br. Hatt was silenced for not laboring in harmony with the district. Hence the protest was referred back to those who sent it with the suggestion, to first prefer a charge against Br. Hatt in the branch of which he is a member.

An appeal was made by C. Bertlesen and H. Nielsen, in the case of A. Jonasen who, at last conference was reported silenced, but later restored by Thos. J. Smith and R. C. Elvin as a court of elders. C. Bertlesen 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 within the limits of the branch without the knowledge and sanction of branch authorities," but meetings were still held in violation of this rule. Then by agreement of branch council the conference was interrogated and decided in favor of the branch rule. This also was left unheeded. Then the conference appointed a committee to write to Pres. J. Smith about it, peradventure "elders" might, after all, have a right to hold meetings irrespective of constituted authorities, but the reply showed that he agreed with the con-

ference and branch council, and with all this for a guide our branch council silenced him; but he still insists that he can hold meetings irrespective of constituted authorities. There was no denial of the charge, consequently no need of a court of elders; they were but a committee of inquiry.

Thos. J. Smith and J. Anderson, in favor of the court's decision, said they did not consider that A. Jonasen's course was right, but believed that he had not been dealt with as the law directs; he should have been tried by a court of elders previous to a branch council, and he should have been informed of the nature of the meeting that silenced him, but it seems he was not. The documents were produced which proved that A. Jonasen had been duly notified. The conference decided to sustain the decision of the branch in the case of A. Jonasen.

Bishop's Agent's Report.—“Received \$28.34; expended \$82.10; due Agent \$3.76.”

Missions: Z. S. Martin associated with J. Perkins in his former field.

Resolved that all elders have their licenses renewed.

Collection taken for the ministry \$8.80.

Officials present: 1 Apostle, 1 Seventy, 10 Elders, 2 Priests, 3 Teachers, 1 Deacon.

Adjourned to meet at Omaha, at 2 p. m., Jan'y 5th, 1878.

St. Louis District.

A conference was held at St. Louis, October 6th and 7th, 1877; W. H. Hazzledine, presiding; T. R. Allen, clerk.

Branch Reports.—St. Louis 275, including 8 Elders, 7 Priests, 5 Teachers, 2 Deacons; 1 died. Financial: Received \$77.50, expended \$37.25, on hand \$40.25.

Alton 30, including 1 High Priest, 4 Elders, 3 Priests, 1 Deacon; 5 received by letter.

Whereso 10, including 2 Elders; 1 died.

Caseyville 42, including 5 Elders, 4 Priests, 1 Teacher, 1 Deacon; 14 baptized and 1 received. Sunday School: 3 teachers, 30 scholars.

Belleville 68, including 8 Elders, 4 Priests, 1 Teacher, 3 Deacons; 1 removed by letter, 5 scattered; condition unknown. Financial: received \$9.00; expended \$12.25; due treasurer \$3.25. Coon Creek, Boone Creek, Gravois, Cheltenham and Alma branches did not report.

Elders George Hicklin, Wm. Smith, John Beard, Wm. Anderson and Wm. Still reported.

A priesthood meeting was ordered to be held in the Saints' Hall, St. Louis, November 4th, 1877, to act upon the unfinished business.

Afternoon, sacrament meeting, in charge Wm. Anderson and Geo. Worstenholm; a good time was enjoyed.

Adjourned to meet January 6th, 1878.

Sunday evening, preaching by John Beard and Wm. Anderson.

Miscellaneous.

Instructions to Bishop's Agents and the Church.

In accordance with the commandment given in the revelation of April, 1873, I have appointed Agents in all districts of the Church where it has been thought necessary, and according to the recommendations of the district conferences, where the Saints have chosen and sustained such brethren as they have thought best qualified, those competent in financial affairs and capable of attending to the duties of that calling; and, in the main, I trust that they have given satisfaction therein.

In 1873 there was published some instructions to Agents, so far as their duties were then understood by me, which rules, as necessary for their guidance and information, and that of the Saints, the Bishopric now revise, republish, and present to the Church.

First.—Each Agent should have a suitable book, wherein to enter all transactions of receipt and expenditure, with dates, names, amounts, etc., debiting himself with all receipts, and crediting himself with all sums paid out for the benefit of the work, as hereinafter provided. To audit this

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 it to be done.

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 tithing from those who pay it as such, and who request it to be so credited.

Third.—All money received in the form of donations and free-will offerings by the Bishop's Agents, may be used by the Agents, or by order of the district conferences, for the aid of the ministry, the poor, and other Church purposes, as wisdom may direct, in the several districts where such funds are paid to the appointed Agent; provided, that whenever the Bishop of the Church, or the General Conference of the Church through him, shall require it for the missionary and other general work of the Church, that then the balance in the hands of the Agents may be called in for such need or emergency; or it may be called for whenever an Agent reports that such balance on hand is not likely to be needed in the district.

Fourth.—All money received and credited as tithing, in contradistinction to that paid as free-will offerings and donations, should either be sent to the Bishop of the Church direct, or it should be held subject to his order, or that of the General Conference through him, and only be paid out as they may direct. This is so ordered because the Bishopric believe that this course is in harmony with the law of God; and, therefore, (as would be supposed), it is evidently the plan best calculated to supply the wants and demands of the work, both general and local; and when carried out and the law of consecration and tithing is heeded, then there will be financial support for, and success in all departments of the cause of God. It is believed that this view concerning the control and use of tithing recognizes this fund in its proper place, and causes it to become a wise and necessary provision for supplying the missionary work of the Church, and for other general purposes, such as are spoken of in the law. For, if all the means, both tithings and offerings, were subject to the order of the various districts where such tithings are paid, then there would be no certain provision for supplying such general demands as have been mentioned and as are commanded in the law of God—all might be swallowed up by the local legislation for local needs or demands, and the work at large be left to languish.

Fifth.—In addition to their quarterly reports to the district conferences, Agents are required to make regular annual reports to the Bishop of the Church on the First of March each year, showing the receipts and expenditures, both of tithings and offerings, for the year, with the balances remaining on hand, if any. They may also report the financial condition, prospects and needs of their districts, from time to time, as may be thought necessary, together with such suggestions and recommendations from the district conferences as they may wish presented to the Bishop for his consideration.

Sixth.—Upon the resignation of an Agent, which should be presented in writing to the district conference, and, if accepted, be sent to the Bishop, his books should be audited and settled before the appointment of another. And, in case an Agent is not sustained by a majority vote of the district conference, he should be notified of the fact before a new choice is made, so that he may present his resignation or a written assent to such change. Should he, upon such notification, refuse to resign, or to assent to the change, then the matter should be referred to the Bishop for his decision before another choice is made.

Seventh.—For the benefit of the work it is thought that it would be well for each branch of the Church to appoint a finance clerk, (if they have not already done so), to receive offerings from the members to be paid out on the order of the branch for the expenses thereof, and, so far as may be possible, for the poor therein, thus preventing the necessity, in many cases, of applying to the Bishop or to his Agent in the district. Said finance clerk may also receive money for the general treasury of the Church, and forward it to 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 entry of receipts and expenditures, with headings for those funds, which, if in common use, would result in good to the whole work, both local and general.

To the Agents 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 in your various duties, and that you may be efficient and competent servants of the Lord for the advancement of his work, so far as pertains to that committed to your trust. May you also strive 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,

ISRAEL L. ROGERS,
Bishop of the Church.

PLANO, III., Nov. 20th, 1877.

Appointment of Bishop's Agents.

CANADA MISSION.—Having received from Bro. John Traxlar, the agent, hitherto, for the Kent and Elgin District, Canada, a letter of assent to 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 Vickery Bishop's Agent for said district.

CENTRAL MISSOURI DISTRICT.—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. E. W. Cato, sen., I hereby appoint the latter as Bishop's Agent for said district.

SANDWICH, ILLS., Nov. 22d, 1877.

Branch Meeting.

A meeting was held by the San Francisco Branch, August 19th, 1877, at the residence of T. J. Andrews; Bro. D. S. Mills presiding.

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 by some, relative to the present condition of 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 it had been proceeded with in a legal manner, so far; the court that had been convened to hear the case had decided to sustain every charge that the branch had made 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, which we hereby submit to the San Francisco Branch of the Church of Jesus Christ of Latter Day Saints that called upon us to act in this place. D. S. Mills, Peter Canavan, H. P. Brown.

The above decision was sustained by the unanimous vote of the branch.

After a careful and impassioned 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 city. 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 what was considered most proper to be done under the circumstances. It was well known that San Francisco, in harmony with all other large branches, has always had its disturbing element to contend with; its antagonistic workings have operated against the peace and prosperity of

the branch; its meetings have been disturbed by the combined insubordination of the refractory members disregarding the proprieties of good order and respect to the church authority, until it has been deemed necessary to deprive it in the future of all power to annoy. A disorganizing of the branch is suggested, which I would recommend as a most effectual means, because it at once places them outside—not out of the Church; but in the subsequent organization, which we hope will follow, it remains with it who shall or who shall not be admitted. Another reason is, that a large number of persons whose names are on your record as branch members are living remote from you, and many can not be found at all, rendering no support to the branch, and making it impossible to complete a church record. Looking at it from these stand-points, the suggestion may be entertained. If disorganization should be decided upon, certificates of Church membership can be given to all who may apply for them, by which all those distant members can identify themselves with other branches.

After a lengthy expression from nearly all present, it was unanimously voted, that certificates of Church membership be given to all present members, and that the San Francisco Branch of the Church of Jesus Christ of Latter Day Saints be disorganized, because of the disturbing element within it.

D. S. MILLS, *President of Mission.*

P.S.—Certificates can be obtained by applying to T. J. Andrews, clerk.
SAN FRANCISCO, Cal., Sept. 15th, 1877.

Notices.

EXPELLED.—This is to certify that David Mills was expelled from the Hyde Park (Pa.) Branch of the Church, November 11th, 1877, he being rebellious and disobedient. Thomas A. John, president; William J. Thomas, secretary, *pro tem.*

J. R. Lambert, Dowville, Crawford Co., Iowa.

Birth and Death notices inserted free; Marriage notices one dollar each.

Died.

At Kewanee, Illinois, October 27th, 1877, of croup, 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, will the angels bright,
Bear me on to that happy home,
With the saints in light, with the saints in light,
Shall we stand round the great white throne.
CHORUS.—We may all meet there,
If we love the Lord and obey his word,
We may all meet there.

At Henneferville, 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, of diphtheria, October 20th, 1877, Hannah, daughter of the above Joseph E. and J. Foster, aged 8 years. Her end was peace, she bid us all good bye, told us not to weep and mourn, for, says she, I am very happy.

Near Sweet Home, Nodaway county, Mo., August 24th, 1877, sister Rachel Woodhead, wife of Elder Wm. Woodhead. She was born May 6th, 1836; baptized in 1854; emigrated to Utah, 1863; joined the Reorganization at Malad City, Idaho, March 6th, 1866; moved to Missouri in 1868. She died firm in the faith of the latter day work.

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 Anderson. Her earthly pilgrimage ended when she was 22 years, 4 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 shines brightly. She was quite modest and kind, and none suffered through her wrong doing. She left an infant son, which survived 13 days, then he passed away also. We mourn their loss, but not as those that have no hope. Services by J. W. Briggs and R. W. Briggs.

At Heber City, Wahsatch Co., Utah, September 4th, 1877, after an illness of many months, Elizabeth McLean Aird, wife of Bro. William Aird, aged 55 years and 4 months. Her trouble was cancer

in the neck, and general debility. She was born May 6th, 1822, in Ayr, Scotland; where she obeyed the gospel in 1845. She had many trials, for her parents were very much opposed to her faith, and she had to travel twelve miles to meeting, Kilmarnock being the nearest branch. We were married February 4th, 1853, and sailed from Liverpool March 28th, for Utah. She was a kind and true woman. She had no idea of the leaders of the Utah Church having gone into darkness, and teaching corrupt doctrines, till her sister (Stephen Wood's wife) sent her a letter stating that she had become a member of the Reorganized Church; but she soon became convinced that the Utah leaders had drifted away from the pure principles of the gospel, as taught in the books; the tracts were the principal agency in enlightening her mind, in connection with the spirit of truth, and she was baptized and confirmed into the Reorganized Church, June 19th, 1877, by William Aird. She leaves a husband, two sons, and three daughters.
WM. AIRD.

At Denver City, Colorado, November 11th, 1877, of brain fever, Mr. George I. Stebbins, brother of one of the editors of the *Herald*, aged 47 years, 5 months and 13 days. When a young man he was a member of one of the churches, but for twenty years has sought no standing with them, and looked upon church association as a matter of form merely. While he made no profession, nevertheless he did much more for humanity than many who claim to be religious, and have large professions, for he aimed to do what he really esteemed to be of worth, namely, to aid the destitute and the distressed, as he had opportunity, or was able, while he was very solicitous for the welfare and comfort of his kindred and others, who were needy. A Denver paper says in an obituary notice of him: "A close business man, he also possessed a warm, generous heart, and performed many acts of charity to poor people, and those in embarrassed circumstances." We are sorry to lose our brother, with whom we lived in our boyhood, and whose kindness in past years of acquaintanceship we remember with gratitude. May he have a good reward for what he hath done.

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 sixth annual meeting, held at Denver: "During the past year large herds of cattle have been driven into the country from Texas and elsewhere—not less than two hundred thousand having been driven from Texas alone. The great country lying to the east of us, which but two years ago was grazed by nothing but buffalo, is now occupied by thousands of head of cattle. Beaver Creek, the South Platte, Republican, and all their tributaries, which were looked upon as being out of the world and only fit 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 intervened betwixt us and the States, will be bridged over by the cattle men, and a continual line of settlements will exist from here to the Mississippi. The increase 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 limped in his walk was some years after accosted by a well-known politician, who asked him if he was not the chaplain of the college at such a time, naming the year. The doctor replied that he was. The interrogator observed, "I knew you by your limp." "Well," said the doctor, "It seems my limping made a deeper impression than my preaching." "Ah, doctor," was the reply with ready wit, "it is the highest compliment we can pay a minister, to say that he is known by his walk rather than by his conversation."

Men are frequently like tea—the real strength and goodness are not properly drawn out until they have been in hot water.

Never turn a blessing around to see whether it has a dark side to it.

PUBLICATIONS ISSUED AND FOR SALE

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AT THEIR PUBLISHING HOUSE

IN PLANO, KENDALL COUNTY, ILLINOIS.



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Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory 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, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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1 December 77.

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The Saints' Herald.

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.
"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 SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 24.

PLANO, ILLINOIS, DECEMBER 13, 1877.

No. 24.

THE FIVE SISTERS OF WOODBINE.

BY ESTHER ROHRER.

There are five sisters in this place,
Lord fill our hearts with thy good grace,
And when in secret prayer we cry,
Wilt thou our needful wants supply.

We have a purpose to fulfill,
We want to do our Father's will.
Christ said where two or three shall meet,
He'll hear them at his mercy's seat.

And for this cause we'll persevere,
Though some around may mock and jeer;
We'll ask the Lord to give them light,
And lead them to the path that's right.

We meet to read God's holy word,
And feast our souls on heavenly food,
To sing a song from Zion's Harp,
And keep alive the heavenly spark;

The spark of truth, God's name be praised,
He's made it known in these last days.
He sends his servants forth with power,
To warn mankind both far and near.

They need our prayers each Sabbath day,
And we should daily watch and pray.
The families they have left behind,
May God in mercy well supply.

We've tasted of the things of God,
And relish what we prove as good;
We ask not for the world's applause,
Naught but to be faithful to his cause.

Though we've no branch, nor Elder's voice
to cheer,
Yet still we feel the gospel's saving power;
We plod our lonely path alone,
Asking your faith and prayers, and still the
five are one.

H. ADAMS, J. M. ADAMS, E. FORNEY,
C. KIBLER, E. ROHRER.

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

Whole No. 384.

be swamped. They also seem to see 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 uninitiated in the scientific construction of vessels for ocean traffic, there may be some apparent grounds 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, and also claiming, as 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 ignorant, 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 shalt unstop 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 with this the fact that God 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 as the barges were about to undertake.

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 an opening the whole length of the vessel was left for the water to enter. This may 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 that such precautionary 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 those 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 life-boats, 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 be capsized in a heavy sea way; but 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 removed we would receive a fresh supply by the sea continuing to break over the boat, in her endeavors to reach some vessel in distress and rescue the sufferers on board. To obviate this and other difficulties that prevented these boats from being as useful as desired in saving life, after repeated trials, a boat was invented with a hole in the bottom as a means of preventing the boat from swamping when a heavy sea broke over her; and also to obviate the necessity of bailing the water out. The thing was accomplished on this wise: air chambers adapted to the form of the boat were constructed along the sides from stem to stern being largest in the middle and tapering towards each end, so as not to interfere with the free navigation of the boat, and at the same time give her sufficient floating power, so that if the bottom had been open from stem to stern there be no danger of sinking, while it required a great weight to force her a few inches down into the water. There was also considerable iron ballast placed along the bottom to prevent her capsizing in a sea way, and the boat with the hole 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 through the hole in the bottom, 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 and part of 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 door is not water tight when closed, 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 the cargo of the dredge is discharged 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 without them; and we take it for granted that 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 pumps with hose for the cleansing of the vessel within and without. Now, if the wise men of our day are constructing their vessels upon the exact principles that 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 by them concerning the construction of the barges belongs to our side of the house.

JOHN S. PATTERSON.

DREAM INTERPRETATION.

Brother Stebbins:—I wish to give the interpretation of Bro. W. B. Tignor's dream, given in *Herald* of September 1st.

"It was thundering very hard." This is the troublous times of the end of your dream. "I looked toward the north-east." This is the direction the Son of God will come to Zion from. "The plain on the beautiful clouds," is the habitation of the Son of God, when he comes to bring Zion with him. "You thought if seven vessels would come, one after the other, the great troubles would commence. But not so. Of which only six came." This rep-

resents the sixth dispensation. But the sixth dispensation has not done the work that has been assigned to it; hence, the seventh was stayed for a time, because when the work of the sixth is done, then cometh the Son of God, at the beginning of the seventh, and will bring Zion with him. "The vessels were not propelled along by wind or sails," but by faith. "I thought to pray the Father to stay the destruction." It was well that your tongue was stayed, for this great trouble and perplexity of the nations will come. The seven vessels are the seven dispensations of the earth; five have 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 the 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, 1877.

A. F. RUDD.

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 gaseous with 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 vaporous as our earth, though not at the same time nor for so long a time. She was once glowing with intensity of heat, though this strage 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 great masses of vapor and of cloud which had girt our moon's whole globe, even as in the youth of our earth her seas enwrapped 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 lunar 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 subservise; if that should appear probable, they would at once decide that the moon must, during its habitable stage, have 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 seeds can be supposed to have been primarily intended, as many younglings among animals perish untimely, as even many races and types 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 outlines of the plan, in my opinion, best 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 taken, 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 ended, the Executive Committee should have in readiness the teams, wagons, carts, oxen, and supplies for immediate use, ready to remove the colonists at once to 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 easily arrange the entire administration of its affairs 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 nor 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 only qualification.

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.

The 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 more to insure absolute success than an absolute system, strictly pursued—as order is the first law of all just government.

THE CENTER, OR VILLAGE.

As all colonists 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 160 acres each, located immediately around the center or village, no colonists 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 520 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 locations 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 might, and I believe should, 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

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 beneficent 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 success must be expected, for diversity in 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 cautious accumulates nothing. No earthly law can prevent it. To own land is to have a part of the world's domain. It unites the life of the owner to the life of all creation; it creates for the family that domestic country which, under the name of home, becomes the sacred shrine of affection, hope and ambition. In agriculture man is always in presence of God and his beneficence. The sun, the rain, the temperature, the seasons, are his never-ending lessons that wait upon him, in seed time and harvest, to encourage and support him.

Labor is the law God imposes on man; by it he develops and perfects. The variety of its tasks are as endless as human thought, as infinite as his power to invent, as noble as his nature.

Whoever would degrade labor, and force it to become the mere instrument of capital, the slave to want, the mere tool of wages doled out to meet the bare necessities of existence, is a knave and unworthy of social respect. There is no fate, wealth so used, whether managed by corporate irresponsibility or private greed, too cruel, too immediate or too severe for it. If it creates the barbarity of mobs, the desperate struggle of strikes or the relentless fury of revolutionary revenge, it is a waste of sympathy to pity the victims. It is an outrage upon human rights to sustain the men who 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 all mankind should scorn into endless contempt. Carried out, this system will do more to elevate the nation than any legislative act since the formation of the government. Such at least is the opinion of yours truly,

STEPHEN D. DILLAYE.

PROPOSED FORM OF PETITION TO CONGRESS.

To the Congress of the United States: Your petitioners respectfully represent that that they are inhabitants of the United States, who are obliged to support themselves by their daily labors; that they are industrious, honest and of good habits; that they are most anxious to avail themselves of the law

known as the Homestead act, but that, owing to their absolute want of means—either to reach the unoccupied lands of the government, or to provide shelter and food for themselves and their families, or to subdue the land, procure seed, sow and plant for crops—they are wholly unable to avail themselves of that munificent law. In view of these facts, and of the terrible situation of the unemployed, they most earnestly petition your honorable body to pass an act loaning the currency of the United States known as greenbacks, to the extent of \$750 for the head of each family joining in a colony of not less than fifty families to settle together on lands which may be entered under the Homestead act; such loan to be advanced only as it is used for specific purposes of occupying and improving the land so entered, and to remain as a specific lien upon such land, its improvements, the stock, and farming utensils purchased until repaid, and the money to be expended under such rules and regulations as the land department may prescribe.

LEGISLATION ALREADY PROPOSED.

The first movement in Congress in labor interest was made by Representative Errott, of Pennsylvania, who has presented a memorial of 400 workmen of Pittsburg for an appropriation to enable them to emigrate to and occupy public lands as cultivators. As soon as the Committee on Appropriations is appointed the memorial will be referred to it.

Representative Kelley, of Pennsylvania, has introduced a bill supplemental to the Homestead act, paying out of the United States Treasury to any person desiring to avail himself of the provisions of the act \$500 to be secured by mortgage on the lands and paid back after the expiration of five years from the time the lands were first occupied; \$100 each year until paid. The settler is first required to furnish proof that, including household effects, he is not worth over \$300. The provisions of the act cease after the sum paid out shall have reached \$20,000,000.

WHAT IS OUR DUTY?

While looking at the past and "taking observations," in order to locate our position, we started certain questions which claim our attention, and some of them before being dismissed, should receive an answer.

How, or from what source, should we answer the question at the head of this article?

Inasmuch as we claim to be honest believers in what the Bible teaches, and acknowledge it to be the highest authority from which we can quote—we will draw from it in answering our question.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." We meet with many who claim to be followers of Christ, and who endorse the above Scripture, but, "according to their understanding of it." Here seems to be the great difficulty, our understanding of it. Different persons have not the same views of what the Scriptures teach; consequently our ideas concerning our duties towards ourselves and others, are governed by our *understanding* of the Scriptures; and our understanding is governed by our *teaching*. If we have been taught right, our understanding will

be correct; or 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 know what our duty is, we must have 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 to us, is the "will" of the Lord—is 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 of God."

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." With 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.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

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 contentions, withholding 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;"

Whenever any of us ask, "What is my duty?" let us give an answer from the "Law of the Lord."

J. L.

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 up in this section of country, laboring men cannot command wages that will admit of 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 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 consequences. Another leak, of no small 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 hoot; but 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 bread and butter without number, the butter is eaten off, and the bread goes into the swill pail. Any parent would be considered a brute who would tax a child with constant manual labor, but few there are who seem to consider the evil of keeping the digestive organs constantly taxed; thereby laying the foundation for a train of evils to follow the child through life.

Perhaps we have said enough about leaks, but this much we have to say, our condition and circumstances all through life have been such that we have had to study economy. Still we have had enough to eat, drink, and wear; have taken the *Herald* constantly for the last twelve years and paid for it. Although we are poor to the fullest extent of the word, and although our health has been extremely poor for the last twenty years, still we have contributed not far from thirty dollars for the advancement of the cause since we have lived in this place. It now occurs to us that our contributions, however small they may have been, have been received by those who could not deny themselves of those things which we have learned to do without. It is becoming a grave question with us as to whether it is our duty to contribute any thing for the support of those who make no effort to stop some of the leaks in their own state room of our noble ship. Perhaps we are a little severe in

our remarks but do not intend any offence; only wish to present matters as they loom up from our standpoint.

It is quite gratifying to us to see the interest manifested by the Saints in regard to the gathering as proposed by Br. I. N. W. Cooper. One favor we have to ask, and that is as soon as there is an opening or situation which can be filled by a man of feeble health, let us know it. We shall not exact six hundred, no, nor two hundred dollars a year to fill it.

ELLENVILLE, Wis., Aug. 20, 1877.

WM. FRANKLIN.

IN SPIRIT AND IN TRUTH.

There was a good deal of sincerity, and much of spirit manifested by idolatrous Israel, in their worshipping assemblies. Else they would not have agreed with that dreaded man, Elijah, to test their prayers with him, in so public a manner. For they knew him to be a fault-finder, and one who claimed that God had sent him among them as a reprovor. And he testified that there was not among them all, even so much as one prophet of God, save himself. And they knew also, as Elijah most assuredly did, that God never owned a church without living prophets in it; and consequently, if their *divines*, or pretended prophets, were but mere titulary 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 that they themselves ought to kill them; 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.

As it was then, so also *now*; 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 matron*, inherit her murderous spirit. These are they who claim all the popular, howling divines as the Lord's ministers. Even those who ride on the cars 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 now 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 among the false worshippers of Gentile Israel, as a reprovor, 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 then would God's "witness" think, or say to all this? For God's "witness" can not 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 witnesses, but the only privileged ones; 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 art and profession, *viz.*: claiming the art or privilege of changing the truth of God into a lie. What next? 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 is it then that you have a right 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.

Brn. 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, before we can reach them with 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 school-house, and every public place, and 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. We should have something of the kind; it has been too long neglected, and we feel the effects of it on this coast especially.

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. Now, brethren and sisters, I will show you that 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 sacrifice 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 plainer hats and dresses, and put

away the money that all these needless things cost, and do all they can. In this way tens of thousands of tracts 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 themselves 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.

Brighton, California.

THE FUTURE LIFE.

Boswell 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, and, on the other hand, a steady contemplation of the awful concerns of eternity renders all objects here so insignificant as to make us indifferent and negligent about them." To this Dr. Johnson replied: "Sir, Dr. Cheyne has laid down a rule to himself on this subject which should be imprinted on every mind: To neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day, nor to mind anything that my secular obligations demand 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 purest religious wisdom and earthly philosophy. It is very certain that the All Father does 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 each one. To think too much and too 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, but the most consummate folly, in man 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 certified I should die within the day, nor to mind anything that my secular obligations demand of me, less than if I had been insured to live fifty years more."

Alas! this wisdom is not in man. He can turn his eye to no single object about him in the world of nature but that contains reminders of the slight tenure he has upon life. An exhaustive effort is being made continually to teach him wisdom, but he is deaf to the pleading voice, and blind to the legible words. An eccentric friend at whose house I was once stopping complained of a little fancy brass-mounted clock that he said was knowingly and wickedly "ticking" away his life. Certainly there are in the swift, insensate swingings of the pendulum a constant outcry of Time's

dread flight. But who of us, readers, are duly impressed with this passage? Alas, but too few. To husband our resources to attend faithfully to all secular obligations and at the same time make just due preparation for eternal interest, is the only true wisdom. Men live as if life was only a hollow laugh, a solemn mockery or momentary ray of sunshine to last for a short season and then go out into perpetual blackness. In point of earthly duration it is but a moment. In point of fact, man is as undying as the God that made him.

It is not all of life to live,
Nor all of death to die.

Man is to live forever. 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 proper—the "forever" life.

With the certainty 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*—that Time moves stealthily along in velvet slippers, and the end comes "as a thief in the night."

2. *Then in earnest 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 is found in the fact that men do not like to think of death and would try to forget it, if the way was never so clear.* So that the first two reasons are strengthened by this, and so 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.

KELLEY AND JAMIESON'S DISCUSSION.

Bro. Stebbins:—Thinking that it might not be uninteresting 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. Leaving this for other hands and larger publications, (I understand there is being prepared for the press an elaborate account, giving in detail all the main features of the debate), I give only causes and results.

The causes that led to the debate are as follows: During the early part of last Spring (1877) Professor Jamieson delivered a course of lectures at this place, under the name and

guise of Lectures on Spiritualism; at which time he repeatedly ridiculed the Bible; and, as he termed it, "the Bible God," and the Christian religion, challenging the Christian ministry to come out and discuss in public debate matters of difference between Spiritualistic belief and the Christian religion. The Saints have no branch or other organization here, and the sectarian ministers neglected and refused to do anything more in the way of debate than to threaten a little, and fire a few random shots from behind their respective pulpits; advising their people not to hear him, &c., &c. The better portion of the community scorned this advice, bigoted though it was, and did as they pleased, wondering why their shepherds of the flocks did not come out and meet this wolf, if they had strength, and save their lambs.

Professor Jamieson is gentlemanly and courteous in his demeanor, a talented and educated man, of winning ways and eloquent; and when circumstances permit, a logical reasoner; puts his subject before the people in a shrewd way, well calculated to lead them into his own channel of thought, and never misses an opportunity to walk in, if his opponent leaves the bars down.

His challenge to discussion was broadcast to all sects or denominations of Christians everywhere. Bro. E. L. Kelley finally entered into correspondence with him, which eventually resulted in the aforesaid discussion.

I presume I need not give you or the readers of the *Herald* a description of Bro. W. H. Kelley, or his manner of speaking; I will only say that on this occasion he appeared ready for every crook or turn in the debate, and equal to every emergency, advancing his arguments with skill, often turning the weapons of his opponent against him with telling effect.

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 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 evenings were allotted to each question, and two speeches of one-half hour each, were allowed on a side, each evening. The weather for the first six evenings was unfavorable, there being incessant rain and mud, keeping many at home, making the audience comparatively small; for I feel assured that had the weather been fine the house would have been filled to overflowing. As it was, there was a large number of attentive listeners. There were some as able Free Thinkers present as this part of the country affords, and those from all the denominations represented here. I have heard some of the best of them say that Jamieson never made a point during the discussion, but that Kelley thoroughly uprooted and demolished; while I have not heard one say but that Kelley thoroughly established every proposition he made, and fastened it down by the anchors of truth. Before the debate

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 Jamieson ventured to meet such a man as Wm. H. Kelley. This I do know, that 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 has 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. Kelley preached to 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. F. 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 is destructive of that unity 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 prayers.

It may be well to consider whether this is the proper course to pursue under such circumstances. We all know that the more an unsavory 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 intend 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, that under such circumstances as have been indicated, we should 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 pray earnestly and persistently, leaving the offenders, if we may call them so, to the working of the "still small voice" 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; if in the heat of debate we have used language which has given offense, or if we are, as we think, justly offended at the language or actions of others, let us try to remember, when the sore subject is touched upon, that "a soft answer turneth away wrath;" and if the "old Adam" is so strong within us that we cannot go to our neighbor and confess our fault, or if we think that *we* are the party who ought to be "conciliated," we may strive to imitate the example of him who "when reviled, reviled not again," or at least throw the mantle of silence over the unfortunate subject of difference, praying earnestly, meanwhile, as God has commanded us, that we may "With one mind and one mouth glorify God, even the Father of our Lord Jesus Christ,"—that "We may receive one another as Christ also received us, to the glory of God."

And let us "watch and pray" lest the offenses, real or fancied, of ourselves or others, cause us to neglect any of the outward duties enjoined upon us by holy writ. Not only are we taught to be "kindly affectioned one to another,"—to "recompense no man evil for evil," to "every one of us please his neighbor to his good to edification,"—but we are also urged not to neglect the assembling ourselves together to listen to the preaching of the word, and for prayer and praise and exhortation. There is no duty, if we except secret prayer, the performance of which tends more to strengthen, and the neglect of which has a more injurious effect upon our spiritual welfare.

Suppose that the person whom we would prefer has not been appointed to some office in the branch or that some one to whom we object has been appointed, shall we for this reason deprive ourselves of the privilege and advantage of meeting with the Saints? Let us remember that if we had had our way some one else would have been disappointed and ask ourselves whether, in that event, we would have considered them justified in absenting themselves from the meetings of the branch on that account; let us take to heart the council of the Apostle Paul to the Thessalonians, "To know them which labor among you and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake; and *be at 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." W.

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:

"By the law you may sell it to men and 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 it. No matter what mother may agonize over the loss of a son, or sister blush at the shame of a brother, you have a right to disregard them all, and pursue your legal calling—you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your own lawful trade; you may fill it with the allurements of amusement; you may use all arts to allure visitors; you may skillfully arrange and expose to view your choicest wines and captivating beverages; you may induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full; because it is lawful; you have paid for it—you have a license. You may allow boys and children to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they, too, can participate—for all this is lawful. You may hold the cup to their lips; but you must not let them drink—that is unlawful. For, while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say, 'Leave my son to me until the law gives you a right to destroy him. Do not anticipate that terrible moment when I can assert for him no further rights of protection. That will be soon enough for me, for his sister, for his mother, for his friends, for the community, to see him take the road to death. Give him to us in his childhood at least. Let us have a few hours of his youth, in which we can enjoy his innocence, to repay us in some degree for the care and love we have lavished upon him.'" W.

"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 offence 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.

Plano, Illinois, December 15, 1877.

WHAT OF THE NIGHT, WATCHMAN?

WITH 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 waiting, though not idle waiting, 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 arduous efforts of those who could labor. We can by no means count these lost 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 poor-ness 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 results of the spirit of unbelief that was to "sift" the men of the Church as "wheat." For disguise it 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—infidelity. 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 every day duty of the Saint, making him to be, what he ever should have been, a living 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 dishonest, and wilfully 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 between us rest.

The experience gained in these years of effort shows plainly that the real secret of the rapid uprising 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 excrescence upon the religious faith of the Church, and not the fruit of that faith. For this we have worked, watched, waited, and prayed.

The heralds of the Cross are now found in various places, from Maine to Mexico, from Oregon to Florida; and everywhere, the truth is confirmed. Our lists have been gradually growing larger, and the significance of the intent and methods of our warfare has been growing wider. The HERALD has been made the bearer of some things that have displeased some of all classes; but we have conscientiously tried to make it the organ of the people; and have now no apology to make, so far as we are concerned; as we have not tried to please everybody.

We shall enter in upon the New Year with renewed courage, and firmer purpose, born out of the retrospective examination of the progress we have made, as a people.

Then, when we cry, "Watchman, what of the night?" let us be able to comprehend the answer, "Zion prospers; all is well!"

We bid the Saints all a happy ending of the old year, now fast closing. May the year's retrospect be a pleasing one to all.

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 untidy and unclean condition. Fences broken, or badly, shiftlessly mended; pens for cattle, sheep and hogs, wet, muddy, and filled with broken boards, fence rails, blocks of wood, stones, and general litter; cribs standing half tumbled down, 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; manure lying in sodden heaps against every door, and along the sides of the barn; an inside destitute of stalls, mangers, or racks, with boxes, nail kegs, or pails, and half bushel measures to feed the horses out of; from the barn to the house a muddy walk in wet, or wintry weather, past a wood pile which is untidily spread over five or six square rods, and contains a cord or two of old logs, knots, and stumps, lying scattered over a mound of chips, saw dust and dirt, 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 curb sunk a half-foot 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 drifting rain, to soak there and sepe their liquid refuse into the water of the well; the house itself dilapidated in window, roof, chimney and siding, showing many a gap yawning for want of 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 (so called) dwell; 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."

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 leg deep in a slush of their own droppings, and rain trodden into mire; we saw cattle standing in muddy pens, in low places, or staked 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 manure no man could have gone from the bars (gate) to the barn, without wading. Some corn cribs 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 *cheveau de frieze* 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-burrs; and in a field not far away we saw a mowing machine, one half (the half not 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 Saint-like; and we repent.

Some one seeking to palliate or excuse persons whose premises, rented or owed, 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 pen, and stable, be periodically spread upon it. No material of which barns are built is so lasting, that the accumulation of refuse thrown out of doors and windows, and left to smoulder and rot against it will not mildew, rot, and destroy it. No stock (live stock) is naturally so hardy and so thrifty that they will "laugh 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—in houses through which the offensive odors from such surroundings are daily driven by gentle zephyrs, or laughing breeze, or carried in on boots and clothes at each choring time, be healthy, rosy, and contented; nor can children raised with such surroundings develop those finer, subtler, gentler feelings, thoughts and sentiments that are engendered by cleaner, pleasanter premises. Besides this, filthiness of surroundings is an almost certain precursor of ill health, while health is an almost sure accompaniment of cleanliness. Many a Saint could, if he would, trace the drooping and fading of his household plants to the fevers bred in the pestilent vapors rising from his ill-kept, unclean barns, and their pens, sheds, and filthy pools around them; or worse still, from the use of water from wells into which ran by constant seeping, the drainage from the barn yard, or cess pool; or from the well round which he permitted his stock to stand to drink, until the curb was an island surrounded by a circular sea of muddy water, garnished with feathers, tufts of hair, and animal deposits. And then when the Elders have come, to find their patient in close, hot rooms, from which the blessed air, freighted with balm, was excluded; or if a window was raised, the dank vapor from refuse vegetable

deposit coming in to feed into more active flame the fever which was consuming the sufferer; and after prayer and ministration, death enters, the bereaved man mourns the lack of power in the Church, sighs, "something is wrong with the Elders,"—"why did not the Lord heal them." The Lord *could*, we do not doubt; but that he *will* we do doubt.

We are quite well satisfied that there needs to be quite a waking up among the settlers in Zion, upon sanitary measures; and that a more intelligent attention to cleanliness of premises, homes, and their surroundings, must be had. Hence, we write.

Not all the homes we saw were of the kind reprobated in this screed; but too many were. No offense is intended to any, nor must any be taken. However, if the "coat fits" any, they are welcome to put it on, and thank us for taking their measure so correctly.

SPIRITUALITY is a quality of the mind (soul) that may be cultivated, and he who has determined to set out in the walk of a Christian, and has set his heart to do the will of God, is seriously in fault if he does not put forth an effort to secure by careful study, and stern discipline if needs be, the degree of cultivation demanded.

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 inured to toil. Thus the Christian, of gentle spirit and firm, may be perfected by slight 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 who so "passes under the rod," if he endure unto the end. Let no man 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 thinking, just as no man ever succeeded in inventing a reliable and valuable machine who ignored the rules of mechanism, force and resistance, the positive and negative powers involved. Some seem to revel in the idea of free thought, who are absolutely shackled by the narrowness of their range of vision; and some chafe and fret at the bars that confine them, when those bars are the rungs in the ladder leading to their coveted success. Erasmus was fettered in a prison cell, yet out of the shadows of that cell grew a structure of strength and beauty, based upon the liberty of conscience, yet few men have more closely followed in the channels of religious thought than did Erasmus. 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 denies to another the privilege to reason is a bigot, and 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.

Man must always think trammelled with the flesh until the casket is broken and the spirit freed; and we deem it the better part of spiritual obedience to think in accordance with the rules and restrictions that govern the casket and its jewel of life; nor can we see how the liberty of the spirit can be enlarged by throwing off the restraints imposed by Christ, and denying the methods of right thinking prescribed in the gospel. If an enlightened conscience is to be the means to the attainment of the highest good, as all seem willing to admit, then must conscience receive its enlightenment by the processes designed of the divine will to perfect its decisions; and as liberty of bodily health is only attained by intelligent obedience to restrictive rules, and is disturbed and destroyed by the throwing off all restraints; so will the true liberty of conscience be secured by an intelligent obedience to those rules of moral obligation contained in the New Testament Scripture, or be broken and lost by throwing them off.

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 a dozen toadies, who think only as some 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 Saint, is the immediate locality where he dwells; if he here 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 know the times 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 factious minority might, by absenteeism frustrate all attempts to correct any errors in government, or wrongs in local management, in spite of the extremest solitude and diligence of the well meaning majority.

It might be better, and is the practice in some branches, to state in the branch rules, the number of enrolled members, and direct what number shall form a quorum for the transaction of the most important branch business, such as choosing of presidents, change of rules, and order of business, etc., but allowing any number at a regular meeting to do ordinary business. In all long standing disputes, where the numbers favoring either policy are nearly equal, full notice of final action should be given.

BRO. HERAM BEMIS, who is a resident of Milford, Wisconsin, seventy-nine years old, writes a very cheering exhortation to the Saints to obey the Word of Wisdom; he being fully impressed that they only are free who obey the commands of God. He is full of faith and relates a vision that he had when a boy of nine years old, in which some one led him into a large field, took up a large stone from the ground and uncovered a book and showed it to him. Afterwards when Joseph Smith, Sen., the father of the martyr, came to the town where he lived, preaching the fulness of the gospel and the Book of Mormon,

he recognized the preacher as the man who showed him the record or book in his vision.

We notice in the *Manistee (Mich.) Times*, of November 21st, the death of Mr. Royal Tucker, at Amboy, Ill. Mr. Tucker was a Saint of the days of Uncle Wm. Smith; was considered a genial and pleasant citizen we believe. He died November 12th of paralysis.

Truth is solidified in an adage; and principle characterized in a proverb.

To the good all things become good by being divested of their evils, in the processes of examination; as the wheat is discovered by winnowing away the chaff.

We insert a letter from Sister Mary Eaton, the widow of Elder John E. Page, in which she states that he did receive the Book of Covenants, or a large part of it. Sister Eaton is living in Independence, Missouri, and is a staunch, good woman; and an unswerving friend to the cause of truth.

Bro. J. H. Parr, of Brighton, California, says that eight have been baptized into their branch recently. He sends for books, as they all desire to be posted.

Bro. Geo. Gould, of Clitherall, 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.

Brn. M. H. Bond and Francis Earl were preaching at York Center, Indiana, early this month; Brn. 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 26th from Portlandville, Iowa, that she expected Bro. Chas. Derry that week, and she believed that his preaching would do much good among the people.

Bro. Walter D. McKnight 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 would be 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. Maitland, 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 Bro. E. O. Toombs 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 28th.

Bro. W. F. Donaldson, of Logan, writes that the Saints were blessed at the organization of a branch at Buena Vista, Iowa, October 14th, 1877.

Bro. J. B. Jarvis, of Scranton, 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, Ohio, 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 Pierson had been there and taught them the way.

Sr. America I. Thompson, of New Marion, 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. Izora V. 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 Ligonias, 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, &c. He states that he has had good liberty in presenting 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 under date of the 4th instant, breathing a good spirit.

Letters received from Bro. J. H. Lake, of Farmington, Iowa, and Bro. Frederick Salisbury, 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, Catharine and Lucy, on the 4th instant; he is intending to visit Plano soon. We shall bid one of the heroes of the early days welcome.

Bro. Daniel Evans writes from Sullivan, Missouri, 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 but one; and they all seem to enjoy the same spirit of the gospel."

THE INDIAN QUESTION.

In his Message to Congress at its session, December 3d, President Hayes refers to and approves of the recommendations of Carl Schurz, the Secretary of the Interior, and of those of the Commissioners of Indian Affairs regarding the treatment of the Indians. The President says:

"They are certainly entitled to our sympathy and to a conscientious respect on our part. They were the aboriginal occupants of the land we now possess. They have been driven from place to place. * * In many instances when they had settled down upon land assigned to them by compact and began to support themselves by their own labor, they were rudely jostled off and thrust into the wilderness again. Many if not most of our Indian wars have had their origin in broken promises and acts of injustice upon our part, and the advance of the Indians in civilization has been slow because the treatment they received did not permit it to be faster and more general. We cannot expect them to improve unless we keep faith with them in respecting the rights they possess, and unless, instead of depriving them of their opportunities, we lend them a helping hand. * * * The faithful performance of our promise is the first condition of a good understanding with the Indians. I cannot too urgently recommend to Congress that prompt and liberal provision be made for the conscientious fulfillment of all agreements entered into by the Government with Indian tribes. * * An especial care is recommended to provide for Indians settled on their reservations cattle and agricultural implements 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 the control of civilized influences. I see no reason why Indians who can give satisfactory proof of having, by their own labor, supported their families for a number of years, and who are willing to detach themselves from their tribal relations, should not be admitted to the benefits of the Homestead act and the privileges of citizenship, and I recommend the passage of a law to that effect. It will be an act of justice as well as a measure of encouragement. Earnest efforts are being made to purify the Indian service so that every dollar appropriated by Congress shall redound to the benefit of the Indians benefited. These efforts will have my firm support. With an improved service and every possible encouragement held out to the Indians to better their conditions, and to elevate themselves in the scale of civilization, we may hope to do at the same time a good work for them and for ourselves."

Mr. Schurz'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 points out the way in which it can be done, namely, by limiting them to a very small supply of arms and ammunition, and, as far as practicable, exchanging their ponies for cattle. As some of the tribes still have to subsist in part upon hunting, he would have them placed upon reservations, where their necessities can be supplied until they are self-sustaining. As another important factor in the elevation and pacification of the Indian, he would allow heads of families to hold small tracts of land on their reservations, so that they may have a fixed home, and to secure them in life and property he would institute tribunals to enforce the laws of the United States and organize an Indian police to preserve peace and order. He would establish schools for the instruction of the young in the English language, and make attendance compulsory, and give them farms upon which they might be taught to labor. He would also dispense with white labor upon these reservations, and encourage honest labor by discriminating between the industrious and the idle vagabonds in the distribution of the annuities and supplies."

General Howard, in a recent speech at Portland, Oregon, said of the Indians:

"We recognize them as independent nations, make treaties with them, assign them lands, send an aggressive white population upon them and then kill them for resenting the invasion of their rights."

The editor of the Philadelphia *Times* writes:

"The Nez Perces war was an atrocious butchery with no other excuse than our own wrongs against the most intelligent, peaceful, and law-abiding of all the nomadic tribes."

General Sherman says:

"What is termed the Indian policy has been too much under the control of politicians and their agents. Had the policy of the Indian Peace Commission, adopted in the winter of 1867, been stuck to and carried out in good faith, as recommended by the Commission, the problem would now be solved. While the Commission was on the Missouri river, in conference with the Sioux tribes, General Terry, one of the Commission, offered a resolution, which met with unanimous approval, that it was a bad policy to make any more Indian treaties—which meant that the Indian should be held amenable to the laws of the country, and be punished like any other citizen, when convicted of an offense. This is the only safe policy, and had it been accepted as the policy of the government, a good deal of trouble and annoyance would have been averted."

NEWS SUMMARY.

[Prepared expressly for the Herald.]

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 139 on board, only the strongest and good swimmers being able to survive, being washed ashore in the surf, after the vessel went on the rocks and broke up. It was at one o'clock the night of the 23d inst.

Heavy rains in Virginia, Maryland and Pennsylvania, are reported to have caused very damaging floods along the rivers. The lower part of the city of Richmond was submerged, in some parts the water being from six to eight feet deep. The bridge over the river between Richmond and Manchester was swept away by the flood and the city gas-works, water-works and some mills, shops, etc., were damaged in their machinery and boats were used to get about the several streets. Loss estimated at \$1,000,000 to \$2,000,000 in that city. Great damage to farming interests on the Big Sandy, Little Sandy and Dan rivers. All the bridges over Fall Creek swept away. Great damage to the various railroads in Virginia, and one train of cars loaded with tobacco washed away. Heavy losses in North Carolina to public and private property by floods. Immense damage at Lynchburg, Va., to the canals, railroads, country

roads, private property, etc. At Harper's Ferry both rivers twenty-six feet above low water mark, and three feet above the flood mark of 1870, and about the same above it at Richmond. At Chambersburg, Pa., five spans of a railroad bridge over the Potomac were swept away with six cars of coal, and the creek rose fifteen feet above its ordinary level. In places between Harper's Ferry and Cumberland the Baltimore and Ohio road-bed is ten feet under water, and there is a general stoppage of trains on several roads.

Lieut. Lemley, of the Third Cavalry, has conducted from Red Cloud Agency to Fort Casper, Wyoming, where they are to have winter quarters, 1200 Arapahoe Indians and 50 Cheyennes, arriving Nov. 20th. He reports more buffalo, elk and deer running over the country than have been seen for years before.

The stage coach out from the Black Hills was attacked by Indians when fifty miles from Deadwood. The passengers escaped unhurt, but the stage was ransacked and the property and horses taken.

The House of Representatives of the United States took a vote, the 23d inst., on the resolution to repeal the act providing for the resumption of specie payment on the first of January, 1879, and the vote stood 133 to repeal and 120 against repealing the act. It now goes to the Senate. The majority of the House thought the date set for the resumption was too early.

A terrible gale reported around the British Isles the 24th and 25th. Thirty vessels ashore between Ramsgate and Deal and many lives lost.

Gen. Grant leaves Paris this week for Lyons, Marseilles and Italy, thence to Athens, Alexandria and Cairo.

The San Francisco *Alta* says that the taxable property held by individuals and private corporations in California is worth not less than one billion dollars (\$1,000,000,000) and that in the other Pacific States and Territories \$300,000,000.

27th.—The officers of the *Huron* did not pay any attention to the storm-signals of the Weather Bureau that were flying at Hampton Roads when they sailed. These gave warning of the expected gale and storm.

The Sultan of Turkey has called out 150,000 of the Home Guards. The Russians continue to have success in taking towns in Bulgaria.

Gen. Miles, the commander who captured the 424 Nez Perces, is in Chicago and gives account of the affair. In answer to the question, "Had the Nez Perces any real grievances," he replied, "Yes, sir, they had. A portion of the reservation which was given them by the Government was taken from them without their consent. They were cheated and defrauded in various ways. The white people were bound to get their land. They wanted it because it was good land. The Indians were fast approaching civilization. Some had good farms and stock; they could speak good English; they worked hard, raised produce and packed it to the mines and sold it. They had accumulated some property, and were most enterprising, prosperous and intelligent before the war."

The deluge in the east abates, yet the rivers are still high. No travel over the Long Bridge at Washington, it being in danger. Ferries and railroads discontinued. Mills, shops and buildings along the river fronts flooded. At Lynchburg, Va., a bridge 900 feet long and two iron railroad bridges were swept away.

28th.—The damage on the Baltimore and Ohio road by the flood proves to have been greater than was reported yesterday. At Buchanan, Virginia, twenty colored people drowned and thirty dwellings and a bridge washed away. Damage in many places in Maryland is immense.

No special news from the Russo-Turkish war.

29th.—Hard fighting is reported in Bulgaria, the Turks attacking the Russian lines and being repulsed with great loss. Four hundred Turks surrendered to the Russians at Schipka Pass.

Seventeen conspirators to assassinate members of the Government of Guatemala, Central America, were shot on the 5th and 7th of November, by order of the Administration.

There are now eighteen hundred and sixty-six convicts in the Illinois State Prison, Joliet, and the gain continually exceeds the loss.

30th.—A firm of wine and spirit merchants at London, England, have failed, with liabilities of one million two hundred and fifty thousand dollars.

A cotton mill at Oldham, England, containing fifty thousand spindles burned yesterday.

Still more encouraging reports from the famine districts of India are received in London.

Dec. 1st.—Two slight shocks of earthquake at Portland, Oregon, yesterday.

In Boone and McHenry counties, Illinois, hog cholera is destroying thousands of dollars worth of swine. Geo. Hunt, of McHenry, lost \$4,000 worth in one week, and the Hower brothers and S. Wylde, of the town of Spring, have lost eighty-nine, for one of which they had refused an offer of \$400.—The hogs are of the finest variety and are supposed to have taken the disease at the Freeport State Fair.

4th.—Murder and crime seem to be holding high carnival. Yesterday's *Inter-Ocean* tells of a man in Cleveland shooting his mistress, putting ten bullets into her head and breast; of a man in Pontiac, Michigan, who murdered his mother and sister; of Ben. Godfrey, of Norfolk, Virginia, who shot his sweetheart and then himself; of a murder of a man at Indianapolis, of a woman in Des Moines; and five suicides—and this in one day's paper.

5th.—At Northampton, Mass., on the morning of Nov. 29th, a man clubbed and stabbed his wife, who had ceased to live with him, and then disemboweled a man who came to her assistance. At Great Barrington, Mass., the night of the 29th, a negro killed a man and his wife, both about 70 years of age. Great excitement and possibility of lynch-law. A murder in Cleveland, Ohio, and one in Kansas reported.

6th.—The Turks have captured the town of Elena, north of the Balkans; Russian loss said to be 3,000 men.

The Indians are scaring the Black Hills people some; but they turn their attention more to robbing camps, stage coaches, etc., than to killing people; but the latter keep out of their way pretty well.

On the 5th of November, the Sheriff of Philadelphia county, Pa., began the sale of over 15,000 homes and pieces of real estate that have been mortgaged at some time in the past, for sums ranging from \$25 to \$1,000, but which now must go, together with all their improvements, into the possession of men who amass fortunes by buying these homes and then renting them by the month.

7th.—Miss Alice McKee shot a constable yesterday, in Chicago, while he was attempting to levy an execution for rent. He will die.

The German National Bank of Chicago, suspended yesterday, and this caused a run on the German Savings Bank, which suspended to day.

The steamer *Hoeper*, second only to the *Great Eastern* in size, is now in the New York harbor. She is 350 feet long, and carries 6,000 tons.

10th.—The Pope has been gradually failing for some time, and now suffers much, and is helpless. He hopes for a speedy release in death.

The story now is that the Turks have given up hopes of success, and that if the Russians take Plevna in Europe, and Erzeroum in Asia, they will treat for peace, and give Russia a passage through the Bosphorus to the Mediterranean.

A fire-damp explosion in a coal mine near Hamilton, Scotland, October 23d, destroyed the lives of two hundred and fifty miners. It was a terrible disaster, and the scene among the mothers, wives, sisters and children, was heart-rending, and dreadful to witness.

11th.—The city and strong hold of Plevna, in Bulgaria, has been captured by the Russians. Osar Pasha's army were suffering from cold and starvation, with no hope of success or of receiving relief and so surrendered. On Sunday the 9th, the Turks made a last sortie but were defeated and gave up that day. This will release 120,000 Russians to take the field.

A \$175,000 fire at Louisville, Kentucky. A \$40,000 one at Ypsilanti, Michigan.

Canada claims to have produced the largest cheese on record. From the Ingersol factory has been turned out a cheese weighing 7,000 pounds. It was six feet ten inches in diameter, and twenty-one feet in circumference. It required one milk-

ing of 7,000 cows, or thirty-five tons of milk to produce it.

Judge Pillsbury, of Pontiac, Ills., has decided that the directors of a public school have a right to dictate what books shall be studied and used, and can, therefore, order the Bible to be read as a text book in connection with other studies. This decision was rendered in a suit brought by a Roman Catholic, who had instructed his son to pay no attention when the Bible was read in school, but to go on studying his lessons. The lad was expelled, and the action of the schoolmistress was justified both by the trustees and the court.

Correspondence.

COLDWATER, Michigan,
November 27th, 1877.

Editors Herald.—According to announcement, conference for the Michigan District convened at the Fowler School-house, Branch county, on the 17th inst., and continued three days. The weather was fine, notwithstanding the previous unfavorable tokens. Clouds and fog of some days stay moved away and the sun shone in splendor as if on purpose to favor our assembly; yet we do not pride ourselves with the belief that we were the cause of so radical a change by reason of faith or worth, or that it occurred for our benefit.

The attendance was quite good, and numbers of friendly seekers came to see and hear for themselves concerning the faith and manner of life among the Latter Day Saints. At first a feeling of disappointment was manifest, when it was announced that Pres. J. 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 become engrossed with the duties and interests before them, God approving their course by bestowing the spirit of brotherly and sisterly love, friendship, and oneness, which prevailed throughout the entire session. This responsive outburst of inspired hope, confidence, and unselfish devotion to right, manifest on all countenances, each one striving to do good and render others happy, struck all in attendance with convincing force that Christianity in its fruits and results differs nothing with that inspired unity that characterized the Saints and their assemblies, when Peter, James, and John, and others, ministered among them at Jerusalem. This unity is the crowning proof given "that the world may believe that thou hast sent me."—John 17:21.

This love and oneness, resulting from the faith espoused, is more astounding to a selfish and greedy world than the open wonders of manifest miracles. No marvel that Jesus said, "They are not of the world, even as I am not of the world." "That the love wherewith thou hast loved me may be in them, and I in them." Love being thus the accepted condition of spirit and soul of the Saints, the resultant of faith and works combined is what renders the faithful the light of the world the saviors of men, causing astonishment and wonder in the mind of the unbeliever, who knows nothing of religion but empty theories, dead forms, husky and lifeless ceremonies, which wear out the body but does not enrich the soul. If the Saints every where constantly considered the end to be attained by a sympathetic unity and oneness, by a willingness to one prefer another, it would tend to smother out, root up and destroy every vestige of that mischievous and hurtful disposition towards envy of a brother or sister, jealousy, strife, etc., for prominence and position, that is sometimes seen, and is every where in the world. God will honor whom he will, and he that "exalteth himself" will, sooner or later, be abased, and that he that is approved of God, by the manifest riches of his grace in unity and love, is not only rich, preferred, and exalted, but is appointed a seat of honor with the Saints in light, which is the hoped for consummation of sacrifice, worship, and devotion.

The little business was transacted with good feelings and the purest promptings, each satisfied to let right prevail. The preaching services were largely attended by outsiders, and the preaching

was very excellent, instructive, and convincing; Bra. C. Scott and J. J. Cornish being the chief speakers. Our social meeting was not so satisfactory as the one held at our June conference, the time and surroundings were not so suitable; yet the Lord was with us to cheer and confirm the Saints. At the close two were baptized, Sr. Bond of Clam Lake, and Sr. Emric of Steuben county, Indiana. The ordinance was administered at the close of the evening services, in the solemn stillness of the night, as the stars twinkled out of a clear sky and the moon's pale and mellow light shone upon the beautiful rippling waters of the creek. Bro. Scott officiated. A prayer, the usual formula, two forms buried in the watery grave, a throb of joy among the Saints, a benediction, and it was over. We regretted that our young brother, J. F. McDowell, on account of ill health could not attend. The Saints appreciate the labor he performed here last summer.

Since conference we have been holding meetings in this vicinity, and there is a manifest interest. Last Sunday another was baptized, Sister Florence Perry, a young sister of promise and merit. A feeling of sadness sometimes comes when reflecting that opportunities for preaching are many, and so few to respond to them; so little being done that might be. Then, we are expected to be in some places where we can not go now, neither send; yet for one I am resolved to accomplish some of the much good that it seems should be done.

The Lord is with us in Spirit, and we feel that good will result from the effort put forth, so long as liberty and power are given in the presentation of the word. The Saints are well, hopeful and striving to abide in the unity of the Spirit and bond of peace, assured that, in God's own due time, their faith will triumph. Hopefully, yours in the faith,
WM. H. KELLEY.

MACHIAS, Maine, Nov. 27th, 1877.

Bra. Joseph and Henry, Sr.—On Sunday last I arrived home safely; gone three weeks; preached fourteen times, mostly at North Appleton, Maine. Left the people with the best of feeling; think some will obey by and by. At Brooksville, where I attended the Western Maine conference, I baptized one. Many in this State believe that the latter day work is right, and they should obey.

I spoke once at Sargentsville, upon the different kingdoms or glories, showing that Paul gave the sun, moon, and stars, to illustrate those glories by. At the close of the meeting a Baptist deacon said that he believed what I said was true. I told some that I thought the deacon would have to change his papers. The old man was honest.

The Eastern Maine conference convenes next Saturday and Sunday; hope to have a good one. I would really like to go to Ohio this winter, but my means to travel with at present are small, and I shall try and do about the fair thing, laboring in old Maine this winter. I wish to be remembered in prayer by you. It is my desire and intention 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 well filled and a good interest shown by the people. Much of the Spirit present. One was baptized during conference by your humble servant; others say that they will soon obey.

On Tuesday I was called to attend the funeral of sister Matatal, which was held in the M. E. Church, at Jacksonville, East Machias. At the close of services I was attacked by a Baptist lady, one that had been a school teacher. She advised me to throw away doctrine and accept of Christ. I replied and when we parted she said she would go home and read her Bible, and see if what I told her was so, as she had denied much of the Scriptures, and said it was not in the Bible; but I got her to read in mine what she had denied but she had never seen it before, and she must go home and see if it was in her Bible. I dreamed a few nights before of seeing her in battle with me, and the dream came to pass. I expect to go to that place ere long to preach again. Many this way say (now 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, the Spirit of God lit upon me, and O, the joy that came with it; truly I believe it will be so; but let us strive to do our duty and God will bring it about in his own time. Yours ever in the one faith,
J. C. FOSS.

INDEPENDENCE, MISSOURI,
Nov. 27th, 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; but this is to inform your readers that the brother who asserted the above is mistaken. Read the *Herald* of September 15th, 1876 page 567, and you will find an account of the vision of the different glories, seen by John E. Page, which proves that he received that part of the Book of Covenants, as given to Joseph and Sidney. He not only believed but knew it was true by a glorious manifestation given to himself. I, with many others, have heard him relate a vision that he had of the Zion spoken of in the Book of Covenants, also of the judgments foretold in that book. When anarchy stalked abroad, and came boldly to the front among the wicked, 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 the Lord in mercy sent his Elders to the many different parts of the earth where they were scattered, to instruct them; then he saw them flee to Zion (it must be the Zion that the Lord founded, which the poor of his people can trust in); for when they arrived there destitute, they were clothed with garments out of the storehouse kept 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, "It shall come to pass among the wicked that he that will not take up his sword against his neighbor must flee to Zion for safety." Many, some yet living, have heard Elder Page relate his vision of the return of the ten tribes from the north country, which is foretold in the Book of Covenants. For a partial description of it read 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 promise of the Savior to those that believe his word. Now if the brother's assertion is true that Elder Page died a Hedrickite it contradicts the other as a positive declaration, and makes my argument conclusive, for the Hedrickites received the Book of Covenants, rejecting only a small part of it. I hear and read many erroneous opinions about Elder Page, but they cannot hurt him. I can bear them if they do not bring injury to the cause of God; if they do, I must defend the truth. Your sister in the gospel,
MARY EATON.
Formerly Page.

PEORIA, 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 and owned by the Saints. This house is located some seven or eight miles from Nauvoo. I spoke twice and on Saturday Bro. Pitt 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 firm 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 reward of the true and the tried, even celestial glory. With the Major, she is frequently interviewed by newspaper reporters and others, and subjected to many questions, some of which are very impertinent, and some impudent.

I crossed 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 and Sonora particularly.

On the 29th ult., I recrossed the Mississippi with Bro. Walter Head in a skiff, and the wind was blowing fresh, and the weather was bitter cold. We called on the Major and Sr. Emma, and took breakfast, and then rode some eight miles to attend a Thanksgiving dinner, which was set in the church at Rock Creek; which creek, by the way, is an open flat prairie. I saw no creek except such as were flowing along the sides of the roads (wherever they were not too level for them to run), and the abundance of water on the plantations supplied these creeks freely. Well we had a nice dinner: it was "awful nice," and after dinner we had a pleasant enjoyable Saints' meeting, during which many hymns of praise were sung, and giving of thanks in speaking and in praying. The Spirit of the Lord was very evidently enjoyed. At night I spoke in the church, and had good liberty in speaking on the "Rock."

On Friday I left with Bro. Wm. Lambert for Burnside, where I met and parted with Bro. Lake, who was en route for the String Prairie District Conference, to be held at Keokuk, while I started for Peoria to attend the Kewanee District Conference. I arrived here on Friday night, and met, among others, Bro. John S. Patterson and Bro. J. W. Mathers. The conference was very pleasant and harmonious. Two were baptized on Sunday morning by Bro. J. A. Robinson, who were confirmed in the afternoon. One of these, a brother named Gaither, had been a believer in the Age to Come, or Church of God, as your humble servant had been. This brother, and Sr. M. A. Christy, and myself, are all that I know of, who have come out from that people.

A pleasant meeting was held on Sunday afternoon in the charge of Bro. J. S. Patterson. On Monday night a number of Saints met at Bro. Robinson's and a very profitable time was had. Sr. Robinson is a first rate photographic artist, and has on hand and for sale the most correct likenesses of Brn. J. W. Briggs, Alex. H. Smith, M. H. Forscutt, and J. S. Patterson, that I ever saw. She has beside these a group of Elders lately taken, which is a very correct picture. Any one wanting good pictures of these and other brethren, can address her at the corner of Main and Madison streets, Peoria, Ill.

On to-morrow I expect to leave for Canton, Bryant, and vicinity, and to return about the 20th and work my way toward Kewanee and Plano.

Yours in the field,
T. W. SMITH.

COUNCIL BLUFFS, IOWA,
December 5th, 1877.

Dear Herald:—During October four were added by baptism in the Northern Nebraska District. In the early part of November Bro. Z. Martin, accompanied by Bro. Jas. Perkins, a young man of promise, went to the northern part of the district to answer calls for preaching. Bro. J. Perkins has very recently cut himself loose from all other obligations to enter upon the honorable, but very arduous duties of an herald of salvation. May the good Lord so strengthen as to enable him to retain holy boldness, only looking for favor and friendship, through a non-compromise of truth, equity and justice. All having experience long, or short, will have sympathy for, and give the youth their faith and prayers, of which he is worthy. Room could be found in the West for two or three hundred more such laborers.

November 26th there were six baptized at North Pigeon, Iowa; some of which were the fruits of the labors of Bro. C. McIntosh.

Grim winter is coming along and many, doubtless, are looking to a lengthy cold spell with not pleasant foreboding. The poor have not ceased from the land yet.

A new feature has appeared among the pleasure loving, and yet religious portion, of the communities; viz., "Mum Socials;" none being allowed to speak until after the ringing of a bell announcing supper. The penalty for speaking is a fine of a certain amount of money. This comes pretty near bringing forth something new. What

next will modern Babylon invent, to fascinate, and give evidence of Paul being fired with inspiration, in the declaration that people should be "lovers of pleasure more than lovers of God." In gospel bonds,
JAS. CAFFALL.

WEST OAKLAND, California.

Brother Joseph:—I have looked in vain in the *Herald* for Elders laboring in New York state, and cannot see that there are any. When brother Lanphear was in that state I sent a little money to his address, requesting him to go and preach the gospel to my sister, near Jacksonville, N. Y., but I never heard from it. This is to request; that if any Elder ever goes anywhere near that place, that he will call on Mr. and Mrs. Henry Severns. Jacksonville is in Tompkins County, not far from Ithaca. I will be greatly obliged to you if you will bear this in mind, as she is my only near relative, living; and, as I obeyed the gospel here in California, I think she has me identified with the Utah concern. A Methodist woman who is a mutual acquaintance and who was horrified, when I met her after I had obeyed the gospel, to find I was a "Mormon," lately went east, and I expect talked with my sister who will not answer my letters now. Thus it is, the doctrines of Brigham Young bring reproach on the truth, and many good men and women turn away disgusted at the name of Mormon.

With love to you and all the Saints everywhere, and prayers also for the truth, that it may prevail, I remain respectfully your brother in the gospel,
RICHARD FERRIS.

STEWARTSVILLE, DeKalb Co., Missouri,
November 29th, 1877.

Dear Herald:—In company with Brn. Temme Hinderks and Charles Paul, I attended a meeting at Far West branch; and as we returned home, we called to see Father John Whitmer, one of the eight witnesses to the Book of Mormon. He informed us that he is the only one of the eight living; and David, his brother, one of the three, is the only one; so they are the only two out of the eleven witnesses that now live; and their testimonies are still the same as that recorded in the Book of Mormon. Father Whitmer says that he hopes that God will give him strength to stand firm to the testimony.

We asked many questions; among them the following:

1. Had he ever made it a subject of prayer to try and find out who was the proper one to lead the Church, as there were so many claims made? He replied that he did not think it to be his duty to make such inquiry; that the Lord would reveal it when he saw proper.

We insisted on his making it a subject of prayer.

2. Did he believe in the gathering? He answered, Yes; and all that God has promised will be fulfilled. Jackson county, Missouri, is the place, and will be the final home of the saints.

3. Were not the Saints commanded to settle in this neighborhood of Far West, and to build a temple? To this he said, "Well, there was, I believe, some talk of that kind; and they did gather here in a large body, and lay the corner stone of the temple, which stone is there; some are taken off."

4. Do you not think that when the Saints return to Jackson county, and to the regions from which they have been driven, that you will fall into the ranks? To this he replied, with tears running down his cheeks, and he could hardly speak from crying. At last he did say, wiping the tears off, that the day would come when we would all see eye to eye.

He has been living in that locality since 1831; forty-six years. Was that when the Saints were mobbed and driven out? He also said that men you could not get near even fifteen years ago, are now anxious to learn and get all the information they can about Mormonism, and are friendly to the doctrine.

I can say this for father Whitmer; that he manifested a good spirit, and did not try to discourage us, but to encourage. I believe that if the Saints in his neighborhood will flock around him, and invite him to their testimony meetings, and go up after him, that good will be done. I dont

believe in forcing any man, but I do think we should try every legal way to bring back the strayed sheep. We should remember the parables of the lost sheep and prodigal son. Father Whitmer is seventy-four years old and is quite smart.

We could stay only a few hours, so we bade them good day, and went on our way rejoicing, remarking one to the other, that now we could say that we had seen and talked with one of the eight witnesses to the Book of Mormon, in hopes to see his brother David, one of the three. We saw part of the house where the martyred prophet lived, and the spot where the temple was to be built, and also the place where a battle was fought with the mob. But now we are invited to come in and buy up farms; and some are sorry that the Saints ever were driven out of Missouri.

Said some of the leading men, "See what the Mormons have done in spite of all the persecution; they have built large cities, and what would this county be now had they not been driven out and had kept the law of God."

The set time has come for the Saints to gather, as the way opens for them to sell their property; for if ever a people could be suited in buying farms it is now; for I might say that all the land in the adjoining county to Jackson is for sale on terms to suit the poor and the rich. Land can be bought at from \$8 to \$15 per acre, and improved farms from \$15 to \$30. Truly as the Lord says in the Book of Covenants, "Gather into the regions around about, and I will bless you with favor in the eyes of the world," that time is now.

I am happy to say that there is more of a spirit of oneness in this part than there has been; and I think it will continue. Our conference of Nov. 23d and 24th passed off well, and a good feeling prevailed.

To all that want information about DeKalb county, Missouri, address as follows:

John Heden, Stewartsville; Swedish.
Wm. Lewis, " Welsh.
Temme Hinderks, " German.
J. T. Kinneman, " American.
D. J. Powell, " Welsh.

WILLIAM LEWIS.

TABOR, IOWA,
Nov. 19th, 1877.

Bro. H. A. Stebbins:—The prospect in this district is not as good as we would like to see, yet the chances for preaching are good and meetings are generally well attended, but no very bright prospect of an ingathering at present. Our conference closed last night. We had a fair time. But few Saints from other branches, but it was well attended by those not of our faith.

Since the General Conference I have preached in this district and in Missouri. At Rockport, Missouri, I spoke eleven times to very good congregations, and we thought that the effort would not be in vain. It was the first preaching of the gospel that had been heard in that place. We are confident that we made some good friends to the cause, whether they ever unite with us or not. I visited the Ross Grove Branch, Missouri, and spoke twice in that vicinity. 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, and they prevailed on me to stay and talk with and to them. I only intended to stop a day or two, but the tie that binds held me a whole 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 timely, as we were without them and the weather was cold. May God bless such generous hearted ones. And while at Rockport, a brother gave me a new hat and a pair of gloves. 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 thank God and be grateful to them. I stopped at father Leeka's and Bro. William gave me a sack of flour and told me to go to the store and get good warm clothing for my children. I went home feeling overjoyed and resolved to live nearer to God than ever, that I might retain the confidence of my

brethren and the favor of the Lord. Others that I have not mentioned have been kind to me, for which I feel truly grateful. May God bless his people with the abundance of peace and love, that they may press on unitedly to victory. I expect to start for Nebraska and Kansas November 23rd, 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.

DELOIT, IOWA, Nov. 30th, 1877.

Bro. Joseph:—I have just received a letter from Bro. John Taylor, of Harrisville, Utah, stating that the Editor of the *Ogden Junction*, positively declined to accept my challenge; or any challenge from any person belonging to the Reorganization. The fact is, they seem to be aware that their peculiar institutions will not bear investigation; although, in an editorial in his paper of about the 20th of September, he expressed a willingness to discuss points of difference, when he thought there was no one at hand to accept; but when a challenge was presented him, he backed himself up against the walls of his office and said, No. Bro. Joseph I am not very combative but I do love the truth, and I love to defend it; and I could wish that an investigation could be had at Ogden; but his refusal will help the cause in and about Ogden, where there are so many almost persuaded to quit the dominant party. I was sorry to learn that Bro. Gurley thinks he cannot go out this winter, as I believe that now is the time to work. Yours for the truth,
THOS. DOBSON.

PLYMOUTH, Luzerne Co., Penn.
Nov. 27th, 1877.

Bro. Joseph and Stebbins:—We have not increased in numbers much; one has been added, Margaret Carver, daughter of Bro. William W. Jones; received by vote October 7th, 1877, on her former baptism August 12th, 1866. 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 times prevented us continuing in the hall; we had to give it up rather than get into debt. We hold 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 to return home to transact business that could not be done in his absence. I wish that he could continue his mission in this country for a while, for there are many places where he has kindled a good fire, and it will be extinguished 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 gospel bonds,
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; but his health is not good, so he has been 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 the kingdom. The testimony that we bear to the Latter Day Work is this: We have heard those of the kingdom speak in tongues and give the interpretation, and have seen its fulfillment, and have heard prophecy and seen its fulfillment, and know of a number of cases of healing. Pray for us that the good work may go on in this part. May the Lord help us to be just, for the kingdom is ours if we are faithful. Yours in the gospel,
JOHN H. LEE.

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 into Russian approved by the Czar and the Church. The British and Foreign Bible Society's translation is now prohibited in Russia.

Conferences.

Colorado District.

The above conference convened in the Rocky Mountain Branch, November 3d, 1877; John Ellis, president, *pro tem.*; G. O. Kennedy, clerk.

Officers present: 1 Elder, 1 Teacher.
Branch Reports.—Rocky Mountain 20 members; 5 baptized, 4 removed.

Elder J. 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. No reports from Elders T. Stewart, F. C. Warnky, G. E. Ward or H. Standing.

The subject of licenses was called up and the following were sustained: Elders T. Stewart, J. Ellis and G. E. Ward; Teacher G. O. Kennedy. Elder R. Standing's license was revoked, and he was suspended from preaching.

Resolved that Elder R. Standing be requested to cease his manual labor on the Sabbath.

Elders T. Stewart and G. E. Ward were requested to go into the 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, southern Colorado.

Sunday, preaching by Brn. 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 22d, 1877; C. W. Lange, president; E. C. Wildermuth, clerk.

Branch Reports.—German Freedom, no change. Willow, 2 added. Webster, no change. Wheatfield, no change.

Elders Robert Oehring, Frank Hackett, C. W. Lange, M. F. Cooper, D. Wildermuth and E. C. Wildermuth reported in person, and John Bierline by letter.

Brn. Oehring 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.

That all officials are requested to report to the next conference, either in person, by letter, or by proxy.

At 6 p. m., preaching by Robert Oehring.
Sunday: Three services, with preaching by — Beebe and C. W. Lange.

The good Spirit prevailed throughout the session.

Adjourned 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, *pro tem.*

Branch Reports.—Platte 39; 2 received. Guilford 18; 1 baptized, 2 received, 4 removed by letter. Oregon 30; 3 expelled. Ross Grove 45; 4 baptized, 4 received, 3 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 there.

The following was adopted:
Resolved that we make an effort to place in the hands of the Bishop's Agent wheat, corn, potatoes, etc., to be used for elders' families and the poor, as shall be recommended by branch officers.

Preaching by Thomas Nutt, Samuel Alcott and Wm. Hawkins.

A conference was held at Liberty School House, Nodaway county, November 17th, 1877; Wm.

Hawkins being absent, M. H. Forscutt was chosen president *pro tem.*; Joseph Flory and R. C. Moore, clerks.

Branch Reports.—Oregon 34, with 6 Elders, 2 Priests, 1 Deacon; 1 baptized, 1 received; number last reported should have been 32. Platte 38, with 8 Elders, 1 Priest, 1 Teacher, 1 Deacon; 3 received and 2 removed by letter. Ross Grove 45, with 1 Seventy, 2 Elders, 2 Priests, 2 Teachers; no change. Guilford not reported.

Teacher Jacob Nielson reported Platte Branch, and Teacher S. C. Andes the Ross Grove Branch.

Elders A. Jacobson, A. N. Biergo, C. Andreason, Ole Madison, Charles Williams, William Powell, Samuel Alcott, C. Christensen, R. C. Moore, Joseph Flory, James Thomas, M. L. Winters and M. H. Forscutt reported in person and Wm. Hawkins by letter. Priest N. Biergo, Teachers Jacob Nielson and S. C. Andes, and Deacon R. N. Nielson 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 Alcott being substituted for Wm. Woodhead on said committee.

At 7 p.m., prayer and testimony meeting.

Sunday.—At 10 a.m., A. N. Biergo, the Bishop's Agent reported having neither received or paid out anything. At 11 a.m., preaching by M. H. Forscutt. At 2 p.m., sacrament was administered by James Thomas and Joseph Flory, followed by a discourse from M. H. Forscutt.

Adjourned to meet at Ross Grove, Saturday, at 10 a.m., February 16th, 1878.

Central Kansas District.

A conference convened at Atchison, November 17th and 18th, 1877; David Williams, president; Wm. Williams, clerk.

Branch Report.—Atchison 36, including 4 Elders, 1 Priest, 2 Teachers; 1 baptized. Good Intent 21, including 1 Elder, 1 Priest, 1 Teacher; 3 baptized. Netawaka 9, including 3 Elders, 1 Priest; 3 baptized. Scranton disorganized by removal. Solomon Valley and Nobletown, not reported.

Elders Geo. Thomas, D. Munns, G. George, I. N. Roberts, G. W. Shute, Heman C. Smith, David Williams; Priests Parker and Stawpert, and Teachers Thatcher and Bailey reported.

Adjourned to meet at Netawaka, February 10th and 11th, 1878.

Fremont District.

A conference was held at the Gaylord School House, Fremont county, Iowa, November 17th and 18th, 1877; James V. Roberts, president; Wm. Leeka, clerk.

The resolution of last conference appointing a committee to visit recusant members was amended to read as follows:

"Resolved that 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.

Branch Reports.—Shenandoah 79; 3 received by letter. Mill Creek 26. Plum Creek 80; 2 removed by letter. Farm Creek 26. Elm Creek 23. Nephi, no report.

Elders Wheeler Baldwin, John Leeka, John Goode, Wm. Redfield, Sen., A. T. Mortimore, E. Benedict, Moses Gaylord, Simon Dike, J. J. Kaster, Geo. Kemp, R. J. Anthony, E. C. Brand, S. S. Wilcox and J. W. Calkins reported in person, and J. E. Badham by letter. Priests R. Baldwin and Stubbard reported.

Report 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 citing him to trial, but wrote a letter to him, 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., not sustained, as there is no evidence that he is a member of the Church. The same charge against Arabella Cole, we find not sustained. All of which we respectfully submit. WHEELER BALDWIN, E. C. BRAND, J. V. ROBERTS, *Elders' Court.*"

The report was received and the court discharged, On motion James Comstock was expelled from the Church.

Wm. Redfield, Sen., was chosen president of the district for the next three months.

Sunday.—Preaching by R. J. Anthony, at 11 a. m., and at 7 p.m. by E. C. Brand.

Adjourned to meet at Farm Creek, February 16th, 1878, at 10 a.m.

South-Eastern Illinois District.

This conference convened at the Deer Creek branch, September 8th, 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 12th, 1878.

As we have lost the minutes of our conference, and have failed thus far to find them, we send these items for publication. Yours truly,

ISAAC A. MORRIS, *Clerk of District.*

Miscellaneous.

Notices.

Two days' meetings are appointed in Pottawattamie county, Iowa: At Boomer, 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.; Brn. C. McIntosh and A. Bybee in charge; as per resolution of Conference. JAS. CAFFALL.

EXCOMMUNICATED.—The Saints are hereby notified that Emma V. Burwell was cut off from the Church for the crime of adultery, Nov. 25th, 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.

J. A. ROBINSON, *Pres. Kewanee Dist.*

NORTHERN ILLINOIS DISTRICT.—The conference of this district will be held February 16th and 17th, 1878, at Sandwich, instead of the 23d and 24th, which was an error in the minutes. John Keir, Sen., president.

EXPELLED.—Elder Ole Larson was expelled from the Church, by the action of the St. Joseph (Missouri) Branch of the Church, for apostasy. Robert Winning, secretary of St. Joseph Branch.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

November 20th, 1877, to Br. Eli and Sr. Martha Epperly, of Millersburg, Illinois, a daughter.

Died.

At Council 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 1851. The Saints' Chapel, on Friday, 30th, 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 husband, two children, and many friends mourn her loss. J. CAFFALL.

In Ogden Valley, Utah, September 29th, 1875, Guy, aged 1 year and 9 months, and on September 10th, 1877, Reuben, aged 5 years, 8 months and 16 days, both sons of Joseph Taylor and grandson of Br. John Taylor. Services by Elder Thomas Dobson.

In Harrison county, Missouri, November 4th, 1877, of typhoid fever, Annie Elikor, the only daughter of our late Br. Richard Elikor, of Canada, aged 12 years and 6 months.

Gentle Annie, thou hast left us,
And thy place is vacant here;
But we know that thou art living
In a mere exalted sphere.

Services by Elder C. H. Jones.

AT REST.—In San Bernardino, California, Elder Samuel Shepherd, who was born in Vermont, Nov. 10th, 1790, and died Oct. 23d, 1877, being in his eighty-seventh year, when he was called hence. Br. Shepherd has been an active member of the Church from a very early day, and being industrious and frugal in his habits, he has always had some means in his hands, and has always been liberal to the cause that he loved. Receipts found among his papers show that he was among the strongest of the Church's supporters, almost from the beginning of the Church down to the day of his death. He was for a time deceived by the claims of the Utah apostates, but he was not deceived long. He renewed his covenant with the Lord, May 22nd, 1870, receiving the ordinance of baptism at the hands of Elder J. W. Gillen. Just before he passed away, he said, "I am not afraid to go, for I have done good all my life." O, what a comfort it must be to be able to face the grim monster and say, "I am not afraid. Strike king of terrors, I fear not the blow." J. C. C.

At Davis City, Iowa, October 26th, 1877, of consumption, Br. Harvey McCoy, aged 49 years, 3 months and 26 days. He had been a member of the church about two years, and during his illness never murmured, but expressed a willingness to depart, and passed away in the blessed hope of a part in the resurrection of the just. Services on the 28th, by Elder B. V. Springer, who was blessed of the Spirit in speaking to the Saints and friends from Job 14: 14. B. V. SPRINGER.

Near Lisbon, Kendall county, Illinois, December 2d, 1877, of cancer, sister Harriet, wife of Bro. Allen Randall. She was born in Culliton, Devonshire, England, January 28th, 1825; obeyed the gospel in Canada in the year 1844. She was the companion of her husband for thirty-seven years, and leaves two sons, both grown to manhood. Her neighbors say of her: "She was a good wife, a good mother, a good neighbor, a devoted Christian, one that was ever ready to do a good deed, and a woman who will be much missed out of the neighborhood." Funeral services in the M. E. Church in Lisbon, December 5th; sermon by Elder Joseph Smith; text, 1 Cor. 15: 19.

At East Machias, Maine, December 1st, 1877, of consumption, sister Frances E., wife of Bro. A. D. Mattatal, aged 31 years and 4 months. Our sister was baptized by Elder J. C. Foss, March 31st, 1874. She died in faith of receiving the kingdom of God. Services at the M. E. Church by Elder J. C. Foss.

At Hopkins, Allegan county, Michigan, Nov. 8th, 1877, Sr. Anna E., wife of Nelson A. Goodwin, aged 40 years and 4 months. She was baptized by Elder T. W. Smith, August 8th, 1867. Our sister was full in the faith at the time of her death. She was loving and patient in life, and in death fell asleep in Jesus. S. I. S.

Near Waterman, DeKalb county, Illinois, Dec. 1st, 1877, of fever, John Henry, son of Br. George and Sr. Frances Hurst, and grandchild of Br. Wm. Bronson, aged 1 year, 6 months and 23 days. Services by Elder H. A. Stebbins.

In Sedalia, Missouri, November 24th, 1877, of consumption, Sr. Ann Childs, aged 28 years, 1 day. She died firm in the faith.

The next best thing to understanding the whole subject, is to be aware of our ignorance when we do not understand it.

In calamity, says the Arabic proverb, there is hope, for the end of a dark night is the dawn.

15 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 full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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