

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.]

THERE IS MORE TO FOLLOW.

TUNE.—"More to Follow."

Have you heard the gospel voice?
Then there's more to follow.
If it made your heart rejoice,
There is more to follow.
Faith alone no soul will save,
There is more to follow;
Each command which Christ did give,
You have need to follow.

CHORUS.

More and more, more and more,
Christ commands to follow,
Every precept of his word,
You have need to follow.

Are you of your sins assured?
Then there's more to follow;
If resolved to sin no more,
Still there's more to follow;
Christ himself the way has shown,
Him you're bound to follow;
You of water must be born,
Still there's more to follow.

If the Master's footsteps, you,
Through the water, follow,
You will find his promise true,
There is more to follow;
You, the Holy Spirit's zeal,
Will perceive to follow;
And, rejoicing, you will feel,
That there's more to follow.

When the Spirit you receive,
There is more to follow;
You, a Christian's life must live,
Then shall blessings follow.
When perverted ways of men
Tempt you, do not follow.
Once astray, one step begun,
Soon there's more to follow.

For the faith of Saints contend,
Know that joy will follow;
No device or plan of man
Substitute or follow;
Him that overcomes is shown,
Glorious things to follow;
Reign with Christ upon his throne,
There is much to follow.

F. JOHNSON.

LETTER FROM BRO. WM. B. SMITH.

Joseph:—I have delayed writing, in hopes that when I did write, I might be able to do better justice to the cause by my not being too limited in time. While at work on the farm

it is hurry, hurry, all the time; to get the odds and ends gathered before cold winter sets in upon us. The seasons are so short in this Northern Iowa, that one can scarcely turn round twice, (comparatively speaking), before he must put to his best efforts to gather into his garner—what grain, hay, and other produce that his short summer will permit him to save from what he has gained by the labor of his hands. But, as these are matters that I had not particularly in contemplation when I began this letter, I will now name the subject. It is the apostasy that I wish to make a few remarks about, and it is the strange singularity that attaches to their teachings abroad.

First and foremost, they proclaim to the world that your father, Joseph Smith, was a prophet sent of God to restore the ancient, primitive Church of Christ, in its pristine beauty and holiness; but how strangely contradictory are the teachings of the prophet, to the teachings and workings of these Brighamite Mormons, who deny wholly the Divinity of Christ by their *substitute*, Adam-God.

Joseph Smith, to my personal knowledge, never taught any such doctrine. While reading over a few lines of that forged revelation on the wife doctrine, I thought it singularly strange that your father could have given utterance to such ideas of blood and murder, when in all his lifetime, his example and teachings were so contrary, or reversed to such teachings. No man, from my personal knowledge, was more devoted to his wife and children than Joseph Smith; nor could he for one singular moment have penned a law, or given utterance to a rule that would, under any circumstances whatever, have deprived them of life. Nor did Joseph Smith ever predict that the time would come, that it would be lawful to murder apostates; or to destroy rebellious women, because they refused to become polygamous wives, or to submit to such rules of barbarism. Any one acquainted with the real character of Joseph Smith, on the subject of family relation, would know, at the first glance, that that monster revelation was a forgery and a fraud of the blackest dye, palmed off upon the name and character of the prophet. Twice in my history I journeyed with my brother Joseph to Missouri as his life guard; once in the camp of the Saints, and once in company with your Uncle Hyrum, Vincent Knight, and Elder Rigdon; and up to only a few days previous to his death, I was in close council, more or less, with your

father; and never in all this familiar association with him, did I ever hear him hint or say that he had received a polygamous revelation. And, from these, and other facts that I might name, I pronounce that polygamous revelation a base and wicked forgery, the intent of which, like the oaths and covenants that apostates administer in their humbug endowments, was to better enable these usurpers and conspirators to sustain themselves in their apostasy, and illgotten power.

In conclusion, I will add that I am personally acquainted with the god, or the gods, that gave utterance to this monster revelation. Three of the principal ones engaged in getting it up are dead, died in Utah, and only one remains of that party, conspirators who hold the monarchial rule, as head and lead of that faction of the Brigham apostasy now existing in Utah.

I will note more on this subject at another time, lest this writing becomes too lengthy for a place in the columns of the *Herald*, or in the *Saints' Advocate*. I will mention, however, that on the subject of the priesthood; there can not be any divine recognition of its authority in the sight of God, where the only claim for its divinity rests upon the facts of a usurped power; for in all such cases, criminality, murder and treason become the natural results. But how different are the views taken by these conspirators in support of their usurped power; as per example and teaching. And what a strange falling away from first positions (when contrasted) as named in the first of this article; that Joseph Smith was the chosen of God, to build up and restore the pure Church of Christ upon the earth; and in that Church there was to be no murder, no stealing, no false swearing, but all was to be peace, joy, loving one another and keeping all of the commandments of God, that the fullness of the glory of God might rest upon his people in this Latter Day Work. Such, in part, we wish to say to the world, and to all mankind, was to constitute the mission and calling of Joseph Smith, the prophet. It was to build up a gospel church by works of righteousness, not by fraud, nor by secret works of darkness; nor by evil doing. God, (as we are told in the good Book), dwelleth not in unholy temples, nor will he bless a corrupt priesthood to the salvation of many souls.

I rejoice much, Joseph, when I read from your pen that the out look is prosperous for the progress of the true Church of Christ. Brother W. W. Blair, also, writes that the work is on the increase having baptized some thirty persons of late, and more coming in—glory to God! Let him have all the praise,

for his wonderful mercies are extended to all those that put their trust in him, and worship him in the beauty of holiness.

Elder David McGoon, from Buckland, Alamakee county, Iowa, and his wife, made me a visit a few days since, they were welcome visitors; they are old time Saints and strong in the faith of the work. Brother McGoon has a most excellent talent for public speaking; and his spirit gathers light from a world that is divine. An Elder coming that way would find a welcome at his domicile, and open doors in that vicinity to hold forth in. I visited that place some three years ago, and succeeded in removing much of the prejudice of the people against the faith of the true Latter Day Saints, by explaining to them that we neither held nor claimed affinity with the apostasy that had gone off to the valley of the mountains.

I am done now. In my next I shall endeavor to explain the mysterious problem of those Smiths in Utah, being so deeply immersed in that Brighamite faction of Mormonism, that has the curse of polygamy for its motto; a barbarism that every person professing to be a Latter Day Saint, ought to be ashamed of. More anon. This from your uncle, in love of the truth,

WM. B. SMITH.

SIGNS FOLLOWING.

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18.

There is not that unity in the Church, as touching the question of authority, that I not only wish there was, but think there ought to be, in order to build up the kingdom successfully. A few thoughts have suggested themselves to my mind, which I concluded to write, desiring to be guided by that "spirit of truth" that Jesus promised his followers. The question is, Who has the right to lay on hands? Jesus says, "them that believe." Perceiving that this is an ordinance of faith, it must follow that those who administer in the ordinance, must have the requisite faith. Now a faith not founded on the word of God, is of no effect, is it not? a zeal without knowledge. Then how necessary that the planks in our platform, be that which is taught in the revealed word of God. The written law is what I understand we are dealing with, and it is by that, that we try the things of the unwritten law. All must harmonize, else we have no standard. It would indeed be a zeal without knowledge; and, the history of the past proves, sadly though it be, foolishness in the extreme.

If it be true that believers of the gospel, have the right to lay on hands, we ask, Of what use is a called, a chosen ministry? I answer, there is none, for there is no special power laid on them more than follows all believers. Again, if this be true, it gives the sisters equal privilege with the brothers; viz. to preach (which Paul said was a shame) and to administer in all the ordinances of the house of God. I have no objections to their doing so, provided the law of God permitted them; and upon the same ground, in the same light,

do I hold the condition of all believers of the word, save some, who through faith, are heirs of the blessing. Let the word of God answer, and let us as children conform thereto. Latter Day Saints should be consistent with themselves, for they repudiate the teaching of the Christian world because they declare, that, "all that is necessary for salvation is to believe on the Lord Jesus Christ, and they shall be saved." "For by grace are ye saved through faith and this not of yourselves, but of God," &c., and condemn them for not taking the word as a whole. Then we should not fall under this condemnation.

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick" (Luke 9: 1, 2). Some may urge that because the words "his twelve disciples" are used, that that was the number that constituted his followers at that time, as disciples implies followers; and also, that some were women; but if you will read Matt. 8: 5, 6, you will find sufficient to disparage you in the belief that the twelve were all; and in Matt. 10: 2-4, we have the names of these twelve, which we find to be the names of twelve men, and I do not know of a single instance on record of a woman being commissioned with the authority of the priesthood.

"And the twelve who were ordained of him, were with him."—Christ. Luke 8: 1. These evidently were the same twelve to whom the writer refers in 9th chapter, in which Christ gave them power, they having been previously ordained. Now to ordain, is, "to invest with ministerial or sacerdotal functions; a rite." Paul sets forth the manner that evidently was the rule in the apostolic age. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4: 14). So then this authority was transferred by the laying on of hands. "After these things the Lord 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). It is harmonious to conclude that he appointed them in the same manner that he did the twelve, viz; by the laying on of hands; for "in Him is no variableness, neither shadow of turning," acting just like Himself.

"Again, Jesus says, "Ye have not chosen me but I have chosen you, and ordained you, that you should go and bring forth fruit, that your fruit should remain; that whatsoever ye may ask the Father in my name, he may give it you." (John 15: 16).

"But," says one, "Christ was talking to the branches of the vine, His Church." Very good, but this ordination must be in harmony with other scripture:

"For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are

all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? I say unto you, Nay; for I have shown unto you a more excellent way, therefore covet earnestly the best gifts."—1 Cor. 12: 8-10, 28-31. (I. T.)

"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, in the unity of the faith, 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: 11-13.

Why all this? "That we be no more children, tossed to and fro," &c. I am aware that this is delicate ground, as the true minister of Christ does not wish to arrogate authority to himself. But who placed them there? Did not God? Then it is for an allwise purpose in him; and though those holding the priesthood have caused "the truth to be evil spoken of," by virtue of "damnable heresies," does it in any degree lessen the honor of those offices? Certainly not. Follow those officers only as they follow Christ.

Again, "But all these worketh that one and the selfsame spirit, dividing to every man severally as he will," or as God will (1 Cor 12: 11). Many gifts are given to all the believers, for all who do his will, are promised a knowledge of the works, (John 7: 17), but that all believers are to receive all the gifts, or any one or more of them, is folly in the extreme, because it is diametrically opposed to the revealed word of God, but "dividing severally as he will." Some may urge all believers have faith. Yes, but not the gift of faith as it is understood in (1 Cor. 12: 9). From these then we feel safe in concluding with James, "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" (James 5: 14). Now to administer in "the name of the Lord," implies authority.

Again: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God" (2 Cor 5: 20). It must be quite obvious to all, that no one can labor in Christ's stead without first having been commissioned by him so to do, no more than one could act as an agent for a firm without first being authorized to do so; and though those commissioned are required to follow a certain law, and when they do so, all contracts are of full value; yet, if unauthorized, the contracts are null and void. And no one can administer in the ordinances that Christ did, unless they have the same authority that he possessed; which, I trust no Latter Day Saint will care to deny, was that of the higher or Melchisedec priesthood (Heb. 5: 5, 6, 10). "The office of an Elder comes under the priesthood of Melchisedec * * * to administer in spiritual things" (D. & C. Sec. 104 par. 3).

Again, speaking of the sick, * * * "and the Elders of the Church, two or more, shall be called" (Sec 42 par. 12). These harmonize with James "let him call for the Elders of the Church." These unite in the one fact; viz; that the Elders alone have the power to lay on hands for the sick. "And no man taketh this honor unto himself but he that was called of God as was Aaron" (Heb. 5: 4). "Behold I command you, that you need not suppose that you are called to preach until you are called" (D. & C. Sec. 10 par. 8). * * "Behold

I speak unto all who have good desires" (par. 11).

As regards the blessings that will follow some of the believers; notice, one of them is the gift of prophecy. Now a man may be a prophet and not hold the priesthood. John the Baptist was a prophet, and Jesus said, "more than a prophet." Why? John held the priesthood to baptize for the remission of sins (Matt. 3:11), and in that I believe he was more than a prophet. Joseph the Seer, and others likewise. "First, apostles, secondarily prophets." Joseph the Seer was ordained an apostle (D. & C. Sec. 17, par. 1). And here I will add that if *all* believers have the right to administer, there was no need of that, or any other ordination.

The Aaronic or Levitical priesthood is an appendage to the greater (Sec. 104, par. 8). The duty of those holding that priesthood is set forth in Sec. 17, par. 10, 11. This declares what they shall do, and it would be absurd to require a declaration of what they shall not do. It may also be urged, that because priests have the right to ordain other priests, teachers and deacons; (Sec. 17, par. 10); that he also has the right to lay on hands for the sick, inasmuch as the ordaining is done by the Holy Ghost in him; but it is not couched in the commandments, hence we need not suppose that it is admissible; he has a degree of this power, it seems, for the purpose of propagating the priesthood under divine sanction; but "the stream can not rise higher than the fountain," and the power to lay on hands for the sick, as we have noticed, clearly belongs to the higher or Melchisedec priesthood. The strongest argument that we have heard in defence of the theory that under some circumstances the uncalled believer has the right to lay on hands, is that most rules have exceptions, and perhaps the same with this. For instance, the scriptures teach that through the laying on of hands the Holy Ghost is given to baptized believers; but that some believers have received the Holy Ghost, though not baptized. Very true; but mark, there was no human means used to transfer the Holy Ghost. So, also, has it been in healing; no Elders being convenient and for lack of time, the simple method of kneeling and asking God for the blessing of health brought the desired effect. So here is an exception, and perhaps many others like it, and the beauty of it, to our mind, is, that these exceptions are similar, no human means used to transfer it. The evidence to us is, that when God uses human means, He will call, and ordain him to that power. Think you there is an exception to the rule laid down in John 3:5? Certainly there can not be; and so do we consider in the rule of the administrations of men. It may be well for any one to anoint the afflicted part with oil, but when one does it "in the name of the Lord," or command the disease to be rebuked with the laying on of the hands, it implies authority, and I can not from scriptural, or any other standpoint, think it admissible, unless called of God, and ordained unto that power. Literally speaking the Christain world are not believers, hence have not the blessing, but some of them are perhaps believers in the principle of the prayer of faith saving the sick (James 5:15). And I believe that many, as well as Latter Day Saints, enjoy this to a degree; but their lay-

ing on hands, I do not believe avails them any thing because of authority, else the claims of Latter Day Saints is a farce, and the scriptures which teach of the ancient apostasy, and of the re-establishment of God's church, God's authority, viz; the priesthood, does not mean what it says. The whole foundation is shaken, "and we are found false witnesses." This is not argument but it is the conclusion that I am driven to.

Wesley believed the time would come when the gifts would be enjoyed. Why did he not move and perform those ordinances? Because he had not the *faith*, the true faith, for he recognized the necessity of *authority*. Now then where are the *keys* of the kingdom? If it be urged that the "believers" used in the text, are those that believe that through their own administration, the signs do follow, then they have a right to the Melchisedec priesthood; but be careful, for Satan himself has transformed himself into an angel of light. So let us know the will of the Father and patiently climb up the hill, until we reach that happy home, Mount Zion, is my prayer,

E. H. GURLEY.

SEDGWICK, Decatur Co., Iowa.

LETTER FROM BRO. JOHN MACAULEY.

Brother Henry:—Bear with me in making a few remarks on an article in the *Herald* of November 1st, page 322, on "Probation." I do not write merely to show my wisdom above any of my dear brethren. God forbid. I love them too dearly for that. But I write for the truth's sake, and devoutly pray that there may be no divisions among us.

God delights to feed his people with the bread of life which he sent down from heaven, and that is every word that proceeds from him.

But I come to the point. There will be a time when all who died without the gospel law will have it preached unto them; and that time is in Christ's kingdom or Millennium, but not in this present world. It is filled with pollution and sin, blood toucheth blood, and there is all manner of wickedness. If the old world was corrupt before God, this present is worse. Earthquakes, fires, storms, the lightning's flash, and the rumbling and roaring of the thunder, show plainly that it is about to be burned up, for it is too polluted for Christ's kingdom. He said to Pilate, (John 18:36), "My kingdom is not of this world." To the Pharisees he said, "Men do not put new cloth on an old garment, neither do they put new wine into old bottles," for the new wine would burst the bottles. The citizens of Christ's kingdom must bury these old bodies that we received from the first Adam, must put off the old man and put on the new. Read Rom. 6:6; Eph. 4:22, 23, 24; Col. 2:11, 12, and 3:9, 10. By baptism we bury the old Adam, and by the laying on of hands we receive the seed of the new life, that we may receive the promise. Also the new world will be prepared for the new Adam. See 1 Cor. 15:45-48. Then when this earth is restored into its first happy state, Jesus will come to take his

place with all his saints, and the first Adam, with his thousands of thousands, will meet Jesus and his band, and Adam (Ancient of days) with his thousands of saints will bow to Jesus and become the sons of God. (Read Dan. 7:9, 10). Then when the kingdom that was lost by the first Adam will be restored to Jesus and the kingdom is reorganized, all who died without the gospel will be raised, all but willful murderers, and those who received the gospel and turned away from it. These will remain in their graves until the end of the thousand years. Noah's family will each get the part allotted to them. Shem, Asia; Ham, Africa; Japheth, the northern parts; Abraham and Isaac and Jacob, Palestine; and their spiritual seed, the Continent of America. All these nations will have restored to them the Melchizedek priesthood, that they may be prepared for receiving the celestial priesthood of the Son. I refer the reader for Israel's part to Ezek. 47:40 to the end of the book. David is to be their prince. (Chap. 48). Baptism will be restored. (See Ezek. 13:2).

They will have many privileges that we of this world have not. Satan is to be bound so that he can not tempt. Children are not to die under one hundred years. The new and everlasting covenant will be preached; Satan is to be loosed for a little season, to fulfill the Scriptures, "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." So by suffering they may be made perfect, to receive a house made without hands, eternal in the heavens. This city has foundations as well as gates. (Rev. 21:10, to end). The Millennium then is the time that the gospel will go unto all the world, to kings and queens, emperors, lords and nobles, and they will hear the gospel proclaimed by God's own mouth. And here comes the endowment. Before the former apostles were sent to the world they had to be endowed with power from above. No doubt they attended to the ordinances of endowment. In these last days, before the gospel went to Europe, they (the priesthood) were endowed; and in the temple that is yet to be built, will the endowment be, before the gospel goes to the nations of the earth, and so ends the work of God. Amen.

J. MACAULEY.

JOHN WESLEY—HIS FAITH IN THE EFFICACY OF PRAYER.

July 2, 1759.—I rode to Durham, and went at once to the meadow by the river side, where I preached two years ago. The congregation was now larger by one-half; but the sun was so scorching hot upon my head, that I was scarce able to speak. I paused a little, and desired God would provide us a covering, if it was for his glory. In a moment it was done; a cloud covered the sun, which troubled us no more. Ought voluntary humility to conceal these palpable proofs that God still heareth prayer?

June 8, 1763.—Just as I began preaching in the open air, the rain began; but it stopped in two or three minutes, I am persuaded, in answer to the prayer of faith. Incidents of the same kind I have seen, abundance of times,

and particularly in this journey; and they are nothing strange to them who seriously believe, "The very hairs of your head are all numbered."

August 16th, 1769.—I gave a second reading to Mr. Newton's account of his own experience. There is something very extraordinary therein; but one may account for it without a jot of predestination. I doubt not but his, as well as Col. Gardiner's conversion, was in answer to his mother's prayers.

October 10, 1778.—I was desired to visit one who had been eminently pious, but had now been confined to her bed for several months, utterly unable to raise herself up. She desired us to pray that the chain might be broken. A few of us prayed in faith. Presently she rose up, dressed herself, came down stairs, and I believe had not any further complaint.

September 5, 1781.—I believe it my duty to relate here what some will esteem a notable instance of enthusiasm. Be it so or not, I relate the plain fact. In an hour after we left Taunton, one of the chaise horses was, on a sudden, so lame, that he could hardly set his foot to the ground. It being impossible to procure any human help, I knew of no remedy but prayer. Immediately the lameness was gone, and he went just as he did before.

April 26, 1782.—I got to Halifax, where Mr. Floyd lay in a high fever, almost dead for want of sleep. This was prevented by the violent pain in one of his feet, which was much swelled, and so sore, it could not be touched. We joined in prayer that God would fulfill His word, and give his beloved sleep. Presently, the swelling, the soreness, the pain were gone; and he had a good night's rest.

August 13.—At three o'clock in the afternoon, I took coach. About one on Wednesday morning, we were informed that three highwaymen were on the road before us, and had robbed all the coaches that had passed, some of them within an hour or two. I felt no uneasiness on the account, knowing that God would take care of us; and he did so, for before we came to the spot, all the highwaymen were taken; so, we went on unmolested, and early in the afternoon came safe to Bristol.

December 21.—I visited Mr. Maxfield, struck with a violent stroke of palsy. He was senseless, and seemed near death; but we besought God for him, and his spirit revived, I can not but think in answer to prayer.

May 23, 1783.—I set out for Derby; but the smith had so effectually lamed one of my horses, that many told me he would never be able to travel more. I thought, even this may be made a matter of prayer, and set out cheerfully. The horse, instead of growing worse and worse, went better and better; and in the afternoon brought us safe to Derby.

April 9, 1785.—Between nine and ten we went on board the Clemont packet; but it was a dead calm till past ten on Sunday, when the company desired me to give them a sermon. After sermon, I prayed that God would give us a full and speedy passage. While I was speaking, the wind sprang up, and in twelve hours brought us to Dublin Bay. Does not our Lord still hear prayer?

September 3, 1786.—When we had been

twenty-four hours on board, we were scarce come a third of our way. I judged we should not get on unless I preached, which I therefore did, and I believe all were affected. Afterward, we had a fair wind for several hours; but it fell dead calm again. This did not last long, for as soon as prayer was over a fresh breeze sprang up and brought us into the bay.

It being then dark we cast anchor, and it was well, for, at ten at night, we had a violent storm. I expected little rest. But I prayed, and God answered, so that I slept sound till my usual hour, four o'clock.

July 11, 1787.—At seven we sailed with a fair wind. Between nine and ten I lay down, as usual, and slept till near four, when I was waked by an uncommon noise, and found the ship lay beating upon a large rock, about a league from Hollyhead. The captain leaped up, and running upon the deck, when he saw how the ship lay, cried out, "Your lives may be saved but I am undone!" Yet no sailor swore, and no woman cried out. We immediately went to prayer, and presently the ship, I know not how, shot off the rock, and pursued her way, without any more damage than the wounding a few of her outside planks.

August 14.—The wind turning contrary, and blowing hard, we were very near being shipwrecked. When we were in the middle of the rocks, with the sea rippling all around us, the wind totally failed. Had this continued we must have struck upon one or other of the rocks, so we went to prayer, and the wind sprang up instantly. About sunset we landed.

September 6.—Went on board with a fair wind, but we had just entered the ship when the wind died away. We cried to God for help, and it presently sprang up, exactly fair, and did not cease till it brought us into Penzance Bay.

November 25.—Returning to Canterbury, I called on Mr. Kingsford, a man of substance as well as piety. He informed me, "Seven years ago, I so entirely lost the use of my ancles and knees, that I could no more stand than a newborn child. All the advice I had profited me nothing. In this state I continued six years. Last year I sent for a physician, but before he came, as I sat reading the Bible, I thought, Asa sought to the physicians, and not to God; but God can do more for me than my physician. Soon after, I heard a noise in the street, and raising up, found I could stand. Being much surprised, I walked several times about the room; then I walked into the Square. From that time I have been perfectly well, having as full use of my limbs as I had seven years ago."

October 6, 1788.—When I came into town, it blew a storm; and many cried out, "So it always does when he comes!" But it fell as suddenly as it rose; for God heard prayer.

May 29, 1789.—Between Newton and Moyle we had such rain as I never saw in Europe before. In two minutes the horsemen were drenched from head to foot. We dined at the rector's, Dr. Wilson, a man of uncommon learning, particularly in the Oriental tongues. At six, he took me in his coach to the castle-yard, where a numerous congregation soon assembled. Almost as soon as I began to preach, the rain began. Observing the people began to scatter, I prayed aloud that God would "stay the bottles of heaven." He did so; the people returned, and we had accom-

fortable refreshing shower of heart-reviving love.

The journals of Mr. Wesley contain many instances of answer to prayer. The above instances are selected, and I here present them, for the glory of God, and for the encouragement of Christians to exercise faith in Him who answers prayer.

LETTER FROM UTAH AND REPLY.

St. George, Utah, June 10th, 1877.

My Dear Sister, and Dear Children:—I now will endeavor to answer your letter. I was thankful to hear from you, but was surprised to learn by your letter that you believe that Joseph Smith's son was the legal heir to lead the church and kingdom of God. This I don't believe. You might ask me my reason. It is this: I can testify that I heard Joseph Smith, the prophet of God, say that he was tired and weary, and he was now to roll off that power on the twelve apostles and they should bear off the kingdom of God; and I think you might have heard Joseph the prophet say the same. There are thousands of witnesses that can testify to this. This power was given to the twelve apostles, that they should lead and bear off the kingdom of God, until God would appoint another in their place.

You say that Joseph Smith's son is the legal heir to bear off the Church. I would be glad if it was so, for I always had great respect and love to Joseph Smith's family. I know that he was a true prophet of God, and I often heard you bear this testimony with your dear husband, and you know that this power was given to the twelve apostles by our prophet Joseph Smith. Now, I would ask you, who led the church after our Savior was taken away? It was the twelve apostles, Peter being the president of that quorum; so it is Brigham Young's right to lead the Church, he being the president of the apostles, or of that quorum, and now it is the right of the next one that stood by Pres. Young, and so on till the last of the twelve is all gone. And so on till every quorum that belongs to the church and kingdom of God, for the priesthood shall never be taken from the saints of God. Now I would, I will ask you a question. Where did Joseph Smith's son get his priesthood? Did he come in at the door of the kingdom of God? Where did he, Joseph Smith, receive his ordination, or who baptized him? I can tell you, it was old Marks and Gurley, that apostatized in Nauvoo, and were cut off from the church and kingdom of God, and went to the Strangites, and then went back to Joseph Smith's son. And they pretended to have power to ordain him to be a prophet of God to lead his Church; they are the apostates that pretended to have a revelation to ordain him to that office. This is of the devil, and not of God. If Joseph or his brother David would come to the Church, where the priesthood had that power to lead down into the waters, and they had baptized them and ordained them to that power, then the people, or Saints, would be glad to have received them, for I believe it would be their

right to help bear off the kingdom. I now will ask you if you don't know that this is the gospel of Christ that you obeyed. I believe you had this testimony, to know for yourself. How is it that you have gone away and believe another doctrine and deny Joseph Smith's teaching? You know, or ought to know, that Bro. Joseph received a revelation showing that polygamy was a true principle, and gave a commandment to obey it; which he, Joseph Smith, did, and had several wives and children, which you know. And how is it that you say that you are strong in the faith and deny, by your letter, polygamy? You might as well deny Bro. Joseph of being a true prophet of God, which you have testified before God and his Saints, that you knew that Bro. Joseph was a true prophet of God.

I defy you, or any of the priests of this generation, to find anything against a man of God having as many wives as he can support. This you may think is a bold saying, but I can prove it by the word of God; and you or any person, can't fetch any scripture to prove that it was not so. Jesus never said aught against it, and all the prophets did obey it; and raised large families, which you can't deny, if you believe the Bible. God blessed them and often spake to them, and they were blessed by the Spirit of God continually until they disobeyed the commandments of God. So it is in our day. If one man sins and disobeys God, he is accountable for his sins; and not you or any other person; we all shall be judged according to our works.

Now, Maria, I have written plainly to you, and I want you to do the same to me; for I love you and your dear children, and I would be glad if you could see as I do, for I know you have a work to do for your dear husband and his dead. This is required of you, and your children, and if you don't obey it God will require it of you, and you will lose that reward and blessing which you might receive. I will do all that lies in my power for your dear husband and his dead, if you don't come and attend to it. Now I want you to ask me any questions you wish me to answer. Get some person to write for you, for I could not understand your writing. My love to you and all your children. May God bless you with his Holy Spirit, is the prayer of your brother,
WM. EMPY.

DETROIT, Becker Co., Minn.,
July 8th, 1878.

Mr. Wm. Empey, Dear Sir:—Your letter of June 10th, addressed to your sister-in-law, Maria Empey, was placed in my hands a short time ago, with a request to answer the same, which I shall now endeavor to do, in as plain and brief a manner as possible.

I have concluded to write for the cause of truth without disguise, and if sister Empey wishes to add thereto, she can do so, as seemeth her good. As your letter is mostly made up of bare assertions, questions, and your own personal testimony, without a single quotation, or reference to the word of God as given through Joseph Smith, whose name you profess to hold in high repute, it will only be needful for me to present a portion of the vast amount of evidence that exists on the other side.

You say that you are surprised that your sister should believe Joseph Smith to be the legal heir to lead the church and kingdom of

God. And why should you be surprised, when the revelations of God, given through Joseph the Martyr, plainly declare him to be the man to hold that exalted position! Moreover, Lyman Wight, Wm. Clayton, W. W. Phelps, P. P. Pratt, the martyr's mother, sister Lucy Smith, B. Young and a host of others have testified that Joseph is the man; and it was generally understood, after the death of the martyr, that "young Joseph" would come forth in the due time of the Lord and lead the Church. Even you admit that if Joseph or David had gone to Utah, and there been baptized and ordained, "it would have been their right to help bear off the kingdom." Now the law makes it his (Joseph's) right by lineage, and contains a promise that the priesthood shall continue in the lineage of the martyr, until the great restoration. (Doc. & Cov. 6:3, old ed.) Nowhere is Joseph's right to stand in the place of his father made dependent upon an ordination from B. Young or any of his fellows. And why should Joseph go to Utah to be baptized? seeing he was baptized by his father, at Nauvoo, before his father's death, and not by "old Marks and Gurley," as you insinuatingly, but *falsely* assert.

You say, "I can testify that I heard Joseph Smith, the prophet of God, say that he was now tired and weary, and that he was now to roll off that power on the twelve apostles, and they should bear off the kingdom of God." You think, so you say, that your sister probably heard the same things; but she says she never heard anything of the kind, though her opportunities for hearing such statements (had they ever been made) were better than yours. If Joseph placed the kingdom on the shoulders of the twelve, then why did B. Young, with Willard and Heber, in December, 1847, climb into "Moses' seat," in violation of the promise that Brigham himself had made to the church, viz: "The twelve stand in their own place, and *always will.*"—*Times and Seasons*, vol. 5, p. 618. Why not leave the kingdom where you and they (Brigham's twelve) say Joseph placed it?

From Doc. & Cov. 51:2, we learn that God intended to appoint another in Joseph's stead; and from Doc. & Cov. 14:2, we find that the appointment must come through the martyr, Joseph. Lyman Wight, one of the Twelve, testified up to the time of his death, 1858, that when Joseph, Hyrum and himself were in Liberty Jail, Missouri, in 1839, little Joseph was brought by his mother and left with him while she attended to some business in town; and that then and there Joseph, Hyrum and himself laid their hands on the young boy's head, Joseph blessed him and prophesied that he would yet lead the church of the living God.

"Bro. James Whitehead, of Alton, Illinois, says that a short time before Joseph's martyrdom, young Joseph was *anointed* and set apart to be the successor of his father, under the hands of his father, in a council held in Joseph's own house, the Mansion, in Nauvoo. He says Bishop N. K. Whitney held the horn of oil upon the occasion; and further says that Geo. J. Adams, and some now in Utah were present. Bro. Whitehead was Joseph's clerk at the time. Joseph's widow, Emma, says she well remembers the time, and, though not present, she heard her husband say that young Joseph was set apart to be his successor. She also says that after young Joseph was anointed

and set apart, Geo. J. Adams came down to her room greatly elated with what had transpired, saying that they now knew who would be the successor of Joseph, for his father had just set him apart to that office and calling."

The above is an extract from a tract written on the subject of the successorship, by an Elder in Utah.

The value of these testimonies is seen in the fact that they fully agree with the law of God as found in Doctrine and Covenants. "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. And, we might add, the law and testimony must agree, else nothing is established.

Your peculiar idea that it is the right of B. Young (because President of the Twelve) to lead the Church, and now is the right of the one next to him in office, etc., etc., is novel in the extreme, and has been conjured up by yourself, or some one else for you. Such a thing is not known to the law of God, and is, therefore, an illegitimate child of Brighamite origin, like hundreds of others in Utah.

You ask, "Where did Joseph Smith get his authority?" He got the right to this priesthood by lineage, according to promise, as we have already seen. (Doc. & Cov. 6:3). In the revelation of 1841 par. 18, we read, "For this anointing have I put upon his head, that his blessing also be put upon the head of his posterity after him." Joseph was ordained at Amboy, Illinois, in 1860, by the authority of a General Conference of the Church, as the law requires. (Doc. & Cov. 2:17). He was ordained under the hands of brethren Wm. Marks and Z. H. Gurley. Wm. Marks was the President of the High Council and of the Nauvoo Stake, at the death of Joseph, hence was the highest local authority in the Church after Joseph was taken. Z. H. Gurley was a president of the Seventies at the death of Joseph, and was afterwards chosen an Apostle in the Reorganization. Now under the hands of these men, and two others, young Joseph was ordained to the Presidency of the High Priesthood. You say this was all of the devil; but the word and Spirit of the Almighty bear united testimony that it is of God. You denounce Gurley and Marks as "old apostates." I do not wonder at this, for the devil never knowingly fights against himself, but makes it his business to oppose the work of God, and those into whose care it is committed. Brethren Gurley and Marks were men who fully endorsed the faith of all true Latter Day Saints; men who honored the name of the martyr, Joseph, but could not, and would not endorse the false doctrines taught by Young, Strang and others. These men labored zealously and not without the blessings of God, to remove the foul stain that was brought upon the pure faith of the Church by the introduction of polygamy and other "damnable heresies."

You accuse your sister of leaving the doctrines of Christ, and denying the teachings of Joseph Smith. Did Christ ever teach polygamy? Let us see. "And he [Christ] answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife [not wives]: and they *twain* [not three, six, or more] shall

be one flesh." (Matt. 19 : 4, 5). Christ commanded his apostles to teach *all* that he had taught them (Matt. 28 : 20), but nowhere do we learn that they taught polygamy. Paul says, "Nevertheless, to avoid fornication, let every man have his own wife [not wives], and every woman have her own husband."—1 Cor. 7 : 2. But the Brighamite cure for this evil is, "Let every man have all the wives he can support!" And then the beauty of this doctrine is that a man's glory is to depend upon the number of his wives and children; therefore, the more money and property a man has, the more wives and children here, and the greater his kingdom hereafter! Jesus said, "How hardly shall they that have riches enter the kingdom of heaven," but with the Brighamites, according to this doctrine, their salvation is about a sure thing. But then the number of males and females born into the world is about equal; (or the number of males born is in excess); and if the rich man is to have all the wives he can support, then many a good and worthy man who is able to support one wife must be deprived entirely of both wife and children; and, as a reward for his sacrifice here, he shall have no kingdom or glory hereafter!! If this is not a "damnable heresy," I would like to know what is.

Here are the teachings of Joseph Smith. "For there shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon. "You both [the two standing together to be married] mutually agree to be each others 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. And when they have answered 'Yes,' he shall pronounce them husband and wife."—Doc. & Cov.

As for that document you call a revelation from God, it is neither authentic nor genuine—is condemned by the standard books of the Church, and the writings of Joseph Smith up to the time of his death. No one would ever mistake it for a revelation from God, after proper investigation, but he who is blinded by priestcraft or lust. Joseph Smith wrote the following: "Again we never inquire at the hands of God for a special revelation, only in case of there being no previous revelation to suit the case, and that in a council of high priests."—*Times and Seasons*, vol. 5, p. 753. Was there no previous revelation touching the marriage relation? You know, or ought to know, that the Book of Mormon and Doctrine and Covenants both condemn polygamy. In *Times and Seasons*, vol. 5, p. 499, Joseph wrote as follows: "If any man writes to you, or preaches to you doctrines contrary to the Bible, Book of Mormon, or Doctrine and Covenants, set him down as an impostor." Now, Mr. Empey, who are apostates? and who are they that deny the teachings of Joseph Smith?

You challenge all the priests of this generation, and everybody else, to produce anything against a man of God having as many wives as he can support. I answer, from what we have already seen, it is evident that a "man of God" will have nothing to do with such abominable doctrine, only so far as he is deceived, except to put it down by the word of God. Sir, I challenge you, and all the Brighamite army to produce one single passage from the Bible, Book of Mormon, Doctrine

and Covenants, or the writings of Joseph Smith, as published in the *Times and Seasons*, either *commanding* or *permitting* any man to have as many wives as he can support!

You say, "Jesus never said aught against it." Did he say anything in favor of it? A doctrine must be properly authorized before it may be practiced. Here are the words of Jesus. Please read and believe them. They were given through Joseph Smith for the benefit of God's people, in these last days, that they might not be deceived by designing men and devils. "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—Doc. & Cov. 13 : 6. Is not this against polygamy, Mr. Empey? If not, then there is nothing against lying, stealing or murdering in any of the books, Bible, Book of Mormon and Doctrine and Covenants.

You assert that Joseph had several wives and children, and that your sister knows it. That Joseph had several children, we do not deny; but they were all by his legal wife; Emma. That he had several wives, we do deny. It is one of the assertions that are often made by the Brighamites, but never proved. Your sister is astonished that you should try again to make her believe that she knows that of which she has no better evidence than your bare assertion. If Joseph Smith was a polygamist, will you please inform us why it was that Joseph and Hyrum gave public notice to the Church, over their own signatures, in February, 1844, as published in *Times and Seasons*, vol. 6, p. 423, that one Hiram Brown had been cut off from the Church "for his iniquity, preaching polygamy and other false and corrupt doctrines" You will please bear in mind that this notice appeared six months after the date of your polygamic revelation. The writings of Joseph and Hyrum, on this subject, are true to the law of God up to the time of their death.

I quote again from your letter. "All the prophets did obey it [polygamy], and raised large families, which you can't deny if you believe the Bible."

I am afraid, sir, that you have got "many wives" and "large families" on the brain, and that that organ has become so badly diseased thereby, that you have forgotten what your Bible does say, and what it does *not* say. Please give us chapter and verse that we may know the respective number of wives and children had by Isaiah, Jeremiah, Ezekiel, Jonah, Joel, Zechariah and Malachi. And when this is done, we will furnish you with another list, before we are through with all the prophets. David and Solomon, it is true, had many wives and concubines, but the Book of Mormon informs us that it was abominable before the Lord. (Jacob 2 : 6).

The people that I represent are firm believers in the words of the revelation given in the year 1831, which reveal the order of marriage in a plain and authoritative manner. Here they are: "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."—Doc. & Cov. 65 : 3. How beautifully this agrees with the marriage ceremony performed by God himself, when he gave to Adam *one woman* to be his loving wife.

Mr. Empey, do you and your fellows be-

lieve the Book of Mormon, Doctrine and Covenants, and the writings of Joseph Smith as published in *Times and Seasons*? If you do, why is it that you have accepted for truth that which they condemn? and yet style yourselves Latter Day Saints.

JOSEPH R. LAMBERT, Elder of the Reorganized Church of Jesus Christ of Latter Day Saints.
Address Dowville, Crawford Co., Iowa.

TESTIMONY OF DAVID WHITMER.

Messrs Orson Pratt and Joseph F. Smith, of Salt Lake City, Utah, on their return to Utah have made a very interesting report of their trip east, which has been published in the *Deseret Evening News*, from which we make the following extract, detailing their visit to Mr. David Whitmer. Mr. Whitmer's account of the testimony he received is very interesting, and will be read with pleasure by the Saints.

"Agreeable to appointment we met Mr. Whitmer and his friends, at his office, but as the place was too public for private conversation and as it seemed impossible to obtain a private personal interview with David Whitmer, by himself, we invited him and such of his friends as he saw proper to fetch along, to our room in the hotel. Mr. Whitmer apologized for not inviting us to his house, as it was "wash day," and he and his wife were "worn out" with the extra labor, exposure, &c., &c., consequent upon rebuilding since the cyclone. He accepted our invitation to our room, and brought with him James R. B. Vanclleave, (a fine looking, intelligent young newspaper man from Chicago, who is paying his addresses to Miss Josephine Schweich, grand-daughter of David Whitmer) George Schweich, (grandson), John C. Whitmer, (son of Jacob), W. W. Warner, and another person whose name we did not learn. In the presence of these the following, in substance, as noticed in brother Joseph F. Smith's journal, is the account of the interview.

Elder O. Pratt to David Whitmer. Can you tell the date of the bestowal of the Apostleship upon Joseph, by Peter, James and John?

D. W. I do not know, Joseph never told me. I can only tell you what I know, for I will not testify to anything I do not know.

J. F. S. to D. W. Did Oliver Cowdery die here in Richmond?

D. W. Yes, he lived here, I think, about one year before his death. He died in my father's house right here, in January, 1849. Phineas Young was here at the time.

Elder O. P. Do you remember what time you saw the plates?

D. W. It was in June 1829—the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (i. e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the three witnesses) the plates, as I suppose to fulfil the words of the book itself. Martin Harris was not with us this time, he obtained a view of them afterwards, (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon but also the brass plates, the plates of the Book of Ether,

the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light, it was not like the light of the sun nor like that of a fire, but more glorious and beautiful. It extended away around us, I can not tell how far, but in the midst of this light about as far off as he sits, (pointing to John C. Whitmer, sitting a few feet from him), there appeared as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the Sword of Laban, the directors—i. e. the ball which Lehi had, and the Interpreters. I saw them just as plain as I see this bed, (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God."

Elder O. P.—Did you see the Angel at this time?

D. W.—Yes; he stood before us, our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written. Before I knew Joseph, I had heard about him and the plates from persons who declared they knew he had them, and swore they would get them from him. When Oliver Cowdery went to Pennsylvania, he promised to write me what he should learn about these matters, which he did. He wrote me that Joseph had told him his secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph.

Soon after this Joseph sent for me (D. W.) to come to Harmony to get him and Oliver and bring them to my father's house. I did not know what to do, I was pressed with my work. I had about twenty acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night.

I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow.

This enabled me to start sooner. When I arrived at harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished. When I was returning to Fayette with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old fashioned wooden spring seat and Joseph behind us, while traveling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon who saluted us with, "Good morning, it is very warm," at the same time wiping his face or forehead with his hand. We returned the salutation, and by a sign from Joseph I invited

him to ride if he was going our way. But he said very pleasantly, "No, I am going to Cumorah." This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around enquiringly of Joseph the old man instantly disappeared, so that I did not see him again.

J. F. S.—Did you notice his appearance?

D. W.—I should think I did. He was, I should think, about five feet eight or nine inches tall and heavy set, about such a man as James Vandeeve there, but heavier, his face was as large, he was dressed in a suit of brown woolen clothes, his hair and beard were white like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Sometime after this, my mother was going to milk the cows, when she was met near the yard by the same old man (judging by her description of him) who said to her, "You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil, it is proper therefore that you should receive a witness that your faith may be strengthened." Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it therefore of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes thought that her labor was too much, or at least she was beginning to feel so. This circumstance however completely removed all such feelings, and nerved her up for her increased responsibilities."

CELEBRATED JEWS IN POWER.

A LONG SCROLL OF THEIR NAMES—JEWS IN
RUSSIA, SPAIN, FRANCE, PRUSSIA
AND ENGLAND.

A correspondent writes to a Liverpool newspaper: In his first and cleverest novel Sidonia unrolls before the astonished Coningsby a long scroll of the names of celebrated Jews who have ruled or influenced the destinies of the world. The majority of the learned German professors, he tells the youth, are Jews. The first Jesuits were Jews. The mysterious Russian diplomacy, which so alarms Western Europe, was organized by Jews. "A few years back, we [Sidonia & Co.] were applied to by Russia. Now there has been no friendship between the Court of St. Petersburg and my family. * * * Our representations in favor of the Polish Jews, a numerous race, but the most suffering and degraded of all the tribes, have not been very agreeable to the Czar. However, circumstances drew to an approximation between the Romanoffs and Sidonias. I resolved myself to go to St.

Petersburg. I had on my arrival an interview with the Russian Minister of Finance, Count Canerin. I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain. I resolved on repairing to Spain from Russia. I had an audience with the Spanish Minister, Mendizabal. I beheld one like myself the son of a Nuovo Christiano, a Jew of Arragon. In consequence of what transpired, I went straight to Paris to consult the President of the French Council. I beheld the son of a French Jew, a hero, an Imperial Marshal, and very properly so. For who should be military heroes if not those who worship the Lord of Hosts?" "And is Soult a Jew?" exclaimed the wondering Coningsby. "Yes, and others of the French Marshals, and the most famous Massena for example—his real name was Manesseh." Sidonia then had to go to Prussia, and when there, in conference with certain notabilities, "Count Arnim entered the Cabinet a Prussian Jew." And so," says Sidonia, "you see, my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes." Is Sidonia still living? If so, he may have to record as follows: "In 1877, I had to go to England to consult with the Chancellor of the Exchequer about a loan, which, as war with Russia seemed imminent, might be required. The Prime Minister, Lord Beaconsfield, entered the room, and I beheld 'an Italian descendant from one of those Hebrew families whom the Inquisition forced to emigrate from the Spanish Peninsula at the end of the fifteenth century,' (Disraeli's Life of His Father). He is now the favorite Minister of the Queen, and has in his train many of the most notable members of the proud aristocracy of England." His object all through his life has been to glorify himself. He is the most wonderful egotist that the world ever saw. His adulation, his adroit, delicate flatterings, his prompt compliance with the royal will, can not but be pleasing to the Queen. And then note what a position he holds before a wondering world. Has it not gone forth to the ends of the earth that he, Benjamin Disraeli, of the house of Israel, is the favorite Minister of the Queen of Great Britain and Empress of India, who has honored him as few Prime Ministers have been honored.—*Oakland Radiator.*

According to Pliny, fire was for a long time unknown to some of the ancient Egyptians, and when a celebrated astronomer showed it to them, they were absolutely in raptures. The Persians, Phœnicians, Greeks and several other nations acknowledged that their ancestors were once without the use of fire, and the Chinese confess the same of their progenitors. Pomponian, Mola, Plutarch, and other ancient writers speak of nations which at the time when they wrote, knew not the use of fire, or had just learned it. Facts of the same kind are also attested by modern nations. The inhabitants of the Marian Islands, which were discovered in 1551, had no idea of fire. Never was astonishment greater than theirs when they saw it on the desert in one of their islands. At first they believed it was some kind of animal that fixed to and fed upon wood.

Abuse—like other poison—when administered in too strong a dose, is thrown off by the intended victims, and often relieves where it was meant to destroy.

Self-conceit is the attendant of ignorance.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, January 1, 1879.

GREETING.

WITH this number the HERALD begins its twenty-sixth volume. Some of its readers can easily remember how steadily it has grown from a small sixteen page monthly to the large semi-monthly that it now is, from its weak list of half a hundred supporters to its present thousands of readers, supporters and sympathizers.

From January, 1866, till now, we have been in active editorial charge, having been assisted during that time by Brethren Isaac Sheen, M. H. Forscutt, D. H. Smith, M. B. Oliver, D. F. Lambert, and our present co-worker, H. A. Stebbins, all of whom have done well for the cause in their labor with us. Beside these, however, we have had able co-laborers by the hundred, who, with pen and scissors, have contributed largely to the success of the THE SAINTS' HERALD. For their assistance, and the good wrought, under Christ, we feel thankful; and we greet all with our New Year's salutation in joyous hopes that we may, while not forgetting the steps already passed, go cheerfully forward to the completion of our labor.

In taking charge of the HERALD in those years that are gone, we had great reason to fear; we were inexperienced, lacked wisdom, and knew there were lions in the way; but, we were encouraged, and laid hold, willingly we trust, to labor with our might; and in looking out over the year 1879, which will mark the 26th volume of the HERALD, we feel a little of the old time diffidence. The lions, some of them, are still in the way; and we hardly feel more competent for the duties before us, than we did then. We know what those duties are better, having been taught by experience; but strange and strong additions have been added to them, and every year brings its curious medley of cares, fears, anxieties with its work. We greet the readers of the HERALD, everywhere, with the respect and esteem that our years of intercourse have warranted; and because we feel encouraged by them, one and all, we shall renew the fight in the opening year with all the confidence that we can, and with a trust in the ultimate triumph of the right that is unshaken. Stirring times are upon us and 1879 must see its share of storm and sunshine, and may we endure the storms that we may bask in the sunshine.

We look for a busy year for all; and in our busy work-a-day life let us not forsake the way of everlasting life. May the year be crowned with peace and the glory to follow reward us at the "end of the years."

BRO. JOSEPH R. LAMBERT writes from Portland, Iowa, December 12th, 1878:

"I have been in the field for more than a month, and expect to return home about Christmas time, after which I hope to write a word for the *Herald*. I felt it my duty to leave home when I did to labor in the Master's cause, and have been blessed in the sacrifice. May the good work roll on, is the strong desire of my heart. My health is some better. Yours in the gospel."

This is not a long letter, but it is a full one, and suggestive of the spirit in which the laborers should go forth.

THINGS THAT PERISH.

THERE are not many who have been so fortunate in this life as to be placed in a condition to be entirely without care for the things that perish with the using. And it is a question whether the few who are thus placed are not worse off, so far as the real issues of existence are concerned, than are those who are burdened with care.

The necessities for and incentives to labor thrown around the great majority, seem to be safeguards against evils, the growth of which would choke out and destroy the life that should develop into great deeds.

But, a thought occurs just here, there are those who have left the field where labor wins the bread that perishes, to give their strength and time to the ministering to others the bread of life for which they were famishing; how can these be burdened with care for the things that perish with the using, after the years when ability and zest for labor shall have passed by reason of age and its infirmities.

A man at twenty-five years, may feel that he can put serious calculations respecting his sustenance resolutely away; it is not much that he needs, he only is to be cared for, a crust, a place to lie down and a place to labor for the truth are all he needs. A man at forty-five, who has felt that his powers have been shaken, and his spirit has faltered in his labor, who may have wife and children dependent upon him, may ignore the necessities of both himself and family, but is not likely to do so without many an admonitory grip of conscience and duty. A man at sixty, whose ability to do physical labor has been broken, and whose "fire of youth" is burning low and fitfully, can do neither; he can not put away the realities that surround him and his; just before him falls the shadow of his broken frame, the reflection made by the light of life's declining sun now well down the horizon, within the shadow lies the final place of rest, and a step or two is all that is left him of the journey; he can not pause, he can not turn, he can only stop—at last. To him the things that perish mean much for a few days, and then—his anxiety is for those he leaves behind.

These thoughts were suggested by a sentence in a co-laborer's letter; a man long past the meridian of life, whose days of physical labor are gone long past: "The prospect temporally is not bright. The Saints, considering their straightened circumstances, have stood by me nobly." The frosts of winter, the heats of summer, the wear of years, the waning of strength, the weakening by pain, the receding flow of life's tide have all done their work upon him, and he waits now the summons to be gone. But, shall he be admonished by his fellow workers and comrades, that now, after he has done nearly all that he can do in the spiritual field, and has spent his manhood's prime in spiritual care and ministrations, that he is a burden; that his ministrations are no longer acceptable, that his place is needed for younger and favorite men; that he had better go to work for the things that perish. How shall it be?

THE St. Joseph, Missouri, *Herald*, of Nov. 27th, sent us by Bro. Joseph Hammer, contained the following notice:

"The Latter Day Saints of this city are preparing for an active winter campaign. One of their most prominent elders, Charles Derry, will give the first of a series of discourses this evening in their hall, corner of Fifth and Francis streets."

ONE of our brethren, Charles Slocum, living at Nebraska City, Nebraska, was murdered in his own house, December 1st, and his wife, sister Eliza Slocum, dragged from her bed, strangled and outraged. This crime was committed, evidently, for plunder; but the fiends only obtained the paltry sum of three dollars and seventy-five cents, all the money the aged couple had except thirty cents which she had in a dress pocket. Brother and sister Slocum were an aged couple, who though old and infirm, were supporting themselves by selling fruit from baskets in the streets and business places of the city. By care they had secured a little home, and were living comfortably under their own roof tree. Now the rude hands of ruffians have broken in upon their home and destroyed its peace.

It is stated in the papers sent us by brother J. W. Waldsmith, that persons have been arrested who it is thought are the guilty ones. We hope, if this is true, that farce shall not rob justice.

Bro. J. W. Waldsmith, of Nebraska City, Nebraska, has kindly kept us informed of the progress of the officers of the law to discover the murderers of Bro. Slocum, and the abusers of Sr. Slocum, by sending us copies of the daily papers containing the news.

Henry Jackson, Henry Martin, and Wm. S. Givens, all colored men, were arrested, and after the proper preliminaries, were tried before Judge Gaslin; and on the evening of December 9th a jury brought in a verdict of guilty of murder in the second degree. The judge gave it as his opinion that the verdict should have been guilty in the first degree; however, he pronounced sentence, which was imprisonment for life. This seems not to have been satisfactory to some, for at two o'clock on the morning of the 10th a mob of men visited the jail, overpowered the guard, took Martin and Jackson out of their rooms, and took them about half a mile from the court house and hung them to a tree, where they were found in the morning dead.

Bro. Waldsmith's letter announcing the facts just recited came in at the same time that the account reached us in the daily papers from Chicago. Writing of the occurrence he says: "I have all the way through, and have instructed our people so to do, contended for the administration of civil law in the case; so the Saints are clear, I think, of having anything to do with the last crime."

In this reference to the last crime Bro. Waldsmith properly calls the lynching of these two murderers, a crime, although they richly deserved the severest penalty for the horrible wrongs they committed against the aged and infirm couple; and anything less than capital punishment might seem to be a farce in their cases.

We believe the stand taken by Bro. Waldsmith to be correct. Saints may, and should appeal to the law for redress if the wrongs inflicted are too gross to be borne; but should never be found advocating or sanctioning unlawful violence to punish commission of crime; nor should mobs, or mob violence find either advocates, or apologists among a people who in the past have suffered so much from them. Let the law take its course.

Givens was not molested by the mob, but was, the next morning, taken to the penitentiary for fear that he might share the fate of his comrades in crime. He is finished a tragedy lasting only ten days, beginning with a murder of an inoffen-

sive old man, for the paltry sum of three dollars and seventy-five cents, and the ravishment of an aged woman, culminating in a travesty upon justice by the finding of an insufficient verdict by a jury, and ending in an unlawful hanging by incensed citizens, who feared that scoundrels might by chances of the law's delays, or the venality of public officers, escape just punishment. Surely these are perilous times.

KEEP the room, called the spare room, or guest chamber, well aired and sweet. We lately heard from a traveler, an elder, an account of how he was put to sleep, in a room kept by the family for the use of elders and guests visiting them, in which a close, mouldy, musty smell was very perceptible, the bed and pillows and covering smelt musty and felt damp. He had ridden some miles in the cold, and went directly to bed after returning from services chilled and uncomfortable. He tried to raise the window to get a little fresh air but could not; and trying to make the best of it lay down and sought to rest, but could not. He tossed fitfully all night, and rose in the morning feverish and ill, having caught a serious cold sleeping in an ill ventilated bed-room, damp and unhealthy. He found no fault, but a few repetitions of such hospitality will fasten disease upon him, from which he will never recover. He did not tell us where it was, nor do we care to locate it; but we hope that all the housekeepers among the Saints will see to it that the guest chamber is not a chamber of death.

"THE LATTER DAY SAINTS."

UNDER the above heading the Hon. M. B. Castle, editor of the *Argus*, published at Sandwich, our neighboring city on the west, inserts the following editorial note in connection with a letter from Bro. W. W. Blair. The editor says:

The *Argus* presents below a communication from one of the leaders in the "Church of Latter Day Saints." It believes that if ever the foul blot of Mormon polygamy is wiped out without convulsing this nation with civil war, it must be done by fostering this branch of that church—allowing it to absorb and purify the other, as Mormonism has become one of the active religious faiths of the 19th century. And further, we have been for years closely acquainted with some of the members of this church, and can bear testimony that their practice has been quite as near conforming to the moral code as has been the case with those of other creeds. We have heard of ministers of orthodox denominations who administer the sacred ordinances with hands steeped in vice, who lectured on temperance between periods of beastly intoxication, and of church members who would smile approval; but we have never heard of a member of the church of the Latter Day Saints, who was convicted of any crime against good manners or pure morals. And believing in the purity of a faith whose membership is pure, we gladly give place to this explanation and defence by Elder W. W. Blair."

We thank him for these manly words of defence, coming from one who has had good opportunities to know of our people and of their honesty and morality. Since the above was published some of his brother editors, have ungenerously reflected upon him for his words, to whom he replies as follows:

"We regret to see a disposition manifested by some papers to sneer at the Mormon faith, and to slur a paper that even permits a fair discussion of its doctrines. We are the bluest of Presbyterians, but for all that can see and appreciate merit elsewhere, and believe in judging men and faiths by what they practice and not by what

they simply profess, or what other persons profess for them. The columns of *The Argus* will always be open to fair representations of opinions and creeds."

We see by an exchange that a DeKalb county paper has a fling at the Mormons of Sandwich and vicinity, by a characteristic sneer at a local paper, the *Argus*, published at Sandwich, as follows:

"The *Argus*, of Sandwich, whose motto is, 'Orthodox in religion,' devotes a column of one of its earliest issues to a vindication of Mormonism—the Mormons being numerous and very good pay in that vicinity. This suggests a new definition of Orthodoxy. Orthodoxy is the good paying doxy."

The article in the *Argus* hinted at, was a fairly written one and quite moderate in tone, exceptionally so; and ought not to have excited the ire of a cotemporary newspaper man, but so it seems. We suggest however, that "pay what thou owest," and "owe no man anything," is good sound doctrine and strictly orthodox; and if the "Mormons are very good pay," the editor pays the Mormon readers of the *Argus* a very fine compliment, for which, we at least, feel thankful. What was intended as a slur is really fair praise to both the *Argus* and its readers, in the judgment of fair minds. People who throw boomerangs must not complain if cross winds throw them back upon those who hurl them.

EDITORIAL ITEMS.

Bro. D. H. BAYS dropped us a line from Council Bluffs, Iowa, on his way to Texas, in pursuance of the call and appointment last fall. Bro. Bays is leaving home under some disparaging circumstances, and is deserving of credit for his persistency and courage in getting off to his field; and we want to see a strong effort made to second his labors. This half way business is a very damaging one to all, both Elders and Saints; absolute and unqualified endorsement must be extended to men who have the pluck to labor. We shall certainly do what we can to aid him; and we feel just as we did when we tried to get Brn. Wandell and Rodger off to their field, that the Lord opened the door, and it was our business to go in and occupy. We sincerely think that if Bro. D. H. Bays will push the labor in his field, he will see such fruits resulting as will show that the Master worked with him. He has shown a good determination, and we hope that he will expunge the word "fail" from his vocabulary and write us from his distant field in the name of Christ, "In this sign I conquer."

Bro. J. W. Brackenbury writes from Independence, Missouri, Dec. 12th, 1878, that their branch there now numbers eighty-two. Some additions have lately been made by baptism and by immigration. Bro. B. thinks they are growing in favor with God and man. At a late baptism performed there by Bro. James Caffall, a sister upon rising out of the water saw a light from heaven shining round her; which was testified to by others also.

A lengthy letter is received from Bro. Caffall, which we may have to epitomize for want of room for all.

The same wish for success that we have for brother Bays' we have for his co-workers in the south, Brn. John H. H. Hansen, H. C. Smith and the local elders there; and for others in the other fields.

Bro. Joseph F. McDowell wrote from Peoria, Ill., December 18th, that he had passed a very pleasant time at Kewanee, that their conference was a good one, the Spirit being with them to a good degree. He spoke on the 8th at Kewanee, and four times at Peoria, and had three other appointments to fill. He was also expecting to address the Red Ribbon Club at Princeville on the 26th. He was proposing, if not prevented, to attend the Eastern Iowa District conference, January 4th and 5th, 1879. He closes his letter thus: "I hope to ever prove true to the covenant of Christ—it is precious to me. I love the gospel. O, that I be worthy of the reception of the great gift of eternal life. To this end I wish to labor."

Bro. Albert Haws writes from Washington Corners, California, that there are doors open in various places through that region of country. He has been trying to do something but cannot do much owing to bodily infirmities.

A few instructions about district conference minutes; such as we have given before, but which few pay any heed to. Do not put the motion to adjourn in the body of the minutes, written out in full, Resolved that when this conference adjourns, that it does so to meet on the Saturday before the first Sunday in December, 1878," but at the close of the minutes write, "Adjourned to —, November 20th, 1878," with name of place. The date is essential, because having to look up the calender every time we prepare five or six minutes for each HERALD makes it considerable work for us and then where it comes in such a roundabout way as the above in stating the time of next meeting we are liable to make an error. If the party making the motion to adjourn, or the clerk himself will provide a calender they can themselves set the date, as well as to write the above, or to say "On the Saturday before the full moon in January," or "On the third Saturday and Sunday in February." If the parties most interested will attend to these little things they will save us some unnecessary trouble, and occasionally some for themselves.

Bro. Nicholas Stamm writes from Newton, Iowa, that he had been preaching for part of the time in the same field as formerly. He has visited Xenia, and had baptized one; and thinks there are more to follow. He mentions the death of Sr. Bouton's daughter.

Bro. W. T. Bozarth was at Montserrat, Johnson county, Missouri, on the 14th, preaching nearly every night. Had good attendance and splendid opportunities.

Bro. G. O. Kennedy writes from Hutchinson, Colorado, but gives no very cheering account of the work there. He thinks Bro. Caffall would be welcomed, and could do a fair work. He was hurt awhile ago, by a vicious mule, but was recovered again.

Letter from Bro. Fred. Bishop, dated at Trinidad, Colorado, intimates that there are a number of the Saints getting together there. We sincerely hope that no envious or malicious spirit may gather with them there; but of old when "the sons of God came together, Satan came also."

Sr. M. A. Christy of Portlandville, Iowa, continues to labor for the salvation of her children and neighbors, teaching them by word and by the books, tracts and papers of the Church. May she have the reward of precious souls that she desires, and by example and word do much good.

Col. Talcott states that at a certain point on Kearsarge Mountain, the rumble of the trains of the South Pacific Railroad, may be heard as they cross the range of mountains west of Mohave one hundred and forty miles distant. There may be a secret there which Edison might discover and bottle up for use in a telephone, phonograph, or megaphone.

Ouray, the king of the Ute tribe of Indians, lives about ten miles from Los Pinos agency, in an adobe house 30x40 feet in size, and finished in good style. He is surrounded by good buildings and has a good carriage, a present from Gov. McCook; and it is said seems desirous of adopting the habits of the Whites entirely, so far as he can. He is forty-five, and has one wife and one child. So says the *Weekly Times*, of San Bernardino, November 16th.

We thank some brother in St. Louis for a copy of the *Times-Journal*, of December 2d, containing some interesting items. Also we thank Bro. Wm. Cloggie for copies of *Salt Lake Herald*.

Bro. A. Marchant of St. Joseph, Missouri, wrote December 4th, that he had recently preached a few discourses at Agency, Missouri. Attendance good and people were interested in the teachings of gospel truth.

Bro. T. G. R. Williams of Coalville, Iowa, mentions that Bro. J. R. Lambert had preached there five times and good was done thereby.

Bro. Samuel Johnson of Reese, Michigan, hopes to be in the ministry some this winter. May he have the Spirit and do good.

Bro. D. S. Crawley of Cherokee, Kansas, is, as usual, laboring for the cause, having appointments both in Kansas and Missouri. He also may meet in debate a reputed able man of the Christians.

Bro. Daniel Evans writes from Sullivan, Mo., that Brn. Hazzeldine and Reese of St. Louis, have been there and preached ten sermons, to fair sized audiences. Prejudice was removed by their efforts, people were attentive and the Saints were strengthened.

Bro. J. J. Cornish in Sanilac county, Michigan, baptized four more November 30th and three December 2d.

Bro. Edmund Thomas of Syracuse, Ohio, says that Bro. T. W. Smith preached four times there when on his way east, which rejoiced the Saints much.

Bro. Frank H. Federer of Bunker Hill, Russell county, Kansas, writes us a letter in German, from which, interpreted, we learn that he is still in the faith, though alone (he and his wife) in that region. He came from the Pittsburg District. Would like to have any Saints who might be going through on the Kansas Pacific road call on him. He is nearest the North-Western Kansas District, and the attention of Brn. Shute and Roberts is hereby called to the whereabouts of Bro. Federer.

The subscription time was out with our last issue of the *HERALD* to over four hundred subscribers, and to nearly three hundred on the *HOPE*, and comparatively few payments coming in, but the *HERALD* will be continued just the same.

Bro. John Gordon of Coos county, Oregon, reports the health of the Saints there as good, but they feel the need of a spiritual shepherd. We have not found the solution to the enigma he sends.

Bro. W. Cloggie, of Salt Lake City, sends us the *Evening News*, of Nov. 29th, in which is announced the death of Elder Orson Hyde, one of the Utah Twelve apostles. From the account given of him we glean, that he was born in Oxford, New Haven county, Connecticut, Jan. 8th, 1805, became connected with the Church in 1831, and was chosen an apostle in 1834. He was closely identified with the main features of the exodus from the Mississippi valley to Utah, and died at Spring City, San Pete county, Utah, Nov. 28th, 1878. So pass away the men who were among the first Elders of the Church; and whatever of good Orson Hyde may have been instrumental in doing, let it live in the memories of man; the evil has passed to his account and will not be forgotten in the day of accounts.

Bro. D. S. Crawley, Cherokee, Kansas, expects to begin a debate with a Presbyterian minister on January 2d. Subject; "Resolved, that the true Church of Jesus Christ has continued upon earth since the first century of the Christian era." Bro. Crawley denies.

Bro. John Justice, of Corsicana, Texas, reports his gladness in knowing the truth. Years before he heard it he prayed for an understanding of God's word. Bro. F. M. Sheehy preached there last Spring and Bro. Justice thinks that if Bro. Bays or another Elder would follow up Bro. Sheehy's effort, good would be done.

Bro. T. W. Smith wrote from Philadelphia, December 9th, of preaching there. Attendance large, and the speaker was blessed with the Spirit.

Bro. James Perkins wrote from Dickinson county, Kansas, December 9th, of recent work in the ministry by himself and Bro. I. N. Roberts south of Albion. Two were baptized, and the prospect is good for numbers more, he thinks, if the work can be continued, but they were under obligations to go into Smith county, where Bro. Perkins labored last summer prior to his illness.

Bro. C. M. Fulks of Cherokee county, Kansas, testifies of the blessing he and his family have felt since leaving off all stimulants, liquor, tobacco, tea and coffee.

Bro. Wm. Bradbury of Providence, R. I., says that some are being added to their branch by baptism each month, and new ones are constantly joining the ranks of investigation. Prejudice goes and friends come.

If the sisters who wrote from St. Louis will forward a name with whom to correspond, we think a satisfactory answer to their query can be given by letter.

Bro. Ralph Jenkins wrote from Birdsdale, Texas, December 7th, that he had preached there three times, but that the Christian society there hindered him all they could, but a Baptist preacher attended and expressed a liking for the preaching. See Bro. Jenkins letter elsewhere.

Bro. J. Emrich of Steuben county, Indiana, mentions the good conference of the Michigan District held there this fall. Bro. C. Scott preached with plainness and power. Bro. Emrich's branch is prospering and the Saints enjoy the blessings.

Bro. A. L. Whitaker of Wheatville Branch, Wisconsin, speaks of the favor that God bestows on the Saints there.

Bro. D. C. White of Newton, Iowa, reports that their December conference was a very excellent one.

Bro. W. C. Kinyon mentions the good conference of the Central Missouri District, held Dec. 7th and 8th. He preached on the way both going from Miama and returning there. May he be cheered, comforted and blessed in his work for the Master.

Bro. E. C. Brown wrote from Fonda, Iowa, December 13th, that Bro. J. R. Lambert recently preached there. Bro. Brown was expecting to give a lecture on the Book of Mormon.

Bro. Luther Z. Cook has removed from Theresa, Jefferson county, New York, to Cameron, Missouri, where he has purchased a home place and thinks to remain, as he likes the country well. Thus they gather in from the east, the west, the north and the south, to "the regions round about." Bro. Cook says that Bro. Derry preached there December 8th to 12th and did the Saints good.

Bro. H. P. Robbins writes from Stockton, California, that the believers in unconsciousness after death in that region are preaching, but with no life or power in it.

Bro. Isaac M. Smith of Southern Illinois, writes of the good results following the late preaching by Bro. Hilliard in Johnson and Williams counties. The Saints were made strong and were stirred up to duty, those who needed it, and eighteen more were baptized. The blessings heretofore promised have been realized by the obedient, and the Saints rejoice in the fact of the sick being healed, and in God's manifested power to them. The Tunnel Hill Branch improves in spiritual things, and brother Smith writes hopefully for the future of the cause in that region.

Sr. Anmenia Sutherland of Oronogo, Jasper county, Missouri, reports progress in that branch. Five baptized recently. Bro. C. W. Short preaches there. The Methodist society permit our people to have the use of their house when they are not using it, something they would not formerly do.

Sister Ann E. Spann of Reedsville, Meigs county, Ohio, says that though they are few in number there, yet the Saints enjoy the blessings and presence of the Lord's Spirit. They would like to have been called on by Bro. and Sr. T. W. Smith. A good opportunity for preaching exists.

We have no \$1.25 Harps nor any Songs of Zion. Orders can not be filled for a while yet.

Thanks to brethren and friends for papers, T. R. Hawkins, Nevada; M. H. Forscutt, Shenandoah, Iowa; J. W. Waldsmith, Nebraska City; Wm. Street, Philadelphia; Henry Mariott, Deseret *News*; C. Christensen for clipping about the "Mound Builders;" Bro. E. N. Webster for Providence *Journal*; and W. N. Ray for English paper.

QUESTIONS AND ANSWERS.

Question.—Is an Elder whose license has been cancelled eligible to hold office?

Answer.—If to "hold office" means to act officially and ministerially, we answer, No; for when a man has been deprived of his license by proper authority, and, of course, for what was considered to be good cause, either by silencing him, pending a decision on charges preferred against him; or if so "cancelling" means that he has been tried and reduced to membership, he is, in either case incapacitated from acting officially

till the disabilities are removed by restoration or re-ordination.

Q.—How shall I understand par. 13, sec. 17, Doctrine and Covenants? Does it mean that the Elders shall meet to do the business alone, or shall all the members meet with the Elders and help do the business; at our quarterly conference?

A.—There is in the paragraph in question no command to the members; the command is to the Elders only; upon them rests the burden of business.

Q.—Par. 9, chap. 8, Book of Nephi, page 318, Book of Mormon. Whose place is it to forbid one offering to partake the bread and wine, if unworthy?

A.—The Elder, or Priest having charge of the meeting. He should usually be informed respecting the standing of all members of the flock.

Q.—Did the apostles go from house to house administering the sacrament? See Acts 2: 46?

A.—It is by inference only, that the conclusion is reached that the sacrament was meant by this term "breaking bread" from house to house. We are of opinion that, while the apostles continued in the temple, they were fed by the hospitality of the Saints from house to house, receiving their daily bread at the charity of the public, that they might give themselves wholly to the spiritual work. It is also, not improbable that as they had no public place in which to meet safely, they did break the sacramental bread from time to time, in groups and families, from house to house. It is nowhere definitely stated that we are aware of.

Q.—Has a district president a right to come to a branch and without the consent of the authorities of the branch, hold meetings and do business belonging to the branch?

A.—No. If anything needs regulating, the district president, and the branch authorities should work together in harmony for its adjustment, if possible.

Q.—Is it lawful for one, or many, to condemn another, on the sole evidence of one person's "dream," the interpretation determined by the person who had the dream without other testimony? A.—No.

Q.—Can one man's "dream" be lawfully or consistently accepted as evidence, when several testify otherwise by the Spirit of God? A.—No.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Dec. 9th.—The West of England and South Wales Bank, which has forty-two branches in various cities and towns, has failed. Liabilities seventeen millions, five hundred thousand dollars. Its assets are stated to nearly equal that amount, but adverse rumors caused a run upon the bank and the directors closed up.

Slaves are in rebellion in three districts of Cuba.

The Washington County, Iowa, Poor House took fire yesterday, and five persons perished in the flames.

The British are advancing in Afghanistan, and it is rumored that the Ameer has fled the country.

10th.—The Anchor Mill at Minneapolis, Minnesota, has been destroyed in the same manner that the six great mills were last May, that is by the igniting of flour dust, and the mill was burned to the ground. Loss eighty-five thousand dollars. The firemen saved the adjacent flour and woolen mills.

The people of Jackson, Kentucky, are again

killing each other. This collision resulted in the killing of four and the wounding of seven, not as many as week before last.

Near Elgin, Illinois, night before last, a young man was shot and robbed, and the body put in a haystack, which was fired, with the intention of burning the body up, but enough evidences were found for telling who he was. The murderers not yet found.

11th.—The famine continues with great severity in Morocco, Africa. Deaths in one city twenty-five daily.

From Massachusetts, Vermont, New Hampshire, and New York comes news of great storms and disastrous floods yesterday. Two trains wrecked through washing out of rail-roads, and a few people killed and a number wounded. A portion of Brattleboro, Vermont, submerged, and houses, highways and bridges destroyed. At Northampton, Massachusetts, houses flooded, and bridges and rail-road tracks washed away, also factories and mills damaged. About the same in parts of New York and Pennsylvania, and as far south as Virginia.

Five suicides reported in to-day's paper, rather more than usual.

12th.—The news is more full to-day about the great floods that are making such great destruction in all the Eastern States, extending throughout Maine, New Hampshire, Vermont, Massachusetts, New York, New Jersey and Pennsylvania. The rivers in many places became broad sheets of water extending over the country on either side, and bridges, mill property, and possessions of all kinds were swept away. In quite a large portion of Westfield, Massachusetts, the water is several feet deep in the streets. In the vicinity of Whitehall, New York, twenty five bridges are washed away, and in that city and at Albany, Monticello, Binghamton and Poughkeepsie, people are driven from their houses, much property swept away and cattle drowned. At Philadelphia, Harrisburg, Pittsburg and Wilkesbarre, and elsewhere in Pennsylvania, great loss. There are land-slides, washouts in many places, and railroad lines have their trains hindered and some have been entirely shut off until repairs are made. A few lives have been lost and many millions of dollars-worth of property has been destroyed. The Pittsburg Exposition building is said to present the magnificent spectacle of a floating palace, being accessible only by navigation of the waters surrounding it.

In the street of Kenosha, Wisconsin, a woman shot Mr. Bain, the wealthy wagon manufacturer of that place.

Near Janesville, Wisconsin, a Mrs. Mack and her paramour murdered her husband and then put him in the stable and backed a horse over him, to cause the belief that the horse kicked and killed him.

13th.—A woman and three children murdered in Kearney county, Nebraska, and near York, Nebraska, Noah Martin found dead with fractured skull.

The Afghan defense against the British invaders has fallen through, the Ameer has fled, and the Afghans invite the English to come in and organize a new government.

14th.—Princess Alice, daughter of Queen Victoria, and wife of the Prince of Hesse-Darmstadt is reported as dying.

The snowstorm yesterday was general throughout the west. Even in Missouri the fall was very heavy, drifts being six or eight feet deep. Trains throughout that state were much delayed, and no passenger trains left St Louis yesterday. At Kansas City it is said to have been the heaviest ever known there. Also very heavy in Kansas, and throughout Illinois and Iowa much snow, the amount of fall decreasing farther north, so that at Janesville and Madison, Wisconsin, only a few inches fell.

17th.—Powerful mountain tribes in Afghanistan are said to be now opposing the British army.

The West of England and South Wales Bank whose failure we previously recorded, the investigating committee find to be involved in a further deficiency of one and a half millions of dollars for which the shareholders are liable. With all these bank and commercial failures a state of panic seems to exist in the British Isles, affecting all

classes, the rich and the poor, but with forced idleness and destitution to many thousands of the latter.

18th;—The British army are said to have captured Jelalabad, one of the chief cities of Afghanistan, and another column is preparing to move on Candahar.

20th.—In the Mediterranean Sea the steamer Byzantine came in collision with another steamer and was sunk. One hundred and fifty lives lost, only fourteen of those on board saved.

Bayard Taylor, American Minister to Berlin, Germany, died there yesterday. His death was very sudden and unexpected, as his illness was not considered to be dangerous. His name has been well known as a traveler and writer for many years.

Correspondence.

To the Massachusetts District.

Bro. Joseph and Henry.—To the official members of the branches composing the Massachusetts District, and to the members in general. There are some things that I, with others, especially the former Presidents of the District, think should be considered and promptly acted upon, in order that we may work more harmoniously and unitedly; to carry out the wishes of the district, which has advised according to the instructions of the General Conference of the Church.

As acting president of this district, I wish to say to all the Presiding Elders, that I would like by next conference time, which will be in February, 1879, that they will make it their duty to see that all members of the Church have their names enrolled on the records of the nearest branch to their homes, so that they may be represented; and I ask all members of the Church in this district to take hold and help to accomplish this work. We have some, who, notwithstanding advice and labor are still at large; some for one cause and some for another. For my part I can not see why any Saint should want to be in such a condition, who wishes well to the Church.

There are three reasons that I can see why a Saint might want to stand in such a position, either of which would hurt the spiritual condition of a Saint. The first of these reasons is pride, or a haughty feeling; Secondly, there may be trouble existing between members, or supposed trouble, and on such grounds they keep aloof; Thirdly, they are or have become conformed to the world. For certainly more or less of these troubles exist in branches that become disorganized. To the first, it would appear, that persons very highly gifted and with the love of God in their soul, raising them above the low and vulgar world, like Jesus, strive to elevate those who belong to the Church and to them seem to be of low degree, if such there be; and by a wise and judicious act of charitable work, they might raise such to the standard of Saints; worthy of the kingdom of God and save some from such supposed condition. To the second, I see no good excuse for not having all difficulties between Saints amicably settled; and I would advise all that are in this condition to be in haste to get into such a standing in the Church, that you can by faith lay hold on the promises of the Lord, for we shall all stand in need of the faith of the gospel more and more, as each year shall pass. To the third, I will say, take the advice given to the second and try and labor night and day if you value salvation to be of any worth to you, for there is one thing certain, to say the least, if the Lord has given a revelation in these last days, you are in a sad case. And now, without any long argument to prove your condition, I have only to quote Paul's testimony; 2d Timothy 4: 7, 8 verses which reads, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Again in St. John 14: 15, it reads, "If ye love me keep my commandments." Now it is quite certain that if any one is carried away with the follies of the world altogether, they cannot

keep the Lord's commandments and consequently cannot love his appearing; for as a sudden destruction he will come upon the world of the thoughtless, and all that forget the Lord. It is also said by one, that "all who do not hearken to the words of that Prophet (Christ) shall be cut off from among the people." And now if any of the Saints do not love the appearing of the Lord, make haste and get into that frame of mind that will allow you to look for the coming of the Lord Jesus Christ; and the setting up of his kingdom, and be sure that you have nothing, no, not an idol, that shall be able to turn your steadfast mind from the Lord of glory.

There is another thing I wish to write of; I want all Presiding Elders to see that all things dedicated to and for the Church, and sanctified by the Spirit, shall be carefully, and not loosely used; and not at any time trafficked in or mixed and sold; and teach all that such things are not acceptable to or with the Lord. No matter what any person's manifestations may be, all things dedicated, and sanctified by the Spirit, are sacred, and must be used with care, prayer and faith in the Lord Jesus Christ.

Again, I wish to state to all the Elders who hold license to preach, to carefully read those papers and see if we are to preach the gospel as held by the Church, or as we understand it or pretend to; and let me entreat you to conform to the order of the Church; and help to build it up in one and not scatter abroad. Let us all have an honest interest for our work, the kingdom of God. Brethren let us work for the good of all, and not frighten the timid, nor pet the gentle too much. To close, let me earnestly invite all to come to the next conference, move all out of the way that can be moved and come, and be earnest, and the Lord will bless us all in this district.

I lately paid a visit to the Fall River Branch, and had a very pleasant visit: I testified with the brethren there of the goodness of God, to us, as a people, and was blessed, edified and encouraged by their testimonies. They all seemed to be in good spirit, and strong in the faith of the gospel; as contained in the Bible, Book of Mormon and Doctrine and Covenants. I spoke in the evening of Sunday 24th, on the Book of Mormon, and spoke as the Lord directed me by his good Spirit. The brethren in Fall River are doing something that I certainly think worth of note, and also of commendation to the rest of the branches, in the district. One of these is as follows: There was commenced in Fall River some time last spring, a fund to be called the "Herald fund for the poor;" so that those of the Saints who were too poor to pay \$2 15 might be supplied with the *Herald*. An Agent was appointed, and the Saints were asked to pay one cent per week for each one. This sum was considered so small that many took hold and the result is, the *Herald* has been furnished to quite a number of those who were too poor to take it. So by this means they have been blessed and the *Herald* helped. Truly much good can be done by small means. There are a great many who think they are too poor to pay at once for the *Herald* and *Hope* that might by the following method be able to take both. Put by in some safe place one cent per day for six days in the week; or let two poor families put by three cents each per week, and at the year's end they would be able to take the *Herald* and *Hope* between them. I think if this could be considered and tried, it would not be long before we could have these papers at half their present cost, or a weekly paper. Brethren let us by all means support our own first, and that disagreeable sentence, (The *Herald* is too dear), will cease, and we will have a cheap paper. Your brother in Christ,
CYRIEL E. BROWN.

PITTSFIELD, Illinois,
December, 9th, 1878.

Joseph Smith and Henry Stebbins; Dear Brethren.—The Saints in the Pittsfield Branch are still rejoicing in the "one faith," which we would not exchange for any or all other religious institutions called faith, known of by us. The gospel has done much for us all for which we feel grateful. We have recently been treated to several sumptuous meals from the Lord's inexhaustible storehouse of knowledge. Our minds have been

refreshed and our spirits cheered by the timely visit of Bro. John H. Lake, who came to us on Thursday, November 14th, and tarried among us till the 23d. He preached several times to fair audiences in Bush's Hall. Made the way of truth appear plain. Especially did it appear so to us from whose minds the veil of unbelief has been removed. We pray that God may raise up many such men as John H. Lake to preach the everlasting gospel. The Saints here fully appreciate the value of his services in this place. May the Master reward him, and all the Elders who are striving together to "prepare the way of the Lord before him," is my prayer.

Yours in Christ, H. R. MILLS.

MILTON, Santa Rosa Co., Florida,
November 25th, 1878.

Dear Herald:—When I last wrote I was quietly waiting at Shackleville, Alabama, for Mr. Simms to get "a good ready" for discussion. Well, to make the story short he never got ready. The discussion was one of his own seeking. While I was absent in Mississippi last summer, he met Bro. George Chute, and enquired for me, was very anxious for discussion, and wanted Bro. Chute to correspond with me, and have me return as soon as possible. On my return in July, hearing of his anxiety I went into the neighborhood where he resides, and soon had the pleasure of his acquaintance, and after some talk came to conclusions which have been reported heretofore. I was repeatedly told from that on that he would not meet me, but I thought he would, and so expressed myself on all occasions, until the delay of the debate, I then began to believe that I had been correctly informed in regard to his reliability.

On September 25th a letter was received from him in which he says: "Rev. Geo. Chute:—Not knowing the whereabouts of Mr. Smith, I write you stating that a brother whom I engaged a month ago to prepare for the responsibilities of the anticipated debate, wrote me a few days ago stating to my surprise, and grief, that he could not be with me, * * * till two weeks later than the appointed time for the discussion, and requested that the debate be deferred to begin on Monday after the third Sunday in October. Please give notice to Mr. Smith, and ascertain if the postponement will suit him. Having depended on another brother from the beginning I have made no preparations, and having all my time engaged from now to the appointed time for the debate can make none, and of course would act quite imprudent if I were to attempt to discuss the doctrine of religion without preparations."

Though Mr. Simms had promised that there should be no failure on his part, that he would either discuss at the appointed time or get a substitute, it was plainly apparent that he would do neither; so I had to postpone it, or let it fall to the ground. I thought then, and think yet, that it was only a dodge. He no doubt thought I would not postpone it, and that would be the end of the matter; but I promptly wrote to him criticizing him for his past action, but accepting his proposition for a postponement. I was then, and in fact had been all the time, indirectly threatened with Messrs Graves, Crumpton, Hudson, Seals and others, but all with no effect; I did not scare, but prepared for action determined to meet any opposition that should be brought forward on the day appointed. But, lo! the night before the debate was to begin I received the following note:—"Mr. H. C. Smith: Perhaps ere this time you have heard of my sickness. One week and a half ago I was taken with chills and fever, have been sick ever since. I am yet prostrated though improving some. I regret very much that there will be a sad disappointment. It is providential and can not be helped. A. T. Simms." Not one word about the mighty champion for whom the debate was postponed! *Mr. Simms* was sick and there must be "a sad disappointment." But why, *pray why* should the sickness of Mr. Simms interfere with the "other brother." Alas I fear he had no other brother engaged and was caught in his own snare. I will not question his sickness, but only say the note was written in his own hand writing, and in

an apparently steady hand though he was "prostrated."

At the time appointed I was at the place appointed, and read our correspondence, and made an explanation of all the circumstances. All expressed their disapproval of Mr. Simms' action, Baptists not excepted. I told them if they were not satisfied with Mr. Simms' action I would meet any responsible representative of the Baptist Church, but should pay no attention to Mr. Simms for the reason that I did not consider him reliable. I am sorry it happened as it did, for I dislike to have as little confidence in any man as I have in him. I think however that it will result in good to the cause.

From Shackleville I went in company with Br. Wm. J. Booker, to Lone Star Branch where we had some of the most disagreeable duties to perform that it has ever been my lot to share. We were appointed to act as a court of Elders to hear the cases of some members against whom charges had been preferred. Eighteen cases were heard, and four were expelled. I shudder yet when I think of the spirit manifested there, and of the crimes that were unveiled. One was expelled for habitually whipping, and abusing his wife, and it was claimed that the Church had no right to interfere with troubles between man and wife. If he had whipped some other woman it would have been a great crime, but his being her husband gave him licence to abuse her! Is this christianity? If so, I have misunderstood it. I had no scruples in recommending that he be expelled from the Church, neither yet have I any compunction of conscience because of such action. Another had set up a saloon, and was selling whiskey within the branch, the arguments in favor of it were too weak to be worthy of notice here. One witness testified that a brother had challenged another for a duel, but as the law required two we could not condemn him, but my blood chills at the thought *either the brother is guilty*, (and a failure to prove it does not clear him in God's sight) *or the witness testified falsely*. I suggest that *some one* has need of deep, and humiliating repentance. We did nothing officially on our own responsibility, but acted by request and under appointment from the branch.

Bro. W. J. Booker is worthy of honorable mention in this matter, though opposed by his own relatives, and some of the transgressors were nearly related to him, he never wavered. I respect him for his unflinching devotion to the right. There was some dissatisfaction with the action of the court. I regret it, nothing pains me so much as to be suspected of wrong doing by my brethren, but I have no apology to make, I acted conscientiously, and leave the matter in hands of the Great Judge.

Here I parted company with Bro. Booker, he has been an agreeable companion. Bro. Scogin brought me in his buggy to Florida where we arrived November 7th. Bro. Scogin staid over Sunday, and then returned. Many thanks for his considerate kindness.

Since arriving here I have preached five times in Santa Rosa Branch, and once in Coldwater. I found the Saints all well here. Their moral walk is generally good, but not as much spiritual light among them as I would like to see. I hope for a speedy improvement in this respect.

By letter from Brn. Grierson and Porter of Three Rivers Branch, Mississippi, I learn that the Saints there are doing well. Both of these brethren seem to be alive in the work, and anxious to do something for its advancement, may God bless them. When last heard from the yellow fever was within eight or ten miles of them, at Scranton, but the Saints were well, may God protect them.

It seems impossible for me to visit Mississippi, before the 1st of January, but I am anxious to get there. Prospects are said to be good for a good work there this winter. From present prospects it seems doubtful about any one going with me. What we need here is not a new financial system, but a practical development of the present one, and more willingness on the part of the Elders to labor—more of a willingness to sacrifice home comforts for the gospel's sake.

Some think it too humiliating to be dependent, yet are always dependent on God's providence

for all they enjoy, and it is a part of his providence for the ministry to be supported by the Church, and for them his perfect law provides an honest support. Was it not humiliating when the Son of God quit the glory of heaven, and came and suffered and died for us? Can we expect to enjoy gospel privileges here, and eternal life hereafter as a result of Christ's humility if we refuse to humble ourselves? (See D. C. Sec. 60 par. 1, 2). If we are truly thankful for gospel light will we not be anxious to impart that light to others? I am glad to hear good news of how the gospel wends its way in different parts of the world, and O how I wish I could do more for its advancement.

I have lost some of my enthusiasm, but my love for the work grows deeper as I journey on; the more the waves of persecution and infidelity are dashed against the basis of my hopes the deeper and firmer is the foundation of that hope proven to be. Why should a man think of giving up his hope in Christ for infidelity, with the humiliating fact before him, that without the light received in the service of God he would not have sense enough to be an intelligent infidel? The promises of God seem more and more like realities to me, and in his service I hope to continue.

I suppose the ravages of "Jack Frost" are plainly discernible in the north, but the change is scarcely perceptible here. I am sitting on the porch, at Bro. McArthur's, and perfectly comfortable, while the soft balmy breeze fans my cheek, the green pines are waving in grandeur in the forest near by, and beautiful flowers are blooming in their loveliness in the yard before me.

Breathing a prayer for Zion's weal, and hoping always to be worthy the confidence and prayers of God's people. I am as ever,

HEMAN C. SMITH.

WHEELER'S GROVE, Iowa,
December 12th, 1878.

Brother Henry:—After the Semi-Annual Conference I labored in Nebraska up to November 13th. Since then have been in Iowa. With Bro. R. M. Elvin, I came here to the Pottawattamie District Conference. The meetings were largely attended, and peace and unity prevailed. At the close Robert and I commenced preaching every night to large congregations. Last Sunday he began a series at Farm Creek Branch. I have baptized eight here, and Bro. Elvin will baptize some at this place to-day. Two came forward last night, and there will be others I think, for several are already convinced. We propose to remain while the interest lasts, or till the Spirit testifies that our work is done. I find Bro. Robert to be a very agreeable companion and an able exponent of the gospel.

The interest at Farm Creek is not as good. I spoke there last night. The congregation was not large but attentive. Our object there is to revive the Saints. I am to be at home on Christmas, and after the New Year will start directly for Kansas, the Lord willing. Your co-laborer in Christ,

R. J. ANTHONY.

FARMINGTON, Kentucky,
November 29th, 1878.

Bro. H. A. Stebbins:—The cause here has gained some this year. The Saints are growing some in the gospel, and we are also growing some in number. Since my last writing I have taken another trip to Georgia and Alabama. The cause there is on the increase, and the Saints are firm in the faith. Three were added during my stay, and I am informed by letter from brother Gerber that one more is waiting for my return to be baptized. There are others also who are almost certain to unite with the Church, if they have the opportunity. But I will not be able to go there again soon, for want of means. I will have to "hang my harp on the willows," except on Sunday, and go to work for awhile. The Church here is also gaining slowly. I have held meetings here most of the time since my return, and with good result. Seven have been baptized, and one reclaimed who was led off by the sophistries of the Christian Church, (?) so called. The cause stands better before the world than it has done before since I have been here. Our pro-

gress has been slow, much slower than any of us thought of four years ago; but I believe that we will yet have something of a Church in this country.

I have lately been examining Sheldon's attack on Mormonism and Blair's reply, and will here say that if any have had their faith weakened by Sheldon's book let them take the reply and compare them, section by section, and if they are not convinced that Sheldon's course is artful and very weak, yea, more, even dishonest and mean, it is because they are very blind; while on the other hand Blair's course is manly, candid, and very comprehensive. It ought to be in the hands of all the Saints. In conclusion I say, may the work prosper. It is of God, and it deserves our ablest efforts. Yours in the bonds of love,

JOHN H. HANSEN.

MACHIAS, Maine,
December 10th, 1878.

Bro. Joseph and Henry:—A few weeks ago at Indian River, the Advents held their general meeting. They tried to add one or more to their church, but failed to reach any of the so called gentiles. During their session a Mr. Calles, one of their Elders, threw out a challenge to all parties, that no one could prove from scripture, (or Bible), that the spirits of men are conscious after the death of the body. Arrangements being made by brother John Hall, the challenge was accepted, and my brother, S. O. Foss, was called upon by brother Hall to meet the great Goliath. It is true Mr. Calles is a smart man to advocate the Adventist faith, and all among the Adventists call him their best, yet, after giving the challenge, he did not want to stand to it. But some of his supporters forced him on.

1st. Mr. Calles affirmed that the spirit of man is not conscious; S. O. Foss in the negative.

2d. Mr. Calles affirmed that the wicked would be annihilated; S. O. Foss in the negative. They discussed upon the above points three days. No use of my trying to tell the feelings of the people; but the number of votes cast tells it. On the first proposition Mr. Calles had three votes, S. O. Foss forty-eight. On the second, Mr. Calles had six, S. O. Foss fifty-four, and some who voted on Mr. Calles side said the reason why they voted for him was out of pity, because he got such a whipping.

Our conference is over; had a very good one. Yours truly,

J. C. FOSS.

BEVIER, Macon Co., Mo.,
December 2d, 1878.

Brethren Joseph and Henry:—I am well, and am enjoying the good Spirit of our Lord to a great degree, for which I feel to thank God, knowing that he is the giver of all good gifts. As I informed you I was threatened by a mob some time ago, but not having informed you how this came to take place, I do so now. While I was in this section preaching I was interrupted by a minister of the M. E. Church, and that gentleman made the assertion that Mormonism should be swept from this part of the country, and that he did not consider a man a gentleman unless he would help to do the same. He also stated that he knew Joseph Smith to be a horse-thief, murderer and polygamist, and that only the dark angels of hell know the crimes they committed. And he said that he was able to prove all he said, as he was a live witness to the same. I thought it my duty as a servant of God, one who had been sent forth to defend the truth to do so. Of course satisfaction could not be given to the people until it was ascertained who had the most proof. The question was to be discussed July 20th, which took place. My opponent was so kind as to inform all his neighbors to be there and see how quickly he would demolish that Mormon. A short time previous to the date I received a notice that I must leave there within forty-eight hours, or they would send me to hunt Joe Smith, and to never show my ungodly face or those of any of my kind there again. You can judge from this that I felt somewhat queer, and it seemed to me that they were all enemies of the truth. But still I placed my trust in God, knowing that he would not forsake me if I did what was right. But I waited till

the time when the question should be discussed. I was all alone except an aged sister. Moderators were chosen, and the friend was called upon to prove the assertions that he had made. When he had spoken for the space of twenty-four minutes, he wanted to stop, but the moderators informed him that his time was not yet up. So I took my position for the defence and I never before experienced such a measure of the Spirit. I was astonished at myself. Time was called in thirty minutes; then the friend was called upon the second time, but he would not take his position, and he said that he would have [no.—Eds] more to do with me, and walked out. He got on his horse and went home, leaving the audience to decide the question. Then I had the pleasure of delivering a discourse to them, showing them the difference between error and truth. I found that the great prejudice that was shown against me when I first arrived there, was removed by the power of the Spirit. The truths of God were made manifest, and those that were honest in heart that were seeking God were convinced of the same, and one man eighty years old was baptized, who had been a Campbellite for thirty years. Three more desired to be but were prohibited by those of their own household. The prospect is for a good work being accomplished there at some future time. From that time I have preached in various parts, God working with me in my administration. I also had the pleasure of carrying the gospel to a man who was in his hundred and twelfth year, and the prospect is that he will become one with us. The calls for preaching in this part of the country are numerous, more than we can attend to. I have just returned from delivering a series of discourses at Laclede, Linn county. Will tarry here until the arrival of Uncle William B. Smith, who is expected here any hour, and we will then labor together. Bro. Chas. Derry is expected here this week. The Saints are greatly pleased to learn of his coming. My love to all the kind Saints from your brother in the gospel,

GOMER T. GRIFFITHS.

OGDEN, Utah, Dec. 8th, 1878.

Dear Bro. Henry:—Have made a break in Harrisville. A young man named Hicks kindly went around with me to get a place to preach in, and he gave a few tracts to his friend, for which he has been cut off the so called church, but he feels thankful. He sent his name to them prior to this, requesting them to take it off their books, as he did not desire it to be disgraced by remaining with them. At Plain City I baptized a man named Rowe, and they summoned him for a debt of ten dollars, when he had a note of the plaintiff's for fourteen dollars, bearing interest. The plaintiff denied having given the note, and they expected to bring the said brother Rowe before the Grand Jury for forgery, when we discovered the man who had written the note, and he also testified that the plaintiff had signed it. The name by which this plaintiff goes in Utah is James Lund, although this is not his real name. These are the strong means they bring to bear against the truth. I preach here at brother Chase's twice to-morrow. The Lord is confirming his word here, by healing the sick in a wonderful manner. We feel to praise his holy name. God bless you. Your brother,

E. C. BRAND.

MIDDLETOWN, Butler County, O.,
December 11th, 1878.

Bro. Stebbins:—We have been favored with a visit from brother and sister T. W. Smith who staid nearly two weeks. He preached several times in a private house in Amanda, and once in the meeting-house three miles south of here, to attentive listeners. He made a good impression upon the minds of the people, and I think good will result from it. He is a very able speaker, and pointed in his argument. He has a noble wife, who seems to be filled with the Spirit of the latter day work. I baptized six during the stay of brother Smith; the fruit of the labors of brethren C. Scott, B. V. Springer and others, who have preached the gospel in this place. Others are investigating, and I think more will be added ere long, if the Saints are faithful. The opposi-

tion comes from those who will not come out to hear the word, and of course know nothing about it. Those who know the least, generally claim to know the most. "Joseph Smith" seems to be the greatest stumbling-block to those who are willing to investigate, as well as those who will not. But the Jews had their stumbling-block in Jesus, and this generation must have theirs, and they have found it in "Joseph Smith." This branch is not in excellent working order, owing to slackness on the part of some of the officers, but we hope for brighter days ere long. Much of the power of God has been manifested here in the healing of the sick since this branch was organized. Yours in love,

M. B. WILLIAMS.

PIITTSBURG Penn., Dec. 9th, 1878.

Brn. Joseph and Henry:—Having been requested to write an account of the recent visit of Bro. Thomas W. Smith and wife, to this place and the general condition of the work here, I send you the following: Bro. Smith arrived Saturday, Nov. 23d, and remained nine days, including two Sabbaths. He preached twice on each Sabbath, and also took charge of other meetings. His discourses were able, edifying, and, we believe, productive of much good as the Saints were very much revived and instructed. At the two or three closing meetings our hall was completely filled, many strangers turning out to hear the word and expressing themselves as well pleased with the doctrine. We trust that the seed sown will bring forth fruit. Brother and sister Warnock reunited with the Church—their oldest son William was baptized sometime ago. Our branch like many others has passed through long and severe trials, but we believe that they are almost over, or at least that the worst is past. We have better meetings and hope the day is not far distant when the promised "unity" and "ingathering" will be realized. We have been somewhat crippled by the loss of three valuable laborers, Brn. Ellis, Lawrenson and Garrett, business changes compelling them to remove to other places. The burden and care of the work here has rested mostly upon Bro. Reese who has labored patiently and untiringly for the cause. We ask your prayers for the success of the work here and in all large cities. While it is hard to spread the truth where there is so much to draw the minds of the people to other things, yet we firmly believe that there are many Saints in cities who will be gathered out. For myself I still desire to be in earnest and to continue faithful. I have been greatly blessed of late, especially since I have withdrawn from many pleasures which I learned by experience were, as the Book of Mormon says, those "That did not satisfy." I advise all young Saints to do the same and although it may at first seem hard to do, yet no real happiness will be lost but much will be gained. Your Bro. in the gospel,

RICHARD S. SALYARDS.

FARM FOR SALE.

Located in Township 66, Range 27 West, Harrison county Missouri, 5 miles south of lands belonging to the "Order of Enoch," 6 miles north-east of Eagleville, and in the edge of a large body of timber; containing 72 acres of land, 55 prairie, 17 of timber about 90 rods from the farm. The farm is high dry land, with a gentle slope to the south, is surrounded with a tight rail fence, has 47 acres under plow. has two good wells of water, has six acres of orcharding, with apples, cherries, grapes and small fruits. has 100 rods hedge, set last spring, has a good frame house, one and three-fourths stories high, with porch the length of it, also an addition 10x14, has a good frame barn 38x40, and out buildings to suit convenience. Is on a public road. Churches and schools at a convenient distance. Is in a good neighborhood of people. A part of said farm is well adapted to raising fall wheat, producing twenty-five bushels per acre last season. I will sell the above farm for \$1,600, being unable to pay for it.

For further particulars address, box 127, Eagleville Mo.

H. C. SMITH.

Conferences.

Western Wisconsin District.

A conference was held in the Wheatville Branch, Crawford county Wisconsin, October 12th and 13th, 1878; Frank Hackett, presiding; Willis McDowell, clerk, *pro tem*, F. M. Cooper, assistant.

The resolution passed at last conference requiring all reports of changes in branches to be written on printed blanks was rescinded.

Branch Reports.—Wheatville 21 members, including 2 Elders, 1 Teacher; 1 baptized, 1 cut off. Spiritual condition good.

Webster 31, 4 Elders, 1 Priest, 1 Teacher. Spiritual condition not as good as formerly.

The president represented that the Freedom (German) Branch is in a disorganized condition, and the conference, by vote, expressed a wish that the German Saints there should reorganize so as to enjoy the blessings of God.

Spiritual condition of Webster Branch reported by F. M. Cooper.

Resolved that we request all the branches to report to our next conference, that the same may be spread on the District Record.

Elders J. S. Whitaker, Alrick Whitaker, Frank Hackett, Wm. Bronson and F. M. Cooper reported in person and John Bierline by letter. The latter had baptized five since last report. Priests Martin V. Thayer and Teachers J. Smith and Joseph Whitaker reported.

At 7 p. m., preaching by Bro. Hackett.

Sunday.—At 9 a. m., a prayer meeting, and afterwards a short discourse by F. M. Cooper. At 2 p. m., sacrament and testimony meeting, in which the gifts and blessings of God were enjoyed. At 7 p. m., preaching by Frank Hackett.

Resolved that we request the different branches of the district to raise means to sustain the family of a traveling elder in it, their presidents to report the amount raised to Bro. Edwin Wildermuth, or forward the same to him, President Hackett to inform the presidents of branches of the action of the conference.

Adjourned to North Freedom, time to be specified by the president.

Massachusetts District.

A conference convened in the Saints' Chapel, Douglas, September 28th, 1878; G. S. Yerrington, president; C. N. Brown, clerk.

Statistical reports from Fall River, Dennisport, Boston, Providence and Plainville branches were received.

Elders C. E. Brown, J. W. Nichols, Wm. Bradbury, J. Holt, C. A. Coombs, Erastus Vickers, G. S. Yerrington, E. N. Webster and C. N. Brown reported in person, and John Gilbert, Albert Nickerson, J. Woodward and Geo. Burnham by letter. Priests Geo. Erwin and F. A. Potter, Teacher C. D. Seeley and Deacon M. P. Berg all by letter.

C. E. Brown and C. A. Coombs were appointed auditing committee, and the reports of the Bishop's Agent, District President and Clerk were referred to them.

Resolved that the scattered members of this district be enrolled upon the branch records of those branches nearest the place where they reside.

Evening, preaching by C. A. Coombs and C. N. Brown.

Resolved that a president of a branch shall serve as the President of the Massachusetts District at the same time; thus holding two important fields of labor at once. After some discussion the resolution was carried.

Cyriel E. Brown was chosen president till next conference, G. S. Yerrington as vice president and C. N. Brown clerk.

The committee reported favorably upon financial reports.

Sabbath morning devoted to prayer, testimony and sacrament meeting, conducted by E. N. Webster and Wm. Bradbury. An excellent season was enjoyed, in which the gifts of the Spirit were manifested and all were edified and strengthened.

After an intermission, and by request of the members residing in Douglas, the conference assisted in reorganizing the Douglas Branch. Bro. Theron H. Barton was ordained a Priest by Elder

C. E. Brown and others, and was chosen president of the Douglas Branch. J. Merritt Parker was chosen Teacher, and sister Urana S. Caswell clerk of the branch. Suitable instructions were given for their advancement, and an excellent spirit pervaded the session.

Geo. S. Yerrington preached in the afternoon, and C. E. Brown, E. N. Webster and Wm. Bradbury in the evening.

The conference was to all a season of refreshing in spiritual things.

Adjourned to Dennisport, at 2:30 p. m., Saturday, February 2d, 1879.

* Was it not intended to say shall "not" serve?—Eds.

Central Kansas District.

A conference convened at Atchison, November 2d, 1878; David Williams, presiding; William Williams, clerk.

Branch Reports.—Atchison 35 members, including 4 Elders, 1 Priest, 2 Teachers.

Good Intent 24, 1 Elder, 1 Priest, 1 Teacher. Netawaka 13, 4 Elders.

Elders Wm. Hopkins, Henry Green, Griffith George, Daniel Munns, George Thomas and David Williams reported, also Priests Hiram Parker and Henry Stawpert, and Teacher Watson Thatcher.

Saturday evening, prayer and testimony meeting, and a good spirit prevailed.

Sunday: At 10:30 preaching by Henry Green; at 2:30 prayer and testimony meeting, and the gifts of the gospel were enjoyed.

Resolved that Daniel Munns and Griffith George have a mission to the northern part of Kansas, to preach and organize branches where they can. Henry Green to Netawaka, Wm. Hopkins to assist.

At 7:30, preaching by Griffith George and David Williams.

Adjourned to meet in three months, at the call of the president.

North-Western Kansas District.

A conference convened in the Saints' Meeting House at Blue Rapids, Marshall county, Kansas, November 9th, 1878; Geo. W. Shute, president; Mahlon Smith, clerk.

The forenoon was occupied with remarks by the president and John Landers.

At 2 p. m., Branch Reports:—Nobletown 33 members, including 2 Elders, 2 Priests; 2 baptized. 1 received, 1 died.

Blue Rapids 29, 1 High Priest, 1 Seventy, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized, 3 received, 1 ordination.

Otter Lake and Solomon Valley not reported.

Elders John Landers and E. M. Wildermuth reported. Elder I. N. Roberts had baptized three. Geo. W. Shute had baptized one. Elders James Perkins, Norman Hazleton, Daniel Adams, Geo. W. Vail, Caleb Hall and Mahlon Smith reported; also Priests J. S. Goble and J. F. McClure.

The committee appointed to investigate and settle difficulties in Nobletown Branch was discharged, and the matter referred back to the branch.

I. N. Roberts, James Perkins and Mahlon Smith were assigned missions.

T. H. Humes was ordained an Elder.

The conference was largely attended, and showed much growth and prosperity in the district.

Adjourned to Nobletown Branch, Saturday, February 1st, 1879.

Fremont District.

A conference convened at Farm Creek, Mills county, Iowa, November 9th, 1878; Daniel Hougas, president; Almon D. Hougas, clerk *pro tem*.

Branch Reports.—Farm Creek 27, 1 Elder, 1 Priest, 1 Teacher; 1 baptized.

Shenandoah 92, 1 High Priest, 1 Seventy, 7 Elders, 4 Priests, 1 Teacher; 1 died; S. S. Wilcox ordained a High Priest.

Mill Creek 25, 3 Elders, 1 Priest, 2 Teachers; 2 died.

Elm Creek 28, 2 Elders, 2 Priests, 2 Teachers, 1 Deacon. Plum Creek and Nephi not reported.

One hour spent in free discussion.

Elders reported in person, G. E. Deuel, S. S. Wilcox, M. H. Forscutt, Geo. Kemp, Solomon

Thomas, E. F. Hyde, W. D. Leadingham, and D. Hougas; also Priests E. L. Kelley U. Austin. and John Goode, by letter.

D. Hougas and John Goode, who were appointed to visit the Glenwood Saints, reported having found some of the Spirit among them but did not deem it advisable to organize a branch at the present. The conference endorsed their action, but advised the Saints there to procure a place and have meeting. G. F. Waterman and Garret Walling were appointed to attend to it.

The committee appointed to visit the Nephi Branch reported. Report was accepted and committee discharged.

Previous mission appointments were sustained, ministry to report to the president on or before next conference.

Prayer meeting at 7 p.m.
Sunday, at 11 a.m., preaching by M. H. Forscutt. Preaching at 7 p.m., by Bro. E. L. Kelley.

A good spirit prevailed, and harmony was the order throughout the session.

Adjourned to the Gaylord School House, Feb. 1st, 1879, at 10 a.m.

Wyoming Valley District.

A conference was held at Hyde Park, Pa., Nov., 23d and 24th, 1878; Henry Jones, president; Wm. Harris, secretary.

Branch Reports.—Hyde Park 32, 5 Elders, 1 Priest, 2 Teachers, 1 Deacon; 2 received, 1 died, 1 suspended.

Plymouth 12, 1 Elder, 2 Priests, 1 Deacon; 1 baptized, 1 ordination.

Elders Reports: Thos. A. John, Henry S. Gill, James Jenkins, J. R. Griffiths, Henry Jones, in person; John Edmunds, Lewis B. Thomas and Priest Llewellyn Harris by letter.

The case of Sr. Jane Bevan was again brought forward, and the action of the Danville Branch in her case was sustained.

Report of Wm. W. Jones, Bishop's Agent: "Received \$3.85, balance in hand \$3.35—total \$7.20."

Resolved that we request all officers in the district to do their duty in teaching the Saints the necessity of contributing of a portion of their means, so that the work of God can be better prosecuted, both in the district and at large.

All officers are requested to report in person or by letter to conference, otherwise their licenses will be withdrawn until they make reconciliation. (See D. C., old edition, sec. 2: 13; 3: 44).

All branch financial clerks are requested to report to the Bishop's Agent a week prior to the assembling of conference, so that he can make a full report to the district conference.

Sunday afternoon, a sacrament and testimony meeting; evening, preaching by Wm. Harris and Henry Jones.

Adjourned to the Plymouth Branch, at 2 p. m., February 22d, 1879.

Northern Illinois District.

A conference was held at Mission, La Salle county, Illinois, October 5th and 6th, 1878; W. W. Blair, president; Joseph Smith, clerk *pro tem*.

Branch Reports.—Mission 74, 2 Elders, 3 Priests, 1 Teacher. Streator 37, 2 Elders, 1 Priest, 2 Teachers; 1 removed. Braidwood 56, 4 Elders, 1 Teacher, 2 Deacons; 3 baptized, 3 received, 2 expelled, 1 died. Piper City 15, 1 Elder, 1 Priest, 1 Teacher. Plano 180, 2 First Presidency, 2 Apostles, 2 High Priests, 1 Seventy, 9 Elders, 6 Priests, 4 Teachers, 2 Deacons; 1 baptized, 2 received and 4 removed by letter, 2 received, 1 marriage.

Spiritual condition of Plano Branch was reported by H. S. Dille; of Streator, by C. A. West; of Braidwood, by J. S. Kier; of Mission, by Thomas Hougas; of Leland, by Odin Jacobs, all in fair condition.

Elders J. Smith, I. L. Rogers, W. W. Blair, J. S. Kier, Peter Devlin, Andrew Hayer and R. Wooliscroft reported, also Priest Austin Hayer, and Teacher Hans Hayer and Deacon R. Atkins.

Bro. Blair, as district president, reported having received \$23 from branches, and \$10 of the district fund, and having paid out for the use of a horse, for feed, and for sundry expenses \$17.93.

Resolved that the ministry of the district do la-

bor in the neighborhood of their respective branches, as opportunity may offer, within the district, subject to the advice and counsel of the presiding officer of the district.

By vote Bro. J. F. McDowell was invited to labor in the district.

Andrew Hayer reported writing to certain persons in Iowa, according to instruction of conference, who left the district without letters, but received no reply. The president instructed that they be reported as scattered members.

License was voted to Bro. Richard Wooliscroft, as an elder.

At 7:30 p.m., H. S. Dille and J. S. Kier preached.

Sunday: At 9 a.m., a prayer meeting was held, Brn. I. L. Rogers and C. A. West presiding; at 10:30, President Blair preached; at 2 p.m. Joseph Smith preached; at 7:30 preaching by Pres. Blair.

Adjourned to Streator, 10 a.m., February 1st, 1879.

The Saints at Mission had enlarged their meeting house, by adding twelve feet to its length, and finished the inside tastefully and neatly.

Large delegations were present from the various branches.

North East Missouri District.

A conference met in the Saints' Meeting House, Bevier; John Taylor, presiding; Edward L. Page, clerk.

Resolved that the "Rules of Order," as adopted by the General Conference, be also adopted by this district.

Branch Reports.—Bevier 66, including 7 Elders, 2 Priests, 4 Teachers, 1 Deacon; 3 received and 1 removed by letter. 3 expelled.

Hannibal 22, 3 Elders; no changes.
Salt River 22, 1 Elder, 1 Teacher.

Huntsville 3, 1 Seventy, 1 Elder, 1 Priest, 1 Deacon; 2 received.

Elders Gomer T. Griffiths, Robert Thrutchley, Edward L. Page, David D. Jones, Samuel Reed, John L. Williams, Ephraim Rowland and Charles Perry reported, also Priests Frank Mussell and James Davis, and Teachers Wm. Richards and David Jones.

Report of Bishop's Agent accepted.
Bro. Frank Mussell's case was investigated, and it was unanimously agreed to drop the matter entirely.

The counsel of President Taylor to the elders was that they should labor in the Lord's vineyard.

Resolved that David Winn be ordained a Priest.
At 7 p.m. preaching by E. L. Page and G. T. Griffiths.

Sunday forenoon, preaching by R. Thrutchly and by Pres. John Taylor. Afternoon, sacramental service. Bro. David Winn was ordained a Priest by R. Thrutchly, John Taylor and David D. Jones. Earnest prayers were offered up and good testimonies given.

A letter was read from Bro. Wm. B. Smith, proposing to visit the Saints at Bevier, and deliver a series of discourses, if they would forward the necessary means to defray his expenses. The matter was laid before the Saints.

Resolved that Bro. John T. Williams visit the brethren and obtain whatever amount of money each can subscribe.

At 7 p.m., preaching by Pres. Taylor and G. T. Griffiths.

Resolved that this district defray the expenses of the clerk.

That we extend an invitation to Brn. Wm. B. Smith and Gomer T. Griffiths to labor in this district.

That the clerk be instructed to write Bro. J. A. Robinson, Peoria, Illinois, requesting that the statement reflecting upon Bro. John T. Williams, which appeared in conference minutes of Kewanee District, reported in *Herald* of May 15th, 1878, be corrected through the *Herald*; for we esteem him highly as a faithful Saint and officer.

After a very harmonious and pleasant session, conference adjourned to Bevier, February 1, 1879.

Addresses.

James Robb, Bishop's Agent for Kent and Elgin District, is Kimball, Lambton Co., Ontario.
John Roberts, Livermore, Alameda county, California.

Miscellaneous.

Board of Publication Meeting.

A called meeting of the Board of Publication of the Church, was held Nov. 17th, 1878, in the Editorial room of the Herald Office, I. L. Rogers presiding; I. N. W. Cooper Secretary

Present of the Board I. L. Rogers, H. A. Stebbins, John Scott and W. W. Blair; D. Dancer being absent. Prayer by the President.

The minutes of the regular meeting for March, 1878, were read and approved, there having been no September meeting in consequence of the absence of the majority of the Board.

The Secretary read the report, as follows:

Cash on hand, February 16th, 1878.....\$ 12 08
Cash Receipts.....4,611 49

\$4,623 57

EXPENDITURES.

Employees\$2,806 76
Freight, expressage and drayage..... 55 21
Stamps, mailing and postal cards..... 235 98
Church 250 01
Incidentals..... 40 50
Chicago firms..... 723 58
Church Library..... 30 75
Utah Chapel Fund..... 52 65
F. Reynolds..... 13 55
W. G. Jarman..... 51 63
Bills payable..... 100 00
Wm. W. Blair..... 55 12
W. H. Curwen..... 10 00
Cash on hand, August 16th, 1878..... 197 83

\$4,623 57

W. W. Blair chairman of the committee to audit the Secretary's books of account, reported that the Committee had made only a partial examination, and, so far as they examined, they were correct, but they had not time to make a complete investigation.

The report was received, the committee was discharged and the President was authorized to appoint an auditing committee to thoroughly attend to the work, with the privilege to choose those outside the Board if deemed advisable.

W. W. Blair, chairman of committee on Mother Smith's Life of Joseph Smith, reported that there were some radical errors in the book as heretofore published, and information on these points was being sought for from Sr. Emma Bidemon.

The report was received and the committee continued, with request to complete the matter as soon as possible.

A resolution of the General Conference for April 1878, which requires the Board to prepare and publish a Synopsis of the Scriptures, was read, and it was ordered that two be appointed to superintend the preparation of such a synopsis and epitome of Church History, the work to be subjected to the Board for endorsement prior to its publication.

The propriety of publishing in a cheap form, a small selection of hymns from the Harp, was discussed and it was resolved that Joseph Smith, John Scott and Henry A. Stebbins be a committee to select 150 to 200 pages from the Harp for an edition of one thousand hymn books, to be printed at as early a date as possible.

A sample of a concordance to the Book of Commandments was considered, but was decided to be too voluminous.

An article on the Book of Mormon, intended by the Elder writing it for a tract, was presented and referred to Brn. Blair and Stebbins for examination.

The President subsequently appointed Brn. Lawrence Conover and H. A. Stebbins as the committee to audit the books, and Brn. Stebbins and Blair as the Committee on Synopsis of the Scriptures.

Adjourned with benediction by Bro. John Scott. I. N. W. COOPER, Secretary.

When the million applaud you, seriously ask yourself what harm you have done, when they censure you, what good.

Notices.

WESTERN WISCONSIN DISTRICT.—A conference will be held at North Freedom, Sauk county, Wisconsin, January 4th, and 5th, 1879. A full attendance of the ministry and of the Saints is requested.

FRANK HACKETT. *District President.*

SPRING RIVER DISTRICT.—A conference will be held at the Pleasant View Branch, January 31st 1879, beginning at 7 p.m.

J. A. DAVIS. *Clerk of District.*

I wish my correspondents would hereafter address me *Thomas W. or Thos. W. Smith*, instead of T. W. Smith, as sometimes the T's are made like F's, and other parties have received letters belonging to me. Letters sent to 191 Hampden street, Boston Highlands, Mass., care E. N. Webster, will find me after January 1st next; or if sent to Philadelphia, Pa., will be forwarded.

Information wanted of William Lewis, native of Nantyglo, Wales. He went to Salt Lake, but subsequently joined the Reorganized Church, and returned to the States. His brother-in-law, John Jones, would like news of him. Write him in care of T. R. Davis, Nortonville, California.

Information wanted by William J. Morgan, of 1306 Penn. Avenue, Pittsburg, Pa., of Edward L. Williams, sometimes known as E. L. Thomas. When last heard from he was at Silver City, Utah.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

KENNEDY.—At York, Nebraska, August, 1878, to brother Nathaniel and sister Jane Kennedy a son.

DOBSON.—Near Deloit, Iowa, December 12th, 1878, to E. C. and A. Dobson, a daughter. It is well.

Died.

MATTHEWS.—At Dutch Hollow, St Clair Co., Ills., August 3rd, 1878, of diphtheria, Sarah Ann Matthews, daughter of Thomas Matthews, aged 7 years, 8 months and 21 days. She was born at New Cambria, Missouri.

She sleeps! her troubles here are o'er;
She sleeps where earthly ills no more
Will break the slumberer's rest.

MYERS.—At Farmington, Kentucky, July 21st, 1878, of brain fever, Bro. Henry A. Myers. He was born in Callaway county, Kentucky, May 6th, 1850; was baptized by J. H. Hansen in 1874, and remained firm in the faith to the end of his earthly life. He leaves a wife, two children, and many friends.

HALL.—At Shenandoah, Iowa, July 8th, 1878, Emer, son of Bro. Havens C. Hall, aged 1 year and 2 months.

HALL.—At Shenandoah, Iowa, October 21st, 1878, from the effects of poison, Ida Ette Hall, daughter of Bro. Hiram G. Hall, aged 15 years, 4 months, 21 days. Funeral services in the Saints' Hall, by Elder Mark H. Forscutt.

MCINTYRE.—At Plano, Illinois, December 9th, at 3:30 a.m., Bro. Samuel McIntyre, aged 66 years, 10 months, 25 days. He was born at Charlton, Wooster county, Massachusetts, January 14th, 1812, and was baptized at Plano, in 1863. Services in Saints' Chapel, December 10th, 1878. Sermon by Elder J. Smith.

SLOCUM.—Charles Slocum was born October 4th, 1818, at Hot Wells, Bristol, England; was baptized in England in early days. Joined the Reorganized Church in Utah in 1865, at North Ogden; was baptized by Bro. William Chappel; murdered at Nebraska City, night of November 30th—December 1st, 1878. Funeral sermon by Elder Mark H. Forscutt, in Saints' Chapel, Nebraska City, on December 2d. In the dark hours of the same

night, December 2d—3d, his murderers were hung by an indignant populace, after they had been found guilty by a legal grand jury.

KEMP.—Near Tabor, Mills county, Iowa, August 3rd, 1878, sister Mary Anne Kemp, leaving a fond husband and four children to mourn her, to him, irreparable loss. She was born at Woolwich, England, August 1st, 1834, and united with the church in her girlhood. Her life was a very exemplary one, and her death the death of the righteous. She was one of those whom the Reorganized Church rescued from Utahism, joining the Reorganized Church in 1865. Her funeral sermon was preached in the Waughbonsey Christian Church, by Elder Mark H. Forscutt, August 18th, to a large and appreciative audience.

NOT LOST; BUT GONE BEFORE.

Set free from the weary load of life,
Her joyful soul has flown
To the Paradise of the Saints of God,
Where sorrow is unknown.
She has gone and left a void on earth
That naught can ever fill,
Till her husband's grieving heart, like hers,
In the dust lies cold and still.

The pale death-angel softly came
With a silent step, and slow
To call her away from the smiling earth,
And all she loved below.
But he turned his head when her children he saw,
And an icy tear let fall,
As he saw the grief of the stricken ones,
Who mourned this early call.

She has passed away in life's sunny noon,
In her firm and changeless truth,
From a world of sorrow, doubts and fears,
To a land of endless youth.
And death no terrors with him brought,
She feared not the ice-cold hand
That came to beckon her soul away
To the blissful-Spirit land.

Dear Pilgrim, summoned so soon away
To thy last cold, dreamless sleep,
May thy eyes repose on that blissful shore
Where the heart can never weep.
Where thy joyful spirit ever rests
On thy loving Savior's breast,
And with the redeemed in Paradise.
Thy Spirit be ever at rest.

JENNIE D. HITCHCOCK.

ROBERTS.—At Zone Branch, Bothwell, Ontario, July 12th, 1878, sister Sophia Roberts, aged 75 years. She was baptized May 19th, 1873, by Elder Joseph Snively. She appeared to be quite resigned to the will of God, and passed away quietly and peaceably. Funeral services by Elder Arthur Levertton.

WALKER.—In the Newport Branch, California, August 9th, 1878, of brain fever, Joseph, son of Joseph and Elizabeth Walker, aged 3 years and 3 months. Funeral sermon by Elder D. S. Mills from Job 19: 14.

HARTNELL.—At the Zone Branch, Bothwell, Ontario, August 11th, 1878, of convulsions, sister Mary C. Hartnell, daughter of brother John Taylor, aged 21 years. She was baptized October 15th, 1871, by Elder Joseph Snively; she was well respected by friends, and beloved by the Saints. The summons of death was so sudden and executed so quickly, there was no time to say "Good by." She was faithful till death and we believe our loss to be her gain. Funeral sermon by Elder Arthur Levertton.

HARRINGTON.—At Lamoni, Decatur county, Iowa, October 12th, 1878, Frederick Philando Harrington, aged 4 years, 7 months and 4 days.

Our little Freddie has gone to rest,
He sweetly sleeps on Jesus' breast;
And with the angels around the throne,
His songs and praises are made known.

MEARS.—In the Butternut Grove Branch, Iowa, November 2d, 1878, brother Elijah Mears, aged 72 years, 1 month and 27 days. He was firm in faith to the last; was loved and respected by his neighbors, both in and out of the Church; baptized 3 November 1867. His wife is still living, but afflicted with disease; has been administered to by the Elders, and is now improving. Elders Larkey and Mandley took charge of the funeral; sermon postponed for the present. E. LARKEY.

TAYLOR.—At Dennispot, Mass., November 21st, 1878, of diphtheria, after a week's illness, Ella A. Taylor, daughter of Sr. Mary Rodgers, aged 5 years, 2 months and 29 days. Funeral sermon by Elder Thomas F. Eldredge. Mourn not, dear mother, as do those who have no hope, for your child rests in the Paradise of God. N. C. E.

RUSSELL.—At Searsborough, Poweshiek, county, Iowa, in convulsions, November 14th, 1878, Bertha, child of brother and sister Silas E. Russell, aged 10 months and 14 days.

HALLIDAY.—At Kingston, Caldwell county, Missouri, September 14th, 1878, Bro. Abraham Halliday, aged 56 years, 5 months and 14 days. He was born in Belfast, Ireland; was baptized in the old country and went to Utah, but became dissatisfied and came back to the States, and united with the Reorganized Church in 1865. Funeral service by Elder A. G. Weeks.

VICKERY.—Near Shackleville, Butler county Alabama, October 6th, 1878, to brother Thomas W. and sister Nancy Vickery, a daughter.

WIND.—At Council Bluffs, Iowa, December 5th, 1868, of gastric fever, Carl A., son of Peter and Mary Wind, aged 4 years, 11 months and 15 days. May God comfort the afflicted ones. Funeral sermon by Elder R. J. Anthony.

BOUTON.—At Minburn, Dallas county, Iowa, September 15th, 1878, Elsa Bouton, aged 9 months and 7 days.

DELAP.—At Chebanse, Illinois, Oct. 14th, 1878, Sister Hannah Delap, daughter of brother Joseph and sister Esther Buckley, aged 30 years. She was baptized in 1872, and remained faithful to the end. For over two years she suffered great bodily affliction, yet she never complained, and would often sing,

"Beneath the darkest cloud,
God's hand I see."

May we be faithful and meet her where parting is unknown, is the prayer of her mother,

ESTHER BUCKLEY.

WEEKS.—At her father's residence, four miles south of Hamilton, Caldwell county, Missouri, December 20th, 1878, of putrid sore throat, Clara R., daughter of A. G. and C. S. Weeks, aged 6 years, 2 months, and 20 days. Funeral service by Elder J. M. Terry.

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."

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

JOSEPH THE SEER:
HIS PROPHETIC MISSION VINDICATED,
AND

The Divine Origin of the Book of Mormon
Defended and Maintained;

Being a reply by Elder Wm. W. Blair to Elder William Sheldon, of the Second Adventist Society.

This is a book of 200 pages, and is an important work to be in the hands of the ministry of the Church especially, and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Price, postage paid, cloth 75c.; paper 50c.

Addresses.

Mark H. Forscutt, box 1222, Shenandoah, Page county, Iowa.

Alex. H. Smith, Andover, Harrison county, Mo.
Josiah Ells, Bridgeport, Belmont Co., O.

1 January 79.

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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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. 26.—Whole No. 410.

PLANO, ILLINOIS, JANUARY 15, 1879.

No. 2.

WHAT IS FASTING?

I have been requested to answer the question, "What is Fasting?" in the pages of the *Herald*. In attempting to do so, I wish it to be understood that I do not consider myself authorized to decide upon points of doctrine; nor do I consider my views necessarily superior to my brethren's views, unless they are more in harmony with God's word; nor do I expect to crowd them down by the weight of "priesthood" to my opinions or teachings. I shall simply present the answer, as near as I can by the light of God's word. First, however, I will give Webster's definition of the word Fast. "To abstain from food." "Abstinence from food." If this definition agrees with Holy writ, all right. In reading 2 Sam. 12: 16, 23, we read:

"David fasted, and went in and lay all night upon the earth. And the elders of his house arose and went to him, to raise him up from the earth; but he would not, neither did he eat bread." (Inspired Translation).

From this it is evident that the historian understood that to fast was to abstain from food; and David so understood it, and also his servants. (See verses 21, 22, 23).

Queen Esther proclaims a fast, during which they are commanded to neither eat nor drink, three days, night or day. (Esther 4: 16). But we will turn to still higher authority. God, in Zech. 7: 5, 6, speaks of fasting as in contradistinction to eating. He says:

"When ye fasted * * did ye fast at all unto me? And when ye did eat and when ye did drink, did not ye eat for yourselves, and drink for yourselves?"

But we turn to the New Testament for a final settlement of the question. In Matt. 4: 2 we read:

"Then Jesus was led up into the wilderness to be with God. And when he had fasted forty days and forty nights and had communed with God, he was afterwards an hungered."

It was not his communion with God that rendered him hungry, surely, but his lack of food; hence Satan sought to take advantage of him by tempting him to command that the stones be made bread. Luke distinctly says:

"And in those days he did eat nothing, and when they were ended he afterwards hungered."—Luke 4: 2.

Both the text and context show that his hunger was from fasting, or eating nothing.

In the ninth of Matthew, we read that "Jesus sat at meat with publicans and sinners." The act was noticed by the Pharisees, and the

disciples of John enquired, "Why do we, and the Pharisees fast oft, but thy disciples fast not." Here again was the act of eating in contradistinction to the act of fasting. The same thing is referred to by Mark, in the second chapter. But Luke, in his fifth chapter, is more explicit. He says:

"They said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?"

But to be more explicit, we will notice the direct words of the Son of God. In Matt. 15: 30, Jesus said:

"I have compassion on the multitude, because they continue with me now three days, and have nothing to eat, and I will not send them away fasting, lest they faint by the way." [See context. See also Mark 8: 2].

If the above scriptures are not sufficient to satisfy the most skeptical as to what is meant by the word "fast," then I confess my inability to convince them.

We will next enquire, What is an acceptable fast unto the Lord? The Lord, through Isaiah, in his fifty-eighth chapter, shows unmistakably what it is. Israel had been in the habit of fasting; but the fast was not acceptable, because they merely abstained from food; they did not abstain from their pleasure, and they exacted from their hirelings all their labors. They were filled with strife and debate, and smote with the fist of wickedness. Like Pharisees in the days of Jesus, they made a great show of humility, and disfigured themselves to appear unto men to fast; but the fast which God had chosen was, that while they truly humbled themselves before him, in abstaining from food, they must "Loose the bands of wickedness; undo the heavy burdens, let the oppressed go free, and to break every yoke." Deal their bread to the hungry; bring the poor into their houses; clothe the naked, nor scorn, or spurn their own flesh, "by hiding their face from them," because they were poorer than they. Then their fasting would be acceptable and the heavens would acknowledge it, and hear their cries and supplications. Thirty-one years ago, in my native land, before the monster apostasy had completed its work of corruption, and while yet the echoes of the voice of the Martyr lingered in our ears, and the sweet influences of the Holy Spirit were shed abroad in our hearts, we fasted as God commanded through Isaiah. Rich and poor united in our abstinence from food, from earthly pleasures, and sordid gratifications. Our prayers mingled together, and we brought of our abundance, or of our poverty, and laid it before the Lord, and it was distributed to the needy; and the hearts of the

down-trodden were made glad. Nor were our prayers in vain. The rich dews of the Holy Spirit were poured out upon us, and our souls were satisfied with the blessings of God. Thousands can testify of these things. They are not what we have heard; but what we have seen and felt, and we give God the glory.

Is fasting obligatory upon us as a people? In answer I would say, I know of no imperative command from God that we should fast, but I find many instances in holy writ where it has been practiced, and that with glorious results. Elijah fasted forty days and forty nights, "and the word of the Lord came to him," and the Lord passed by before him, and he was made a witness of his power. (1 Kings 19: 8-15). Ezra and the people with him fasted and besought their God, and he was entreated of them. (Ezra 8: 23). Daniel says, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes." It was accepted. God sent his angel to reveal his purposes unto him. Jesus, the Son of God, fasted forty days and forty nights, and who shall tell what glorious manifestations of divine love were manifest unto him! Who shall measure the abundance of grace bestowed, the mighty endowment of power received, or who shall describe the excellence of that unspeakable glory he was permitted to gaze upon? There he received strength to bear the tremendous burden of a world's woe, power to cast out devils, to give sight to the blind, hearing to the deaf, speech to the dumb, life to the dead. There he received power to resist the allurements of Satan, and to detect his wiles. Then he was enabled to declare, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them that are bruised."—Luke 4: 18. Who shall say there is no efficacy in fasting and prayer?

Fasting to be effectual must be voluntary. The constrained prayer is no prayer at all; the constrained fast would be equally powerless to move the heavens; both must be the willing offering of the soul—heaven accepts nothing less. Hence, God has not enforced it by statutes of iron. Like the "Word of Wisdom" "it is not by commandment or restraint;" nor by constraint, but it is a *privilege* which may be used by the child of God. It is a *key*, which, when used in the manner revealed through Isaiah, unlocks the rich treasures of heaven and opens, as it were, the bosom of the Almighty to receive his pleading children. There is no law which says, we can not be saved if we do not fast, but there is abundant

evidence to prove that those who have availed themselves of this key have been the most blessed among men. There is no blessing in the heavens that we can afford to lose, there is none that we do not absolutely need; and if this means of grace, *afforded*, but not obligatory by any special law, will open the door to greater blessedness, to special manifestations of power, as in the case of the dumb and deaf spirit, (Matt. 17 : 21, Mark 9 : 26), then surely we should avail ourselves of it, in times of emergency and necessity. We need general blessings as a Church, and special blessings as individuals. Our success in obtaining them will be in proportion to the zeal we manifest in seeking them. If we can not sacrifice our daily pleasures once in a while to seek for them, then, it is evident to God, that we love our present comforts and prize them more highly than we do his blessings; and he has decreed that his blessings shall not be lightly esteemed. Is not our spiritual dearth owing to our want of appreciation of the goodness of God? Do we not labor most for that which we prize most? When afflictions come upon us we wonder why our prayers are not heard. It is because that in our prosperity we lightly esteem God, and our hearts are not prepared to offer acceptable offerings unto him. If he should give unto us the fulness of his grace without our earnestly seeking unto him, like Jeshurun, we should wax fat and kick against the Holy one of Israel. We should not recognize our entire dependence upon his bounty; we should forget the hand that blest us; and our ingratitude would bring his anger and displeasure upon us. It is well for us that he does not give us what we need until we have learned its value, and we shall manifest our appreciation of its value by the sacrifice we are willing to make to obtain it.

Brethren and sisters, if aught in the foregoing is wrong, I trust you will bear with my weakness. I only intend to spread light, not darkness; and I trust our President will correct what errors may be seen in it, that we all may be benefitted and God glorified.

CHARLES DERRY.

THE WILL OF PETER THE GREAT.

In the name of the Holy and Indivisible Trinity, we, Peter the First, to all our descendants and successors to the throne and Government of the Russian nation :

Having by the Great God of whom we received our existence, been also endowed with the gift of prescience, we view the Russians as called, in the course of future events to the general dominion of Europe. This opinion is founded on the fact, that the other European nations have reached a state of old age next to caducity, toward which they are journeying with giant strides; hence it follows that they should easily and undoubtedly be conquered by a people young and new, when it shall have acquired its strength and vigor. We view the invasion of the East and West countries by the North as a periodical movement, decreed among the arcana of that Providence that regenerated the Roman people through the invasion of the barbarians.

The emigration of the polar men are like the flood of the Nile which comes at certain periods to fertilize the exhausted lands of Egypt. We found Russia a rivulet, and leave it converted into a river; and my successors will find it a sea, destined to fertilize impoverished Europe, and its waves will break down all opposing dykes, if my descendants have but the wisdom to direct the current. To this end I leave the following instructions, which are recommended to their attention, and constant observance.

1. To have the Russian nation constantly at war, that the soldiery may be always disciplined and ready for action. Allow the nation no rest, but for the replenishing of the treasury, reorganizing the armies, and choosing the opportune moment for attack; making in this manner, peace serve war, and war serve peace, in the interests, aggrandizement and prosperity of Russia.

2. To attract, by all possible means, the most efficient and celebrated military officers in Europe, during war, and the highly educated, scientific men of all countries, in time of peace, that the Russians may enjoy the advantages of other countries, without losing their own identity.

3. To take part, on all occasions, in the disputes and contentions among the states of Europe, especially those of Germany, in which, as the nearest, we are most directly interested.

4. To subdue Poland; foment their continued rivalries, and disturbances; gain their nobles by bribery; influence their diets, and by intrigue, take action in the election of their kings; form partisan cliques, and for their protection, send them Muscovite troops, to remain in the country until the moment of complete occupation. If the neighboring provinces make opposition, quiet them at once by dismembering the country, and giving each a part.

5. To take what we can from Sweden, and make any attack by her a pretext for subjugation. To effect this separate her from Denmark, and likewise Denmark from Sweden, and foment with care all animosities and rivalries between them.

6. To select wives for the Russian princes among the princesses of Germany, for the multiplying of family alliances will conciliate interests, and by them unite Germany to our cause, and increase our influence in that country.

7. To attend assiduously to forming an alliance with England, for our commerce; the assistance of that power we most need, for the building up of a maritime force, and she will be of the greatest service in supplying us with her gold, in exchange for our lumber and other productions. Continued intercourse with her merchants and sailors will accustom ours to navigation and commerce.

8. Extend ourselves unceasingly towards the North, the whole length of the Baltic, and likewise to the South by the Black Sea.

9. To take every possible means of gaining Constantinople and the Indies, (for he who rules these will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf—re-

establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there we can do without the gold of England.

10. Obtain and carefully cultivate the alliance of Austria; support (apparently) her ideas of future dominion over Germany; excite animosities and rivalries among her princes—thus causing each party to claim the assistance of Russia, and exercise over this country a species of protection that will prepare for future dominion.

11. Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople, (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterwards will or can be reclaimed.

12. Unite within your borders all the disunited or schismatic Greeks now scattered in Hungary and Poland, making ourselves their centre, establishing before hand an independent church by a species of autocracy and sacerdotal supremacy.

13. Sweden dismembered, Persia subdued, Poland subjected, and Turkey conquered, our armies united, and the Black and Baltic seas guarded by our ships of war, it will be necessary to propose separately, and with the greatest secrecy, to the Court of Versailles, and afterwards to that of Vienna, to divide with them the empire of the universe.

If one of the two accept this offer, so flattering to their ambition and self-love, let her serve to annihilate the other, commencing a contest the issue of which can not be doubtful; and Russia may take possession of all the East and a great part of Europe. If both nations should refuse the offer made by Russia, (which is not at all probable), it will be necessary to incite quarrels among them which will engage in a war with each other. Then Russia improving the decisive moment, advances her troops (sembled before hand) on France and Germany at the same time. Two squadrons proceed—one by the sea of Azof, and the other by port of Archangel—filled with Asiatic hordes, under the convoy of our armed ships in the Black Sea and the Baltic. Advance by the Mediterranean and the ocean, inundate France on one side while Germany is inundated on the other, and these two countries conquered, the rest of Europe will pass under the yoke without firing a gun. Thus may and should be effected the subjugation of Europe."

The above is copied from a book just published, entitled "Destiny of Russia," and sent us by Bro. Robert M. Elvin, who says, "Inasmuch as for the past two years many diplomats, politicians and theologians have been very busy to give light upon the 'Eastern Question,' I thought it might not be amiss to give the Elders and Saints the benefit of this interesting article."

Sound economy is a sound understanding brought into action; it is calculation realized; it is the doctrine of proportion reduced to practice; it is the foreseeing contingencies, and providing against them; it is expecting contingencies and being prepared for them.

Haste trips up its own heels, fetters and stops itself.

THE INDIAN QUESTION.

SEE WHAT IS BEING TRIED FOR THE
RED MAN.

General S. C. Armstrong, Principal of the Hampton Normal and Agricultural Institute at Hampton, Va., gave an interesting account at Freeman Place Chapel last evening of an experiment which is on trial at the Institute to test the practicability of educating Indian boys and girls and training them to habits of industry. After a few introductory words he presented and explained a score of stereopticon views illustrative of Indian life, with special reference to the methods employed for their education.

He then described the manner in which the Institute had been made the scene of the experiment. A few years ago General Sheridan was sent to the Texan frontier to put a stop to certain Indian depredations, and after a hard chase he captured a large number of the savages. Some of the worst of them were selected and sent to St. Augustine, Florida, where Captain R. H. Pratt took charge of them, and managed them with great success. Last spring an order was issued to return them to their old home in the Indian Territory, but Captain Pratt was unwilling to have the work of educating them brought to a close suddenly, and therefore sought to have some of them sent East. He applied to General Armstrong to take at least one of them, and the upshot of the matter was that the whole tribe was sent by steamer to Hampton, and after a stay of two days eighteen were taken into the Institute and the others were sent on their way home. Subsequently an arrangement was made by which the institute was to take fifty boys and girls for a year, the Government paying \$167 for the board, clothing and tuition of each. Early in November Captain Pratt, to whom the duty had been assigned, brought to the Institute forty boys and nine girls, all of the Sioux tribe, whom he had collected at the several agencies. It had been expected, and indeed was deemed almost essential to a fair trial of the experiment, that there should be twenty-five boys and twenty-five girls, but great difficulty was experienced in securing the latter because their fathers were unwilling to dispense with their services as beasts of burden.

General Armstrong then described the work which the Institute is doing for the Indians. They are first of all dressed and taught to behave themselves like civilized people, and their training is conducted with the object of teaching them the English language and the rudiments of the civilized industries. The boys are taught trades or farming, and the girls sewing or domestic pursuits of which they are entirely ignorant. They are all bright and easily taught, and so far as observation has gone are capable of learning as readily as white or colored boys and girls. There have been no indications of ill will between the Indians and the colored pupils, and indeed the person who has gained the most influence over the former is a colored graduate named Robbins who is the principal's clerk. The speaker in answer to questions from the audience said that it was not intended that this experiment should curtail the work for the colored people, but that it was pro-

posed to erect a building for the Indians at a cost of \$10,000. Incidentally, he said a few words concerning the condition the colored people of the South, expressing his regret that there was no public man who was statesman enough to see that the colored race was to be elevated by moral rather than political methods.

THE following is from the Shenandoah, Iowa, Reporter, and is reproduced by us for the benefit of the HERALD readers.

THE LATTER DAY SAINTS.

If the people of Shenandoah are not saved, it will not be because there are not means and appliances enough. For a small population the religious denominations are pretty well represented here, and the wonder is that they manage to subsist at all, in a community where so very few are willing to admit, without blushing, that they are Christians. Talleyrand, who was a very able statesman and the principal minister of Napoleon Bonaparte, once said the only difference between the English and the French was that the French had a hundred sauces and only one religion—Roman Catholic, and that the English had a hundred religions and only one sauce—melted butter! Luckily Talleyrand did not live to make a comparison of France with America; nor could he, for we are a complete combination of the French and the English, with this slight difference that we are not quite so good cooks as the one, nor are we quite so pious or so spiritually minded as the other. However, there is room for improvement and as our motto is Excelsior, we purpose one day to achieve the highest success in both. As this country is but new, society but organizing, and not yet having crystalized into form, it would be too much to expect such a display of Christian graces as are to be met with in the more Eastern States, yet it is quite flattering for our prospects in the future, to know that so good a foundation has been laid, and that the workmen are busy with might and main, molding and fashioning the raw material which will compose the superstructure of a future glorious Christian civilization. Among the organizations working for this end, we must not overlook the congregation of the Latter Day Saints, nor their active Elder, Mark H. Forscutt. On Sunday evening last we attended their services in Williams Hall, and were not a little surprised to find so many assembled there. Their appearance would not impress a stranger with the idea that they differed very materially, either morally, socially, spiritually or intellectually, from the Saints and sinners to be found in other churches. What the peculiar tenets or doctrines of this sect are we know not, nor do we care, for distinctions of this kind are too nice for a newspaper paragrapher, and no doubt are beyond our comprehension. But we sincerely trust that Mr. Forscutt will always have as large a congregation, and that he may be the means

of soundly converting them and making them good citizens and Christians, and if he does so his labor will not be in vain. His sermon was rather of a controversial nature and tone, in which he combated the idea that Old Testament and New Testament history and revelation must be disconnected and disassociated, contending that the prophecies of the Old Testament and their exact fulfillment in the person of Jesus Christ, was stronger proof of the Divine authority and mission of Christ, than the testimony of his apostles and immediate followers, and ought to weigh more in the balance with any reasonable mind. Jesus himself appealed to the Old Testament as establishing his Divine mission, saying, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." What Scriptures were these to which the Savior so confidently appealed? The Old Testament Scriptures, and none other, for the New Testament was not yet written. If Christ himself thus confidently appealed to the support of the prophecies of the Old Testament in vindication of his Divine character, shall we his followers reject and ignore them? The Old Testament Scriptures were the sub stratum and foundation on which the new and more complete revelation of God's will and love to mankind as embodied in Christ Jesus, was expressed and based. Mr. Forscutt occasionally digressed from his subject to reply to the attacks of Anti-Mormons, but after he did so to his own satisfaction, he invariably returned to his subject—the truth of Prophecy, and its exact fulfillment as its first, last and main condition. He contended that there was a very popular error in supposing that Jesus was born in Bethlehem of Judea, as it is historically known, situated about six miles from Jerusalem, Mr. Forscutt maintaining that Jesus was not born there but at Bethlehem Ephrata, which was included as a suburb in the city of Jerusalem, and quoted a passage from the prophet Micah in support of his position. He then explained the origination, meaning and application of the word Bethel as applied to places of worship, and remarked that many of these places now-a-days are anything but "the house of God and the gate of heaven." After which he gave us an historical account or tradition of the stone which Jacob used as a pillow at Bethel, on that memorable night when the patriarchal fugitive was visited by the angels, descending and ascending on the miraculous ladder connecting heaven and earth. This stone was considered by the Israelites to be one of their most valuable historical treasures. During the Assyrian conquest it fell into the hands of that people who carried it to Nineveh, from whence it had a very eventful history, falling into the hands of one conqueror after another, until it passed finally into England where it rests beneath the Coronation Chair in Westminster Abbey, in which every English monarch is crowned. This stone was brought from Egypt to Spain by Gathelus, and was thence transported into Ireland, by Simon Brech, who was crowned upon it B. C. 700, and that it was thence carried to Scotland by Fergus O'Conner, king of Ireland, and who became first king of Scotland B. C. 330. It was placed in the abbey church of Scone in 850. The Scottish kings were crowned here until 1296, when Edward I. carried it to England. It was agreed by the

treaty of Northampton, in 1328, that the Stone should be returned to Scotland, but this was not done. It is called the "Stone of Destiny," and is fixed under the seat of the coronation chair, which is made of oak, and is now kept in the abbey of Westminster.

LETTER FROM ELDER JAMES CAFFALL.

Dear Herald:—Since last addressing you, by request, with others, I have spent some time in endeavoring to adjust, and decide between accuser and accused, which labor is not desirable; and few, if any, would engage therein from choice. It is quite gratifying that the necessity for such labor in this locality is growing less. Being brought into close proximity to the Independence, Missouri, District, and a session of conference to be held in three week's time, I decided to continue and labor until then; there being openings all around.

The year 1878 will pass away bearing witness that one of the events it has heard and seen during its existence is a cessation among some of the members of the Reorganized Church of useless and nonsensical debates; and stronger efforts to promote brotherly love, and kindness and labor more zealously for the building up of the cause.

The officials of the Independence District convened at Independence, on Friday, December 5th, holding three business sessions on that and the succeeding day; the proceedings of which, while no evidence of anger or spite developed itself, showed the necessity for improvement in the introduction and disposing of business.

Tis said, "He is wise who sees his own folly." Where then are the wise? Let the incoming year witness among us a determination to look for and stumble at others faults less, and more persistent efforts to examine, reprove, watch over and subjugate self.

Sunday was devoted to exercises of a more devotional character; the word was declared by Brn. M. T. Short and W. T. Bozarth; the former in the morning, the latter in the evening; by which the saints were comforted and built up in the faith. The two hours the Saints spent in the afternoon in receiving the sacrament, singing, prayer and testimony, will be long remembered; for so was the grace of heaven showered upon them that their earthly vessels were filled, creating a joy, leading to our endorsement of the poet's sentiment:

"And if our fellowship below
In Jesus be so sweet;
What heights of rapture shall we know
When round the throne we meet!"

Believe me, dear Herald, the place of assembling was a very Bethel to the souls of the one hundred Saints present. Not only was it an old fashioned Mormon testimony meeting, so far as exercises were concerned, but also in happiness, brotherly love and good fellowship.

It is not too much to say that the Saints in the above, as well as some other districts, are being convinced that the only way to meet and pass through the fiery ordeal which the fulfilling of prophecy is creating, is by making the places they occupy holy; and they are

working to this end. In the above social meeting, in all the testimonies of the Saints, there seemed to be not a thought of berating, or even finding fault with any of our opponents, who under other leaders are advocating the latter day work; which argued that because of the knowledge obtained of the validity of the cause they could well afford to be magnanimous toward all. And when as a church we shall evince willingness, coupled with proper examples, to patiently labor, agreeably with the revealed pattern, with confidence in its Author, without spite, envy or jealousy, towards any in or out of the Church, we shall progress, ensuring success in the great cause we have espoused. God speed the day!

On conferring with Bro. Kaster, president of the district, it was decided to invite all the officers to meet on Monday in an informal council. A majority accepted, and two sessions were held, one of three and the other of four hours, which were passed in general instruction, asking and endeavoring to answer questions, and much pleasure derived therefrom.

Remaining in Independence over Monday, we preached to a fair audience, some few outsiders being present. On Tuesday J. S. Page and wife were baptized. The latter had never united with the Church; the former had in his boyhood days, but upon mature consideration decided to start anew. The day was raw and cold, but their faith being stronger than the cold, the act became light and pleasureable. On being raised from her watery grave, Sr. Page, with arm raised, stood for a few seconds motionless, her face wearing a beautiful expression; on coming therefrom, standing upon the bank and supported by one of the sisters, she, with tears of joy exclaimed, "I saw the light of heaven; this is the way of salvation." The heart of her husband was touched, and together they shed tears of joy, while the Saints present partook of the joy to such an extent as to make it difficult to refrain from shouting aloud. The doxology was sung as seldom or never before sung, by some at least.

There is quite an increase of Saints since the organization of the Independence District, in said district; and it is gratifying to know that they are striving to build up a reputation for themselves; and, with few exceptions, to remind us that the spirit of fault finding is not totally dead, they are at peace among themselves. Thinking their present place of worship is, or will be to strait too hold conferences, and with a view to save paying rent, they have decided to take steps for the erection of a house. But while we are glad to find those there thus striving lawfully, let all abroad remember two important facts: First, That none but those giving the necessary evidence of church membership will be recognized and church privileges extended to them. Second, That they will not feed nor clothe the idler; and, Lastly, none should migrate thither without knowing the advantages and disadvantages by actual observation, or through some person in whom they can confide, the former being more desirable; as two persons frequently see the same country differently. In Jackson and Cass counties, Missouri, as in other places, chances to purchase good farms are abundant. Brn. Kaster and Brackenbury may be relied on for information relative thereto. The writer is a believer in a local

Zion, and a literal gathering; but, so far as proper, will be ready to second efforts to prevent hasty gathering to any one given point, if necessity therefor exists, there being sufficient to teach to us that such gatherings are decidedly injurious, bringing in disappointment and sorrow which might be avoided.

JAMES CAFFALL.

WYANDOTTE, Kansas, December 10th, 1878.

[J. J. Kaster, J. W. Brackenbury, Independence, Missouri].—Eds.

KNOWLEDGE OF GOD.

[JOHN 17: 3.]

The basis of any religion is the object worshipped, and the "object" worshipped is the God of that religion. The inspiration of all religions must necessarily accord with and depend upon the nature of the God which is worshipped in it, increasing or lessening, of course, in proportion to the understanding, faith, zeal, or fanaticism of the worshipper. If the foundation be narrow, the superstructure must also be narrow; and if unsound, the house must eventually fall.

The God Molech is described as being made of brass, in the form of man with arms extended so as to receive whatever may be laid therein. It is hollow, and when worshipped is filled with fire so that its appearance is almost white with heat. Upon such occasions the fond mother of India takes her sucking child and lays it in the arms of this God, and watches with interest her burning child, believing honestly and sincerely that she is "doing God service," and to her darkened mind her's is the *only* true religion. The Juggernaut car is said to be capable of carrying one hundred priests and when filled with them is hauled by the people; the priests making a good deal of noise. The tires of the wheels are represented as being about eighteen inches in breadth, and as the car is moved along with all the noise and sound of many worshippers, some over-inspired individual rushes in front of the car and lies down so that it may run over him lengthwise and thereby crush him to jelly. He gives his life a sacrifice, and dies a martyr for his religion. A friend informed me that once when in India one half million natives were counted going past Calcutta, up the Ganges river, on their way to worship the mighty car of Juggernaut, conscientious, honest, zealous fanatics. As an example of their inspiration, I am told that when the old people become decrepid and unable to do anything for themselves, and dependent upon some child or other relative for support, that they are taken and bound hand and foot and placed at low water mark when the tide is out, so that when it comes in they are invariably drowned, and many of these bodies were seen in the Ganges, and vultures upon them picking off the flesh as they floated. The vultures are believed by the inhabitants to be the birds of Paradise, and when they have devoured these bodies they fly away to Paradise, thus taking their relatives just where they wanted to go, and no one is allowed to kill these birds under heavy penalty.

We have in this, as we sometimes have in

professed Christianity, an inspiration of the lowest depths of fanatical depravity. For cruelty these religionists exceed that tribe of Arabs who worship the Devil, (see "Ninevah and her Ruins," by Layard), believing that he is a fallen angel; but that by and by he will be restored and empowered so that he can do them good or evil, consequently they wish to keep on the good side of him now, so that when he is restored that he will do them good in return and no harm during their present lives, holding that good spirits will injure no one. This logic is certainly good enough, if Mr. Devil is the "prodigal son," as believed by some professed Latter Day Saints; for if he is to be restored, policy alone would indicate the saying, "Good Lord and good Devil," not knowing just which way an individual might turn up.

If the "heathen nations be redeemed," I hold their redemption must necessarily take place through the same legitimate forces by which you and I, kind reader, may be redeemed. God's "winking at men's ignorance" is well enough in its place, but ignorance will not save men in the kingdom of God. If ignorance is to be winked at, and the individual saved in the same degree of glory with another who had lived a life of compliance with God's laws, then it is obvious that it would have been better for the human race if all had remained ignorant, and saved without an effort on their part. I hold that like cause produces like effect, especially in this case, as "God is no respecter of persons."

Millions of people, I believe, confess that all things in the universe are governed by law, everything that comes within the range of our conceptions, from the tiniest blade of grass to the giant oak, from the smallest atom to the largest planet; both animal and vegetable kingdoms alike, in all their ramifications, in all their interests and productions are governed and maintained by law; and in this Christians and Infidels may agree, but note the divisions which follow. It is affirmed by the Infidel that the compact of laws by which the Universe is governed is the "Soul of the Universe," hence the "God of the Universe;" and; as these laws are felt in all space and through all things, it is held that "God is everywhere, in every thing," quoting the Bible, of course, to give tone, "If I take the wings of the morning and fly away, behold thou art there;" or, "if I make my bed in hell, behold thou art there." Now, law "is a rule of action, a precept or command originating with a superior authority, that an inferior is obligated to obey."—Buck. This being true, it follows of necessity that there is not, neither can there be, a law without a Law-giver; and that Law-giver is the "superior authority," recognized in the definition already quoted. Intelligence exists only in organized matter; hence, as the compact of laws by which the universe is governed is the expression and product of the highest type of intelligence, it follows of necessity that the Lawgiver is an organized Intelligence, possessed of supreme wisdom and knowledge; hence his supreme power, by his laws, by which the universe is governed. He is represented everywhere, his interests maintained throughout the universe through those legitimate channels; and in this sense only is God omnipresent. By agents duly appointed are those laws administered, and if we "make our

bed in hell" we certainly will be subjected to the laws that govern hell: and if the Devil and his angels are the individuals in charge we shall have to be subject to them. Should we "take the wings of the morning and fly away," we shall find in our airy flight that there are laws that govern that condition of things, just as the eagle is sustained in his airy circle; and duly appointed agents to look after the matter. However, there is no fear of any ones flying unless they become equally as good and wise as Elijah or Philip, who, to my mind, received gifts or blessings of the great Law-giver, in accordance with the laws governing the case in hand, and coming to them because of their love for and obedience to his commands. This paper upon which I write was made by an application of law; but no one is foolish enough to believe that said "law" went to work and collected the material and put it together, producing what is called paper. None would be willing to admit that the maker of this paper is a part of it; yet it represents his intelligence and his power in a certain degree. I apprehend that no one who took passage on the first steamboat on the Hudson river thought that the boat was brought into existence by chance, nor that Robert Fulton was actually part of the machinery by which it was run; but all understood that by an application of a rule the boat was run, and that "rule" the product of the inventive genius (the intelligence) of Robert Fulton. These simple figures show the fact that men are represented all over the world by their works; and precisely so, I understand, that God (the greatest of all intelligences) is represented—and by his universal laws and power to administer them he is everywhere.

If it were possible that God was only a principle, and that he had no existence as an individual, existing alike in all things, then, of course, the larger the man the more God would be in him; and so of the rocks and trees; and in praying it would be just as true and sensible to say our father in hell, as our "father in heaven;" because as a principle he has neither organization nor dwelling place; but if an individual then he must have both, which looks to me as far the most reasonable and sensible.

I believe that this feature of infidelity is due largely to the doctrine taught by many and believed in by millions of professed christians, viz. That "God is a spirit and possesses neither body parts nor passions;" and in the same chapter adds that "Christ is of the same substance." If God is a "substance," as admitted by this last declaration, then it follows that he has a *body* and *parts* which would be a contradiction of that creed. But the intent, evidently, is to distil the belief that God is not a substance, no parts, no passions," which makes him the negation of all existence, a nonentity, a *nothing*. If the first part of this could be true, then the second and third affirmations would follow; and if that were true that God has no parts nor passions, then it would be folly to worship or pray to such a God, and a compromise of our manhood and dignity. "No passions"—then he can neither love nor hate; (the strongest passions); and all you hear about such a God's love or hatred, is a sad mistake, for he is not capable of doing either. I don't wonder that worshippers of such a God should deny special providences,

and I confess my inability to harmonize and understand how it is that *reasonable* beings bow down and pray "Our father who art in heaven," when their God has *no place* to dwell in; having *no organization*, consequently is *not there*; and, "Give us each day our daily bread;" when he has *no power* to give; or, "Lord have mercy on us;" when it is frankly stated that he has "no passions;" and if "no passion" must necessarily be void of feeling. To the worship of such a God I should prefer the infidel position which relieves the mind from all obligations of worship, homage, &c., &c. The worship of the sun, moon, or stars, would be equally as sensible, for they are real objects.

"Ah! but," says one, "God is a spirit" and, "a spirit hath not flesh and bones." Very well—what of it! "Angels are ministering spirits," and have administered unto and been "seen of men;" hence it is in evidence that spirits being organized entities, and God being "a spirit," that he too is an organized entity, consequently spirit is *material*. The most potent *substances* in the universe are those not seen by man, and this being true as applied to electricity, atmosphere, and the various gasses, why not just as true when applied to spirit, for a demonstration of its organization as seen in the angels is past all controversy. The mind feels relieved when it considers that God is an individual of tabernacle, of whose personage Christ was the "express image," spiritual (or spirit) in nature, eternal in existence. The heart leaps with joy when it hears and understands that "God is love," and that he will "reward all men according to their works." The faithful feel rejoiced with the thought that "they who come to him must believe that he is, and that he is a *rewarder* of those who diligently seek him." Heb. 11:16. The assurance to the "seeker," here given, is quite sufficient to justify faith in special providences. In this I agree with Dr. Holland that "the most dangerous infidelity is a religion that dethrones a God of providence;" for if God will not bless you by giving deliverance from death, or feeding you by blessing your crops, or heal your sick, or inspire your heart by vision or revelation, or prophecy or otherwise, when you stand sorely in need and are *worthy*—then in the light of common sense what benefit during this life is such a God to you. "O, Ye of little faith." The power and strength of a government are felt through its laws, by which it is preserved, and the honor, majesty and power of the King, recognized and respected, through those legitimate channels; and silly indeed would that king be who hearing of tumults, disagreements and confusion among his subjects, as touching the law and their obligations thereto, who could or would sit, perchance with folded arms and deep unconcern, and mute like say nothing, when all concerned are anxious to know the *right* and he the *only* one who is capable of putting a quietus to the whole difficulty which might readily be done by telegraph in a few moments. Yet such to me appears the situation of professed Christians to-day. All *profess* a belief in God, but oh! how *few* there are who are willing to and insist upon receiving a *revelation* from him through the medium of the Holy Ghost as duly appointed and provided by him. Many profess to believe in the Holy Ghost, and insist upon the necessity of

receiving it, but *deny* its gifts, and absolutely refuse to have any of them; all of which looks to me like, "having a *form* of godliness but *denying* the power thereof; and from such turn away." If an individual does not believe in the gifts of God's spirit, for conscience sake and for the sake of common sense let him never profess a "Holy Ghost religion."

In the palmy days of heathen Greece it is more than probable that individuals were inspired largely with the ambition of being canonized—and worshipped as God; and in the days of Rome's power the blessed Polycarp was promised life if he would but deny Christ, and substitute him by confessing the "Genius of Cæsar;" which being refused, he fell a martyr to the cause of truth. This act of integrity is applauded and sanctioned by all who are called Christian. But it remained for this nineteenth century to develop a class of religionists in the vallies of these Rocky Mountains (called Mormons, which title however is a misnomer) to deny both Christ and the Father and the Holy Spirit, as the true God, and substitute one Adam therefor; hence their statement in 1852, that "Adam is our Father and God, and the only God with whom we have to do." After an acceptation of this doctrine, and a few articles in the *Millennial Star* and elsewhere to clinch it, the manufacture of gods as desired by the leaders of this class of fanatics, is fully set up; and presently one of their prophets is heard to cry out in the great Tabernacle at Salt Lake City, "You don't know who Brigham Young is. I will tell you who he is. He is our father and God." And it is supposed that "all the congregation said, Amen." As an example of their new inspiration, for now with a new God, (Adam) the people had a right to expect something, and they are informed by his mouth-piece upon earth that he is a lover of the smell of fresh blood, which arose "in his nostrils as a sweet smelling incense;" hence the noted doctrine of Blood Atonement. They were also informed that it was pleasing to their God to have some who were guilty of crime, especially those who had or were about to apostatize from their creed, (an apostate being considered the vilest of sinners), to offer their lives as a sacrifice, and have their blood spilled in the Endowment House, in a proper room, by a committee duly appointed by the body for that purpose.

This inspiration is on a par with that which inspired the worshipper of Juggernaut to throw himself before it and be crushed, and the "Indian mother" who gave her child into the arms of Molech to be burned. But, you ask, "Has that terrible doctrine really been practiced?" I think probably that very few, if any, ever suffered it willingly; but that many did unwillingly may be seen in the murder of Joseph Morris, John Banks, the Parishes, and many others, who were weak in faith or had apostatized from this new god.

An example of their highest inspiration may be seen in the expression of their leader and first man from god in the kingdom; to wit: "Before apostates shall flourish here [in Utah] I'll unsheath my bowie knife and conquer or die." Again, one young woman went out unwisely (and probably unlawfully) to a Gentile, a soldier, returning occasionally to the home of her father, (who by the way was full of debauchery), and for this act her father

gave her over to the Danite brethren and one evening she was invited to take a ride, but when she got into the wagon some half dozen men climbed in too; and away they all went from Ogden City south-west over the "Sand Ridge." The young woman noticed a pick and shovel in the wagon and she knew full well that she was going to her grave; her soul was filled with terror and sorrow—and silently the tears flowed down her cheeks. When they arrived at the spot determined upon to dispatch her the team halted, and the Danite brethren went off a little ways alone to pray (?) their god to give them strength to perform this religious rite that the smoke of her blood might come up into his nostrils and appease his wrath. But while they were importuning for strength, (the same as they did at Mountain Meadows), the girl, who was left in charge of her brutal father, besought him with tears to have mercy upon her; and, strange as it may appear, his fiendish heart was touched so that he permitted her to run, and she made good her escape, for she ran *for life*: and meeting, or coming up to a Government team, the teamster took her on board; and joining her soldier shortly after, she has never returned. Thus the instance was related to me, and my informant claims to have received the statement from the girl's own lips.

Those men *are* good Brighamites and very religious, as one might suppose, and just as zealous as fanatics usually are, true to *their* god, *their* religion, and *their* church. This god has also an organized priesthood, the same as any god has. They strive, and have to some extent made proselytes to their faith. Those of our brethren who were victimized by them some years since in Wales and England, certify that this priesthood taught the sisters in those countries that it was an "honor and blessing for them to lie down under the priesthood and thereby raise up kings unto the Lord;" and all this without being married to them; and even some of the sisters were already married to others. I am informed that this doctrine obtained there as well as the practice, and many engaged in the manufacturing of "kings." I would hardly have dared to have written this but a noble brother wrote me recently to "let the truth be told though the heavens fall."

One of these brethren denounced a priest of this class within the past two years, for teaching in his house that the brother's daughters had a perfect right to have carnal connection with this priesthood of Utah, aforesaid, and that it was no crime whatever, and all this without marriage.

Sympathy for our readers prevents me from saying more upon this strain, but I think that enough has been given to show that the inspiration of this religion called Utah Mormonism, endorses and enjoins murder, adultery, fornication, lewd and lascivious cohabitation, incest, (in which, by *revelation* a man marries a widow and her daughter, or two of them, and another man his "two half sisters"), perjury, lying, stealing, (by which the milk of the Gentiles is sucked), and if there be anything low or mean, slimy and despicable, it is a part of their religion, and its inspiration, arising as it does solely from man. Nor did the leaders of such a religion wait until they arrived in Utah to commence, for years ago one was heard to sing in verse, "Praise to the man who communed with Jehovah;" the silli-

ness of which might have been forgiven him had he stopped there; but as the "man" sung of was dead, he continues the strain, "Mingling with gods he can plan for his brethren;" which fully exposes the *long ears* of the individual concealed "under the skin of the lion." Such men should ever remember that "a live dog is better than a dead lion," and to every one who trusts in man there is nothing but curse, *curse*, *curse*, promised. "Choose ye whom ye will serve." The Doctrine and Covenants teaches that "the wise virgins were those who took the Holy Spirit for their guide," and were "not deceived." Now if an individual "thank God," for an apostle or prophet "to guide" him, it is evident that *he* does not depend upon the Holy Spirit, and should he claim both, he will find it as impossible to follow two guides as it is to "serve two masters;" you will "love the one and hate the other," or serving one neglect the other. The Comforter, which is the Holy Ghost, will guide and "lead you into all truth." (See John 14th, 15th and 16th chapters). Jesus having laid down the law in the case, I am not willing to compromise it in any sense with a man. And again, "As many as are led by the Spirit of God they are the Sons of God."

I had thought to say nothing further at present, upon the inspiration of the Adam God worshippers; but one example in which a worthy brother was the chief party interested, and which elucidates their inspiration precisely as practiced in Utah, leads me to give it for the benefit of all interested that the Reorganized Church may be enabled to judge of this Utah Church correctly. I give certificate.

"I was born in Glamorganshire, South Wales, A. D. 1827, and joined the Mormon Church in my native country, in the year 1844. Emigrated to Utah in the year 1853. Settled at Brigham City, Box Elder county, Utah, in the year 1855. I apostatized from Brighamism in 1862 and joined the Reorganized Church in the fall of 1866. In the winter of 1862, one evening about 3 o'clock p. m. I received notice from the Bishop of Brigham City to leave my house as he would not allow me to sleep there, they having cut me off the church and from the quorum of Elders to which I belonged, stating that my wife and children did not belong to me now and should be mine no longer as I had apostatized. My answer was, that I would leave my house, (thinking thereby to save my life), but that I could not leave town that night as it was too late. While I was getting ready to leave my family, as I feared for the last time, a man appeared at the window, but soon disappeared, when my wife went to the door to tell him that I would soon be ready. In a few moments I started out my wife accompanying me to the gate; and when I had passed on but a little ways I heard footsteps and knew an attempt was being made to surround me. I started and ran with all my speed believing now that they intended to kill me. In my excitement I turned into the first house and there my persuers missed me. I felt exhausted with excitement and the exercise, and taking off my hat and boots laid down on the bed telling the woman what was the matter. In a short time however, my pursuers found me, and two men entered the house partly masked with cloths about their faces; the woman of the house cried out, "You shant take him," and

fought them the best she could, biting the finger severely of one, whereupon, he dashed her to one side on the floor, and catching me they marched me out, bare headed and in my stocking feet, the snow being from four to eight inches deep. I soon was surrounded with six men, two in front of me, two behind, and one on either side. They led me to the west about one half mile, then south about two, and then east about one half, (as near as I can recollect), and there the command "halt" was given. In a few moments I was blindfolded, my hands tied behind me and I stood there expecting every moment to be my last. When they first started with me my soul was harrowed with fear, and I felt sick at heart, (knowing that the only charge they had against me was apostasy), but when I reached the halting place all fear left me, and as I stood there in the winter's wind and snow I felt no fear whatever. I shall always thank God for that peace of mind I then enjoyed and the deliverance which followed; for instead of cutting my throat from ear to ear; which is in accordance with the oath of the Endowment House, or shooting me, which I should have preferred, they came behind me and kicking me on the heels, I fell at once upon my back, when they took hold of me roughly and *swore* they would castrate me; they hurt me terribly as I felt sick as death, but thank God they were not permitted to carry out their hellish purposes, and though badly hurt I was not seriously injured. In a few moments I was stood on my feet, and one of my captors (the rest having disappeared) swore me with uplifted hand that I would "never return to Brigham City" and then left me. I then walked to the house of a friend arriving there between nine and ten o'clock at night, and they took me in and gave me food and warmed me so that I soon found that I was not maimed, and in a few hours friends came in search of me as they had been all the time since my capture in the afternoon, and as they were armed and "meant business," I believe that it was the fear of meeting them on the part of my captors that saved my life and person. And I thank God for causing their minds to have been thus operated upon. I have fully forgiven these men for their cruelty to me, knowing that they were but the tools of this bloody priesthood of Utah."

Respectfully submitted to all whom it may concern.

WILLIAM RICHARDS.

Signed in presence of Z. H. Gurley and I. W. Morgan.

MALAD CITY, Idaho, Sept. 30th, 1878.

The above certificate explains itself, and while the good brother forgives those men their evil deeds toward him, what a terrible criticism upon the intelligence of the people that adopt and endorse such a religion, and especially in America and in the light of the nineteenth century. The honesty and zeal of these deluded tools can not be questioned, for such examples are but the legitimate results of Utah Mormonism as taught, expounded and commanded by the leaders. "If any one hath ears to hear let him hear."

I am told that Joseph Morris had a god for each planet and that Adam would yet be the god of this planet, but not now, differing just a little in this from Brigham's theory. Such prophets should remember the inspiration that sayeth, "Before me there was no God

ormed, neither shall there be after me," "And this is life eternal that they might know thee the *only* true God (not gods) and Jesus Christ whom thou hath sent." "And there is no God else beside me; a just God and a Savior; there is *none* beside me." See Isa. 43: 10; 45: 21. Jno. 17: 3.

This class of religionists believed largely in transmigration, and this accounts for the young "Jesus" that one faction of them, (the original organization having gone out of existence), claims to have among them in the valley of Walla Walla, and is called Davisites: This is but the fulfillment of the saying of our blessed Lord that "false Christs shall arise." All such religionists should read and digest the language of Christ viz. "Then if any man shall say unto you. Lo, here is Christ, or there, believe it not," or "Behold he is in the desert; (in these vallies of the mountains); go not forth; behold, he is in the secret chambers [Endowment House] believe it not." And yet those very "prophets" and "Christs" that were to arise and "deceive many" were to show forth "great signs and wonders" which has always been their captivating power, just as Jannes and Jambres captivated Egypt by the use and power of the "Black Art" which they possessed. "Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey?*"

The Bible teaches the existence of a personal God and one of special providences, as illustrated in the instance where fire was sent down from heaven "and consumed the burnt sacrifice, and the wood and the stones, and the dust, and licked up the water that was in the trench." 1 Kings 18: 38. And in the case of the three Israelite children who refused to bow down and worship the God of the king Nebuchadnezzar, preferring to be burnt to death in the fiery furnace than bow down to an idol, whose miraculous deliverance was then witnessed by all present, and in their case as well as Daniel's, God sent his angel to deliver them. I have noticed already that "angels are persons," and represent a *personal* God. And the heathen king Nebuchadnezzar recognized the superior power of their God and commanded all to be destroyed who would say a word against him, wisely offering as a reason, "Because there is no other God that can deliver after this sort." When king Darius went to the "den of lions" to see how Daniel had fared with them, Daniel told him, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as *before him* (showing his power to judge) innocency was found in me; and also before thee, O king, have I done no hurt." Whereupon the king made a decree "That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the *living* God, and steadfast forever and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." See Dan. 3d and 6th chapters. In this "decree" we have a declaration as to the *power* of the God Daniel worshipped, which demonstrates all that I have claimed for him as a God of "special providence," hence an individual. Now when Christians (professed) deny present revelation

and special providence do they not deny the God of Daniel, of Elijah, of Enoch, and of all the holy men who have ever lived; for from Genesis to Revelations I find a God of special providences, and revelation. Dan. 2: 28, expressly declares, "There is a God *in* heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days;" hereby recognizing the same fact that Jesus did in prayer, "Our Father which art *in* heaven," &c.

The sceptic objects to the God of the old Bible, because of his represented cruelty. I do not propose here an apology for *all* that is written in the "name of the Lord," but if any one can conscientiously make an apology for those nations that were "driven out" before Israel I should be pleased to see it, for they were guilty of all *crimes* known in the catalogue as seen in Leviticus 18 chapter; which things were forbidden Israel, and because of their transgressions they were driven out and not because of Israel's goodness, as fully defined in Deuteronomy 9: 4, 5. Moreover, Israel had forsaken the gospel covenant, as may be seen by referring to Hebrew 4: 2, and was under the law of "carnal commandments," (it being the only medium through which God could then reach them), which "was added because of transgression," and was the "school master to bring them to Christ." (See Gal). Paul wisely states that it was "the administration of death, written and engraven upon stones." (2 Cor. 3d chap). And under it obtained the practice of "an eye for an eye, and a tooth for a tooth." When those "nations" came down to battle against Israel and were *victorious*, there was nothing too mean for them to do, and when Israel was victorious they returned the compliment as they had to pay them off in their own coin, and justice demanded it. I understand that God is "jealous" for the right, the truth, and his love, which is extended in his works and laws to *all* creatures; and that in the ultimatum of the great tragedy of human life, He will reward *all* men irrespective of creeds, according to their just deserts. The will of God, as exemplified by Christ, commends itself to all people, and because of its divinity it surpasses all other examples known among men; not so significant in its exterior, or general deportment, always, but because of the fountain of wisdom and of love that flowed so generously for all, and in all its meanderings showed his express love and interest *in* humanity. The idea "God so loved the world" is understood in a very limited sense by professed Christians, and no man can be a Christian except he love God, and no one can love God and hate his brother. Whenever God's love shall triumph in the earth then will there be a Millenium, and all the strife and bickerings and hatred engendered because of sects and sectionalities will have perished, and man be redeemed from bondage and spiritual night. Then will be the reign of God's universal kingdom, universal love, universal liberty. "And the Lord shall be king over all the earth; in that day shall then be one Lord and his name one." Zechariah was filled with the inspiration of truth when he wrote that chapter; and had in view, I believe, an universal reign of peace as expressed by John, "The kingdom of this world have become the kingdoms of our God and his Christ." And also by Isaiah, Habbakuk, and

others, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and "They shall not hurt, nor destroy in all my holy mountain." (See Isa. 11th chap. and Zech. 8:2. "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the Mountain of the Lord of hosts the holy mountain." (See Isa. 2d chap.)

A careful examination of these evidences will condemn the conclusion that those early prophets recognized the necessity of "knowing the only true God," just the same as expressed by Jesus in our text. And the Bible proofs upon this matter may be arranged in three propositions, based upon three passages of scripture, to wit: first, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3. "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Luke 10:22. Third, "No man can say that Jesus is the Lord [understandingly] but by the Holy Ghost."—1 Cor. 12:3.

Hence I conclude eternal life is to know God. To know God, we must know Christ, and in order to know Christ, we must receive the Holy Ghost; so we repeat the injunction of Peter as being the mode by and through which *this* knowledge may be received. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost."—Acts 2:38.

I have just noticed the fact that the Holy Ghost gives a "knowledge of Christ," an example of which may be seen in the case recited in Matthew, sixteenth chapter, and after Peter had certified that Jesus was "the Christ, the Son of the living God," Jesus answered, flesh and blood hath not revealed [that knowledge] unto thee, but my Father which is in heaven." And in the eighteenth verse, calling it a "rock," he assures all present that "the gates of hell shall not prevail against it," the revealed knowledge of "the only true God, and Jesus Christ whom thou hast sent." "Amen, so let it be."

And now we may cheerfully pray, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive our debts as we forgive our debtors. And lead us not into temptation, but deliver us from all evil; for thine is the kingdom, and the power, and the glory, for ever. Amen."

Even so. Come Lord Jesus.

Yours for truth,

Z. H. GURLEY.

MALAD CITY, Idaho, October 2d, 1878.

Egyptian Peas.

A correspondent informs us that Mr. Jamieson of the Metropolitan Gas Company received by the last mail a packet of peas which were taken from the folds of an Egyptian mummy, unrolled in the British Museum, 3000 years old. Mr. Jamieson on receiving them placed some of them in a glass of water, and in 24 hours they had swelled considerably. They were then taken out and planted in pots, with good manure and are now springing into life.

Out of suffering have emerged the strongest souls, and the most massive characters are seamed with deeply-cut scars.

RESURRECTION.

PLEASANTON, Decatur Co., Iowa,

January 30th, 1878.

Brother Joseph:—I learn with pain, and deep regret, that the dogma has been taught by one of the Elders of our Church, that there is "No literal resurrection of the body."

Now if I could be persuaded to believe that that item of doctrine should be taken out of our religious faith, I would say "farewell Bible, farewell Book of Mormon, farewell all the revealed word of God," for it would all be as a myth, and I would be found to exclaim with Paul of old, "For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. 15:16-19.

But thanks be to our heavenly Father, I know positively that these bodies will come forth from the grave, in perfect form, with every limb and joint perfectly in their proper place, the identical person that lived in this mortal state; for I have beheld it in a glorious vision of the night. But lest this should not prove satisfactory to some of our skeptical brethren, I refer them to the teachings of Amulek in the latter part of the 8th chapter of Alma, as follows:

"Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death; that all shall be saved from this temporal death, the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female both the wicked and the righteous; and even there shall not so much as a hair of their head be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good, or whether they be evil.

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

We will now give Alma's testimony on this subject, as our Savior says, "in the mouth of two or three witnesses every word shall be established." See the 2d paragraph of the 19 chapter of Alma, in the Book of Mormon.

There is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body; and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things which have been spoken by

the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to its proper and perfect frame."

Now I think it is impossible to imagine or conceive of any words, or language that could possibly be used, to set forth in a stronger, or clearer light, the glorious truth of the literal resurrection of the body.

See now the testimony of our Savior, after his resurrection:

"Behold my hands and my feet, that it is I, myself. Handle me and see; for a spirit hath not flesh and bones, as you see me have."—Luke 24:38.

See also, the testimony of John the beloved disciple:

"Behold, 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

If they receive not these testimonies, neither would they believe though one rose from the dead. I can compare them only to those who have eyes, but see not; ears, but hear not, and hearts, but perceive not the glorious truths of heaven.

Let those who have consigned their loved ones to the silent tomb, dry up their tears, and let their hearts be comforted, knowing assuredly, that their dear ones will come forth from the tomb, the identical persons which they so tenderly laid away.

This was the great prime object of the mission of the Lord Jesus; without this his death and sufferings were in vain.

E. ROBINSON.

Overgoverning Children.

Children are often brought up without any particular habits of self government, because the governing is done for them and on them. A girl that is never allowed to sew, all of whose clothes are made for her and put on her till she is ten, twelve, fifteen or eighteen years of age is spoiled. The mother has spoiled her by doing everything for her. The true idea of self-restraint is to let the child venture. A child's mistakes are often better than its no-mistakes; because when a child makes mistakes and has to correct them, it is on the way toward knowing something. A child that is waked up every morning, and never wakes himself up; is dressed and never makes mistakes in dressing himself; and is washed and never makes mistakes about being clean; and is fed, and never has anything to do with his food; and is cared for and kept all day from going wrong—such a child might as well be a tallow candle, perfectly straight, and solid, and comely, and unvital, and good for nothing but to be burned up. The poor weaver who has a large family of children, bread enough for half of them, and sets them to work before they are five years old, is a philanthropist. You may gather round them, and mourn over them, but blessed be the weaver's children! The twelve children of the poor weaver will turn out better than the twelve children of the millionaire. I would rather take an insurance on the weaver's children than on the millionaire's. Blessed are those that learn by the hard way of life what every man must learn first or last or go ashore a wreck—namely self restraint.

Plenty and indigence depend upon the opinion every one has of them, and riches, no more than glory or health, have no more beauty or pleasure than their possessor is pleased to lend them.

The Germans have this good proverb: That thefts never enrich: alms never impoverish: nor prayers hinder any work.

15 January 79.

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, January 15, 1879.

"TRUCE BREAKERS."

ONE of the most annoying and discouraging traits of character attaching to fallen man, and manifest in these last days, is that of truce breaking, the breaking of or failing to keep their covenants and promises.

Every lesson taught by parents, Sunday School and day school teachers, touching human character and conduct, is an attempt to impress upon the mind of the young that probity, fidelity to one's word and to principle, reliability and steadfastness are solid characteristics, always commendable and in demand, and perhaps none of all the graces that can adorn human beings are more often wanting than are these. A religious regard to the honor of one's promises, a scrupulous keeping of one's word, is by no means common, and what hurts most, occurs far too seldom among Saints.

The presiding Elders of the Church, upon whom devolves the duty of securing laborers for specific and distant fields often base their calculations and make their decisions upon the representations made by others—co-workers in the general cause—and upon the promises of brethren directly interested in the labor proposed to be provided.

It sometimes has occurred that when the whole affair was arranged by the Elders having charge upon the promises and representations made, a failure has happened, the real cause of which has been the failure to keep the promises made. A few occurrences of this sort has resulted in shaking confidence in men otherwise considered good; the drawback being expressed in the sentences—"He is unreliable," "He fails to keep his word."

This is not all. If these presiding authorities hesitate to trust what is stated to them, they are thought to lack confidence, and this hurts those under distrust, and they feel hard that their word is not taken; and, unless the Elders use duplicity and mis-state the causes of their distrust, they lose prestige with these brethren by reason of their plain dealing.

Elders, some of them, and we are glad there are not many, are making a bad record for reliability, in that they make appointments for preaching and allow small opposing things to keep them from filling them; any trivial excuse serving them as a reason for staying away. Now and then, one is found making promises to labor in given places and then either ignoring the promise, or neglecting to keep it, till all confidence in their promises is lost.

Again, now and then an Elder borrows money of some good Saint promising faithfully to pay at a given time; and when the time rolls round forgetting the promise, or deliberately failing to keep it; and so with other promises, respecting the hundreds of other things occurring in the

daily intercourse between men and their neighbors and fellows.

The constant aim of the teachers of the Church has been to instil the truth that faithful performance of duty, was the spiritual philosopher's stone, that was to transmute all minor things into the golden blessings of the world to come, to be enjoyed here; that among the duties to be performed was that of keeping the word and promise inviolate and in honor. To be in season at all appointments, both public and private; and in whatever thing, word or act, men had been led to expect, or look for performance, to see to it that it was done, or an adequate reason given to them for a failure.

In all this teaching those so teaching have met the cordial support of the great mass of believers, some of whom have found fault with individual elders for not keeping their words.

The sum of our writing may be reduced to this: it is an age when it has been predicted there should be "truce breakers," men that were "heady, incontinent, unfaithful," and of course though we are necessarily shocked and hurt when we discover one or more of this sort in the Church, we are obliged to admit that it is possible, because it is so.

Elders who are in the field and are blessed in their labors, often meet strong solicitations to come and sojourn, or locate their families with the Saints at certain places; and fair promises are made that "We will see that your wants shall be supplied; your family shall be provided for." Some have accepted these promises, and have removed into the places named, and after awhile, sometimes sooner and sometimes later, their families have lacked, and they have felt that they were a burden and a tax, and disheartened they have failed to interest and instruct as ministers, and have been obliged to quit the field. Some have been severely censured for so quitting the field, and sometimes by the very men to whom they had a right to look, if to any one, to keep the protestations made to them. Too humble to urge the claim, too sensitive to abide the slight, too honorable to retort or to find fault, they have borne while they could, and have settled away to dig where they should be preaching.

"Let the rich men in the Church bear the burden." Yes, these are only few. There are not a dozen rich men in the Church. Not a score who may be said to have much beyond a competency. These have borne and are bearing, comparatively, their part. Perhaps not in such ways as find a herald always that tells it to every body; or in ways that find notice on the Bishop's books; but still it is done. Not all, and perhaps only a few, (out of the few), do near all that they could do; but these we do not defend; we are writing in general terms. But the rich are not the mass; nor are they the burden bearers; the workers, busy, industrious workers, are the burden bearers; the frugal, saving, contented laborers; these are the ones who carry the burdens, the larger portion of the burdens the Church is called to bear. Too busy to indulge in speculation; too engrossed in their labor to have much use for luxuries; too healthy-minded to make foolish display of luxury or wealth to vie with, or out-do their aristocratic neighbors, what they have is for use, and they honestly charge a part of their income with church expenses and pay accordingly. If a sacrifice of time, money, or personal

comfort is to be made, these workers are the ones who may safely be relied on to make it. They know how to make it, and are not afraid nor ashamed to do it.

This class are not the poor, but are the interlocking, intertwining, strengthening, cementing power of the entire social fabric; are the wealth producers, and by their wisdom is by far the greater portion of the wealth disbursed; hence, it is to this class that the Church must look for real help.

Some of the denominations of Christians have established large publishing houses; and have built public beneficiary establishments, including hospitals, and places for homes and rest to the indigent and decrepid, but have done this mostly by charitable bequests from an occasional convert from the wealthy, who compromises the enjoyment of the rest of his wealth by thus devoting a munificent part to the work of relief. Or from the bequest of some dying Christian who can not take his wealth with him, and so generously leaves it to God's work among the poor, and for the cause.

Converts to the doctrine of the Latter Day Saints are not made from among the wealthy, as a rule; but the gospel they teach is the one of which it was remarked so long ago, "The poor have the gospel preached unto them;" hence no such bequests fall into the coffers of the Church, except now and then a few dollars are left to some specific purpose, but these come from the workers.

To work, then, is the normal condition of the Saint, that he may be useful every way to the cause, both as a preacher and as a benefactor. Go to with your mights, ye men of God; let ambition stir you up to bear these great burdens successfully on to the final triumph.

There must be no truce breakers in the Church. We can not afford to have that prophecy in Paul's letter to Timothy find a fulfillment in the Church. We have located its fulfillment outside, among those "having a form of godliness, but denying the power thereof;" and hence our gaze has always been turned towards and beyond the outer walls of Zion's courts; and our faculty of far-seeing has made it difficult to see clearly objects demanding the exercise of near-sightedness. This habit must be corrected. We must acquire the faculty of seeing what is needful to be seen, whether near or far, and by just discrimination to put a proper estimate upon what we see. No, we can not afford to determine that it is needful to be truce breakers to be good Saints and fit for the Kingdom of God.

An Elder dreamed the following and would like some one to read it for him. He thinks there is a meaning in it.

"I was in a room that seemed familiar to me. There were several persons present—strangers. There were three doors in the room; one led out doors, one into a larger room, and one into a smaller one. I stood between the door that led into the larger room and the one that led out doors; beside me on the floor, and next the outer door, stood a willow basket, in shape like a lady's work basket, but sufficiently tight to hold wheat. It would hold about three pecks, and was about two-thirds full of very clean wheat, nothing but wheat,—the grains on the top were very small. Standing by the basket, I put my left hand into

it, and began to stir it as one will when looking at and examining wheat; as I stirred it I found the grains of wheat underneath large and plump. I took some up in my hand and put it into my mouth and began to eat. Looking into my hand again, I found it had become full, I turned some out into the basket; my hand filled up again, seemingly, of itself; then a moment after, on looking into the basket I saw that it had filled up, rounding, all that it could hold of nice clean wheat."

QUESTIONS AND ANSWERS.

Ques.—Are the answers to questions published in the HERALD to be received and used by the Church as law to govern in matters to which they may refer?

Ans.—No; the answers to questions are the opinions of the Editor, or Editors, upon the subjects referred to; and so much is law as may be quoted from the books themselves, or the decisions of conferences which may be cited.

We have been expecting that this question would be asked, and hence we are prepared both for the question and the answer. The only weight that these opinions may have is that which may attach to the supposed capability of the Editors, and their opportunity for knowing whereof they speak; or that fictitious, or factitious, meritoriousness supposed to be conferred by the choice of the body to represent them in the editorial chair. But as dignities are not highly prized in the age in which we are living, none are very awe-inspiring. Bigotry and dogmatism may have ruled well in times past, but we all fear to trust them now, and hence weigh well human opinions before being concluded by them.

One effect that this answering of questions in the HERALD has had, and does have, it tends to bring about a more complete understanding of the law itself and the practical workings of it, as well as giving us to know how we stand upon the matters discussed.

We hold that man is not infallible, hence we make no claim to perfection of judgment or knowledge, and even feel to hesitate to declare dogmatically what we do know. And while willing to express an opinion if we have one, upon any point of the law, or any subject upon which we may be questioned, or an opinion may be desired, we are just as willing that every one else shall hold an opinion upon the same subject or point, either agreeing with, or adverse to the one we hold; and further, we are willing that ours shall be examined, criticised, received or discarded, as its demerits or merits may demand.

Q.—Are Elders or others required to respect revelations coming through a lower to a higher in office, commanding them to act in any matter, or directing the cutting off of members (naming them)?

A.—Revelations of the character referred to in the question should be very carefully criticised before being acted upon. While we can not say that the Spirit may not thus manifest the will of God, it has not been usual, and is not in accordance with the philosophy of the work. We are of the opinion that to establish such a precedent for cutting members off, would cause serious and wide-spread distrust in the revelations, and of course in the revelators. The law seems to contemplate that no one shall be cut off except for

sufficient cause, of which fact there shall be "two or more witnesses" in the flesh. The Elders are warranted in believing that the Spirit that gave the law will itself respect the law, hence what is manifestly contrary to the law can not be of the Spirit, nor should obedience to it be expected or required.

Q.—Is it right and proper for an Elder of the Church of Latter Day Saints to deliver political speeches in public?

A.—We did not choose to answer this question before the late election took place, as we feared it might assume a partizan shape if we did. Our opinion has been heretofore that no privilege of citizenship which might of right be exercised and enjoyed by a good citizen, was by our Church law or government denied to the Saints, or they debarred therefrom. We took this view, and in harmony with it, we made two or three speeches before the public on the finance question. During the campaign we held and expressed decided opinions regarding the issues before the people, and somewhat to our surprise, and to our mortification, we were made to feel, that while our brethren might both entertain and express their opinions respecting the questions at issue, it was scarcely proper for us; in fact, to put it in words as used: it was "surprising that a man standing as we did should meddle with politics at all."

Principles make men; and sometimes men are chosen because they represent principles, and the choice of men depends upon the choice of principles one wishes to make, and this choice is made from convictions of right and wrong, correctness, incorrectness, good or evil, that we think we see in the principles represented. We know of no other way of "selecting good men for office," as instructed by the Doctrine and Covenants.

With this understanding we see no reason why an Elder may not make a speech upon that portion of the questions of the day upon which he may be informed, or upon which he may think he may be able to throw light. So much for the right of it. As to its propriety that is a question we are hardly prepared to answer. Paul wrote, "all things are lawful, but all things are not expedient;" this may be one of them. However, if any have offended in this wise, so have we; if any have thereby broken the law, so have we; if any are guilty of crime in so doing, so are we; and if any should be punished for so doing, we must share in the punishment.

Q.—If a branch officer transgresses by getting drunk and being disorderly, publicly, before the world, should he be permitted to continue to officiate in his office, without suspension from his duties, until the branch sees fit to remove such rule of suspension; notwithstanding he may have been forgiven by the branch?

A.—Certainly, if he be forgiven he must not be punished, and suspension is punishment. If his offense is a repeated and flagrant one, he should be punished. If continued until confidence is lost, he should be dealt with, and silenced or disfellowshipped.

Q.—Has a branch, or a company, a right to organize according to the pattern given in section fifty-one of Doctrine and Covenants?

A.—We see no reason why any number of brethren residing near together might not so organize; provided, that a sufficient unanimity of understanding respecting the manner in which such organization may be effected; and provided,

further, that there be not now any law of incorporation existing where it is desired that such organization should take place, by which it would be made illegal by law of the land, and therefore inoperative; we, therefore, answer Yes.

Q.—How many Latter Day Saints are there in the Reorganized Church, that is, approximately?
A.—About fifteen thousand.

EDITORIAL ITEMS.

We notice in the *Herald*, of Salt Lake City, Utah, two references to the removal of portions of the wall which the late President Brigham Young built around his premises; one reference states that the city is removing portions either side of the Eagle Gate. We have often wondered whether the policy of President Taylor would suggest the propriety of removing that reminder of either fear or selfish exclusion. We believe that it would be a stroke of good policy to remove the wall around the Temple Block, and replace it with a neat fence, that will be just as effectual in excluding unnecessary interference with the labors there, will add much to the appearance of the block, and will go far towards removing the air of mysterious secrecy that always suggests guilt, whether intended to do so or not.

Can any of the readers of the HERALD supply us, by loan or otherwise, with the Supplement to *Millennial Star*, volume fifteen, or the *Deseret News*, (extra), containing the full account of the presentation of the Revelation on Polygamy, August, 1852? We want it at once.

We have lately received from Messrs. Tullidge and Crandall, of Salt Lake City, Utah, copies of the "Life of Joseph the Prophet," written by Edward W. Tullidge, a work of five hundred and forty-five page, on good thick paper, and fair type. We hereby return thanks for kindness shown in sending these copies, one of which is placed in the Church Library. We are requested by the publishers, Messrs. Tullidge and Crandall, to state that the price per volume is \$3, at retail, with discount to the trade. Of the merits of the work we can not speak, not having read it; but do not doubt that it is well written, as the author is a fair writer.

Bro. T. W. Smith wrote from Cumberland Co., N. J., December 18th, that during his preaching at Philadelphia, the hall was filled with attentive listeners. Some of his relatives became quite interested.

Bro. C. Mills of Pittsfield, Illinois, writes of the favorable effect of Bro. J. H. Lake's preaching while he was there in November.

Bro. and Sr. P. W. Surbrook of Lexington, Michigan, rejoice that they have heard the gospel and obeyed it. The work done by brethren Briggs and Kelley, six years ago, took effect, and the labors of brethren Davis and Cornish brought many to obedience in that country, as already recorded.

Sister C. Gifford of Liscomb, Iowa, though she has not heard a sermon since 1870, yet ceases not to exercise her faith and to feel as strong in it as of old, but hungers for the bread of life only obtained through preaching and prayer meetings. May she remain ever steadfast and ever comforted and blessed.

Bro. Joseph Luff has been preaching in Toronto and Saint Thomas, Ontario, and was to return to Saint Thomas soon; so he wrote from London, December 23d.

Sister Hannah Adams of Woodbine, Iowa, an aged sister, is quite ill and desires the prayers of the Church for her recovery, so writes Sr. Esther Rohrer.

Bro. N. Trook, of the Moroni Branch, Cass Co., Nebraska, mentions the preaching of brethren R. C. Elvin and Joshua Armstrong in their midst early in December. An ingathering of souls is expected, as God's Spirit is working with both Saints and those without.

Bro. J. W. Johnson of Breckenridge, Caldwell county, Missouri, says that they now number eighteen in the branch. They meet twice a week and enjoy the Spirit. The people without are favorable, and are kindly disposed towards the Saints. May they be faithful in all their obligations to God and mankind, so as to do the good promised to them. Bro. Johnson lives three miles north of Breckenridge, and would like any passing Saints to call on them.

Bro. J. A. Stewart of Philadelphia, mentions the excellent effect of the preaching of Bro. T. W. Smith in that city. Bro. Stewart went with him to the Hornerstown Branch, New Jersey, to assist him.

Bro. E. N. Webster of Boston, looks for better times there, spiritually, and for an increase in the membership of the Church.

Bro. W. J. R. Herring of Clay county, Minnesota, says that he has had many trials during the year just gone, but has also had many blessings. He rejoices in the gospel and in its truths, though he is absent from the Saints for a time. May he be strengthened and blessed to continue to abide and to rejoice.

Sister Ruth A. Turner of Montrose, Iowa, writes that a few souls are yet there striving for the prize that is to be had at the end of the race, though the love of some has waxed cold.

Bro. E. C. Brand wrote from Salt Lake City, December 25th, that he had a successful time at Kaysville and Ogden; also, that Bro. Fyrando had baptized seven at Wanship recently.

Bro. J. J. Cornish wrote from London, Ontario, that during his last trip into Michigan he baptized thirty-two, making eighty-five since July. At one place a minister lectured two and a half hours against our doctrine, supposing that Bro. Cornish had returned to Canada, but he was present taking notes, and afterwards challenged the minister, but he would not meet in debate. Bro. Cornish lectured in defense the next night to a house full of people, and to their satisfaction, as they expressed by vote.

Bro. R. M. Elvin mentions his trip with Bro. R. J. Anthony to Wheeler's Grove and Farm Creek, Iowa, where they preached thirty discourses and baptized eleven.

Bro. J. H. Hanson is at Farmington, Kentucky, and hopes for some good results this winter for the cause in that region.

Bro. George H. Hilliard of the South-Eastern Illinois District, mentions their late good conference, and thinks that the work in that country is steadily increasing.

Bro. John Pett of Galland's Grove, Iowa, says that the work of the gospel has prospered there since the General Conference last fall. Twenty-six have been baptized, one a lady of seventy-two years, who came there on a visit, and hearing the gospel, believed, and straightway obeyed it. He mentions the starting of Bro. Bays and family, for Texas, December 18th.

Bro. D. S. and Sr. Zerelda A. Bowen, who live near Stewartville, Missouri, old-time Saints, send a few words each, expressive of their faith in God's work of the last days. Bro. Bowen recommends the quality of the soil in that country, and says that land is cheap and good. May they be greatly comforted in the faith.

Bro. John Scott, superintendent of the mechanical department of the Herald Office, left the office November 28th, for a visit to New York City. He took his daughter Ethel with him; he returned December 21st, well pleased with his trip.

Bro. H. A. Stebbins left the office for a visit at Kewanee, and other places west on the line of the Chicago, Burlington and Quincy Railway, to be gone during the holidays. A line received from him dated Kewanee, December 23d, stated that he spoke at that place twice on Sunday, the 22d, with good effect; but to limited houses, on account of the extremely bad weather. He returned from the west December 31st.

We are indebted to some one (Sr. Bowden, of Keokuk, Iowa, we think) for a copy of the *Constitution*, published at Keokuk, containing a very interesting digest of the business facilities and surroundings of the "Gate City." We hereby thank the one sending it.

Bro. Joseph E. Wayt, of Glen Easton, Pennsylvania, sends a copy of "Curiosities of the Bible," for the HERALD. This or a similar one was published in the HERALD some time ago, we think, and our room hardly warrants its insertion now.

Bro. Jas. Caffall was at Forest City, Missouri, December 21st, on his way home, after a seven weeks' stay about Independence, St. Joseph, and other places through that region of country. He met with some things pleasant, and with others quite to the contrary.

Bro. Fyrando was, on December 21st, at Wanship, Utah. It was very cold. He had been traveling in Weber Valley; had preached at Wanship, Kamas, Provo Valley, Wasatch county and Heber City. Had good congregations and fine liberty. He had baptized seven.

A good soul signing herself "Nebraskian" has written an article explanatory of the faith of the Church, which is published in the *Chateauqua* (N. Y.) *Record*, in which she puts the epitome of the faith in good form, and makes a fair presentation. We can not well insert it, as we should like to do, for want of room.

Bro. C. L. Meutze writes from Plattsmouth, Nebraska, December 30th, 1878, that there is now a branch there of seventeen members; two and a half years ago when he arrived there he found one member. Five united with them on the 29th, one an old-time Saint. Brn. Joshua Armstrong, G. E. Deuel, and R. C. Elvin had been with them lately.

Sr. L. D. Hoisington, writes from Winterset, Madison county, Iowa, that she feels somewhat lonesome, there being no one of her faith with whom she may converse about the doctrine, and on the principles of the gospel. She thinks that an Elder could find an opening there. She lives in the Longnecker school district, about five miles south-west of Winterset.

"Going up," is the way Sr. Eliza Hunter informs us of the change of rooms in which the Alton Saints worship; going up meaning going from a room in one story of the building to one in the story above; a better and pleasanter one is secured by the change.

Bro. George Hatt writes from Omaha, Nebraska, of late date, that there is quite an improvement in the feeling in the Omaha Branch. This branch has been badly tried, and we sincerely hope that good spirits and wiser councils will prevail for them hereafter.

We publish a strong letter from brother R. D., of the Malad Branch, the portion of which in reference to the waking up, and erection of a house as a means of uniting their faith and works, we endorse, and call attention to. Apathy is hard foe to fight, but good, fair, honorable warfare will overcome even that foe at last.

Bro. Wm. Anderson, 1007 Broadway, Oakland, California, sends us a copy of *Oakland's Merchants and Commerce*, in which is an interesting epitome of the business houses of that city. Bro. A. is a candy manufacturer and merchant.

Sister Laura Frederickson mentions the good labors of Brn. Anthony and Elvin at Wheeler's Grove, Iowa.

Bro. Charles Derry was preaching at St. Louis and vicinity at last accounts. We are sure that he will do much good to the cause in those regions.

Bro. Samuel Orton of Bartlett, Iowa, mentions the labors of brethren R. J. Anthony and R. M. Elvin at that place. Their efforts were able, but the severe weather prevented a large attendance.

Bro. Adam See of Adams Center, Wisconsin, reports that himself and wife and children are striving to keep the faith. There are no meetings near them, but they try to preach by example. Times are very hard; their crops last season having been destroyed by hail.

Sister Susan Matthews of Darlington, Wisconsin, who joined the Church in England in 1841, has heard no preaching for twenty-four years, except during a visit of Bro. Z. H. Gurley, Sen., at that place, 1868-1870. She hoped to have seen Bro. Patterson there during the past year, but he was not able to go into Wisconsin, as related heretofore.

A child of Bro. Walter A. and Sr. Maggie J. Head, of Rock Creek, Hancock county, Illinois, was healed of an attack of diphtheria, December 7th, by administration of oil and laying on of hands, by brethren Richard Lambert and H. T. Pitt, two of the Elders of the Rock Creek Branch. So states Bro. and Sr. Head in their letter of the 18th, for which blessing they ascribe glory to God.

Mrs. Daniel Jones writes from Webster, Dodge county, Nebraska, of the great stir made in that community by the preaching of Brn. Roberts and Rannie, whose Bible doctrine sapped the foundations of the creeds preached in that vicinity. Bibles that have not been read for months were taken down and dusted and read to find if the gospel preached by these men could not be refuted, but without avail; and eager congregations, says Mrs. Jones, continued to assemble and to listen attentively. The ministers and members of other societies display lamentable ignorance of the Bible and the doctrines of Christ and his primitive disciples.

Bro. J. R. Cook wrote from Sacramento, California, December 15th, that he had been preaching in Eldorado county, and baptized one, the result of Sr. Plumtree's efforts. He has three openings for preaching there, and intends to fill them this winter. May he be able to do much good in so doing.

Bro. James Caffall writes from Council Bluffs, Iowa, January 7th, that the conference of the Northern Nebraska District was held at Omaha on the 4th and 5th inst. Many of the Elders traveling twenty and thirty miles, with the mercury down to 12° below zero, to be present. Among those visiting the conference were two sisters who rode twenty mile in the terrible cold to attend the session, showing that the fire is not all out of the hearts of the Saints. He states that much good feeling prevails in the district at present. We sincerely hope that no cause of quarrel will ever be found there again.

Bro. Worden Whiting, at last writing, was going out preaching with Bro. E. T. Dobson, in Calhoun and Carroll counties, Iowa.

Some one sends one dollar from Beaver City, Utah; no name signed.

Bro. J. A. McIntosh, of St. Thomas, Ontario, writes of preaching at Bismarck, thirty miles west of St. Thomas. Some of the Baptists there changed their views on baptism, and now believe that it is for the remission of sins. A gentleman gave free use of his hall to preach in, and entertained Bro. McIntosh with hospitality and brotherly kindness. At Mount Salem he was also befriended and found a good opening, but there were some obstacles in the way of procuring a hall or meeting house. At St. Thomas the branch spirituality is not very marked, and Bro. McIntosh suggests that some proper authority come or be sent to their help.

We thank the following brethren for papers received: T. R. Hawkins, George Derry, J. A. Robinson, and O. E. Cleveland. Bro. John Burlington sends a *Gazette* from St. Joseph, Missouri, which contains a statement of the business of that city for the past year. Among other religious bodies named is given also a notice of the branch of our faith located there, containing eighty members under Bro. Burlington's charge. Do not order Harps at \$2 till further notice.

A BROTHER, very anxious that the gospel shall be preached in the region where he lives, writes about thus:

"There is very little preaching being done here at present. The Elders and the rest of the brethren are doing like I am, seeking most after their own gain. I do wish some of the Elders from the North-east would come this way and labor in the district for a year or two."

This sounds a key note, and what a curious tone it is,—but then, it is very like human nature—here is a region of country where preaching is needed, and where abundant opportunities are afforded, with a fair proportion of ability, and a fair distribution of this world's goods among the "Elders and the brethren," and the wish (earnest wish) is expressed that other brethren, Elders, no better off in these things shall leave their homes, fields of labor, families and dependents, and come there and preach a "year or two," and one of the reasons why this request is expressed is because they are too poor to maintain an Elder in the district. If that is not a curious exhibit of human nature we never saw one. It is equivalent to saying to the folks in the "north-east" (wherever that may be) "Here, you brethren, we in this district love the 'work' and 'word' of God; but, you see, we are so busy with our "muck-rakes" that we cannot go and preach ourselves, and can't give any thing to keep one of our own Elders at it; so just come over here, will you, and

give us a lift? Just leave your abominable lucre gathering; throw your money 'rakes' aside; put your purses in your pockets, and come and preach for us a year or two? Come, there are plenty of opportunities, good places to preach in, hundreds to hear, many anxious; come now, just make a little sacrifice, it is not much, and the Lord will pour out his blessings for you; *come, come, COME* and help us! We don't want to leave our ploughs, our shops, our stores, why, if we do our 'rakes' wont work for us, and then our incomes will stop; but you, just come along, the Lord wants you, and He will take care of your little ones and of yourselves; *COME!*"

Is any comment necessary?

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Dec. 22nd.—The previous report of the flight of the ruler of Afghanistan is confirmed. He lost his power to control his people.

Two negroes in Louisiana, who were summoned before the United States grand jury as witnesses in regard to election frauds, have just been murdered, while on their way to attend court.

A man was murdered at night on the platform of a railway car, \$600 taken from his pocket and his body thrown off. He had life enough to get to a house and make his deposition, before he died. This occurred on the Grand Trunk road east of Detroit, Michigan.

Two grave-robbers of Zanesville, Ohio, fined and sent to prison.

The distress among the English poor and the laboring classes increases in extent and severity.

23rd.—The funeral services of the late Bayard Taylor took place yesterday at Berlin, Germany.

The heaviest snowstorm for a number of years occurred in the vicinity of Montreal on Saturday night, the ground being covered to a depth of nearly three feet.

Reports come from Europe that the king of Denmark had received a letter threatening him with assassination. The garrison of Copenhagen have been confined to their barracks in consequence.

By a railroad accident near Moscow in Russia, twenty persons were killed and thirty-eight were wounded.

A very severe storm prevailed along the Atlantic coast on Saturday night causing numerous disasters to shipping.

24th.—The British troops have taken possession Jellalabad, Afghanistan.

The proposed reduction of twelve and a half per cent in wages in the collieries in Yorkshire and Derbyshire affects one hundred thousand laborers. A very large meeting will be held by them soon and a universal strike is expected. Poverty and distress are widespread.

The weather is severe throughout Great Britain there being also much snow, and in Scotland, railway trains are blocked, and traffic suspended. More snow than for thirty years before. The snow-fall is also very heavy on the Continent, in some regions more than known before in any year of this generation.

The trouble in Louisiana over the efforts to prove the facts in regard to the election frauds increases. There is almost a condition of rebellion against the Government. Colored witnesses have been murdered, and others are threatened. The presence of the army it is believed will be necessary.

The Governor of Kansas desires that troops be stationed on the southern border of Kansas to hold the reservation Indians in check, though why is not stated.

Louis Allenbaugh, a Toledo wife murderer, convicted of manslaughter, was yesterday sentenced to twenty years in the penitentiary.

Advices from the province of Ceara, Brazil, give terrible accounts of the ravages of the small-pox. In the capital of the province the daily death rate is stated to be six hundred. The destitution is such as to drive people to devour carrion and the bodies of the dead.

S. D. Richards, who recently murdered a woman and her three children in Nebraska, has been arrested at Mount Pleasant, Ohio. He confesses the crime, and also to the killing of five other persons at different times previously.

The cold has been extreme throughout the North, both east and west, and the quantity of snow that has fallen has been immense. Both together have greatly interfered with travel and trade throughout the country. Even at St. Joseph, Missouri, the mercury went down to ten degrees below zero. In our region it has reached twenty degrees below.

25th.—The State Line steamer, State of Louisiana, from Glasgow for New York, ran ashore at Hunter's Rock, on the coast of Ireland yesterday morning, and will probably prove a total wreck. No loss of life reported.

Two men were killed and five injured by the explosion of a boiler at Kingsey, Ontario, on Tuesday.

The Spanish supreme court has finally condemned to death Moncasi, the would-be assassin of King Alfonso.

The ice came to a stand at St. Louis yesterday morning, thus closing the Mississippi river from St. Paul to Cairo.

The ice in the river at Port Neuf, Quebec, went out, on Christmas night, sweeping away twenty cabins and two men.

At Janesville, Wisconsin, on Thursday, Mrs. Malinda Maack was found guilty of the murder of her husband, and the penalty fixed at state's prison for life.

A storm at Aspinwall, on the 10th inst. caused the destruction of four vessels, and damaged wharves to the extent of \$100,000.

The United States grand jury at New Orleans on Monday found indictments against some seventy of the Nachitoches bulldozers.

Abe Rothschild of Cincinnati, has been found guilty of murder in the first degree at Marshall, Texas, for the murder of Bessie Moore.

At St. Louis, on Thursday, Edward J. Nugent was found guilty of murder in the first degree for killing his wife in August, 1876.

At Union, Illinois, on Monday, John Hammer, aged twelve years, accidentally shot his little brother, aged six years, with a revolver, the ball entering the left eye.

Four horse thieves were lynched at Corning, Clay county, Arkansas, on Monday night.

The weather continues to be very severe throughout the United States, interfering greatly with business. It is also reported to be extremely cold in various parts of Europe.

Ten thousand pounds are required for the sick and hungry at Sheffield, England. The severe weather continues throughout the kingdom, and the distress increases.

At Sheffield it is almost unparalleled. Thousands are it is said, living in houses stripped of furniture, without fire, and are dependent on the generosity of their neighbors. So it is in Birmingham, Leeds, Manchester, and other manufacturing centers, and the suffering is so unusually bad that it is expected that extraordinary measures looking to relief will be immediately taken by Parliament.

Concerning the north-east passage from Europe to Behring's Straits, a Berlin, Germany, letter to the New York *World* says: "The long and ardently expected reports of Professor Nordenskjöld's successful voyage around the North Cape of Asia to the Lena—a feat never before accomplished by any vessel—have now come to hand, fully confirming the telegraphic news of his safe arrival at Lena."

The Hartford *Courant* says: "From this point the party expected to proceed to Behring's Straits, and were confident of success, as they believed the most difficult part of their journey was already accomplished. Altogether this is the most successful exploring voyage of modern years, and will make its navigator famous, whether it succeeds in reaching the Pacific Ocean or not. A glance at the map will show that the greater part of the work has been performed, and with apparent ease."

A fire at South Bend, Indiana; loss \$60,000.

26th.—Emerson Piano Factory, of Boston, burned; loss \$100,000.

The wholesale millinery, hat and cap house of S. Lockwood & Co., St. Joseph, Mo., destroyed by fire. Loss \$25,000.

Another snow storm in the British Isles has blocked the Scotch railways worse than the previous storm did.

The small-pox is very fatal in North Brazil, South America. The distress resulting is very great, and the deaths are by hundreds.

Robbers attacked a train from Mexico to Vera Cruz, near Puebla, on the 14th, killed the baggage master, wounded the conductor and escaped with twenty-seven thousand dollars in silver.

Most of the business portion of Gardner, Illinois, was destroyed by fire yesterday.

27th.—There is likely to be trouble between the British authorities and the Zulu Africans, near Capetown.

A fire at Hong Kong, China, on Christmas day, raged with great destruction.

At Cairo, Egypt, the winter residence of the Khedive, was partly destroyed by fire.

By a change in the course of a river in Hayti, West Indies, many houses and people were swept away.

A small steamship, two days out from New York to San Domingo, foundered at sea. Two of the crew escaped, and the twelve passengers and remaining twenty-five seamen are supposed to have perished.

29th.—Three men were killed near Paterson, N. J., by a nitro-glycerine explosion, being torn into fragments. The houses around were shaken as by an earthquake.

30th.—The soldiers and the college students at Kief, Russia, had an encounter, and eighty persons were killed and wounded, mostly students. Others will be banished to Siberia by the government.

The strike of the cotton operatives at Oldham, England, is ended.

The recent fatal cholera epidemic in Morocco, Africa, is over.

Now the people of Switzerland are in trouble; many thousands being out of employment, and much distress existing.

The Turks have again been oppressing and destroying the Bulgarians, sacking and burning their villages, cruelly using men, women and children, and causing thousands to flee from their homes and country.

31st.—The Mayor of Manchester, England, reports that fifty seven thousand dollars has been received for the relief of the people thrown out of employment in the present bad financial and commercial situation.

Two thousand nail-makers have been thrown out of employ in Staffordshire, England, and much destitution prevails.

Since our last report of the Swedish Polar Expedition comes the news of vessels blocked in the ice above East Cape, and they are thought to be those of the above expedition. German and Swedish friends of Prof. Nordenskjöld are much concerned over the tidings and supposition Whaling vessels returning brought the news to San Francisco and a telegram was sent to Berlin, Germany at once.

January 1st.—The Afghan mountaineers again attempt to oppose the English army by obstructing Khyber Pass, but are unable to hold their position it is thought.

A fire at Helena, Arkansas, yesterday. Loss \$100,000.

2d.—Through the depreciation of the currency of Turkey, gold has reached \$4.20 per dollar.

A sudden thaw since the great snow storms in England and Scotland has caused great floods and much damage is reported in Nottingham, and around Darlington and Wrexam, and in Scotland about Berwick and Aberdeen.

At Blackburn, England, fourteen thousand persons are out of employment.

At Oldham, England, the operatives accept the reduction in wages, and so the strike ends, and work will be resumed. The loss in wages by the strike amounts to £60,000, besides the expenditure of Union funds, and a loss to capital by the stoppage of 4,000,000 spindles. The Sun Mill, which is the largest limited company in Oldham, announces a loss of £2,200 during the last three months.

This is the greatest loss ever sustained by any company since the cotton famine.

Over one thousand dock laborers have struck work at Hull, contrary to expectation. Nearly all the masons at Sheffield have struck against the reduction which they were notified on December 24th would take effect to-day.

Four roughs in Chicago night before last entered the house of a poor old man and woman, threatened their lives and took from them \$350, all the money they had. Then they visited two saloons, called up the keepers, and dangerously wounded each of them. Two are under arrest who are supposed to be the party.

A large mill destroyed at Dubuque, Iowa, by the explosion of flour dust. Loss \$25,000 on mill, grain and flour.

Over ten thousand bales of cotton destroyed by fire at Charleston, S. C. Loss on cotton \$175,000, on buildings and cotton presses \$100,000.

A fire at Tuscarora, Nevada; loss \$40,000. One at Portland, Oregon; loss \$20,000.

At Norwich, Conn., Mrs. Kate Cobb is on trial for poisoning her husband. The presence of arsenic in the body has been proved.

3d.—Yesterday was one of the coldest days ever known in the United States. Mercury 26° and 28° below zero at Plano and vicinity, and even as far down as Bloomington, Illinois, it was 22° below. At St. Louis, 10° below. At Memphis, Tennessee, as low as 15° above; extraordinary for that latitude. Trains frozen up on many northern roads, people frozen to death or injured, and a general bad time had.

In the midst of the present severe cold, fire disasters increase. At Elgin, Illinois, many business houses destroyed; loss \$60,000. At Leon, Iowa; loss \$13,000. At Quincy, Illinois, a new Presbyterian Church burned, one not yet dedicated; loss \$60,000. At Omaha, Nebraska, a residence; loss \$18,000. At Farmerville, La., four buildings; loss \$10,000.

A report from Europe is current in Washington that leading Jews are perfecting a plan for the purchase of Palestine. Indeed, it is said that the project is completed, and Messrs. Rothschild, Montefiore, and other prominent financiers and patriots have hopes of success in their undertaking from every point of view.

A thirty-eight ton gun on board of the British war-ship *Thunderer* burst and caused terrible havoc. Seven men were killed and forty wounded.

Over fifteen thousand business failures in Great Britain during the past year, four thousand more than the previous year.

The Miners' Lodges of South Yorkshire and North Derbyshire are unanimous for resisting the proposed reduction of wages. The West Yorkshire miners will support the resistance.

Of the seventy-six members of the United States Senate, 58 are lawyers, of the 293 Representatives 228 are lawyers—281 out of 369.

14th.—General Grant was cordially received and entertained by the authorities and citizens of Dublin, Ireland, yesterday.

The Bulgarians declare that during the war last year, one hundred and twenty of their villages were sacked and burned by the Turks and six thousand men, women and children were massacred.

The severe cold weather seems to have covered the whole continent. The New Yorkers are astonished to find their ferry-routes frozen up, and still more surprising the James River at Richmond Virginia, is frozen over. In Canada business is almost at a stand still because of the cold and the snow, and railways are blocked nearly all over the country. Mercury ranges in the North all the way from 15 to 30° below zero, and in British America 35 and 40 below zero. Even at St. Louis 18° below.

A Baptist church in St. Louis, that cost \$140,000, was burned yesterday. A \$20,000 fire in Schoolcraft, Michigan. A \$70,000 fire in Columbus, Georgia. A \$30,000 fire at Portland, Maine. One of \$12,000 at Osceola, Wisconsin; \$12,000 in Chastfield, Minnesota. A \$60,000 church in Quincy, Illinois, burned. Also fires at Oshkosh and Geneva, Wis., Waterloo and Decatur, Indiana; Reese, Michigan, and Troy, Alabama.

6th.—The Post Office building in Chicago was nearly burned down day before yesterday. Mails all saved. Loss on buildings and contents about \$115,000. A \$75,000 fire at St. Louis; one of \$15,000 at Cleveland, Ohio, and other fires at various other places, north and south.

Even as far down as Mississippi and Alabama the trains are delayed by the snow. At Jacksonville, Florida, no such cold weather known for thirty years before. Mercury only 30° above zero, and thin ice is to be seen.

7th.—Some time ago, in Custar county, Nebraska, two men named Mitchell and Ketchum were tied up and roasted alive. Seven of the doers of the awful deed have now been captured, and they are in jail at Kearney, securely ironed.

A stage robber was lynched in Wyoming, the 5th inst.

The distress among the poor and the laboring classes in England increases. In Manchester there are applications for relief for seventeen thousand persons. The weather is intensely cold.

At Londonderry, Ireland, a grand banquet was given in honor of General Grant.

Correspondence.

BIRDSDALE, Bell County, Texas,
December 7th, 1878.

Bro. Henry:—The people here think that we believe in every thing that is bad and nothing good. No matter how sound or how scriptural the doctrine is, they say after they have heard it, "We can find no fault with your preaching; it is all Bible, and you prove your doctrines from the Bible; but, do you believe Joe Smith was a prophet? Answer, Yes. "That is enough; I want no more." And so it goes.

Now I will make a suggestion: Could not a pamphlet be written, entitled "Prophecies of Joseph Smith," and no reference be made to any book from which they are taken; for the very idea of a book being quoted from, one that the people know nothing of, is a stumbling-stone to many, and may, in some cases, put a stop to investigation. I mean the prophecies and their fulfillment. If I am too tender, excuse me.

In Belton I found Mr. Cooper and his wife, Mrs. Anne Cooper, sister to sister Austin of California. Mr. Cooper sent me to his house, saying, "Make my house your home as long as you stay in town." Mrs. Cooper told me the same, and he asked me to pray for him that he might know the truth; and said that he was willing to be called a Mormon, or any thing else, so that he should be saved, for a salvation was what he wanted.

Since writing I have learned that Bro. Bozarth is on his way to Texas. In Ellis county is a good field for preaching, I believe the best that I have seen in the State. When I left there I intended to return in about three weeks, but could not do so. Bro. Sheehy, Bryan, and myself have preached there, and the people were very friendly. I will go from here to Salado, from there to Round Rock, and, if possible, make openings for others to travel through the State as well as for myself. For good to the cause,

RALPH JENKINS.

OAK ISLAND, Bexar County, Texas,
November 27th, 1878.

Henry A. Stebbins; Dear Brother in Christ:—We are quite ignorant, with regard to the history of this Church, and need all the information we can get. None of our branch members except Bro. A. B. Kuykendall were ever acquainted with the doctrines until Bro. Bays preached for us last summer. We have suffered great persecutions, and many of our old friends have forsaken us. Some pity us and mourn about it, thinking that we have given heed to seducing spirits; but all this has only taught me to live near to my God. I was a member of the Methodist Church nineteen years, baptized in it when an infant, and brought up strictly to obey its rules, as well as the scripture. I read the Bible a great deal, enjoying much love and peace in believing in Christ; yet I was never able to read the scriptures so understandingly as I now can. I can truly

say that the inspiration of the Almighty giveth me understanding. My oldest child is sixteen years old, a member of the Methodist Church, but I trust that God will bring her to lay aside her foolish pride, and to embrace the true gospel in its fulness. I am satisfied that she is already convinced that our Church hold forth nothing but the true doctrines of Christ. I have five younger, to train for Zion. Pray for this branch. Your sister in the gospel of Christ,

NANNIE A. GIFFORD.

BANDERA, Bandera County, Texas,
December 27th, 1878.

Editors Herald:—I write to inform you that I have with considerable difficulty at last arrived with my family in the field of labor assigned me by the late General Conference. We came to San Antonio, (about fifty miles east of this place) December 18th. The next day we went to Oak Island, some sixteen miles away, and found the little band of Saints there struggling with commendable zeal against the elements that oppose them. The Sunday following I tried to break to them the bread of life, and enjoyed good liberty in so doing. The Sunday School organized there last Summer is progressing finely. They, being denied the use of the only church building in the neighborhood, continue to meet under the arbor where they were organized. And although some of the dear little ones are made to shiver with cold, they refuse to stay at home. But now that the weather is so cold they will either have to get a house or discontinue the school till Spring. May God bless the Oak Island Sunday School. Brethren Hay and Davenport met us at San Antonio with teams, and we arrived here on the 25th inst. Found all well. We have a meeting next Sunday. From present prospects I think I shall be able to commence active service in a few weeks. We desire the prayers of the Saints for the prosperity of the Lord's work in this portion of his vineyard. Yours in gospel bonds,

D. H. BAYS.

ELIZA, Illinois, Dec. 1st, 1878.

Bro. H. A. Stebbins:—I arrived home a few days since, from a five week's mission in the Eastern Iowa District. Preached a number of times in Jones and Jackson counties. Opened one new place east of Canton at a place called Red Oak school-house, where I was earnestly requested to return. I was also requested to preach at a new place west of Canton, which I expect to do when I return. I baptized one, the head of a family, in Jackson Branch, and also solemnized one marriage there, and assisted the Priest of the branch, brother Bradley, in getting the branch into working order. Ordained Joseph Jones Deacon, and W. H. Bradley Teacher. Also baptized three at the Butternut Branch in Jackson county. During my trip I assisted in blessing five children, and administered to five sick, with good result. I returned by Inland and confirmed one who had been baptized by brother Maitland, a Priest. Being requested by brother Larkey, the president of the district, to labor in that district, I expect to return soon, and do what I can in the work. Your brother in the gospel,

JESSE L. ADAMS.

ELKHORN CITY, Nebraska,
December 18th, 1878.

Brother Henry:—There are many things that I do not understand, but the way to learn is to ask those that are likely to know. One of these things is, by what authority were dreams and visions prohibited from the *Herald*. Does not the scripture tell us that if any thing be revealed to another let the first hold his peace? Was not Pharaoh foretold of the famine in Egypt by a dream? And was not Lehi commanded by the Lord in a dream to leave the land of Jerusalem? And was not Nebuchadnezzar warned of the fall of Babylon by a dream? Who can tell but there may be a Daniel in Israel. We as a people believe that we are living in an age when great things are to take place. Does not the prophet Joel tell us of a day when the "Lord will pour out his spirit upon all flesh, and old men shall dream dreams and young men shall see visions?" Who can tell but the Lord has something to re-

veal for our good, and there may be a Daniel among us yet. Now, Bro. Henry, my wish is for the brethren and sisters to have the privilege to publish their dreams and visions in the correspondence columns of our paper. Let us not be selfish, but let us be wise and try to learn all we can, that will benefit us in the future, is the prayer of your brother,

F. WM. CURTIS.

[We are not aware that any such prohibition had taken place. If any order to that effect has been made, we have not heard of it. But it is not possible to publish all the dreams and visions sent us, any more than it is to get in all the poetry, and letters, and newspaper clippings; our *Herald* is not big enough by ten to do it; and it would be a fearful mess if it was done.—Eds]

JOPLIN, Missouri, Dec. 17th, 1878.

Bro. Henry:—I arrived home on the 12th, all right. I attended the conferences at Stewartsville and Independence. The attendance at each was good, and the proceedings were marked with caution and good feelings. I met with the Saints here last Sunday and had a pleasant time. I think to labor much this winter. I will begin to-morrow evening in a village a few miles away. Hard times and financial crashes are common in the West. The Elders in this district are not doing much, but are just a going to. My father had baptized a few recently. There were numbers of cases of sun stroke and of malarial disorders the last season. Yours in the gospel,

M. T. SHORT.

TABOR, Iowa, Dec. 30th, 1878.

Bro. Henry:—As we are at the end of the old year, I begin to look back and ask, What have I done the past year for the cause I love so dearly? When I take a retrospective view of my labors I feel that but little has been done, yet I have worked hard. But when I look over the *Herald* and see what others have done I feel that mine is hardly worth mentioning. I have made some mistakes but not wilful ones, and have erred in judgment, but I earnestly pray that I may be benefitted by experience. I am also comforted with the thought that God has blessed my feeble efforts, and that some fruit has been gathered for the Master's use. My faith is firmer and my hope more secure than before, and to me the spark of light and life is growing brighter. I feel to exclaim O for a closer walk with God! By a determined effort I believe that great and lasting good may be done; and in a short time the Saints may behold the Church arrayed in her beautiful garments. My prayers and effort the coming year shall be for the advancement of the Master's cause.

Since the Semi-Annual Conference I have been constantly engaged in the field, and so far the interest shown has been excellent. October the 12th and 13th I attended the Southern Nebraska Conference. It was a profitable session. At the close I rode to Wi bur, Saline county, with my brother and his wife. There I baptized five. Our meetings were well attended. On November 17th I left the kind Saints and friends there, and how different were my feelings from those I had fourteen months before, when I was assailed on every hand, both in public and in private. One man then told me that he would lead a party to hang me. Others said that we ought to be run out of town. Now, thanks to Him in whom we trust, there is a change in the minds of the people, and some of those who opposed us then, now gave us a kind good by. Then there was not one of our name there, and it was nine miles to the nearest Saints. Now we have thirteen good, lively members, and fair prospects for more.

November 17th I commenced a series of meetings in the Plum Ho'low Branch and closed on the 24th. Then, with brother R. M. Elvin, attended the Pottawattamie District Conference Nov. 30th and Dec. 1st. It was largely attended, and peace and love prevailed. At the close brother Elvin and I continued preaching to crowded houses, and December 9th I baptized six, on the 10th two, and the 12th brother Elvin baptized two, and on the 16th one. While with the Saints there we had the pleasing assurance that we were of one

family and were the children of God. I felt much strengthened by the wise counsel and excellent preaching of brother R. M. Elvin. He is a very agreeable fellow-laborer, and an able defender of the faith. December 25th I had the pleasure with my family of spending a pleasant Christmas at the house of sister E. B. Harrington, with other Saints and friends. On the 29th brother Elvin and I commenced a series of meetings at Bartlett, Iowa. I expect to remain in this vicinity till after the Southern Nebraska Conference January 13th, then if the Lord is willing I will go to Kansas and remain in that part of my mission at least till Spring. Yours in Christ,

R. J. ANTHONY.

LA CROSSE, Hancock County, Illinois,
December 23d, 1878.

Bro. Henry:—To obviate the necessity of writing to those who may be interested in my whereabouts and doings I communicate with them through the *Herald*. I left Davis City, Iowa, my home, on the 12th inst, for my field of labor; leaving the branch, as I believe, in good working order, with Bro. M. V. B. Smith presiding. Bro. Van is a good man, and will no doubt preside faithfully. I arrived here the 13th, and on the next evening I preached at the far famed Shake Rag school-house. Among the familiar faces were those of Brn. Sol., Don and Fred. Salisbury, and Aunt Catherine; also Bro. McGahan and others. Next morning made a flying trip to Burnside to see my aged mother; then to Shake Rag and preached at 11 a.m. and again at night. Visited relatives and friends. Preached on the evenings of the 16th, 17th and 18th. An appointment had been sent to Pilot Grove for the 19th, but on account of a severe snow storm no congregation came. The snow fell twenty inches deep. On the 21st I spoke at the Ross School-House, near La Harpe, a new place, but a good audience. I intended to leave here to-day, but some insisted that I should preach at Pilot Grove, so I consented to be there the 25th, 26th and 27th. The house there stands on the site of the old log school-house where in days of yore I received a large share of my education. There I met men who, long years ago were the bitterest enemies of the Saints, but who now take my hand with friendly grip and talk of times and scenes gone by, and who bid me welcome to their firesides, and patiently hear my defense of primitive Mormonism. I have been kindly and courteously treated since my arrival here; and if my mission had been to this section I could find abundant opportunities to preach the word of truth; but I feel that I must move on to the field of labor assigned me by Conference. I expect to call at Colchester, McDonough Co.; Rushville, Schuyler Co.; and at Pittsfield, Pike Co.; then to Floyd Co., Indiana. The "Holiness" people are holding a protracted meeting at Burnside. Object: Sanctification. They claim that men can be sanctified in the twinkling of an eye; can be free from sin, and incapable of committing sin. Well, well, when I hear men claiming that they are pure and spotless, I am more and more and convinced that Paul was a Prophet; for he declared that the time would come when they "would not endure sound doctrine." When I saw how earnestly the leading spirit of the above named meeting labored, I was almost constrained to believe that the man was honest and sincere, and I was on the point of accepting the idea that he would be saved on the plea of ignorance; but when I understood the pecuniary consideration in the arrangement I confess that my charity received a shock, one that well nigh ruined it. But so it is, and every day's experience brings evidence of the truth of the gospel; and this acts upon the faithful Saint of God as an incentive to duty and faithfulness. My desire to do good increases with my years. I wish to so live that my example may be in harmony with my profession; and having left my home and all the endearments that cluster around it; having confided the loved ones to the care of God and my brethren, in order to tell to honest souls the simple story of the cross, I desire to be remembered by all the Saints that I may always retain the Spirit of the Master, and to do whatever I am capable of doing, to the honor and glory of God. And, to the

dear Saints of Davis City, I say, be faithful, prayerful, and humble, discharging ever duty that you may rejoice together; not forgetting your brother in Christ, who, though absent in body, is present in spirit and in love; who remembers you, and, more especially, at the "Sweet hour of prayer;" and when, not long since, at the family altar, I knelt side by side with my aged mother, and breathed a prayer for her and all the loved ones, you were not forgotten; and I received the sweet intimation of the Spirit that you were praying for me. God bless you all. Your brother in Christ,
B. V. SPRINGER.

COUNCIL BLUFFS, Iowa, Dec. 18th, 1878.

Dear Herald:—At the suggestion of Bro. C. G. McIntosh, I write the following. Our last quarterly conference convened at Wheeler's Grove. About ten years have elapsed since a conference was held there before, the former being May 30th, 1868. Quite a number were present from various parts of the district, and were welcomed by Brn. Anderson, Winegar and others of the Grove. The conference convened on Saturday, November 30th. The business was all done with dispatch and order, and the good Spirit guided in the deliberation; which prevented the stirring up of feelings and of arguing for mastery, which sometimes is our fate. All the business was done on Saturday, so that the Sabbath might be devoted to preaching. This is according to a resolution of the conference sometime ago, preventing doing any business on the Sabbath except such reports as might not arrive on Saturday. Bro. R. J. Anthony, R. M. Elvin, and D. Hougas from the districts below, were present, and preaching was commenced on Saturday evening by Bro. Elvin. On Sunday the stand was occupied by Brn. Anthony, McIntosh, and Elvin. The house was well filled on each occasion, but more especially on Sunday evening. The branch have a church of their own, a very good sized building for this country, something that every branch ought to have.
FREDERICK HANSEN.

MALAD CITY, Idaho, Dec. 27th, 1878.

Eds. Herald:—This locality not having been noticed in your columns of late, I send a few items. I do not desire gaining the unenviable distinction of a fault finder; but am convinced that a little wholesome advice, given to the Malad Branch with the beginning of 1879, will be highly beneficial as a tonic.

This branch was never before in such a miserable condition. With due respect to the officers, still there is mismanagement and lack of interest, manifested throughout the whole branch.

Meetings—if they may be called such, are held but once a week, in the house of Bro. Rees Thomas. Bro. Thomas' house is already sufficiently crowded by a large family and it is a shame that the branch should inflict upon him and family such an amount of unnecessary trouble, because he is more generously inclined than other members who are by far better conditioned.

The true and good religious impulses which once animated this branch and spread a spirit of kindness and love among us, are rapidly, and, I fear, effectually dying!

Selfishness and disinterestedness will soon have such a hold upon us that it will become the dominant power.

Reticence would probably be the wiser course, but when I stand and look upon the wreck my conscience whips me as with a "whip of scorpions," and urges me to some action which will awaken and reanimate the spirit which lies latent in the bosom of all who have once experienced the pleasures and blessings which none but those of the fold of Jesus can ever know.

O, Ye! who have known the mercies of Jesus, who have felt his spirit in sweet calmness, rest and love suffuse your whole being,—who have been justly proud to be Christ's meek, lowly and earnest followers; who have sung anthems of praise and devotion to his glorious name, and have felt the omnipotent and loving hand of the Father, how have ye fallen from their grace. Tremble ere ye cast away the "hundred fold" blessings and life eternal, for the miserable lusts of the flesh.

But what shall we do? How can we better

our temporal condition? How can we regain our lost zeal? First: Turn aside from the things of this mortal world; go in meekness and humiliation before Jesus, pray to him on suppliant knees, beseech him for grace and strength to trample upon all feelings and impulses which are worldly and carnal: Ask him for a place in his love, for wisdom and guidance; be earnest and prayerful, and the first step towards regaining your former favor in the "house of God" is taken.

Second: The enhancement of our temporal state must be brought about through temporal means; "God will help those who are willing to help themselves." The first and most essential requirement is the erection of a suitable edifice wherein the Saints may gather and together worship God! This can be done by a comparatively slight expenditure of labor and money. It is no mark of meekness or zeal to worship God in a pig-sty, when a neat, comfortable and respectable looking building can be had by denying ourselves an occasional luxury of dress or appetite. Let us take hold, build a meeting house of decent parts; call the Saints together, regenerate our drooping spirits, and once more feel that God is omnipresent. Brethren, shall we lie supine and heedless while the blessings of almighty God are rapidly slipping from our grasp? Shall we corn the blood of our Savior with indolence? Let us awaken to action, grasp life eternal while within our reach, and the blessings of true religion will rest with us! In this manner, and that only, can our former zeal be regained. Let us try it.

May the willing hand of God aid in the resuscitation, and may no obstacle prevent a full and complete awakening of the Saints throughout the land, who have through negligence or disobedience of "God's word" fallen into lethargy.
R. H. D.

PAICINES, San Benito Co., Cal.,

December 12th, 1878.

Brother H. A. Stebbins:—I see by my last *Herald* that many of our people have subscribed for the *Herald* who are now in arrears; also for books, and other printed matter, which they have ordered from the Publishing House. Now this ought not to be the case with Latter Day Saints, and it surely wounds my feelings to see such a slackness on the part of my brethren. I say slackness, for I do believe that every one who has signed for the *Herald* can pay for it; and many who have not, could, if they had the will. Why is it that such a state of things continues to exist in the Lord's Church? My reply is, that the Lord will let the responsibility rest upon them who make promises and do not exercise every power to fulfill those promises. I have often thought to myself what would we Latter Day Saints do without the *Herald* and *Hope*, in case these good messengers of salvation should cease to make their regular visits to us? I would not be without them for twice the amount they cost even if I had to work for twenty-five cents per day to pay for them. But a few paying subscribers can not keep up the publication of these papers. May the Lord's people rally with their means and help the great cause. Your brother,
J. H. LAWN.

INGHAM, Iowa, Dec. 28th, 1878.

Bro. Henry:—Through the mercies of Him who watches over our welfare, I am permitted to address you. Shortly after you left my house, I moved to Iowa, and settled down on a farm where I still reside. I have been deprived of the society of the Saints; I have not met with one or heard the sound of the gospel for about eight years; I have been surrounded by unbelievers in the last dispensation, those that "have a form of godliness but deny the power thereof," yet, during all this time I have not denied the faith, but many times I have grieved over my wanderings. Still I have trusted in the merciful God, in whom there is "no variableness nor shadow of turning." Notwithstanding my isolated condition, deprived of the society of the Saints, I love the brethren, even those that I never met, their faces seem familiar to me, and I delight in the advancement of His cause. Your brother,
D. LOOMIS.

FALL RIVER, Massachusetts,

December 22d, 1878.

Bro. Henry:—Brother John Gilbert, our presiding officer, had the pleasure this morning of baptizing a lady who formerly belonged to the Brighamite Church. We have also lost one of our number by death, Bro. Edward Rogerson. He was a faithful servant, and, being asked if he was ready to go, he said, "Yes, I have tried to do my duty." We know that this is true and that God will reward him according to his works.

As a city we have been favored with a visit of the noted Evangelists, Pentecost and Stebbins. We went to hear them. The text was "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." The speaker said that he would tell us before he concluded, what this power was. He spoke in eloquent language for one hour; made some good illustrations of the power of preaching, also some very silly ones; told stories, and said before they left the city he hoped it would be said of them, that their gospel (which, if they had any, they did not preach it) came not in word only, but in power. He concluded, but forgot to elucidate the power, as he had promised to do. Such is the preaching that is captivating hundreds. All the ministers of the city were invited, (except the Latter Day Saints, who are left out in the cold), and these ministers have to submit, for the time being, to all the slurs and rubs given, (and these are numerous), so that the people will think that they are united in what they are pleased to call "Gospel meetings." In fact Mr. Pentecost teaches anything and everything; and he says that it don't matter whether you belong to this sect or that sect, only believe on Jesus and you will be saved.

But the Savior said: "If ye love me, ye will keep my commandments." From this we learn that there is something more for us to do than call on the name of the Lord. Jesus said to Nicodemus, and confirmed it with an oath, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Mr. Pentecost argued that this does not mean baptism; but if it does not, then we fail to understand the English language. This is the time that Paul tells of, when men "will not endure sound doctrine, but shall be turned unto fables;" and the time when Christ said that many should come and deceive, if it were possible, the very elect. Thank God that he has given us hearts humble enough to obey the truth.

We look for Bro. and Sr. T. W. Smith here soon, and expect to have good congregations, now that we have a chapel of our own. With kind regards to you and Bro. Joseph, your friend and brother in the gospel,
THOMAS WHITING.

BUFFALO, Iowa, Jan. 5th, 1879.

Brethren:—If you have any efficient Elders that have no place to preach, please send one to Buffalo. We have no large salary to pay, but will feed and lodge one if he will give us the gospel in return for a season. We are in want of some preaching, or what the Methodist call protracted meetings, or a revival of religion, among the Saints as well as the world. The Spirit says that there are Saints here, if we only do our duty. Yours in love,
C. C. REYNOLDS.

Supreme Court Decision.

No. 180. George Reynolds, plaintiff in error, vs. United States. In error to the Supreme Court of the Territory of Utah. This was a case brought up by appeal from the Supreme Court of the Territory of Utah to test the constitutionality of the acts of Congress prohibiting polygamy. Reynolds, plaintiff in error, was tried in the Third Judicial Court of Utah for bigamy, and found guilty, and the Supreme Court of the Territory, upon appeal, affirmed the judgment. The case comes here upon a writ of error, plaintiff pleading the unconstitutionality of the law prohibiting bigamous marriages, the justification of religious belief, and various unimportant legal technicalities. This court, in a long and carefully-prepared opinion, delivered by the Chief Justice, holds that polygamy is not under the protection of the clause by the Federal Constitution which prohibits inter-

ference with religious belief; that a plea of religious conviction is not a valid defense; that Congress did not step outside the limits of its constitutional powers, in passing the law for the suppression of polygamy in Utah; and that the judgment of the Superior Court of that Territory must be affirmed. Justice Field dissented as far as related to the admissibility of certain evidence introduced in the lower court, but upon the main question—the constitutionality of the act of Congress prohibiting polygamous marriages—there was a perfect unanimity.—*Tribune*, Jan. 7, 1879.

Conferences.

Far West District.

A conference was held at Stewartville, Missouri, November 23d and 24th, 1878; J. T. Kinneman, presiding; J. M. Terry, secretary; M. T. Short, assistant.

Branch Reports—Center Prairie 20; 2 baptized, 1 died.

Stewartville 71; 7 received, 3 removed by letter, 1 expelled.

Starfield, no changes.

Haden, no changes. (Organized May 5th, 1878; now contains 7, including 1 Elder, 1 Teacher,

Pleasant Grove 31; 2 baptized.

German De Kalb 21; 2 received.

Delana 53; 3 received by letter, 1 died.

St. Joseph 82; 1 baptized, 1 received, 1 died.

The resolution requiring elders to report in writing was rescinded.

Elders A. G. Weeks, Wm. Summerfield, F. M. Bevins, M. T. Short, Jas Wood A. J. Seely, T. J. Franklin, E. Binstead, Wm. Lewis, T. Hinderks, D. J. Powell, D. E. Powell, A. Nesser, L. Babbitt, J. Ritchey, J. H. Snyder, F. Graham, S. Butler, J. T. Kinneman, J. M. Terry, J. D. Flanders, W. T. Bozarth, J. C. McIntyre and James Kemp reported in person or by letter. Also Priests J. Hardacher, J. Smith, F. Uphoff and Frank Steffe reported.

Committee on the official acts of J. S. Lee in the Center Prairie Branch reported, and the commit was discharged.

The tabled report of the Centre Prairie Branch was taken up, and rejected because of inaccuracy.

Resolved that every Elder in this district be required to report either in person or by letter once in three months, or his license will be demanded. Debated and adopted, sixteen for, nine against.

Bishop's Agent reported: "Balance on hand at last report \$1 25; received \$26 45. Paid out \$25 59; balance on hand \$2.11.—J. T. Kinneman, Agent."

Missions: A. G. Weeks associated with J. Snyder; Wm. Summerfield with F. M. Bevins; Bro. Franklin requested to labor all he could.

Evening, M. T. Short preached.

Sunday: At 10 a.m., social meeting; at 11 a.m., S. Butler preached; at 1 p.m., social and sacrament meeting; at 7:30 p.m., M. T. Short preached. Peace prevailed and the Lord blessed us.

Adjourned to meet at Center Prairie, February 22d, 1879.

Southern Indiana District.

A conference was held at the Eden Branch, Floyd county, Indiana, December 7th and 8th, 1878; H. Scott, president; C. Scott, clerk *pro tem*.

Branch Reports.—New Trenton 14, 1 Elder, 1 Priest; no change.

Olive 20, 1 Elder, 1 Deacon; 1 died.

Pleasant Ridge 41, 1 Priest, 1 Teacher, 1 Deacon; 3 baptized.

Eden 27, 3 Elders, 1 Priest; 6 removed by letter.

Amanda, Union and Low Gap not reported.

Elders W. H. Kelley, H. Scott, J. A. Scott, M. R. Scott and Columbus Scott reported in person; J. S. Christie and W. H. Chappelow by letter; Priests R. Eyers, J. R. Chappelow and W. H. Burton by letter; Teacher P. McPeck in person.

H. Scott had baptized and confirmed fifteen, and blessed about twenty children.

Resolved that this conference reaffirm its former decision in the case of James G. Scott.

That we request the General Conference of April, 1879, to continue Elder W. H. Kelley in this mission.

Bro. Kelley was sustained as President and C. Scott as minister in this mission.

Adjourned to the Union Branch, March 1, 1879.

Nodaway District.

A conference was held at Liberty School-House, Nodaway county, Missouri, September 14th and 15th, 1878; William Hawkins, president; R. C. Moore and James Thomas, clerks, *pro tem*.

Branch Reports—Platte 41, 8 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 received by letter, 1 died. Guilford 20, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon. Ross Grove as last reported.

Elders Ole Madison, R. C. Moore, A. Jacobson, Wm. Powell, James Thomas, Chas. Williams, C. Christensen and Samuel Alcott reported. The president said that he was trying to shape his affairs so that he could devote the remainder of his days to the cause of Christ. To this end he asked the Saints to pray for him. Teachers H. Froyd and J. Nelson, and Deacon R. Nelson reported.

Bishop's Agent, A. Biergo, reported.

Sunday, the Saints partook of the Lord's supper, and the word was preached during the day by Brn. Hawkins, Alcott and Thomas.

Adjourned to February 15th, 1879, at 10 a.m., at Liberty School-House.

Philadelphia District.

A conference was held in Philadelphia, Pa., convening December 8th, 1878; Wm. Small, pres.; J. A. McGuire, secretary.

Branch Reports.—Philadelphia 46 Hornerstown 12.

Elders' Reports.—Wm. Small: "I have endeavored to do the best I could. The Philadelphia Branch is in a better condition spiritually."

Benj. O. Herbert: "Our branch [Hornerstown] is better spiritually than when last reported."

John Stone and Joseph A. Stewart reported by letter.

Resolved that we take up a collection to defray the incidental expenses of the secretary.

Adjourned to Philadelphia, on Sunday, Feb 23d, 1879.

Pottawattamie District.

A conference was held at Wheeler's Grove, Iowa, November 30th and December 1st, 1878; C. G. McIntosh, president; Frederick Hansen, clerk.

Branch Reports.—Council Bluffs 131, 1 Apostle, 1 Seventy, 8 Elders, 3 Priests, 3 Teachers, 2 Deacons; 5 baptized, 1 died, 1 marriage.

Wheeler's Grove 68, 1 High Priest, 5 Elders, 4 Priests, 2 Teachers, 1 Deacon; 1 marriage.

The spiritual condition of the various branches was reported by Brn. Briggs Alden, (by letter), H. N. Hansen, Wm. Cook and Levi Graybill.

Elders Frederick Hansen, Wm. Cook, A. J. Fields, H. N. Hansen, Levi Graybill, R. J. Anthony, R. M. Elvin, D. Hougas, C. G. McIntosh, James Caffall, (by letter), and Hans Hansen (by letter) reported.

Report of Andrew Hall, Bishop's Agent: "Cash on hand last report \$33 90; received since in tithing and offerings \$41 65; total \$75 55. Paid to James Caffall \$15; to the poor \$3 50; total \$18 50. Cash on hand \$57 05."

One by the name of John S. James sent to our last conference for an Elder's license. But there was some doubt about his having a membership in the Church. He claimed to have been a member of what was once known as the Billington Branch. J. C. Jensen and F. Hansen were appointed to investigate his case. They now report that his name can not be found on any of the records of the district, and by consulting the Church Recorder they learned that it is not on the General Church Record, and never had been. And they further report that the said John S. James was expelled from the Church by the Billington Branch prior to its disorganization, as the following certificate shows:

"We, the undersigned, were members of the Billington Branch, and present at the meeting

when John S. James was expelled from the Church.—Hans Hansen, Mary Hansen, Frederick Hansen."

The clerk was authorized to inform the president of the Lucas Branch about the action of the conference in regard to John S. James.

Wm. Cook reported that he and Bro. Hall had visited the Union Branch; found but a few members, not enough for an organization; had instructed them to unite with other branches. The conference declared the Union Branch disorganized.

Missions were appointed to Wm. J. Cook, Frederick Hansen, Levi Graybill, A. J. Fields and H. N. Hansen; also Brn. Anthony and Elvin, by request at Weston and elsewhere.

Preaching during conference by R. J. Anthony, R. M. Elvin and C. G. McIntosh.

Adjourned to Wheeler's Grove, February 22d, 1879, 10:30 a.m.

Miscellaneous.

Notices.

MEETING HOUSE CALL.—The Saints of the Independence District have appointed a committee to ascertain the practicability of building a house of worship in Independence, Jackson county, Mo. This committee have decided to ask all who are willing to help us in this undertaking to send their names to any of the committee, and say how much they will give. No one is yet authorized to receive money. The committee are Frederick Campbell, Geo. Pilgrim and J. S. Page, Independence, Jackson county, Mo.; C. C. Frisby, Kansas City, Mo.; Chas. W. Schroder, Belton, Cass county, Mo.

NEVADA DISTRICT.—A conference will be held at the Mottsville school-house, February 8th and 9th, 1879. A courteous invitation is extended to all. Come in faith, bringing the Spirit of God with you.

GEORGE SMITH, *President of District.*
T. R. HAWKINS, *Clerk of District.*

Married.

BELL—HUNTER.—At the residence of the bride's uncle, Bro. L. P. Russell, Inland Iowa, December 4th, 1878, by Rev. A. McClintock, Mr. George H. Bell of Pomeroy, Ohio, to Sr. Ada Hunter of Inland.

"May their minds in future blending,
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect trust to cease.
With the other each forbearing,
When the time of trials come;
Ev'ry joy and sorrow sharing,
Fill with light the halls of home."—FLORA.

Died.

HAMILTON.—At Alleghany City, Pennsylvania, November 27th, 1878, Sr. Samuel Hamilton. She was born in Parkersburg, West Virginia, September 30th, 1825; and was sick for a long time before her death; bore her affliction with patience, her constant prayer, "The will of the Lord be done." On Sunday night before she died she received a visit from two angels who showed her a beautiful place of abode to which they would bring her soon. She died in hope.

STILES.—Our grandmother, Perces Stiles, aged 81 years, 2 weeks and 4 days, departed this life December 12th, 1878. She expressed her unwavering faith in Christ, and was conscious to the last. She remained firm in the doctrines and faith she so long has adhered to. "She rests from her labors and her works do follow her."

JOHN M. STILES.

Addresses.

D. H. Bays, Bandera, Bandera county, Texas.

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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. 26.—Whole No. 411.

PLANO, ILLINOIS, FEBRUARY 1, 1879.

No. 3.

"COME."

MATTHEW, CHAP. 11, VER. 28.

I have a proved, unerring Guide, whose love I often grieve.
He brings me golden promises my heart can scarce receive;
He leadeth me, hopes and cheers me, and for all my paths provides,
For dreary nights and days of drought have you so sure a guide.
Quench not the faintest whisper that the heavenly dove may bring;
He seeks with holy love to lure the wanderer 'neath his wing.

I have a Home—a Home so bright—its beauties none can know;
Its pavement sapphires, and such palms none ever saw below;
Its golden streets resound with joy, its pearly gates with praise;
A temple standeth in the midst, no human hands can raise.
And there unfailling fountains flow, and pleasures never end.
Who makes that home so glorious? It is my loving Friend.

My Friend, my Father, and my Guide, and this our radiant home,
Are offered you—turn not away; to-day I pray you "Come."
My Father yearns to welcome you, His heart, His house to share.
My Friend is yours, my home is yours, my Guide will lead you there.
Behold one altogether fair—the faithful and the true,
He pleadeth with you for your love, He gives His life for you.

O, leave the worthless things you seek, they perish in a day;
Serve now the true and living God; from idols turn away;
Watch for the Lord, who comes to reign, enter the open door;
Give Him thine heart—thy broken heart—thou'lt ask it back no more.
Trust Him for grace, and strength, and love, and all thy troubles end.
Oh, come to Jesus, and you'll find in Him a loving Friend.

ETERNAL LIFE.

We would understand it more perfectly. Our Lord said of his sheep, John 10: 28: "I give unto them eternal life and they never shall perish." What could our Lord have meant? Surely he did not mean they should never die, consequent on Adam's transgression. If not, what was it that should never die or perish. Could that "breath of life" perish? How could an immateriality perish? If that "breath of life" should discontinue or cease to

be with the death of the body, then both must be said to have departed, or become extinct. But this will not do; it contradicts Christ's promise. If Christ's sheep are exempt from the death of the body then both the breath of life, and the body are preserved; as the body can not exist without that which made it alive. Yet may not that "intelligent life" exist without the body? Where was this "life" before put into the body? It must be of God and issue forth from God; and therefore is eternal. What went to Paradise on "this day," and to what did Christ, in spirit, preach when he went to prison? See 1 Pet. 2: 10, and 4: 6. And what shall we say of Abraham, Isaac and Jacob? Christ says the same of them as though they were alive. Not in body, for that had laid in the grave long enough to become dust. Then that "life" must still be there in Paradise and prison, and possess intelligence; else it would be of no use to preach to them. Whence we conclude that some part of man exists after the body dies; or that the live part leaves the body to live again in the body. But then the question recurs again: To what does the promise in the text refer? It cannot be this peculiar "life" God breathed into Adam, for this exists though the body dies; whence it must be this "life" that shall never perish, but the body may; whence I conclude that the promise refers to the justified in the resurrection; for, though they may undergo a separation of life and body, which is the sequence of Adam's transgression, yet both shall again unite never to be separated. Thus Christ's sheep shall have an eternal reunion of life with the body; and if we take in other scriptures, a glory as their works shall be.

But some will say, "the breath of life is naught but common air, and when the body ceases to inhale this fluid, all is gone dead, which will be the end of both, so far as life connection is concerned. If so, then a resurrection must of necessity be understood to be a new creation; and will differ from the first creation only in numbers, and since God made all things good in the first creation, why shall we not expect he will do so in the second. But do we not see that a new creation of life and body would leave the first in non-existence. A resurrection is a revival of the body from the grave, at which time it receives its former "life," intelligent life, which had not perished. But one may say, No, not perished, but have slept. But then what did Christ preach to in the prison? It must have been alive and awake then, so it existed and wide awake out of the body. From what I can see, we can not admit that any part of man is perishable, except the body; whence the promise in

the text is "eternal life" in the body. But by other scriptures this durability will not commence till the resurrection. Christ's sheep are to have an imperishable body. Christ's sheep hear his voice and follow him, and that life which became impure by Adam, becomes pure by obedience to Christ; and such are to be clothed with "glory, honor, immortality, eternal life," in the resurrection. To those who do not hear Christ's voice and follow him, this promise does not exist; hence the second death awaits them.

R. L. YOUNG.

In the *Territorial Enterprise* of Virginia City, Nevada, sent us by Bro. T. R. Hawkins we find the following:

A curiosity, which astonishes scientists and puzzles them to account for, says the *Silver State*, is now on exhibition in Gould's cabinet at Mill City. It is a perfectly formed hand which apparently belonged to a boy about fourteen years of age. The hand is open, the fingers being slightly bent toward the palm, on which the thumb rests. The back of the hand seems to have been crushed or decomposed before it was petrified, but the palm, thumb and fingers are perfect. We were informed by Robert Slade, the obliging clerk at Gould's Hotel, that a scientific gentleman who examined this great curiosity offered to pay almost any price for it, but that it is not for sale. It was found at the sulphur beds near Rabbit Hole by one of the men employed in shoveling crude sulphur into the refining retort, and it is supposed to have been imbedded in the sulphur bank for ages. The fingers are comparatively short, a fact which indicates that it did not belong to an Indian, as the red men's fingers are generally longer than those of the whites, but the thumb is rather longer than the average. To what race the owner of the hand belonged to, and how and when it was imbedded in the sulphur, will probably ever remain unknown unless some eminent scientists should investigate the hand and the sulphur bank where it was found and explain these mysteries."

The following gentlemanly notice is from the *Barnard Times*, Missouri, of late date.

"We have received No. 24, Vol. 25 of the *Saints' Herald*, published at Plano, Ill., by Joseph Smith and Henry A. Stebbins. Joseph Smith is a son of Joe. Smith, who was killed at Norvco many years ago during the Mormon troubles. The *Herald* is ably edited, and there is not one of the two hundred Latter Day Saints in Nodaway county should do without it, and the outside world will find it brim full of real gems of literature. We welcome the *Herald* to our exchange list."

REVISED SCRIPTURES

Completion of the New Translation of the New Testament.

DIFFICULTIES OF THE WORK.

The revisers of the authorized translation of the New Testament are to be congratulated on having completed their second and final revision of the work. The labor of conscientious translation is never slight, and the toil is not altogether lessened by being shared. It is easier for one translator or reviser to make up his mind than for twenty-four persons to make up twenty-four minds. Let it be supposed that all the twenty-four are agreed that a certain received rendering will not stand,—and to suppose this is to suppose a great deal. Then come the different views about the necessary emendation. One will not do because the style in which it is couched, though lucid enough, is not the style of the old version which is being amended. Another rendering may be disputed on those delicate points of scholarship in which Greek of every epoch is so uncommonly rich. A third version, perhaps, is accurate but clumsy. How are all the many minds of many men to be reconciled? The difficulty becomes greater when we remember that many American scholars collaborate with English Hellenists and divines. It is needless to say that while all the troubles would perplex revisers if they were merely mending such a translation the "Plato" of the Master of Balliol, they beset revisers of a sacred text with vigor many times increased. Doctrine as well as scholarship is at stake, and we know how bitterly the two are often at variance. In the fine old times, just before the Reformation, the Greek of the Greek Testament was declared to be a heretical language. The Greek text did not always tally with the Latin; therefore the Greek was wrong. Erasmus never did anything more daring than when he ventured to edit the Greek Testament. There was nothing violent in his scholarly task; he did not throw any documents into the fire before the eyes of the public, nor hurl his ink-pot at our ghostly foe, and his defiance at Rome. He simply made an effort to see a sacred work in the clearest light, and to enable other people to do so, and he could have done no more irritating or revolutionary thing. The monks foamed at the mouth, in the choice controversial language of the period, and let us be just to them and allow that their conduct was natural. They and the people of their side had for long been the authorized exponents of the Vulgate. They had known all about it, they had all their references pat, they were ready with Latin texts that demonstrated all their propositions. Suddenly the ground was cut from under their feet. They were proved to be little better than the ignorant. The charter of their authority turned out to be written in a tongue of which they knew nothing. They were like those worthy fathers who derived, says Cornelius Agrippa, the name of Adam from the initial letters of four Hebrew words with which we have no concern. "Now," says Cornelius Agrippa, "there are only three letters in the Hebrew

word of Adam," so that little piece of philological ingenuity does not hold water. "No blame to the fathers," adds the cynical magician, "for many extremely pious persons and worthy commentators are absolutely ignorant of Hebrew." The clergy of the period were like the Germans in Porson's poem, "The Germans in Greek are sadly to seek." How could they like the discovery of Erasmus? Nay, even in our tolerant time, if M. Oppert or Prof. Sayce were to discover the oldest of all manuscripts of Genesis in Accadian, our spiritual masters and pastors would not like it. "Here," they would cry, "is our familiar Scripture in a tongue which only about three people know, and they know it differently." The discoverers would find it difficult to get the Accadian version recognized.

ANECDOTES AND TRADITIONS OF SCRIPTURE TRANSLATION.

Round the various translations and editions of the Bible has crystalized a romance or a mythology. Every one is familiar with the useful superstition of medieval copyists who believed that to make a blunder in writing out of the Apocalypse was to commit an unpardonable sin. The Alexandrian copyist, who worked at writing in a spirit of commercial enterprise, did not look so close. If the early fragments of Homer on papyrus are any test of the accuracy of common copyists, they were more reckless than the most recklessly ingenious of printers. Words are invented by the copyist out of pure indolent stupidity, and the task of keeping the text pure has been one to turn gray the hair of many generations of commentators. The myth about the miraculous agreement of the so-called seventy translators of the Septuagint was probably of Jewish origin. Each member of the seventy produced a separate version, and all the versions were equally correct. The story of the Sinaitic manuscript and its discovery is not less interesting than the fortunes of Villoison's "Marcian A." The *fata libe torum*, the romantic fortunes of all the books in the world taken together, would not make so moving a tale as the adventures of the books of the Bible alone. The record is not yet closed, and no one can be absolutely certain that older and better manuscripts than any yet known may not be moldering in a cellar in Mount Athos, or neglected in some corner of the Vatican, or hidden away in a monastery of the Armenian or the Coptic rite. A distinguished scholar is reported to have been vexed by successful "finds" of seekers after Biblical manuscripts. "If it had only been something important, now," he said, when he heard of a new discovery of this sort; "if it had been a fragment of Sappho or Simonides!" Unluckily, the very period when Biblical manuscripts were measured as miraculous amulets was also the time when Sappho and Simonides, equally misunderstood, were regarded as accused worshippers of demons. Their writings perished, while even one book of the Gospels, authentic or apocryphal, was bound in silver set with precious stones, or kept in a casket like that which Alexander won from the Persian, and converted into the home of the Aristotelian recension of the Iliad. Such are the fortunes of books, which are now adored, now neglected, and again hardly escape the fire at the hands of persecutors, when what was sacred

has become sacrilegious in the changes of the world; and still later are chained to desks in public places that all may use and none appropriate their message.

THE VARIOUS ENGLISH VERSIONS OF THE BIBLE.

The history of the English translations of the Bible is not only interesting, but extremely difficult to write. Whoever adventures himself here must steer between the bibliographers and the devotees of early printing. It is not safe to say much about Aldhelm and Caedmon; it is ticklish work talking about Wycliffe, the very spelling of whose name may provoke a literary quarrel. When we come to Coverdale and Tyndal we are in the center of a faction fight. The Geneva Bible and the Bishop's Bible are as perilous topics as the prayer-books of Edward VI. and Elizabeth. In the confused theological turmoil of the sixteenth century, when Protestants and Catholics succeeded Henry VIII., who fought chiefly for his own hand, many parties and people had a turn at translating the Bible. It says a good deal for their honesty that our authorized version was evolved, after much contest of opinion and selection, out of the Bishop's Bible, which was a revision of "Coverdale's Bible," to which again "Matthew's Bible" and the "Great Bible," and "Cranmer's Bible" were not unindebted; while Wycliffe's and Tyndal's Bibles must have been consulted now and then, as a scholar might consult Boccaccio's Latin Homer as far as it goes. The complete result of all the revisions up to James' later time is the most splendid monument of pure English in existence. It has the vigor of the great age, the Elizabethan age, with none of its eccentricities and conceits. The sacred nature of their task repressed the exuberance of the translators, if they, like the other writers of their age, were exuberant. No doubt it has had a chastening effect, if a chastening effect was needed, on the revisers of to-day, to whose hands a volume so doubly and trebly sacred has been intrusted. On this Committee, fortunately, members of various Protestant sects in England are represented. The difficulty is avoided which caused so much mischief when Nicoll revised the Russian Scriptures, and Rascolniks went to the block rather than spell the sacred name in the new and correct way.—*London Times.*

HISTORY ON BARK.

A short time ago a discovery of several mounds, evidently artificially constructed, and not the handiwork of nature, was made at what is known as Sheridan's Drive, on a range of hills immediately to the west of Fort Leavenworth. Within these mounds were traces of stonework, as artistic and nearly perfect as that of the present day. Some days ago a party went to the mounds, and found a sort of book of records, written, or transcribed rather, upon pieces of bark, and placed together like the leaves of a book, and tied with smaller pieces of bark. Among the exploring party was a gentleman from Boston, who had made the language of Mexico a study, and who, upon examination of the record found in the mounds, found a similarity between the writings in the records and the ancient language of Mexico during the time of the Montezumas. The record is a history, a chronicle of events;

no dates are given, but from a historical analogy it is to be inferred that it must have been about 1420, during the reign of the Montezumas in Mexico, when the Emperors of that name had it all their own way in not only their own section of the country, but up this way as well. The records give the details of a great battle, probably on the very spot where the metropolis of Kansas now stands. According to the records, the battle raged for three days, and the ground was strewn with slain, and after the conflict was over, the victors, with the prisoners they had taken, reversed their steps and went back to Mexico, where the captives were to be offered up upon the altars as a sacrifice to their God of war. The records were evidently written by the victors, and placed by them in the mounds where they were found.

The records consist of ten large pieces of bark, flattened out, about ten or twelve inches in size, and bound tightly together by thongs of bark cut into long strips and pressed. They have been sent to Boston, and are to be placed in the State Historical Museum there.

ANTI-POLYGAMY LATTER DAY SAINTS.

Brethren G. W. Galley and H. J. Hudson each send us a *Columbus Journal*, Nebraska, containing the following friendly editorial notice of our position on the polygamy matter:

"It is not an uncommon belief that all Mormons, or Latter Day Saints, are polygamists; but such is by no means the fact. The original adherents to the doctrines of the Book of Mormon, and the more intelligent of the church as at present constituted are not polygamists, in theory or in practice; but are heartily and entirely opposed to it; and none so well as they understand the enormity of the evils hid under the cloak, Polygamy. Outside of the territory of Utah there are but few polygamists, and to-day there is no class of people in the United States who have done more effectual work against the 'Asiatic barbarity' than the Joseph Smith Mormons.

"An address delivered at Syracuse by Hon. Schuyler Colfax, in September last, and recently published, has served to attract fresh attention to the subject, which with slavery, the Republican party at its organization denounced as twin relics of barbarism. Among other things Mr. Colfax shows that the practice of polygamy was a parasitic growth, a fraud palmed off upon the too-credulous, and that the Book of Mormon is as severe in its denunciation of polygamy, as the laws of the United States are.

"The history of the conflict in Utah between the United States authorities and the law-breaking, law-defying polygamists, is full of deep interest, and will doubtless be read and re-read until the public opinion of the nation will be so roused to action that the system will be wiped out of existence. Such a result, we are confident, is most ardently desired by the great body of the people in the United States, and by none more so than the followers of Joseph Smith, the True Latter Day Saints."

Men are like words; when not properly placed, they lose their value.

A man's own good breeding is the best security against other people's ill manners.

ANTI-POLYGAMY LAW.

Text of the Law that the Supreme Court has Decided is Constitutional.

Following is the full text of the anti-polygamy law of congress, the constitutionality of which has been passed upon and decided affirmatively by the United States supreme court, in the case of George Reynolds:

An act to punish and prevent the Practice of Polygamy in the Territories of the United States and other places, and disapproving and annulling certain Acts of the Legislative Assembly of the Territory of Utah.

Be it enacted by the senate and house of representatives of the United States of America in Congress assembled, That every person having a husband or wife living, who shall marry any other person, whether married or single, in a territory of the United States, or other place over which the United States have exclusive jurisdiction, shall, except in the cases specified in the proviso to this section, be adjudged guilty of bigamy, and, upon conviction thereof, shall be punished by a fine not exceeding five hundred dollars, and by imprisonment for a term not exceeding five years: Provided, nevertheless, That this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage shall have been absent for five successive years without being known to such person within that time to be living; nor to any person by reason of any former marriage which shall have been dissolved by the decree of a competent court; nor to any person by reason of any former marriage which shall have been annulled or pronounced void by the sentence or decree of a competent court on the ground of the nullity of the marriage contract.

SEC. 2. *And be it further enacted, That the following ordinance of the provisional government of the state of Deseret, so called, namely: "An ordinance incorporating the Church of Jesus Christ of Latter Day Saints," passed February 8th, in the year 1851, and adopted, re-enacted and made valid by the governor and legislative assembly of the territory of Utah by an act passed January 19th, in the year 1855, entitled "An act in relation to the compilation and revision of the laws and resolutions in force in Utah territory, their publication, and distribution," and all other acts and parts of acts heretofore passed by the said legislative assembly of the territory of Utah, which establish, support, maintain, shield, or countenance polygamy, be, and the same hereby are, disapproved and annulled: Provided, That this act shall be so limited and construed as not to affect or interfere with the right of property legally acquired under the ordinance heretofore mentioned, nor with the right "to worship God according to the dictates of conscience," but only to annul all acts and laws which establish, maintain, protect, or countenance the practice of polygamy, evasively called spiritual marriage, however disguised by legal or ecclesiastical solemnities, sacraments, ceremonies, consecrations, or other contrivances.*

SEC. 3. *And be it further enacted, That it shall not be lawful for any corporation or association for religious or charitable purposes to acquire or hold real estate in any territory*

of the United States during the existence of the territorial government of a greater value than \$50,000; and all real estate acquired or held by any such corporation or association contrary to the provisions of this act shall be forfeited and escheat to the United States: *Provided, That existing vested rights in real estate shall not be impaired by the provisions of this section.*

Approved, July 1, 1862.

DUTY AND OBEDIENCE.

I feel grateful to my heavenly Father that I have been privileged to live in this day, although it seems that the very elements of evil have been let loose, and that this is a wicked and adulterous generation, and that part of this wickedness has affected the Church.

When I turn to the Book of Doctrine and Covenants, section forty-one, and read the declarations therein, I feel almost as though the words, "Many are called, but few are chosen," apply with great force to the elders of the Church of Christ, or else there has been a grand mistake made in the ordination of a great many. We see by looking at the Church Records that there are many elders, and we look through the country and see some of these elders in the great abomination of secret combinations; some, and in fact a great many, working, as it were, their very utmost, but not for God, but for earthly interests; serving God only when they have nothing else to do, or when it will not discommode them, or when they will not lose any of their treasures on earth; some trusting in man for aid, both in temporal as well as in spiritual affairs. That is when the "God they love and trust" chastizeth them by a loss, will borrow money or get up a subscription to man for aid; and when sick will call upon the wisdom of man do all in his power, until they see that no earthly aid can rescue them from the grave, then they finally cry to the Lord and say, "Lord! Lord! save me!" and then obey the commandment which he had covenanted to do when he entered into the covenant relation with the Lord. But some have waited until the door was shut; which, when we realize that they are the instruments through whom God designs to bless those who obey his commandments, it looks hard. Others even feeling the duty devolving upon them through the nature of their calling, yet let the evil one deceive them, by showing them their weakness until they lose what little faith they have, and they think that their work would be as a grain of sand dropped in the mighty ocean, which would sink to rise no more, not realizing that if it were even as a grain of sand dropped into the ocean, that others also might be dropping as grains of sand, and that finally the ocean would be turned into land; so sin and misery into happiness, therefore they do nothing, waiting for something to turn up. Poor mortals that we are! What great love God must have for us, since while we are even in sin, he blesses. And we should take courage by this and strive anew to obey the commandments and "live by every word that proceedeth from the mouth of God."

I will have to acknowledge that I partially belong to the latter class. I have only been in the church since the twenty-second of July, 1877, and ordained an elder May 5th 1878, and it seems that the evil is so great that what little faith I have is sometimes almost gone. But I always look to those good books containing the promises of God, and they are as a refreshing rain in a dry season, making everything look fresh again.

My prayer is for the soon redemption of Zion, and as long as God shall let me live I shall be found fighting for that end, in the name of Christ.

J. F. MINTUN.

WHO ARE FIT SUBJECTS FOR BAPTISM.

President Joseph Smith, Dear Brother:—Reading in Doctrine and Covenants, page 79, paragraph 7, (old edition), concerning who are fit subjects to be received by baptism into his Church, it would seem that a certain amount of discretion was necessarily lodged with the officiating elder. Now, no elder would baptize a person who might present themselves in a spirit of ridicule. So, too, there might be other features in the character and condition of an applicant, which, according to the *commandment* above referred to, would render them unfit subjects.

In the days of Joseph the Martyr, your correspondent resided in Nauvoo, then the gathering place of many thousands, and had occasion to know that numbers of vile creatures, these, surreptitiously entered the "camp of Israel," as "secret service" emissaries of the adversary. Some hoping thereby to gratify the lusts of the flesh, some to accumulate property, some to obtain political preferment, some for pillage, and others from an innate love of mischief and "general cussedness." Such persons did much to bring upon the Saints the ruin and destruction that afterward befell them. Were such persons fit subjects for baptism? Verily, no! Ofttimes have I heard Joseph and Hyrum warn the Church against such, and tell them to be cautious in their intercourse and dealings with them.

I have been led to these and the following remarks, in consequence of occasionally reading in the *Herald* statements of the unsatisfactory condition of some of the branches and the reasons assigned therefor. Would not a rigid scrutiny into the fitness of every applicant for baptism afford less occasion for complaint?

We know that in a war, secret agents are sent by the enemy to penetrate within the lines of the opposing forces, in order to study their weak points, obtain drafts of fortifications and general information on vital points, as well as to sow seeds of discord and confusion, by means of incendiary documents, etc. Great vigilance is required therefore on the part of the pickets, as to whom they admit within the lines; for once within, the chances of detection are lessened, as they fraternize with those around them, and engaging ostensibly in similar pursuits, excite no suspicion of their real purpose. Now we are engaged in a warfare, every issue of which is of vital interest, consequently needs to be watchfully guarded; for "eternal vigilance is the price of safety." The

characters heretofore referred to are but a type of the means which the adversary employs in his warfare against the spread and influence of the gospel, and it is to be regretted when any of them are admitted within the lines of the "camp of Israel."

Does not an overweening desire to make converts contribute somewhat to their admission? Now I do not understand this gospel to be a proselyting institution, but the "power of God unto salvation, to every one that believeth;" and the elders as sowers of the seed; while he who watereth the earth, causing it to bring forth that which is for the sustenance of man, will in his own wisdom, cause the word spoken to spring up in the hearts of the honest seekers after truth and blossom in eternal life. The members of the Reorganized Church of Jesus Christ are making history; may it be of a character that shall challenge the admiration and respect of all honorable men, and redound to the glory of God.

Yours in the gospel of Jesus,

EDWARD L. PAGE.

HANNIBAL, Mo., October 20th, 1877.

The following, taken from an issue of the *Chicago Times* of late date, has waited an insertion for some time, but space did not offer. We commend it to attention. The closing moral is a good one:

IMPENDING CATAclysms.

For some years, it has been believed by many well-informed astronomical observers that the period from 1880 to 1885 will be one of a marked character in the lives of the planetary bodies. Some five or six years ago, the *Times* published a series of articles bearing on the situation, and which embodied all that was then known on the subject.

The matter is again making its appearance in various forms. One of these is a forthcoming translation of Dr. Lowenthal's "Theory of the Universe," and which is about to be brought out by the publisher of the *Occident*, a Jewish periodical issued in this city. In the work of Dr. Lowenthal there is to be found, among a vast amount of other matters, the facts of the curious theory referred to. In a periodical entitled *The Science of Health*, its editor, Dr. Knapp, says:

"If there is anything in 'astrological orology,' we are approaching one of the most pestilential periods of earth's history. Since the commencement of the Christian era, the perihelia of the four great planets of the solar system—Jupiter, Uranus, Saturn, and Neptune—have not been coincident. But this is about to occur, and there will soon be 'lively times for the doctors.' The theory is that when one or more of the large planets is nearest to the sun, the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes, terrible rains, prolonged drouths, etc., resulting in the destruction of crops, and pestilence among human beings and domestic animals."

The same authority also argues that during the period of the perihelion of planets there is always a marked increase of the death rate. Dr. Knapp goes back for twenty centuries in tracing the history of epidemics, and claims to have verified the theory as to the coincidence of planets in perihelion, and the existence of great physical disturbances and destructive epidemics. In the sixth and sixteenth centuries, three of these planets were in perihelion,

and these periods were characterized by the development of the most pestilential eras that the Christian world has ever known. Now, however, for the first time in forty centuries, the perihelia of the four great planets—Jupiter, Uranus, Saturn and Neptune—will be coincident. If the coincidence of two planets produces such marked results; if the coincidence of three of them—as has happened twice in two thousand years—has left an indelible impress of devastation upon the human race, what dire consequences may not be apprehended when all four of these colossal bodies unite to bring to bear upon this poor little earth their malignant influence?

Any person who has reached the age of a score of years will be able from memory to verify the fact that the last ten or fifteen years have been filled with actual or premonitory symptoms of disturbance. We have had enormous tidal waves thundering along our ocean coasts, tossing about ships as if they were straws, battering down rocks which had withstood the storms of centuries. Islands have gone down in the ocean, sinking like a plummet, and leaving scarcely a ripple to mark the place of their disappearance. The bottom of the sea has been thrust up here and there, as if pushed up by an earth convulsively panting with fear at the impending cataclysm. On land the symptoms are not wanting to indicate already serious disturbance. Areas have been desolated by tornadoes, and town after town been obliterated so that their former location was scarcely recognizable. Tremendous rainfalls, borne on the wings of hurricanes, come at short intervals, deluging valleys, changing chattering brooks into roaring torrents, leveling hills and filling hollows, and carrying everywhere irresistible destruction. The Chicago fire of 1871 is an event without parallel since the sixteenth century, at which time three of these planetary monsters sentinelled the sky in closest conjunction with the great centre of the system. It was no ordinary occurrence. It has never been accounted for, and never will be unless one seek an explanation in external and unusual atmospheric conditions. The Boston fire partook of the same extraordinary character. In both, the flames fed upon stones as upon inflammable oils, and bore down everything, devoured everything before it after a fashion utterly unlike any previous record of its actions.

There is the same swelling in the tide of epidemics that has been seen in the rising strength of errant natural forces which have suddenly, as it were, been loosed for destruction. The yellow-fever epidemic of the present year seems to have risen in accord with no known law, to have extended without reference to precedent, to have yielded to none of the usual effective remedies, and to have devastated and destroyed without hindrance or limit. The sinister echoes of the footsteps of cholera are heard resounding along the shores of the Mediterranean, as if the demon were about to commence his voyage around the world. It is not long since a most destructive famine prevailed in China; and is but lately that there terminated an era of starvation in India which is said to have destroyed not less than a million human beings!

All these things have occurred. They may be the mutterings, the advance drops of the coming storm, or they may be simply unusual

developments from conditions not extraordinarily affected. They may have come from causes limited to our planet, and stimulated by local combinations into unusual activity. Again, they may be what some astronomers claim them to be, the forerunners of the cataclysms which are to be precipitated on the earth by the conjunctive perihelia of the four great planets now rapidly nearing the sun.

Whatever the cause, and whatever the indication, these tremendous events of the last fifteen years should enforce one lesson upon people. Speaking of these perihelia, *The Science of Health* says:

"They will be at their nearest approach to the sun in or soon after 1880, so that for a few years, say from 1880 to 1885, the vitality of every living thing will be put to a severe and trying ordeal. Some persons think they can see, by the signs of the times, evidences of the great disasters in the immediate future. The excessive heat, the unexampled cold, the prevalence of flood and disasters at sea, the general failure of the potato crop, the wide-spread chill fever among human beings, and the equal prevalence of the epizootic among animals, are mentioned as among the premonitions of the rapidly approaching perihelion. 'To be forewarned is to be forearmed.' Accidents excepted, we know very well that the persons of more vigorous constitutions and more hygienic habits will have the better chance to survive whatever adverse influence the extraordinary perihelia will occasion. It is well known to physicians that, in all pestilences, plagues, typhus, small pox, cholera, murrain, etc., the imtemperate, the dissipated, and those whose sanitary condition was bad, furnished the victims."

This means that people should put their house in order. Cities should clean their streets and alleys and get themselves ready for the worst. Individuals should live temperately, and, in every way prepare themselves for the ordeal. It may not come; but in case it shall not, the world will be all the stronger and healthier for having prepared for it.

LETTER FROM ELDER C. DERRY.

Dear Herald:—My time from the close of General Conference to November 1st, was spent partly in preparing the necessary winter comforts for my family, partly in answering calls for preaching, both to the world and to the Saints. By special request I visited and preached in Galland's Grove, Salem, Spring Creek, Six Mile Grove, Magnolia and Buenavista Branches. Gratitude leads me to acknowledge the kindnesses from some of the Saints in those branches, in the shape of money, wood, flour, meat and potatoes; and while I do not mention the names of the kind donors, I fervently pray God to bless them, not forgetting the *stranger*, who out of his hard earnings blest me with evidences of his esteem. I had never considered myself worthy of so much love as has always been shown to me by the Saints. If truth and righteousness render our love so pure in this evil world, what will it do when all the bitterness of our nature is effectually purged away? I left the Saints with sadness, but duty called.

On the 1st of November, I left my home, giving the farewell kiss to the quivering lips of my eldest born, and my little Allie, whose

little blue eyes were radiant with sparkling tears, and with my wife and daughter Pearl, left for Reeder's Mills, where I preached that night. The next morning a keener pang, if possible, awaited me. I accompanied them to the top of the hill leading from Reeder's Mills to Logan. Here I bade them farewell, they to return to our home, I to wander for the gospel's sake. Still the parting scene is before me, and I have passed through it a hundred times. The gall is no sweeter yet. The words still ring in my ears, and remind me of the loved ones at home, and I am just weak enough to wish the work was done, that I might enjoy the society of those loved ones, but faith tells me, It is not for long—then the battle will be over, the conquest gained, and the battle-scarred brow will wear a crown. Then the hearts that now bleed at parting, will part no more. Our home will resound with songs of triumph, not with sighs of grief; our union will be eternal, and infinite love its bond.

The same day Mr. George Wilkins kindly conveyed me to Unionburg, for which I give him my hearty thanks. On the next day I broke the bread of life to the Saints and friends in Union Grove and surrounding country—and they, unsought, blessed me with evidences of their love, not only for myself but for the cause I represent. Brother Diggle and wife took me to the place where the Boomer Branch was. I did not hold meetings here, but I visited and tried to encourage the widows and Bro. A. B. Smith to cling to the rod of iron. There was genuine faith in these bereaved sisters, and they long for the redemption of Israel. Brother S. is a noble, honest hearted man; but his mind has been darkened on account of the follies of others. I pray God he may be able to stand. His kindness proved his love. He conveyed me to Council Bluffs. I preached there three times, and was, blessed by the Spirit and by the Saints. In Omaha I preached twice, and here too was honored of God, and blessed by his children; but I can not stop to particularize here every manifestation of kindness received from God and man. I will state that in all the branches I received evidences of their love. I visited Glenwood, Nebraska City, Ross Grove, Oregon, Forest City, St. Joseph, Stewartville, Delana, Prairie Center, Bevier, and thence to this place. I labored in all those places as long as I deemed it wisdom; and hope my efforts were not in vain. The anxiety of the Saints to have me stay in all the places that I visited was an evidence of interest in my labors, and by the kindness of the Saints in all these places I was enabled to prosecute my journey and bless my family at home; and though my receipts were not large, yet they were such as the Saints could afford; and what added to their value, they were given unsolicited by me, directly or indirectly. If asked respecting the condition of my family I told the condition, and I thank God it was not a starving one although some things were lacking; but these the kindness of the Saints supplied. May the blessings of God ever attend them.

In all these branches I saw many things to gladden my heart, and some things that gave me heaviness and sorrow. I shall refer to them in a general sense and shall not point out their location; for as every heart knows its own bitterness, so every branch should know its own evils. In some branches I found

envy, hatred and malice, and the lust of ambition seeking to obtain rule; in others a disposition to find fault, without attempting to amend; others complained of rigid overbearance in authorities; and partiality shown to offenders. There were instances where the demon of fleshly lust had obtruded itself into the the sanctuary of God, and had caused heart burnings that may never be quenched. Again, some were darkened by manifestations of false spirits, or mere human imitations of the gifts of the true; and that too from those from whom better things are expected. Can it be that the love of power is so great in humanity as to lead some to climb to greatness by a mimicry of God's blessings, and a base imitation of his precious gifts? Or are falsehoods of the most damning nature thrust into my unwilling ear? He who knows all things will bring every secret evil into the light; and proclaim our persistent evil deeds upon the house top. In the meantime I will hope that the offended observers have been mistaken, or at the worst, that some have been imposed upon by a false spirit. Bad as this would be, I would rather think that, than that a professed saint of God should wilfully pervert his powers to a base imitation of the true manifestations of the Holy Spirit.

Dear Herald, it not pleasant to record the things as written above, and I may be written down as a fault-finder; but I must write of things as they appear; and caution the Saints against such evils. I should be a foe to the Church if I cried peace when there was none. Hence, I record my observations that the erring may return, and the injured be restored to spiritual vigor. Let no one suppose that all is dark! Thank God! there is a bright side to the picture, and my pen must be as true in painting that as of the dark side. I have met many in whom the love of truth is more deeply seated than all things else beside; whose lives are living eipstles of righteousness, and who, as a consequence, enjoy the blessings and favor of God. Many such are to be found in every branch, and they are known to the world as men and women whose examples are worthy of imitation. In Cameron I remember hearing, in company with Bro. Short, some of the store keepers speak of the integrity and upright dealing of the Saints in that region; and a similar testimony can be heard in the vicinity of every branch where I have been: and this is the silver lining to the cloud, and it makes my heart rejoice; and I praise God that there is power in the gospel to make men and women better people, better citizens, better neighbors, and better Saints.

I must go back a little now, and mention some whom I met on my way. In Nebraska City I met Bro. M. T. Short. He had just fired his last gun at the Infidel, Phelps. I saw Mr. Phelps too. He was not dead; but I think a little shattered in his unbelief. I can not judge of the merits of the debate on either side, for I did not hear it. I preached the night following the debate; he was present. I preached on Sunday morning again in his hearing. I saw no evidence of his conversion. Bro. Short left there with me, and we rode together as far as Craig. There we parted. He carried tracts with him and distributed them in the cars. I could not but feel that he was doing more good than I was. He was always in season, and ready to attack or

defend. There is a good deal of coward about me. I only defend, and can not boast of my prowess at that. I found him very earnest, and I pray God that he may always have wisdom according to his zeal.

At Oregon I found Bro. Wm. Hawkins, who took me to Ross Grove. This is a brother that I formed an acquaintance with thirty years ago when trying to declare the truth of God in Bridgenorth, Shropshire, England. We had been sent as missionaries to that place from different conferences unknown to each other. We met there as strangers in a strange land, among strangers to the truth; but we did not remain strangers to each other long; our mission was one; our message was one; and as soon as we saw each other we were one; and there a bond of friendship was formed which has never been broken, and I trust never will be. He and I have passed through many changes—felt many heart-burnings, and have drank deeply of the bitter cup while separated, and we have had many rejoicings, and now we are growing old; but our love is stronger and stronger the more we know of truth and of each other, and I pray God to bless William Hawkins, and give him an abundant entrance into the Kingdom of God. He loves the truth and lives for it.

At Bevier I met with Bro. Gomer Griffiths, the "young Moody," and I found that like his Master, "he was not without honor, save in his own country." He seems earnest and devoted. I did not hear him preach. He told me his experience; it was a good deal like my own. He seemed to possess ability; and if he will curb his strong nature, keep his passions in subjection, and apply his mind to wisdom, walking humbly before God, I have no doubt he will be made mighty in his generation.

Well, here I am at Bro. John T. Phillips' home. Before I left my home he wrote me to be sure and come here to preach, telling me he would never forgive me if I did not, so to avoid his eternal hatred I came. The snow two feet deep on the level; no place but a cold church belonging to different denominations here to preach in. I have preached twice in that large, cold church to a very thin congregation, but, though I could not get fire enough to keep warm, I had good liberty. To-night I preach again; roads are bad, weather cold, and preacher not over full of fire. It is likely I will come out of the "little end of the horn;" but I will do my best while here. Bro. Phillips seems to be a thorough going man, very anxious to have the truth known. I believe he and his son pay the expense of trying to warm and light the church. His son is not in the Church, but he manifested his love for it by giving me five dollars; may the Master remember the kindly deed, and lead him into the Kingdom of peace where his reward will be sure. Pardon my rambling letter, and may God grant its contents may be a blessing to many and a curse to none, is the prayer of

CHARLES DERRY.

Never tell a man he's a fool; in the first place he won't believe you; in the next, you make him your enemy.

There is nothing that so convinces a man that there is truth in religion as to see true religion in Christians.

Good company and good conversation are the very sinews of virtue. Good character is above all things else.

LETTER FROM ELDER J. ELLS.

Editors of Herald:—We are thus far on our way homeward from a visit to the Saints at Meadow Branch, Jackson county, Ohio. We visited at the instance of Bro. Joel Allen and wife, whose hospitality we are privileged to enjoy during our sojourn. We remained there six weeks, preached and held meetings as opportunities presented; our visit was to endeavor to confirm the work and testimony of Elder Devore. The Saints there not having had time nor opportunity only to a very limited extent to become acquainted with the doctrines and principles restored to the earth in this our day; also, are many miles away from any other branch of the Church. The word of faith is with them as with others like seed cast into the ground, it required time to grow and mature. Men are the same as they ever were respecting their aptitude and faith to realize the truth. This is as evident now as two thousand years ago. They are willing to believe what their fathers believed, but to exercise faith in God by which they can draw near unto him for themselves is altogether another matter. Like the Jews, in olden times, they said, "We know that God spake to Moses, but as for this man we know not whence he is." Our own generation are precisely such men, they say they believe the Bible, but when it is verbally declared they do not.

The tardiness of men to believe the immediate revelations of God is evidenced in the history of the Jews. The apostles after three years tuition and example of the most perfect master Israel ever saw, failed to reach the standard of faith and knowledge he desired they should possess. Near the close of his mission he said unto them, "I have yet many things to say unto you but ye can not bear them now." He had spoken to the multitudes in parables: but expounding to his disciples in private, striving to unfold to their understanding the great principles of his mission. Yet even after his resurrection he "Upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

The experience of the Elders is similar, the people wonder and perish, will in no wise believe although earnest, truthful men declare it unto them. Yet thanks be to the Father of mercies there are a few who lay hold of the hope set before them although by comparison with the vast multitude, they are "like the gleanings of grapes when the vintage is done." They by their acceptance and obedience to the gospel have become the sons of promise, and to them the glory of the Lord will appear in the pillar and the cloud ere long.

A few days before we left Meadow Branch an incident occurred which we will denominate, Two Hours With a Catholic. And, thinking it might possibly be of some benefit to some of our young Elders who have all kinds of creeds, faiths and isms to contend and stand against, I will give you the substance of our conference.

A man in the guise of a peddler of dry goods called at the house of Bro. Allen, and offered his goods for sale. There being no disposition

on the part of the family to purchase, he addressed himself to me, made some remarks about the new meeting house in the neighborhood just finished, and to be dedicated the next day. After making some desultory remarks upon religious subjects in general, he rather boldly declared himself a Catholic, and said many things eulogistic of his church and their doctrines. He further observed that he did not wish to offend any one, but that "there was no salvation outside the Catholic church;" that it was the first church; that all the sects came out from it; that she alone held the priesthood—the binding and sealing power. I was satisfied by his manner that he was cognizant of me, and this of course was a challenge. He had previously told Bro. Allen that he understood four languages, thinking perhaps the idea might intimidate me. We replied that we did not consider his church either apostolic or catholic. That while it was possible that many of the minor sects had their origin in a departure from his church, (by themselves styled catholic), we as a people had not our origin from that source, but by revelation and commandment of our Lord and Savior, Jesus Christ. That his Catholic church whatever may have been its origin, was now a departure from the faith delivered to the saints, both in church organization and doctrine; which we believed we were prepared to maintain.

The Catholic replied, that could not be, as the Lord Jesus Christ had conferred the keys of the kingdom upon Peter, and upon him as the rock he had said he would build his church, and the gates of hell should not prevail against it. (See Matt. 16:18.) And further quoted, as confirmatory of the position, Luke 9:1, "Then he called together his twelve disciples, and gave them power and authority over all devils." From these scriptures his argument was, that as Christ had conferred upon Peter the keys of the kingdom to bind and to seal in earth and in heaven, and to the twelve power over all devils, it was impossible that the church could be overcome; therefore, that power and authority had been retained and transmitted to the present time.

It was answered, that the rock upon which Christ said he would build his church was not Peter; but upon the gift of revelation, brought out by the declaration of Peter that Jesus "was the Christ the Son of the living God;" and Christ's reply, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In other words, the Father in heaven had made known by revelation unto Peter that Jesus was the Christ, and upon that principle of knowledge "they shall all know me from the least to the greatest," is the covenant of salvation in the gospel based. Paul taught the Ephesian saints that they as the household of God were not built upon apostles alone, but conjointly with the prophets, Jesus Christ, himself, being the chief corner stone. Eph. 2:20. Jesus taught his apostles that the plan of salvation embraced in its labors the prophets of old. "I sent you to reap that whereon ye bestowed no labor; other men [the prophets] labored, and ye have entered into their labors."—John 4:38.

Therefore the apostles' work was but a continuance of former efforts in the grand principles of salvation, which had in measure been revealed to many prophets and kings.

Luke 10:24. Peter says, "We have therefore [by that of which he was a personal witness] a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed, as unto a light that shineth in a dark place, until the day-dawn, and the day star arise in your hearts."—1 Pet. 1:18, 19. Against these men, as mortals, death for a period prevailed, but against the rock upon which they built, which was knowledge by revelation, never,—it being an emanation from God himself,—the gates of hell could not prevail. The idea that Peter was the rock is an absurdity, a delusion.

Regarding church organization and doctrine your people, like all the other churches, are a departure from apostolic order and faith. Your Popes claim to be the successors of Peter, holding the keys of the kingdom of heaven upon the earth; a successor must in all things be equal to his predecessor. If not, then he is not his successor in fact. Peter's precedence over the other apostles, (if he had any), grew out of the fact that he was a seer, a revelator: and even in those gifts others were his equal, instance John and Paul. But there is no authentic record in existence that one of your popes ever had a revelation from God; therefore they are not successors in the apostolic office as held by Peter, James, John and Paul. The non possession of those apostolic gifts makes void their pretensions to the successorship as vicegerents of God. But here again our Catholic rallied to the charge, and came down upon us, with the commission of Christ to the apostles. (Matt. 28:19, 20). "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 unto the end of the world." This scripture was his sheet anchor, both for authority to teach, and promised continuance to be with his apostles and their successors to the end of the world.

But in the analysis it was shown the promise was conditional; conditional to the apostles, that they should teach all things; and to the believers, that they should observe all things so commanded, otherwise it was void.

At this juncture, our Catholic was disposed to beat a retreat, by observing that we were getting into things too deep for us and we should not do that, we had better dispense with the subject.

We remarked that as he had introduced the subject, we wished now to present our reasons for disbelieving his church to be either apostolic or Catholic—Catholic which means universal, it is not; for the Greek church claims equal antiquity and authority with yourselves; once one, you are now divided into the eastern and western churches, the western division, and a Pope at Rome; and the eastern division, at Constantinople, with a Patriarch for head; hence, your church is but a faction instead of a whole, a sect, instead of the Church.

We then quoted the prophecies of Paul in his letters to the churches in his care, foretelling the apostasy and departure from the faith. Acts 20; 2 Thess. 2 chap.; 2 Timothy 1:15, showing the apostasy in the apostles' own time; and predicting that the time would come when the churches would not endure

sound doctrine, but being turned from the truth, they would be turned to fables. And as instances of the Catholic Church not holding the truth, they teach that the Aaronic Priesthood is abolished; which God said should be an everlasting priesthood with that family, Ex. 40:15; and sequently with that error, they ignore the gathering of Israel, one of the most prominent doctrines in the revelation of God. Another instance of their blindness regarding the foretold apostasy, is their idea and interpretation of the 12th chapter of Revelations, which describes a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars, which they teach was the Virgin Mary, the mother of Jesus Christ. Large pictures are framed and had in the Catholic houses having this super scription, "Mary the mother of God."

In reading the revelation the absurdity of the idea appears. Jesus announces himself to John, "I am he that liveth and was dead, and am alive forever more; Amen, and have the keys of death and hell, with the things which thou hast seen and the things that are, and the things that shall be hereafter."

The vision related to the then present and future, the past not in any way included. Nothing can be more absurd than to apply it to that which had occurred in the distant past of ninety years, namely the birth and death of Jesus Christ. But the keys of the kingdom given for the dispensation of the fulness of times has unlocked the door and thrown open the subject. The woman represented the Church of Jesus Christ; the man child which she brought forth was the kingdom, for which the disciples were taught to pray, "Thy kingdom come that thy will may be done on earth as in heaven;" and this kingdom is to rule all nations with the word of God, ("rod of iron.") The dragon, the old serpent, the devil, aware of the struggle, watched determined to destroy as soon as brought forth. Subsequently, the kingdom was caught up to God and his throne, by the persecution of the men who held the keys thereof, unto death. At the throne of God, they joined the church of the first-born written in heaven; who, being strengthened by the addition of those men to whom had been given the keys to bind and seal both in heaven and in earth, and having given their lives upon the earth for the cause, they unitedly made war upon the common enemy and were empowered to overcome, as written; "There was war in heaven, Michael and his angels fought against the Dragon; and the Dragon and his angels fought against Michael, and the Dragon prevailed not; neither was their place found any more in heaven; he was cast out into the earth and his angels were cast out with him. And I heard a loud voice (the shout of the victors) 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 accuseth them before our God day and night; and they overcome him by the blood of the Lamb, and the word of their testimony; and they loved not their lives unto death, therefore rejoice ye heavens and ye that dwell in them."

With the loss of the authorities of the kingdom of God upon the earth, the Church became disorganized, represented by the flight of

the woman into the wilderness. "And when the Dragon saw that he was cast unto the earth, he persecuted the woman; (church); which brought forth the man child, (the kingdom), which is to rule all nations with the rod of iron; (word of God); 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."

If any thing was lacking to prove that the woman represents the church, the characteristics of her seed is conclusive, they keep the commandments of God, and have the testimony of Jesus Christ. Therefore not as by the Catholic Church represented "Mary, the mother of God."

Regarding the way in which the adversary made war, we read in the succeeding 13th chapter. As in the heavens he succeeded in forming a party, so here upon the earth he repeats his policy; this time it is composed and constituted of the civil governments of the nations, represented as a beast rising out of the sea (see Dan. 7th chapter). John in the 17th chapter of Revelations describes the beast as a power, intangible; as a something "that was and is not, and yet is." The dragon, the power behind the thrones, gives to the beast his power, and his seat, and great authority; hence the world is said to wonder after the beast; and they worship the dragon which gave power to the beast. "And they worshipped the beast, saying, Who is able to make war with him. And there was given him a mouth speaking great things and blasphemies; and power was given him to continue forty and two months [twelve hundred and sixty prophetic years. See Ezekiel's mode of computation—4:6] * * * And it was given him to make war with the Saints, and to overcome them. And power was given him over all kindreds and tongues and nations; 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."

At the close of our reading, we inquired of our Catholic friend where was his church apostolic, during the period the dragon held entire rule over the whole earth, the kingdom having previously been caught up to God and his throne. He asked for the book to read for himself, which being done, replied he never had seen those chapters in that light before; took up his pack and departed. I learned afterward, from a party at whose house he stayed that night, what I supposed from his manner to have been the case, he had been sent to confound me; admitted we had two hours' conversation, that the old man (I) had gotten the church into the wilderness, and he (the Catholic) could not get it out. On parting I put into his hand an epitome of our faith and doctrine; for as Paul said of the Jews, "I bear him record he has a zeal for God but it is not according to knowledge."

Yours for the truth,

JOSIAH ELLS.

Passion is the drunkenness of the mind.

I will listen to any one's convictions; but pray keep your doubts to yourself. I have plenty of mine own.

Impatience dries the blood sooner than age or sorrow.

Let them obey who know how to rule.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, February 1, 1879.

HOW IS IT?

We have been for some time the recipient of letters and articles from a class of persons who once held to the faith of Mormonism, and who still claim to do so, and some who have abandoned the faith wholly, who are considerably distressed and annoyed, because the Reorganized Church is finding some favor among the people; and because that body sometimes receives words of commendation from the world and the sectarians.

It is claimed by these persons that these things are evidence that the Reorganization is not in favor with God; and is nothing more than an organization like the sectarian churches themselves; and the positions taken by the Reorganization on doctrine and church government are declared by them to be sectarian and heretical; and are productive of great pain to them.

If these persons all belonged to one class, we should perhaps, not notice them now; but they are quite numerous, and are of several classes, varying from a considerable number in a class to single individuals; from the calm thinker who fears that we may be wrong, to the last discovered prophet who will set us and all Israel right, if we will listen to him, and whose wrath is to be terrible if we will not obey him.

Far be it from us to find fault with these people, for we believe them, with few exceptions, to be honest in their views, convictions and fears. That they really love the latter day work, as all classes of Mormons delight to call the Church, we believe; and their honesty demands at least respect, whether their views be correct or otherwise. But, we must be a sad heretic if all that these various ones assert regarding us and our course be true.

The Doctrine and Covenants is supposed to contain the general rules upon which the work is to be carried on, and the central ideas of church government, or "the church articles;" hence, it is fair to presume that anything performed in keeping with the general direction of those rules must be somewhere near right. In reading that work, we find what purports to be a word given on Fishing River, Missouri, in June, 1834, at a time when we understand a serious scattering had occurred from a central gathering place. In that word occurs the following:

"And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs."—D. & C. 102: 7.

In this there is a line of conduct plainly marked out; and whatever may be the comment that others may make concerning the policy shadowed forth in that paragraph, it is enough for us to

know that it commends itself to our common sense as just and right; and if it is followed by the actual finding of favor in the eyes of the people of the regions where it is carried into practice, it has the additional merit of fulfillment. If it be sectarian, we prefer to be sectarian and right, than to be anti-sectarian and wrong.

In the same section it is expressly stated that the will of God is, that whatever lands are selected by the Church, (or members of it for that matter), for the settlement of what is thought to be "Zion the pure in heart," should be purchased; and, as if to make this policy more prominent and attractive, the Church are informed in section 63, paragraph 8, that there are only two ways by which lands can be obtained; one is by blood, (conquest), the other is by purchase, (bargain and sale). The last is the peaceful way, and the statement made is, that this method will bless those who adopt it; while the other way will send a bloody scourge upon whosoever chooses it. We are by profession a disciple of peace, and hope to be found among those who "seek peace and ensue it;" and this peaceful policy of settling the places where Saints may gather and dwell has an honorable look about it, is free from fanaticism, and is very attractive to us,—and if it be sectarian, we prefer to be sectarian and right, than anti-sectarian and wrong.

The gospel, the gospel of peace, the "everlasting gospel," is to be the power of redemption and salvation, the means of repentance and purification, and the great work of the last days is the preaching of this gospel; and the gathering of Saints together anywhere, is for their own convenience and advantage individually; for financial and prudential reasons; and for the secondary and auxiliary purposes of church disciplinary government with a view to thus preaching the gospel; and all who in the past have placed great stress and reliance upon the gathering, (as a church tenet), as being the great and final object of the latter day work, and of primary importance, or who do now do so, have, as we believe, erred—this may be sectarian; if so, we prefer to be sectarian and right, than anti-sectarian and wrong.

The practice adopted by the Reorganization of building houses in the various branches where the church is numerous enough, has been construed by some into an abandonment of the great kingdom idea; but this seems to have been provided for, as in section 42, paragraph 10, the building of houses of worship is named as one of the uses to which the moneys of the Church should be applied. And though such a policy may be construed by some, as we have intimated, to be an abandonment of some principle followed in the past, we shall be content to say it is "nominated in the bond," and seems to be prior to that great work, the building of a temple; for it is apparently better to build houses where the people are, and where they need them to declare the precepts of the doctrine in, while they exemplify them in their daily life, than to build a temple where the people are not, and which the traveling eldership do not need while abroad in the world; in which, moreover, it is just possible that there might be strife for precedence of place, or priority of priesthood right or prerogative, in civic or ecclesiastic display. This too, may be sectarian, but we prefer to be sectarian and right, than to be anti-sectarian and wrong.

As as individual we have supposed that the statements made in section 98, paragraph 10, were just as full of instruction and good advice as other portions of the same book, and these distinctly advise that the laws and constitution of this republic shall be maintained; and the reason for this advice is given in the statement:

"I have suffered [them] to be established * * for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. * * And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—D. & C. 98: 10, Cincinnati Ed. of 1864.

In this we find no warrant for disregarding the law of the land; neither any foundation upon which to build for the Latter Day Saints alone, an ecclesiastical political kingdom comprising church and state, with despotic right to rule and reign attaching to a royal priesthood. The kingdom which is promised to the Saints, if they have a right to expect any, is one that is to be given to them, to the "Saints of the Most High," and to his "Christ;" and the time of that giving, is when there shall be redeemed "out of every nation, kindred, tongue and people," all who are to be won to Christ by the preaching of the gospel, the legitimate work of the ministers, or "new evangelists" of the new dispensation—this, too, may be sectarian; but we prefer to be sectarian and right, than to be anti-sectarian and wrong.

So far then as we have comprehended the scope of the latter day work, we have tried to shape our course in accordance with the general tenor of that work, and have tried to avoid giving undue prominence to isolated features, to the disparagement of others.

It is believed by some, and openly stated by others, that Joseph Smith, whom the Church usually names "the martyr," lost by transgression, at some period of his life and his work, his gift and right of prophecy; and that thenceforward, any and all revelations published as coming by, or through him are doubtful, if not absolutely untrustworthy, or false. The time when this is supposed to have occurred is set for various dates, and appears to be fixed by different persons from the transpiring of different events, according to the judgment of the person fixing the date. Others anxiously take up the idea, and seem to feel, or at least they so say, that if one is false all are; and as they have not data upon which to definitely decide, they either deny the whole, or accept the whole, according to the bent of their minds, their opportunities for judging, or the, so-called, evidence of the Spirit to them. Others again seem to discriminate between what is supposed to be false, and that which is true, accept the one and reject the other.

Upon these a question arises; and, so far as we as an individual are concerned, it is a serious one; how far is an individual under obligation to believe? How much *must* he believe to be saved? How little may he believe and yet lose not his salvation? Must he believe all the Old and New Testament Scriptures; the Book of Mormon; and the Doctrine and Covenants? Must he give an unqualified, unreserved assent and support to these books and all that is taught from them; as the unquestioned result of direct, positive, undeviating and infallible inspiration; including

history, precept, example, life and circumstances of all the writers of them, before he is in a saved or savable condition? If so, must he not have a thorough and complete knowledge of all that is comprehended in those books? "Who then can be saved?"

These are suggested to us in thinking about the objections urged against the Reorganization by some of these persons of whom we wrote at the beginning, who are so well satisfied that the course we are pursuing is a bad one, and that we are going wrong, that they do not hesitate to say, "The Reorganized Church is no better than any other sectarian church; there is no God in it;" and to write to us, "You are going to the devil, Joseph, and I feel it a duty I owe to Israel to warn you;" and, "You and your followers are teaching and following lies;" "Mormonism is a fraud, and as an honest man you ought to tell your followers so."

Some think we withhold the truth; some, that we are afraid to speak, or write our honest sentiments about questions at issue; some, that there is too much latitude allowed to Elders in the expression of their convictions; some, that there should be at headquarters sharper criticism and the exercise of more authority, which should say, "thus it is," and "thus it shall be;" a sort of ecclesiastical power that shall overpower all doctrinal opposition, and compel submission to theories there established. And what makes this idea assume a stranger aspect is, that some of these same persons are seriously afraid that their liberties even now are in jeopardy through the exercise of priestly power centering in one, who may use it for evil, and the spread of false doctrine. Surely one can not be legally held to speak, or write in the settlement of vexed questions and at the same time be compelled to keep silent. Besides this, we have supposed that there was to be a great liberty conferred on those who became members of Christ's body, by which they were to be made "free indeed" from human domination. The early teaching of the Church was opposed to priestcraft, by which men were priest-ridden, and seemed to point out a means of escape from the tyranny of dogma; hence, under this teaching, we have hitherto supposed that there was a certain liberty of inquiry conferred upon the many, which they might indulge safely without fear of undue interference and censure from their fellow laborers, without reference to their position and supposed authority; the written word to which they had given their assent being at once their safeguard against oppression from others, and their bond of security for their good behavior to their co-workers. This principle adopted by us has made us think well of our fellow-men who might differ from us in sentiment and belief, and to be inclined to give very great latitude to the expression of opinion on doctrine and church polity; as well as to make us somewhat blind to the possible conflict in theory and belief that is said to exist between various writers for the church paper. It has also made us inapprehensive of injury and disaster that many have seen as sure to ensue if this thing was not stopped—but as we have written, if this be sectarian, we prefer to be this and right, than anti-sectarian and wrong.

We have told the people that they were to think for themselves; and have taught them that if they do not do so that God will hold them to a strict

account for the faculty of thought, and the power to think with which he has endowed them. In the effort to enforce this idea, we have strenuously sought to inculcate the doctrine of the responsibility of every one, Jew and Gentile, bond and free, black and white, male and female, to God alone. Now if this doctrine has been just and true, and the Church justifiable in teaching it, the Church should not seriously complain of the proper results that follow it. If truth, and freedom from error, are what the Church seeks, the proper exercise of the means to be free and to get truth should not be prevented; nor should censure be visited upon those employing the means provided. Acting upon this theory we have ventured to permit men to enjoy their own views, and to express them; believing that in due time assimilation would result in harmonizing truths, thus throwing out error, as the shaking of the sieve settles the wheat together and throws the chaff out into the wind. We may have been wrong in this; and these people who stand watching may be right in their conjecture that all this incongruity that they see arises from weakness and ignorance; but as they have adopted their own methods of determining their own course, and from these methods have judged us, we shall find no fault with them; but shall claim the privilege demanded and exercised by them in thus thinking, judging and acting for themselves. We feel encouraged, however, that as the Reorganization grows older there seems to be less and less of fear that the storms ahead are worse than those already past; and whether our encouragement arises from ignorance of the danger, blindness to the events transpiring around us, improper and unworthy trust in the men comprising the Church, a fatal fanaticism, or in a sublime trust and unshaken faith that the work is divine and will be cared for by a divine providence, our readers must judge, each for himself. We wish to close this somewhat lengthy article by stating that we are not ignorant of the estimate many of the men referred to in the beginning of this writing put upon us, and the men, doctrine and policy of the Reorganization. The word sectarian does not frighten us, the word apostate does not move us, the word coward does not disturb us, the statement that we are going to the devil does not scare us, the persistent efforts at fault-finding by every one who may have a better conception of the work than we have does not fret us, the earnest effort that many are putting forth to win us to their understanding of scripture, work and duty, do not worry nor weary us; and we shall go on trying to be faithful to our own convictions of right and wrong, ever willing to accept the truth of which we are made cognizant, and to abandon the error which we are made to see. But, while we hope to do this, we shall try and remember, that when we entered into church relationship, there were some rights which appertained to us as an individual, a citizen of the world, that we surrendered to the Church; one of which was the right to speak and act solely for ourself, in place of which we covenanted to labor in harmony with our co-workers; to labor to the general good and in keeping with the general tenor of the work; and as an officer acknowledged by the body as having a right to speak for it and in its name, not to compromise the character of the body, nor its faith, by presenting and advocating personal theories and convictions for the received faith of the church. In exchange for our worldly

character we received the name and character of the Church; and we agreed to maintain these so far as this could be done by us in virtue, in honor and integrity. No church command or obligation has ever been laid upon us that demanded the surrender of either virtue, honor or integrity; nor is it within the range of reasonable probability to suppose that any such surrender will ever be asked of us. But we can not help throwing in the thought that to exist in the Church, with all the rights, normal and acquired, that attach to us as a citizen of the world unbroken, unchanged and unaffected by our unity with the Church; to ask for and obtain all the benefits, privileges and rights belonging to membership in the Church, including the right to speak and act as a representative of the Church, without becoming liable to the discipline, and subject to the rules of fellowship and co-labor that are held to govern the body, is to us absurd and unjust.

We think we have known men who, under a misconception of what freedom means, have supposed, and have said that the Reorganization was "priest-ridden," because its members insisted that these persons should be subject and submit to the rules of government and doctrine that were accepted and published as the law of the Church. As an instance of what we mean, we refer to the speech and action of a brother, whom we will not name, who in a fierce argument respecting the binding character of a law of the State, expressed himself thus, that if in his "opinion any law passed by town, county, or state, was unconstitutional he was under no moral obligation to obey that law; no matter what court, or tribunal in the land decided such law to be constitutional; he was to be the sole and only judge of its constitutionality and his obligation to obey it. And he held the same view respecting the rules of the the Church; if in his opinion, rule or doctrine was contrary to the word of God, he was under no moral or legal obligation to observe it, no matter who, or what tribunal or authority of the Church decided that such doctrine or rule was according to the word of God. We thought then as we think now, if that position be true there is not, neither can there be, any virtue in organization, either town, county, state or church; every man is a law unto himself, and government means nothing. The words of the apostle, "If the Gentiles do by nature the things of the law" are without force, for here the law existed, and the Gentiles were excused from the operation of the law, in the statement made, because they by nature did the things commanded in the law.

It is clear then that the Reorganization, while it may be composed of men who have heretofore held every variety of opinion, and shade of doctrine, from the "true blue Presbyterian" to the "freest of all Free Thinkers;" there must be a common bond of faith and doctrine to which all must concede precedence; and to which all consenting, all and every one must yield to its supremacy. Hence we say to those who are anxiously watching us and the Church, and are amazed, disturbed, fretted and perplexed by what they call inconsistencies, it may be within the realm of possibilities that they are partially in fault, in that they have mistaken license for liberty, and have really remained isolated in their selfhood when they should have been affiliated by assimilation; have asked for all the Church could give them and have given the Church nothing.

ing; have demanded all the rights of membership and association, and have surrendered no right of person, mind or soul, of thought, opinion or action. This is to us the same, as if a member of society were to demand all the fostering care of the government, the rights of citizenship of town, county, state and nation, protection of life, liberty and property, the exercise and enjoyment of immunities and privileges, and at the same time reserve to himself the rights of a natural man, to go naked, to roam at will, kill where he chose, take unrestrained what pleased him; to refuse adherence to the law, to deny the right of society to restrain or punish for crime, to serve as juror, constable, justice or judge, to work on the roads or pay taxes. To our mind this is a clear and palpable perversion of the saying so frequently quoted in support and defence of this personal freedom theory, "where the Spirit of God is there is liberty." The proper rendition and construction of this saying we sincerely agree to; but can not consent to its being rendered "where the Spirit of God is there is" license.

We concede the right to examine, criticise, judge and decide to every one; but must insist that all this must be done according to the standards to which all must accede. We believe in the largest and truest liberty compatible with truth and our obligation to God, Christ and our fellowman, and if in all this we are sectarian, so let it be; we prefer to be sectarian and right, than anti-sectarian and wrong.

EDITORIAL ITEMS.

Bro. F. M. Cooper, of the Western Wisconsin District, mentions the peace and union of feeling that characterized their late conference. The interest also among those without is increasing steadily, and the Elders (some of them) are making efforts to preach the word and the way of life in Sauk, Richland, Crawford and Vernon counties. May the laborers increase in number, in valor and find their blessings increased and God's promises fulfilled as they go.

Bro. L. C. Donaldson, of Riverton, Iowa, has been into Dallas county. He found places where an Elder would be welcomed. One chance is between Desoto and Adell. Call on John Collead. Also in Pilot Grove township, Montgomery county, A. A. Schramling will entertain an Elder.

Bro. J. H. Lee, of Douglas county, Oregon, writes of a trip by him into Josephine county, during which he baptized two. But the work in that state, he says, is at a standstill, no laboring Elders in the field, but if one can be sent the Saints there will sustain him. They ask for the prayerful consideration of the Saints.

Bro. S. M. Rogers of the Piper City Branch, Ford county, Illinois, mentions a late visit of Br. W. W. Blair to them. He thinks it to have been profitable if it was brief. Bro. Charles Derry is requested by them to stop there on his way north to the Spring Conference.

Bro. William Aird, of Heber City, Utah, speaks of the good labor of Br. M. Fyrando there among the Swedes and Danes during which he baptized seven of them. In the town of Midway the Brighamite Bishop showed them good favor, which, with that mentioned by Br. Brand in his letters is pleasant to know. Br. Aird says that there is a good feeling among the Saints. The grasshoppers destroyed the crops of some of them this last year, but they trust in the Lord for their

refuge and support. The HERALD, HOPE and ADVOCATE are welcomed and precious visitors.

Bro. J. F. Burton wrote from Newport, California, January 2d, that the branch was flourishing, and calls for preaching are many.

Bro. Ezra Merrill, of Des Moines, Iowa, says that the work of God is ever in his mind, though he is often buffeted and sometimes feels forsaken, amid his trials of heart and life. Yes, Bro. Ezra, we all pass through the like afflictions till earth seems to be no resting place for man, but may you, with us, "abide the day of trial" and enter into rest in God's own good time. Be comforted and press on.

Bro. Joel Allen, of the Jackson Branch, Ohio, says that they are prospering very well, and the Saints try to do their duty and to live humble.

Bro. Harbert Scott, president of Southern Indiana District, mentions their good conference December 7th to 9th. The people came out through storm and mud to hear the preaching, and much good seemed to be done by the word preached.

Bro. D. McGoon, of Alamakee county, Iowa, writes of preaching in Volney in that county, and the truth seems to have had some effect on the minds of the people. Bro. McGoon is sixty-six years old and still tries to teach and live the way of life.

Bro. W. D. Clark, of Gravella, Alabama, says that words cannot express how his heart rejoices in God's work and word of truth. We are glad for him, and pray that the way may be full of cheer to him.

Bro. George Hicklin, of West Belleville, Illinois, says that the dark clouds that have hung over them are now breaking away and the trials are passing away. Bro. Charles Derry's visit was of benefit to them all, for God was with him. Their St. Louis conference January 5th and 6th was also blessed by the Spirit's presence.

Bro. C. S. Oliver, of Butler county, Nebraska, says that he is still trying to serve God, though alone among the world and having hard surroundings. He desires to be remembered in the prayers of the Saints.

Bro. Wm. B. Smith, uncle of Pres. Joseph Smith, has been preaching at Montrose, Iowa, for some time. This place is across the river from Nauvoo, and Bro. Smith says that his personal acquaintance with the circumstances of the rise and progress of the work of God under the charge of his brother Joseph, caused many to come and hear, so that there were large gatherings night after night at the Saints' chapel. Bro. John H. Lake was also there during the time and preached some excellent sermons. Bro. Smith esteems the Saints of that place as eminently hospitable, kind and good, as well as blessed and loved of the Lord. Their prayer meetings are spiritual. Bro. Smith was going to Keokuk, January 17th, to preach and thence to Hannibal and Bevier, Missouri.

Mr. J. S. Halliday writes from Rossito, Colorado, of having been a wanderer among the Rocky Mountains for years, and that recently he accidentally heard Bro. F. C. Warnky preach five discourses on our faith, very able ones he considers them to have been.

Sisters Harriet and Elizabeth Sawyer of Fort Recovery, Ohio, write of their love for the cause. They would welcome an Elder there to see them or to preach, and think that some honest souls would hear the truth.

Bro. Marcus Shaw, of Northern Minnesota, reports that prejudice continues to be lessened in those regions and that truth is making its way. He has many invitations to preach at various places, and is blessed in spirit in doing all that he can.

Sister Barbara Hawthorne, of Moose Peak (State not given) tells of her gladness (as do many others) in having the HERALD to instruct, console and comfort her in the way of life eternal, and she offers fervent prayers for its progress in usefulness and power, and for the sustaining of it by the Saints and friends, that its influence may indeed extend and increase.

Bro. Griffith George, of Netawaka, Kansas, writes of a mission appointed to him and Bro. Daniel Munns in the Central Kansas District. They preached in or visited the Saints at Good Intent, Fanning, Troy Junction, Iowa Point and White Cloud, organizing a branch of ten members at the latter place, and one of fifteen members at Fanning, the former branches at those places having been disorganized heretofore by removal, or by reason of difficulties existing. We earnestly wish that they may now remain constant and faithful to God and to each other, wherever dissension has existed.

Sister Delialah Kelley of Bagdad, Florida, writes a New Year's greeting and exhortation to the Saints, but, with many other letters, it finds no place in our overcrowded columns.

Bro. J. Y. Graumlich of Healdsburg, California, says that they have no branch there and it is seldom that a traveling minister passes that way, but the few Saints there have not turned from nor denied the faith, for they feel strong and firm in it, and strive to live correctly as the day grow more evil.

Bro. J. C. Foss of Maine relates a case of healing, that of sister Delano of Indian River, of quick consumption. The doctor gave her up to die a year ago, and Brn. J. C. and E. C. Foss administered to her, since which time she has gained until she is now nearly sound and well. A prophecy concerning her uttered at the time of the administration, which there seemed no possibility of being fulfilled, has been literally fulfilled. Such evidences as these cause the Saints to be glad in the Lord.

Bro. and Sister T. W. Smith were to be in Monmouth county, N. J., till January 20th; then were going to Providence, R. I., for ten days, and thence to Boston, where their address will be "191 Hampden St., Boston Highlands, Mass." He was kept busy preaching at all his stopping places along the route.

Bro. D. D. Jones, of Bevier, Mo., writes that good results will probably follow the preaching of Brn. C. Derry and T. W. Smith in that place.

Bro. Geo. W. Pilgrim, of Independence, Mo., says that there are good openings in Independence for business men with capitol to start with. Competition in the furniture and hardware business is needed. Bro. Pilgrim will correspond with any Saints who wish information.

Bro. J. W. Johnson, of Breckenridge, Caldwell county, Missouri, writes that Bro. Gomer T. Griffiths is with them preaching. People attend well and give good attention. Branch meetings are spiritual and the cause progresses with them.

Bro. Geo. W. Shaw writes from Chatham, Ontario, of Bro. Luff having been there preaching, and of expecting him again.

Bro. B. S. Parker, of Unionburg, Iowa, says that that branch is in the most prosperous condition that it has been in for years.

Bro. W. T. Bozarth had arrived at Denison, Texas, January 18th, and was starting for Red River county, when he wrote, where he would begin his labor in that mission.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

January 9th.—The record of one man in Cincinnati shows that eleven hundred and thirty-two murders were committed in the United States during 1878. How many others occurred that he did not get an account of we do not know.

A severe storm is reported in the central part of France. The wind blew with the force of a hurricane, and much snow has fallen.

The Seine is rising. The towns of Bercy, Characton, Villeneuve, and Choisy-Lerai are partially flooded. The Loire is also rising, and great alarm is felt along its banks.

A deadly plague prevails to quite an extent in Astrakhan, a large province in Eastern Russia. Deaths have been numerous and much alarm prevails in Russia.

10th.—The plague in Astrakhan is spreading rapidly and increasing in virulence. Where it has been raging one-tenth of the inhabitants have been slain by it, a large percentage indeed.

Great snow storms throughout France again, and trains are blocked.

The British have been victorious in a light battle with the Afghans, killing 300 of them.

Sugar-refiners, it is alleged, by the use of glucose make a clean gain of \$15-72 on every hog-head of sugar they refine, three-fifths of which amount comes from the Government, and two fifths from the purchaser, who thinks he is buying sugar. This is how it is said to be done: Sugar is bought at 6½ cents a pound, and mixed with glucose, purchased at 3½ cents a pound, in the proportion of three parts to one. After having pocketed the difference in price between sugar and glucose, the refiner re-exports his "refined" sugar, and obtains a rebate or drawback of about 3 per cent on his glucose, which he pretends was Cuban sugar that had been imported here and had thus paid duty. There are about 300 hundred pounds of glucose to every hog-head of refined sugar. The Government, therefore, pays the refiner \$9 which he falsely declares he has paid for duty.

11th.—Rains in Virginia are causing a rise of the James River and the breaking up of the ice. Water six to twelve feet above the ordinary level. Along the Ohio a destructive ice-gorge is feared, as the weather is getting warmer and the Ohio's tributaries are on the rise. Seventy-two barges on the Kanawha have already been sunk or swept away, some of them loaded with coal. Two steamers have also been destroyed.

One hundred and fifty Cheyenne Indians at Fort Robinson, Nebraska, being set against returning to the reservations in the Indian Territory, mutinied and broke out of the enclosure, killed and wounded a few soldiers and fled. The troops were pursuing them at last accounts, killing all they could.

One murderer hung at Camden, N. J., another Quebec, Canada.

On account of floating ice in the River Thames, steamboat traffic between Chelsea and Woolwich is entirely suspended, and many barges are frozen in. In Scotland great snow-storms and in Ireland furious gales make up the weather record of the United Kingdom. In France the snow-storms have blocked the railways, to a great degree, hindering travel and traffic.

In Montreal there has been held a Catholic church fair, at which the *Post* of that city says wine has been sold, tobacco raffled off, and wheels of fortune and other gambling devices used promiscuously.

In Brazil, South America, great distress reported as existing, because of the failure of crops and the death of the cattle. The drouth of 1876 was followed this year by another, and many thou-

sands of people are in a condition of starvation.

The great wave of financial depression that has swept over the entire civilized world is at present working disastrous results in Sweden. Many leading manufacturers of that country have failed within the last six weeks and new failures are almost daily announced.

13th.—A heavy gale on the coast of Portugal, and along the Bay of Biscay, has caused great destruction to shipping and seventy fishermen were drowned.

Weather news from London, England, tells of the continued and extraordinary severity of the snow, sleet and wind storms throughout Great Britain.

A library at Birmingham, England, containing eighty thousand volumes of books burned.

The yellow fever has re-appeared in Brazil.

Fires yesterday: \$100,000 at Birmingham, Conn.; at Dayton, Ohio, \$53,000; at Evanston, Indiana, \$6,000; at Franklin, Ohio, \$5,000. One in progress at Newark, New Jersey.

The escaping Cheyenne Indians, from Fort Robinson, Nebraska, have been pursued by the troops and many slain. Others have been found wounded, frozen or disabled and brought back to the fort.

14th.—The British troops in Afghanistan have gone into winter quarters, as most of the tribes are said to be friendly to the invaders, and no great trouble is expected.

A trading ship from San Francisco went ashore on the English coast; a total loss. Three seamen drowned; other twenty saved. An Italian bark also wrecked on England's coast. Eight were saved; rest probably lost. A steamer from Boston was caught in heavy gales and lost most of her cargo.

A strike in the wire trade at Warrenton, England, throws 1500 men out of employment. Six hundred weavers at Carlisle have struck. At Bangor a general strike of house-builders, ship-builders and foundrymen.

Gen. Grant leaves Paris this week for Marseilles and thence by steamer to the East Indies.

The moving of the ice and the rising of the rivers has caused the crushing, sinking and carrying away of barges and steamers along the Ohio River, and in the Mississippi below Cairo. Near Somerset, Kentucky, seventeen coal-barges and three ferry-boats sunk. There the river rose fifty-five feet, flooding the bottom lands and destroying much property.

Fires yesterday: Evansville, Indiana, \$30,000; Newark, New Jersey, \$100,000; Columbus, Neb., \$12,000; Lyons, Michigan, \$13,000.

Earthquake at Jacksonville, Florida, lasting thirty seconds. It was severe, buildings being shaken, doors thrown open and things in general rattled. It was felt also throughout the State. Nothing of the kind ever felt there before, says the dispatch.

15th.—Two murderers were hung at Mauch Chunk, Pa., yesterday. A reprieve from Gov. Hartranft, arrived thirty seconds too late, but there was no probability of their being pardoned had it arrived in season.

A mine explosion in Wales; sixty persons are supposed to have perished.

A fire among the business houses on Grand Street, New York City; loss two millions of dollars.

By the explosion of powder works near San Francisco, four whites and Chinamen were killed and a number more wounded.

16th.—The soldiers who pursued the Cheyennes escaping from Fort Robinson have returned to the Fort, the Indians eluding them. In all thirty-two were killed, including ten women and children. Five soldiers were killed and eight wounded. We call to the remembrance of our readers that these red men are the ones that escaped from the Indian Territory reservations some time ago, and made their way across Kansas and Nebraska to regain their freedom, and were subsequently captured by the troops.

17th.—S. D. Richards, the wholesale murderer of Nebraska, is to be hanged April 26th. He confesses to twelve murders.

Another of the so called Mollie Maguires was hung at Pottsville, Pennsylvania, yesterday, mak-

ing the nineteenth of them hung in that State for murder.

A railway train fell into the River Arda, in Turkey, and a Russian General, his officers and two hundred men were drowned.

It is rumored that a general Indian war is feared will result from the outbreak and escape of the Cheyennes from Fort Robinson, who may enlist the Sioux to engage with them in a war to avenge mutual wrongs.

18th.—There is a political crisis in France, and the prospect now is that the present Ministry will be overthrown.

Another large fire in New York City among dry-good's houses; loss on goods and buildings between three and four millions of dollars.

The Cheyenne Indians are said to be well entrenched some distance from Fort Robinson, and if troops are sent to dislodge them a severe battle is expected.

Correspondence.

LILLY DALE, Perry County, Indiana,
December 23d, 1878.

Bro. Henry and Joseph.—The work is onward here, although we have no Elder in our branch; but our worthy Teacher and Priest are very earnestly engaged for the advancement of God's cause; and the Saints in general seem to be trying to serve God. Prejudice is giving way, and some are convinced of the truth, while others are investigating, and I hope, ere long, to see them go down and be buried with Christ in baptism. There are others who would heap all the slanderous epithets upon us if they could do it with safety. They see that the truth is gaining ground, and that their crafts are losing ground. Not long since a Baptist minister said: "People should not recognize the Latter Day Saints, for they are getting the largest church." Others say "Don't you believe, for it is every bit a lie." But, in spite of all this, there is hardly ever a time when we have Elders laboring among us but what there is some precious souls gathered into the Lord's Church. Bro. C. Scott is with us now. He is a very zealous worker, for the Master's cause. Your brother in Christ,

S. C. GRUVER.

MANDEVILLE, Carroll Co., Missouri,
December 18th, 1878.

Editors Herald.—I am of pretty much the same mind as I was at this time last year. I cannot boast of doing any great deal of good; still, I feel that I am not as bad as I could be. I still retain my desire for freedom of thought, and am perfectly willing to allow every man and woman on earth to believe as they see fit. But I cannot wish success to any cause that I consider to be inimical to the best interests of society and individuals. I believe that no man has a right to carry out into practice, a faith that will not really benefit him, and which would be a positive injury to others. Let every man be free. "The truth shall make you free." If we are made free by truth, we will not only be free ourselves, but will also be led to think and act in such a manner as will not abridge the freedom of others, nor interfere with any of their God given rights. I had the pleasure of attending the quarterly conference of the Central Missouri District on the 7th and 8th of this month. The conference was held in Hazel Dell Branch, at the house of Elder E. Curtis, who, together with his excellent lady, exerted himself to accommodate those from a distance. The conference passed off pleasantly for the most part, being presided over by the worthy old veteran J. D. Craven. Several prayer and testimony meetings were held during the session, the gifts of tongues, interpretation, prophecy, visions and healing were manifested. On Saturday night a sweet song was sung by one of the sisters, while she was under the influence of the Spirit. This I consider is an unanswerable evidence of spiritual guidance: to hear one, not learned, sing an elegantly rhymed song, beautifully timed and in exact accordance with the rules of prosody. Many of the Saints spoke "as the Spirit gave them utterance." Some came from the

Far West District. One, a lady of evident intelligence, said she enjoyed the meetings more than any she had attended since she came to Missouri. On Sunday, Elders D. Powell and C. Prettyman preached the funeral sermon of a child of Elder Curtis, which has passed on to the fair land, where earthly cares and sorrows never trouble. I thought the sermon good, to say the least of it. I met several of my old friends at the conference that I had not met since 1874. For the enjoyment of this conference I am indebted to Elder A. Young of the Carrollton Branch, who called upon me, as he was going to conference, and insisted that I must go. From what I can learn, the laborers of the local officers in this district are being crowned with success. "Sectarianism" revives now and then, and a great excitement for a time prevails. Their converts come and go like figures on a Magic Lantern. In this vicinity, it is hard to get up a dance, all of the young ladies having "professed." I wish that there could never be another dance gotten up; but I fear that as soon as the Moody and Sankey spirit dies, the dance will be resumed and rage with increased severity. Wishing you all merited success, now and henceforth, I am very truly yours,
J. L. TRAUGHBER, JR.

BAGDAD, Santa Rosa County, Florida,
January 1st, 1879.

Dear Herald:—The year 1878 has now passed, and during the year I have been a pilgrim in a strange land for the gospel's sake. While thinking of the events of the year I remember many things which cause me to rejoice, and some things which I regret.

One year ago last night, I was on the cars between Shuquak, Mississippi, and Mobile, Alabama, and as the year was fast drawing to a close I sat with watch in hand, till the last moment was gone; and then, while all was noise and bustle around me, I solemnly raised my heart in prayer to God, and dedicated myself to his service for the year—it is now past,—past forever,—my vow is registered in heaven, and what have I done? Well, time will tell; and though I have not accomplished nearly what I wish I had, I do not regret having spent the year in the service of God.

My pathway has been rugged, and my trials often severe, yet I have experienced many seasons of peace—God's Spirit has blest me in my administrations, and I have often felt that the angels of peace were my companions. I have received many testimonies of the existence of a God, and of his loving kindness, which have made impressions on my mind which time can not efface. Though, at times, it seems an undecided question, whether I shall successfully resist temptation, and bear my accumulating trials or not, yet I do know, and shall always know, that it is sweet to be engaged in the service of God.

One year ago I had recently left all that was dear to me by the ties of nature, or by association, and was hurrying on to meet Saints and others, not one of whom I had ever seen. During the year I have associated with many whom I have learned to love, made the acquaintance of some whose memory will be ever dear to me, go where I may, and whom I hope to meet in the celestial glory of God, when our earthly works and trials are over. I have also seen those who had before been strangers to God enlist in his service, and testify of his goodness; and those who had been following blind guides turn and walk in the marvelous light of Christ, and testify that "it is good to be a Saint." Then, though my way is often beset with trials hard to bear, I am to-day far from being discouraged. And I fervently pray that God will accept my poor services for another year, and I will try to esteem it a privilege to serve Him. The work here is not nearly in so good a condition as it ought to be. The cause is, want of action on the part of all, and the priesthood in particular. If district and branch officers will discharge their duties the cause will prosper; otherwise it will continue to languish. We ought to consider no sacrifice too great for the cause from which we have received so much. Should the interest of the cause demand that we should leave the comforts of home,

we ought cheerfully to go, remembering that we are, or ought to be, followers of Him who said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Our professing to be followers of Christ will avail us nothing unless we are willing to follow him.

The Eureka Branch where I now am is especially in bad condition. When the work was begun here they had a hard time, but God especially favored them, and they found favor in the eyes of the people. At one time they applied for the use of the Baptist Church in Bagdad, and it was refused them; the minister stated that if the Saints preached there the "pulpit would have to be scoured" before he would again occupy it. From that time the Baptist Church went down, they could not pay for the house which had been built for them, it was sold and fell into the hands of the Saints; then the same minister who had before so vehemently opposed them asked for the privilege of preaching in the house. What an opportunity to "heap coals of fire on his head" by "returning good for evil!" But, alas! the opportunity was not improved—the voice of the branch said: "No, you shall not preach here." And that too, when aid had been solicited of and received from the citizens of Milton, Bagdad and vicinity to purchase the church. I do not think however that the Saints intended to do wrong; they no doubt thought the action taken was the proper one, but I am satisfied it was a serious mistake, and one which I hope will be rectified. This, with a lack of humility, and other things has resulted in placing the branch where it is. Well, we all err sometimes; but let us have courage sufficient to correct our past errors, and pray God for wisdom to govern our future actions, and we will triumph by and by.

The conferences for both Alabama and Florida will convene next Saturday. I will attend the Florida Conference and then be off for Mississippi. I desire an interest in the prayers of all God's people. I am yours in the hope of Zion's triumph,
HEMAN C. SMITH.

NEBRASKA CITY, Nebraska,
January 1st, 1879.

Bro. Joseph Smith:—Home for a few days, that I may rig up and make a new start with the beginning of the year. I left home early in December, for the Moroni Branch, which is in the south eastern corner of Cass county, Nebraska, near to the Missouri river. I preached three or four times when Bro. Armstrong came; then I went to Plattsmouth. Bro. N. Trook gave me some firewood which came in good time, and two of the brethren agreed to bring each a load. I pray that the Good Master may bless them. Bro. Armstrong is the president of this district, and is a good man, earnest in the work, and making for himself a name that will never fade. At Plattsmouth I preached three times, and on the fourth night it was so stormy that I had no meeting. The Saints here are poor, but they helped me from the little they had; may God bless them. I then went to Omaha, and on the Sabbath attended meeting. It was good to have the privilege to meet where the Spirit of God is felt. I was thankful to my Father, to hear them breathe a kinder spirit toward each other. It is good to see brethren dwell together in unity. In the evening the president gave me privilege to speak after Bro. Hatt, I thank the Lord for the liberty he gave me in speaking of the work commenced in these days. I remained in Omaha through the week following, attended prayer meeting and visited the Saints at their houses. I was made glad to see a desire to advance the work of God. I hope the brethren seeking the peace that comes by the Spirit of God may be blessed in their efforts that the work of God may advance; for I know there are good Saints in Omaha; and if a united effort is put forth, setting self and selfish interests aside, and walking as the Master will direct, there will be an increase in numbers that will cause the hearts of the Saints to rejoice.

I will leave home on the third of this month for Wilber, Dewitt, Bear Creek, and will remain at these places for the winter, if the Lord will permit. I intend to open a few new places, and help the brethren in the Blue River Branch. I

hope that you and yours, with all Saints, may have a happy New Year, and that the work through the present year may be accepted by the Master, that the servants may watch in prayer and in all duty where order in the law of God requires wisdom. I remain your brother in the gospel of peace,
R. C. ELVIN.

DOWVILLE, Crawford Co., Iowa,
January 1st, 1879.

Editors Herald:—On Christmas Eve I returned home from a preaching tour of seven weeks' duration, during which I labored in Greene, Webster, Pocahontas, Beuna Vista, and Plymouth counties, Iowa. In Greene county I held meetings in four different school houses, within a radius of ten or twelve miles of New Jefferson. My principal effort, however, was made at the Anderson School-house, where I delivered eight discourses, five of which were presented in defense of the Book of Mormon. I believe there is a proper time to present this subject; and when that time comes, I have no hesitancy in giving a reason, or reasons, for this part of our faith.

And right here I offer a thought or two about the use of the Inspired Translation of the Bible. There is a proper time and manner of introducing this work to the notice of the people; but to quote it as authority to those who are not acquainted with our faith, and who are sorely puzzled to know why we should believe Joseph Smith to have been a prophet of God, is, as I think, folly, and will increase prejudice instead of destroying it. Moreover, the numbers of the verses do not always correspond with those in King James' translation, some chapters in the former containing more verses than are found in the latter. Now, when the hearer refers to the Scripture, as given by the Elder, without knowing from what translation he quotes, and does not find it as given, it creates suspicion and distrust, instead of confidence. When it becomes necessary to present this part of the latter day work to the people, a few facts should be clearly stated which have a strong tendency to allay prejudice. Among these facts we may mention the following: 1st. The faith of the Church has not been changed by the publication and use of the Inspired Translation of the Bible; but is the same in every particular that it was for thirty-seven years preceding the publication of that work, when the common English version was the standard of evidence. 2nd. The main difference between the two translations is that the New is more complete in some of its historical and prophetic parts, than the Old. The moral tone of some of its historical statements is purer (Gen. 19:3, 30-33). And some contradictions and inconsistencies have been removed. It is decidedly wrong, and very injurious to the work, to be constantly finding fault with King James' translation of the Bible, as though it was a thing of little or no worth. While we appreciate the Inspired Translation as a great blessing to the Church we should not forget that it is to be used not abused.

My next stopping place, after leaving Greene county, was at Coalville, Webster county, where I spent one week with the faithful little band of Saints residing at that place. I preached four times, generally with good liberty, to fair sized congregations, with one exception. Bro. T. R. G. Williams' (the president) health is very poor, and his absence from the preaching meetings is greatly felt; but the Lord, by his Spirit, is moving upon brethren John Neish and James Allen, who are making commendable efforts to sustain the work. Some of the young membership of Coalville need to be a little more active.

November 28th I left Coalville for Fonda, Pocahontas county. Stayed over night with Bro. Brown and family, and the next night commenced meetings at the Chase School-house, four miles from Fonda, and continued over Monday, preaching four times. The congregations were small, but the interest fair, and I felt well in preaching to them. While in this place I was the guest of Mr. Griffin and family, and Brother and Sister Cook. Brother Brown kindly assisted me in the meetings.

The cause we love is sometimes injured by those who desire its best interests. The knowledge of this fact has oft times caused me sorrow of heart.

When the gospel in its beauty and strength fails to attract the attention of the people, it is useless, and much more than useless, to ridicule the God they worship, or make a savage attack upon their creed.

December 3rd, by the kindness of Bro. Harris Cook, I was taken by wagon to Bro. Hartshorn's, near Sioux Rapids, Beuna Vista county. We faced a high, cold wind, for twenty miles, and traveled over rough ground and roads. I spent nearly a week in this place, visiting the two Hartshorn families, and preaching three times. With a few exceptions the interest was poor. The attendance, also, was small.

December 9th Bro. W. H. Hartshorn drove team to Newell, thus affording me the privilege of another cold ride of twenty-five miles. I spent the afternoon in a caboose between Newell and Lemars—did not smoke, myself, but was almost smoked to death. I slid the car window several times to let in fresh air, but as the conductor and brakemen seemed to have a much greater love for tobacco smoke than fresh air, we had to submit. The next day I had another half day's ride by stage to Portlandville. Mr. Christy was the driver, and he being a friend to us and the cause, our ride cost us nothing. Who can afford to do without friends? I remained in Portlandville nearly a week, and preached five times. The interest and attendance were better than when I was there last Spring. The Saints and friends were kind to me. An Adventist minister, who was there on a visit, attended all my meetings.

December 16th I returned to within four miles of Lemars, where I remained one week, and preached seven times. Some rejoiced at the word spoken, others became enraged. At this place I baptized five last Spring, since which time Satan has been busy, and has found ready instruments to do his work—obey his dark commands. J. D. Bennett, the Infidel, says the devil is dead, and the clergy have nothing more to do; but "deluded Latter Day Saints" believe he is yet alive, and in working order. I still hope for good at this place; but when the traveling Elder has so many places to reach, and fails to obtain needed help from local or district authority, it is impossible for him to do any thing like justice to the work in these various places. It does seem as if one or two out of an army of district Elders might visit these places at least once a year. We have not yet learned to work together for the greatest good of the cause, as we should, every man according to his ability and calling.

In conclusion I will say, what every experienced and observant Latter Day Saint ought to know, that there are certain potent influences underlying this work, deprived of which, it would have gone to ruin long ere this. It was in obedience to one of these influences that I left home at a time when my health was very poor, not knowing that I should be able to labor more than one week. But, thank God, I received strength to labor almost constantly for seven weeks, not missing any of my appointments. My wants were anticipated and promptly supplied by the Saints and friends, for which I thank God and honor the instrumentalities employed by him.

JOSEPH R. LAMBERT.

Provo, Utah, January 1, 1879.

Bro. Henry:—On Wednesday, December 10th, I went to Eden, in Ogden Valley; and let me publish it from Dan to Beersheba, that I found for once a settlement where the bishop, his counsellor, and the school trustees, acted to me as christians and gentlemen. Not only did they give me the use of the school house but also the hospitality of their bed and bread. The bishop's counsellor essayed to answer me on the Sunday evening. His arguments were very weak, but he opposed me in a manly and gentlemanly manner, and I respected him more in parting than in meeting.

I preached in a school house near Kaysville. Bro. Geo. D. Watts extended his hospitality. His faith and confidence in religion seems hopelessly gone, broken by cruel treatment; he has my sympathy. At Neff's Mill I had the pleasure of baptizing Mark Surridge. He is the husband of Bro. Gomer Griffith's sister. Good news for Gomer. His sister believes and will be baptized first op-

portunity. I see by the *Deseret News* that the great apostle, Orson Pratt, had to go to Bro. David Whitmer, whom he deems an apostate, to enquire when the rest of the Book of Mormon would come forth. Nature and history repeats itself. Saul had to go to a witch and Pratt to an apostate; not that I so style him, for he is a good, honest man, and known as such. I find a great change everywhere. Brighamism has mostly turned into "bread and butterism," and to infidelity. Surely most of the people here are bound in bundles ready for burning, with some honest exceptions.

E. C. BRAND.

SHENANDOAH, Page Co., Iowa
December 7th, 1879.

Brethren Joseph and Henry:—Sometimes I have hesitated from personal fear, sometimes from prudential motives, sometimes because I thought the space in *Herald* and *Hope* could be better employed than by correspondence from me, and sometimes because the little I have been able to do for God's great and glorious work is so incommensurately small, compared with what I have thought its demands to be upon me, as an Elder in Israel, that I have felt ashamed to write anything about my own labors. So many, however, "wonder why brother Mark does not write for the *Herald*, if it is only a letter to state what his labors have been," that I essay the task.

During the many years that have passed since I was a regular contributor to the *Herald* columns, I have tried in my weakness to proclaim, on every fitting opportunity, the glad gospel tidings. Never, in all these years, have I ceased to love my Gracious Father, my glorious and divine Savior, or the dear people of his Church, the "Saints of Latter Days," and to-day, to God be the praise that I am able truthfully to pen the sentence, my love is stronger than it ever was before, and seems to be daily, almost hourly, intensifying and increasing.

Looking back, the retrospect spreads in one view before me a strange commingling of friends and foes; of the former class, the true and the false, of the latter, the open and the concealing ones; but glistening among them all, I see the bright beams of love from a face divine, whose ineffable sweetness varies not from year to year; and though dark shadows are seen to pass and obstruct at times my view, as the clouds our view of the sun, those shadows pass, some swiftly, some slowly, away, and again I see the same benign and heavenly countenance, feel the blessed influence of the same sweet, loving smile, and listen enraptured while I hear his tender accents fall in gentle cadences. "Follow me."—"In the world ye shall have tribulation, but in me ye shall have peace." "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." "He that loveth me shall be loved of my Father, and I will love him; and will manifest myself unto him." Then, as I still gaze on the passing changes, and the shadows again obscure the brightness of this beatific scene, I listen, and from behind them I hear the same sweet voice in rising majesty and pealing tones proclaim: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." "Thou shalt forget thy misery, and remember it as waters that pass away." "For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and my heart is comforted, my faith strengthened, my hope confirmed. With the sweet singer of Israel I reply:—"O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works; make me still one of thy messengers of peace and good will to the called in Christ Jesus, that I may publish thy name abroad, and declare thy loving kindness among the people."

If there is one thing, my brethren, that should make us rejoice more than another, it is this, *Our foundation is sure*; for we are built upon the rock that storms and tempests can never overthrow, and enlightened by the lamp whose rays will penetrate the darkest cloud God ever permits to come between him and his dear children, if

they but trustingly walk where his divine Son, and his holy messengers lead the way. God be praised for his mercy to Israel.

My heart leaped with joy when I read the letter of Uncle William in first number of this year, and with him I cry "Glory to God" for the good news from the Lord's Elders in the field, and the increasing watchfulness and more loving and judicious care of his laborers in the vineyard. My heart longs, O, so earnestly longs for the spread of God's glorious truth in the world, and the increase of fruit from his own planted vines, that I cry unto him day and night,—"Use me Lord as seemeth to thee good, and direct my steps; but make me worthy, by thy divine Spirit working within me to will and to do thine own good pleasure, to bear some humble part in the great and marvellous work thou art doing in the earth."

I am trying to tell the old, old story, every where I find an opening; and am willing to work where God shall appoint. Yet I feel so sensibly my weakness, and so deeply the inadequacy of my strength for the conflict, that if I promise I dare only do it as did good John Wesley, with deep conviction of the necessity of such a prayer:

"Give me thy strength, O God of power,
Then let winds blow, or thunders roar,
Fulfill thy sovereign counsel, Lord!
Thy will be done, thy name adored."

Your brother, MARK H. FORSCUTT.

JONESPORT, Me., Dec. 11th, 1878.

Dear Herald:—We have just returned from conference. The brethren and sisters were all alive; the business was attended with the best of feeling. Some very interesting testimonies were given in behalf of the cause of truth; the preaching was attended with considerable of the Spirit; the Saints all manifested great interest in and love for the cause. We had just returned from holding a discussion with an Adventist in time to attend conference. While at conference last September, at Addison, I was informed by one of the brethren belonging there, that Mr. Colles, a preacher of Adventism, had challenged any man, of any order, to debate with him on the question of unconsciousness between death and the resurrection; that he would go one hundred miles to debate it. His members or some of his converts at Indian River were at Addison Point after the challenge was given, and were very anxious to get some one to debate with their great man. They were sent to one of the brethren to know if one of our Elders would take up the challenge; the brother told them he did not know whether they would or not, but that he would see them and answer soon. So at Addison the brother saw me and asked if I would accept the challenge. I told him that I would. I was afterwards informed that the question of annihilation of the wicked was given out in the challenge. After this, I heard nothing more about it until about the middle of November, when I received a card from Bro. J. B. Hall, stating that the debate would begin December 2d; that it would be held in the Masonic Hall, Addison Point. Accordingly we met, I had never seen the man before, but had been told that he was a very smart man in the Advent Church. This did not frighten me any, although my education is very limited. We met upon the side-walk; he looked at me very closely as we passed along to the Hall. Then arrangements were made and the congregation called to order; Mr. G. L. Tibbetts, of Addison was chosen as chairman, and his duties defined. Mr. Colles affirmed in both questions. King James Translation was the standard Bible authority. He was very anxious to refer to other translations, but I did not allow it. His argument all through was a very weak one. On the first question his main points were taken from Ecclesiastes 9: 5, and Psalms 115: 17, which was very easily refuted. It is not necessary to mention the passages that we referred our opponent to, confounding his argument, and substantiating our own.

His argument on the last proposition was based on Psalms 145: 20: "All the wicked will he destroy." When I referred to the destruction of Sodom and Gomorah, Genesis 19; and to Jesus saying "It shall be more tolerable for Sodom in

the day of Judgment then for thee;" and also to the destruction of the Antediluvians, and their spirit's being preached to in prison; and to many more points equally as strong against his argument, he was compelled to acknowledge that the word "destroy" did not mean annihilation, only, but corruption. This you see weakened his argument on "destroy;" Therefore he had to resort to something else; hence the words "perish" and "destruction," and others of the same import were referred to by him, which I was able to meet by the help of the Spirit, as we were the word "destroy." We are satisfied that the debate was a benefit to our cause in Addison. After the debate, the congregation was asked by the chairman to decide first question by vote; Colles had three and we had forty-eight; second question Colles six, and we fifty-four.

Yours truly, S. O. FOSS.

CHELTEENHAM, MISSOURI,

January 10th, 1879.

Beloved Brethren.—All is well. I am doing what I can to strengthen the Saints and instruct sinners in the way of righteousness. Father Hazledine is weak and feeble. I have advised him to throw all care and responsibility of the churches in this district off his mind, as it is too much for his feeble constitution to endure. For fourteen years he has presided over this district, opening up new places, visiting the branches, presiding over the conferences, and bearing the burden of his own travel. Only twice has he been absent from the district conferences, and then was prevented by sickness. His labors are, and have been appreciated by the Saints and his co-workers with the exception of a meager few, and they will feel ashamed by and by, when their works and his are weighed in the balance.

CHARLES DERRY.

Conferences.

Eastern Maine and Nova Scotia District.

A conference convened at Kennebec, Maine, December 7th, 1878; J. C. Foss, presiding; S. O. Foss, acting clerk.

Branch Reports.—Seaside 7; 1 Priest, 1 Teacher; 1 added.

Union, 1 added, 1 expelled. Other branches not reported.

Condition of district not prosperous. One Seventy, two Elders and two Teachers reported.

J. C. Foss had preached in eight places since last conference; baptized one; had received \$27.81, \$12.81 of which was from Western Maine District.

Samuel O. Foss was chosen as president, and J. C. Foss as clerk of the district.

Money was ordered raised to procure a District record.

J. C. and E. C. Foss were appointed to assist the president in settling difficulties in the branches, to report to next conference.

Prayer and testimony meeting Saturday evening. Preaching Sunday morning and afternoon by S. O. Foss; evening by E. C. and J. C. Foss.

Adjourned subject to the call of the president.

Kewanee District.

A conference was held December 7th and 8th, 1878, in the Saints' Meeting House in Kewanee, Illinois; John Robinson in the chair.

Branch Reports.—Kewanee 122, 1 Seventy, 10 Elders, 4 Priests, 5 Teachers, 1 Deacon; 10 removed by letter, 2 expelled. Henderson Grove 33, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 3 baptized, 2 received by letter and 1 by vote, 2 removed by letter. Canton 76, 2 Elders, 5 Priests, 3 Teachers, 1 Deacon; 11 baptized, 7 received by letter. Princeville and Peoria, no changes.

Elders J. S. Patterson, I. B. Larew, J. A. Robinson, R. Holt, J. D. Jones, Wm. Grice, Thomas Charles, John Whitehouse, R. J. Benjamin and J. H. Hopkins reported in person, and J. F. McDowell, J. V. L. Sherwood and E. T. Bryant by letter.

J. S. Patterson and R. J. Benjamin were appointed to hear Bro. Joseph Terry again, in re-

gard to the difficulty arising concerning the granting of a letter to the member spoken of, that the branch may know how to act.

Missions: J. S. Patterson was continued in his mission to Knoxville, Galesburg and Lewistown and vicinity. J. F. McDowell, to labor in the district as long as he shall think best. Isaac Larew, to labor south of Buffalo Prairie. T. F. Stafford, continued in his field of labor. E. T. Bryant, in Millersburg and vicinity.

Bishop's Agent reported: "Received during the past six months \$29.45; paid out \$30.15, leaving a balance due me of \$0.70. R. J. Benjamin, Bishop's Agent."

Some branch financial reports were received, read and approved.

Sunday: At 9 a. m., the committee appointed in the Millersburg Branch case, reported that the action of the first meeting was a legal expression of the will of the branch, (in which a certain member was refused a certificate of membership), and all subsequent meetings called to reconsider the case were, in the judgment of the committee, illegal, having been brought about by those who voted in the minority; and the committee express the opinion that the person presiding committed an error in permitting, under the circumstances, a re-hearing of the case, and they recommended that the conference set aside all action in the case, except the action of the first regular meeting.

The report was received and the committee was discharged.

Resolved that this conference urge upon the officers of the several branches of this district the necessity of being vigilant in their spiritual watchcare over their several flocks; and that the preachers shall especially see that iniquity has no abiding place in the Church; and, furthermore, that in the opinion of this conference the branch officers are morally responsible for the spiritual condition of the branches under their charge.

Preaching at 10:30 a. m. by J. F. McDowell; 2:30 by J. H. Hopkins; at 7 p. m. by the president, after which the sacrament was administered.

Adjourned to Peoria, March 1st, 1879.

Pittsfield District.

A conference met with the Alma Branch, in Schuyler county, September 7th and 8th, 1878, Jackson Goodale, president; Emma E. Johnson, clerk.

Officials present, 1 High Priest, 2 Elders and 1 Priest.

Branch Reports.—Pittsfield, same as last reported; 1 marriage. Alma 21, 3 baptized, 2 expelled. New Canton, only verbally reported.

Alma Branch Financial Report: Received \$5.95; paid out \$5.97.

Elders J. Goodale, C. Mills and D. J. Wetherbee and Priest Wm. J. Curry reported.

Preaching on Saturday evening by C. Mills, and on Sunday by J. Goodale.

Adjourned to the Pittsfield Branch, March 1st, 1879.

Manchester District.

A conference convened at Manchester, England, October 6th, 1878; Joseph Dewsnup, president; James Baty, clerk.

Privilege of conference extended to Thomas Taylor, Birmingham, J. Seville, and Henry and G. S. Greenwood, Stafford.

James Baty was chosen as district clerk.

Branch Reports.—Manchester 40, 8 Elders, 1 Priest, 1 Teacher, 1 Deacon; branch in excellent condition. Farnworth 14, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized, 1 removed, prospects good. Clay Cross 16, 2 Elders, 1 Priest, 2 Teachers, 2 Deacons; 2 baptized. Sheffield 12, 2 Elders, 1 Priest.

Elders J. W. Coward, T. H. Pointon, reported by letter; J. Miller, J. McCue, W. Armstrong, T. Hughes, R. Baty, J. Arrowsmith, Henry Boydell, P. Jackson, J. Baty, Henry Greenwood and J. Dewsnup in person; Priests D. Mellard by letter, and Henry Jackson and G. S. Greenwood in person.

Resolved that we adopt the "Rules of Order," published by the Church, as those governing this and our future conferences.

At 2 p. m., a sacrament and testimony meeting. A refreshing time, the good Spirit's work being manifested in the excellent and encouraging testimonies given; the work is onward.

At 6 p. m., G. S. Greenwood delivered a very instructive discourse, succeeded by John Seville. There was a fair attendance and good attention.

Business resumed: Resolved that the Priesthood within the district labor as circumstances will permit and report to next conference.

The authorities of the Church in America and in the British Isles were sustained.

Adjourned subject to the call of the president.

String Prairie and Nauvoo District.

A conference was held at Farmington, Iowa, November 30th and December 1st, 1878; John H. Lake, president; James McKiernan, clerk.

Branch Reports.—Rock Creek 45, 6 Elders, 2 Priests, 2 Deacons; 2 baptized. Keokuk 38, 4 Elders, 2 Teachers; no changes. Burlington 71, 2 High Priests, 4 Elders, 1 Priest, 3 Teachers, 1 Deacon; 2 removed by letter. Montrose 44, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized. Farmington 43, 1 High Priest, 1 Seventy, 2 Elders, 1 Teacher, 1 Deacon; no changes.

Burlington Financial: On hand August 18th, 1878, \$11.60; received since to November 18th, \$30.97; paid for rent, gas etc., \$39.07; balance on hand \$3.50.

Reports of Elders.—D. D. Babcock reported, by letter, his labors; had baptized one. J. H. Lake had been preaching in Brown, Schuyler and Pike counties, Illinois, and at Hannibal, Missouri; on this tour had preached thirty-eight times, and baptized sixteen. Richard Lambert had preached, and also had baptized two. Wm. Lambert, Jas. McKiernan, and Priest Walter Head reported.

D. D. Babcock resigned as secretary, and Jas. McKiernan was elected in his place.

Richard Lambert, H. T. Pitt and Wm. Lambert were appointed to Sonora, and other places in Hancock county.

The collecting committee reported having on hand \$19.25, and were instructed to pay it, so far as it will apply, for the purpose intended, and B. F. Durfee was instructed to deliver all papers and receipts pertaining to the above committee to H. T. Pitt or R. Lambert.

J. H. Lake offered his resignation as district president, but a motion to accept it was lost, and he consented to serve for the next three months, with the understanding that at the end of that time the district must choose some other person to preside, as duty called him elsewhere.

At 7 p. m., preaching by J. H. Lake. Afterwards two sisters were baptized.

Sunday: At 9 a. m., prayer and confirmation meeting. The Spirit was present in power. At 11 a. m., preaching by R. Lambert; at 3 p. m., sacrament meeting; at 7 p. m., preaching by J. H. Lake.

Adjourned to Keokuk, March 1st, 1879.

Santa Cruz District.

A conference was held in the Jefferson Branch, San Benito county, California, December 8th, 1878; John Carmichael, president; J. H. Lawn, clerk *pro tem*.

Preaching by John Carmichael, followed by J. H. Lawn and John Holmes.

Branch Reports.—Jefferson 22; no change. Long Valley 19; 2 baptized, 2 removed by letter. San Benito 20; no change.

Evening: Enjoyed an excellent sacrament meeting; some strong testimonies and exhortations were given, to the edification of all present.

Adjourned to meet at call of the president.

Addresses.

D. H. Bays, Bandera, Bandera county, Texas. Arthur Leverton, Bothwell, Ontario. Charles Derry, Logan, Harrison county, Iowa. John J. Cornish, Box 109 F., London, Ontario. Joseph Luff, care Edgar Harrington, East P. O., London, Ontario. James Robb, Bishop's Agent for Kent and Elgin District, is Kimball, Lambton Co., Ontario. John T. Davies, Weir City, Cherokee Co., Kansas. Z. H. Gurley, Sedgwick, Decatur co., Iowa.

Miscellaneous.

Bishop's Quarterly Report.

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

1878.	Cr.	
Oct. 1,	By balance due	\$688 33
" 7,	A brother, Ills.	15 00
" 7,	Austin Hayer, Ills.	10 00
" 7,	Thomas Hougas, Ills.	30 00
" 9,	John Hawley, Iowa	100 00
" 9,	Abinadi Hawley, Iowa	50 00
" 9,	Alma Hawley, Iowa.	50 00
" 15,	E. M. Bowen, Mont.	5 00
" 19,	Oregon Saints, per agent, J. Lee	100 00
" 19,	James Crick, Ills.	1 00
" 26,	Niels Nelson, Neb.	5 00
" 27,	Peter Devlin, Ills.	2 00
Nov. 4,	Sr. Clara Leland, Ills.	7 00
" 7,	A. Fosdick, Ills.	5 00
" 9,	A. N. Bjeergaard, Mo.	5 00
" 9,	Ole Madison, Mo.	15 00
" 9,	Barnard Branch, Mo.	2 00
" 9,	Sr. Anna Heili, Mo.	1 65
" 12,	Sr. L. C. Hicks, Wis.	20 00
" 12,	Lyman Hewitt, Wis.	5 00
" 12,	Sr. Hannah Aldrich, Wis.	5 00
" 12,	Br. and Sr. C. Davis, Wis.	10 00
" 21,	James Crick, Ills.	1 00
" 22,	John Hougas, Ills.	5 00
" 27,	J. F. Clengbak, Idaho	5 00
" 27,	Morgan David, Utah	5 00
" 27,	Benj. Chapman	9 60
" 28,	Lawrence Conover, Ills.	5 00
" 28,	Sr. Eliza Horton, Ills.	1 00
" 28,	Mary Brackenbury, Kan.	1 00
Dec. 1,	James Crick, Ills.	1 00
" 17,	G. M. Jamison, Ills.	1 32
" 19,	Thomas and Mary Reese, Mont.	50 00
" 19,	Sr. W. C. Sides, Cal.	10 00
" 20,	D. F. Crane, Minn.	5 00
" 25,	Andrew Rathbray	2 00
" 25,	John Rowley,	2 00
" 28,	Thomas and Mary Reese, Mont.	50 00
" 31,	Lovina Newman, N. Y.	3 00
" 31,	Sr. C. M. Lewis, Ill.	2 00
" 31,	Henry A. Stebbins, Ills.	30 00
" 31,	David Dancer, Iowa.	100 00
" 31,	Sr. Dorethea Kaestner, Iowa	5 00
" 31,	Herald Office, Ills.	300 00
" 21,	W. R. Calhoun, Ills.	25
Total		\$1,726 15
	Dr.	
Oct. 3,	T. W. Smith, ministry	\$25 00
" 4,	The poor	41 00
" 8,	J. R. Lambert, ministry	40 00
" 9,	Stamps and Postal Cards	2 65
" 9,	The poor	2 00
" 11,	W. W. Blair, ministry	50 00
" 21,	J. S. Patterson, ministry	25 00
" 23,	Sr. M. Fyrando	30 00
" 23,	T. W. Smith, ministry	25 00
" 24,	Z. H. Gurley, ministry	60 00
Nov. 9,	W. T. Bozarth, ministry	30 00
" 9,	C. G. Lanphear, ministry	20 00
" 12,	Sr. M. Wandell	20 00
" 16,	G. T. Griffiths, ministry	20 00
" 21,	Wm. H. Kelley, expenses on Canada Committee	12 00
" 28,	The poor	5 00
Dec. 4,	T. W. Smith, ministry	10 00
" 4,	D. H. Bays, ministry	150 00
" 9,	Sr. Joseph Luff	30 00
" 9,	W. W. Blair, ministry	25 00
" 13,	D. H. Smith	13 00
" 26,	J. S. Patterson, ministry	20 00
" 31,	The poor	30 00
" 31,	Church Recorder	30 00
" 31,	David Dancer, for the families of the ministry, and for the poor in his charge	100 00
		\$805 65
Balance due Church		\$920 50
		\$1,726 15

The \$200 given by Bro. William Nelson towards prosecuting a mission to the South Sea Islands, was returned to him, December 4th, he having

been there and labored as long as permitted by the authorities of Tahiti; and, having spent the remainder of his money in that mission, he came back to California in need, hence the return of the above amount to him.

Sister Lois Cutler, who died in Minnesota in March, 1878, left to sister Lois Sherman, to be sent to the Bishopric of the Church, the collection box formerly used in the Temple at Kirtland, and subsequently at Nauvoo, it having remained in their hands, and the receipt of which from Sister Sherman we hereby acknowledge. Bro. W. R. Calhoun, while at Plano, had the honor of putting the first piece of money in it since it came into our hands. It will be used for the present by the Plano Branch.

HERALD OFFICE ACCOUNT.

Received at the Herald Office and credited to the Bishop's account; also, sums paid out or charged in the interests of the Church:

CHURCH CR.		
Oct. 1,	By balance as per last report	\$540 63
" 1,	M. C. Larson, Utah	5 00
" 2,	H. B. G., Ills.	2 00
" 3,	Oliver Hayer, Sen., Ills.	25 00
" 4,	Sr. E. G. Page, Wis.	5 00
" 9,	Sr. J. C. Gaylord, Iowa	7 35
" 11,	David Brand, Ills.	10 00
" 12,	Sr. Sarah B. Burtis, N. J.	5 00
" 16,	E. T. Dawson, Cal.	1 00
" 19,	Nephi Vocum, Iowa	5 00
" 23,	J. A. White	5 00
" 30,	T. W. Bell, Ills.	3 00
Nov. 4,	C. L. Albertson, Idaho	12 90
" 11,	E. Penrod, Nev.	1 75
" 13,	Joseph Lively, Ontario	2 00
" 16,	R. Ballentine, Iowa	10 00
" 21,	Orrin Butts, Iowa	10 00
" 21,	Susan Bourguoin, Mo.	2 00
" 22,	W. J. Thomas, Pa.	4 00
" 22,	Sister Webber, Mo.	50
" 23,	Sister E. Green, Iowa	15 00
" 26,	E. T. Dawson, Cal.	1 00
" 27,	W. B. Tignor, Mo.	1 00
" 28,	Sr. Martha Kent, Ills.	7 00
Dec. 2,	E. T. Dawson, Cal.	50
" 3,	John Ellis, Colo.	25 00
" 3,	Sr. Agnes Ellis, Colo.	25 00
" 3,	Sister Rowland, Colo.	10 00
" 3,	Sister Elliott, Colo.	5 00
" 4,	Sister Caroline Eliasson Idaho	5 00
" 4,	Srs. M. J. Fisher & Ella Devore Ohio	2 55
" 6,	Sr. E. Allen & Alex. Greer, Iowa.	4 20
" 11,	Sr. Jemima Califf, Mo.	2 85
" 14,	Sr. M. A. Christy, Iowa.	1 00
" 16,	W. J. Thomas, Pa.	2 00
" 17,	Sr. Lilly J. Smith, Iowa.	50
" 17,	Sr. J. Tomlinson, Colo.	5 00
" 19,	J. Longfield, Mo.	5 00
" 21,	W. W. Gaylord, Iowa.	50
" 23,	Peter Devlin, Ills.	3 00
" 25,	N. N. Cook, Mo.	5 00
" 25,	Sr. Margaret Davis, Mo.	5 00
" 26,	Benan Salisbury, Iowa.	20 00
" 26,	Sr. Mary Sweet, Iowa.	1 50
" 28,	Sr. Sarah Weaver, N. Y.	2 85
		\$812 58

CHURCH DR.

Stamps for Presidency of Church	3 45	
Stamps for Secretary and Recorder	2 00	
Books to traveling Elders	5 95	
Pres. Smith, traveling expenses as one of Canada Committee	14 05	
Letter Book, Pres. Smith	1 25	
Envelopes for Church use	1 30	
One dozen pencils	35	
Cash to I. L. Rogers	300 00	
		\$328 35
Balance due Church	\$484 23	
		\$812 58

ISRAEL L. ROGERS,
Presiding Bishop.

Per. H. A. S. Sec'y.

Women are extreme in all points. They are better or worse than men.
Harvest never comes to such as sow not.

High Priest's Quorum.

To the High Priests scattered abroad, Greeting, Beloved fellow-laborers: By a former decision of the Quorum our Heavenly Father has permitted us to be members of, each member of our quorum is requested to send in an annual report of his labors to the secretary of the quorum. This should be done the present month by those who have thus far neglected this duty, that the secretary may be able to make up a complete record of the quorum once each year. The report should embrace labors performed, and where, with your present willingness and determination for the future, believers baptized and confirmed, and each report should be signed by the brother sending it, and his address given, so that in case it should be necessary to write, the secretary may have the address. Please attend to this at once. Your brother in Christ,

CHARLES DERRY,

President of Quorum.

Address M. H. Forscutt, Shenandoah, Page Co., Iowa.

The Saints' Advocate.

We can furnish near two hundred copies of the present volume, from Nos. 3 to 12 inclusive, at forty cents per volume. These copies will embrace many valuable items of Church history from 1823 to 1844, and later, including a succinct account of the "Endowment" at Kirtland in 1836. This account should be had by all the Saints, as it clearly sets forth the order, and the power, of the endowments given of the Lord.

All wanting them should send at once, as those not sent to subscribers will be sent to Utah for distribution. Postage stamps taken on subscription.

W. W. BLAIR, Editor.

Notices.

BISHOP'S AGENTS.—All Bishop's Agents are requested to make out their annual reports promptly on the 1st of March, 1879, and send to my secretary, Bro. Henry A. Stebbins at Plano, Illinois. Give totals of receipts for the year, with the balance remaining last year, and also total paid out during year with present balance.

ISRAEL L. ROGERS, Presiding Bishop.

PLANO, Illinois, Jan. 23d, 1879.

BOOK AGENTS.—The attention of those who have been appointed as Book Agents for the Board of Publication, in the various branches or districts, is hereby called to the requirement of the Board, that Annual reports be made to February 1st each year, of all books on hand at that date, and it is hoped that all who have not done so will square up their accounts to agree with the statements they send. Send as early in February as possible.

H. A. STEBBINS, Business Manager.

NOTIFIED TO REPORT.—The following, whose names stand on the record of the Shenandoah Branch, Iowa, but who have left without letters, are hereby notified to report. Letters will be issued to them on application, otherwise their names will be removed from the branch record, and placed with the list of scattered members on the General Church Record: viz., George and Ida M. Steele, Cynthia B. Lee, Joseph Zundle and family, William and Margaret Head, Cecil Jacques and J. W. Morrison. Action will be taken April 6th, 1879. By order of the Shenandoah Branch.

J. R. BADHAM, Clerk.

NOTIFIED TO REPORT.—Anna Maria Holden is requested to report to the Magnolia Branch of the Little Sioux District, Harrison county, Iowa, by letter or otherwise within sixty days from date of publication of this notice, or her name will be dropped from the branch record and placed on the list of scattered members.

DONALD MAULE, Secretary of Branch.

PITTSBURG DISTRICT.—A conference will be held at West Wheeling, Belmont county, Ohio, March 8th and 9th, 1879, beginning at 2 p. m. A full attendance of the ministry and of the Saints is requested.

JAMES BROWN, District President.

Married.

LANE—BELLAMY.—At St. Louis, Missouri, December 17th, 1878, by Elder William Anderson, Mr. Thomas Lane and Sister Martha Bellamy, all of St. Louis.

WRIGHT—SIMPSON.—At Montrose, Iowa, January 15th, 1879, by Elder Wm. B. Smith, Mr. James L. Wright and Sister Maggie Simpson.

Died.

MOULTON.—At Afton, Rook county, Wisconsin, at the house of his daughter, Sister Maria Powers, Mr. Calvin Moulton, aged 81 years, and 16 days. He was born in Rutland, Vermont, November 11th, 1797. He was not a member of the Church, but was favorable to it, and had many friends among its members.

JARMAN.—At Plano, Illinois, January 4th, 1879, Brother William Guy Jarman, aged 76 years, 9 months and 13 days. He was a native of Ramsgate, Kent county, England, and came to America, in 1832. He was a Congregationalist from his youth, till he heard the gospel in New York City, in 1840, when he was baptized by Elder G. J. Adams. He lived in Plano, the last twelve years of his life. Funeral sermon by Elder H. A. Stebbins, assisted by President Joseph Smith.

DODSON.—At Council Bluffs, Iowa, November 12th, 1878, of typhoid fever, Emma Ellen, daughter of Daniel K. and Emma C. Dodson, aged five years and eight months.

ROGERSON.—At North Dartmouth, Massachusetts, November 18th, 1878, of consumption, Bro. Edward Rogerson, aged 54 years. Funeral service at the Saints' Chapel, Fall River, by Elder John Smith.

ALEXANDER.—At Six Mile Grove, Harrison county, Iowa, Wednesday, November 20th, 1878, Stuart Alexander, aged sixty two years, and four months. He was not a member of the Church, but his house was always open to entertain the members or ministry, and he often said his only charges were to come again. He leaves a widow and five children; his daughters are Sr. Emma C. A. Dodson, Pluma A. Martin, and Rosella Youum; his sons Ensign and Marcellus. In his business transactions his reputation was unimpeachable.

SCOTT.—At Brookfield, Missouri, December 21st 1878, of dropsy of the heart, Mrs. Mary J. wife of Andrew D. Scott, and daughter of uncle William Smith. She was born at Kirtland, Ohio, January 7th, 1834, and was therefore nearly forty five at her death. She leaves four children. She was a member of the Baptist church: and the local paper gives her an excellent character as a wife, mother and neighbor. Rev. J. Finley officiated in the funeral services.

WELLS.—At Walsingham, Simcoe county, Ontario, November 24th, 1878, Bro. John Wells, aged 86 years, 2 months and 14 days. His end was peaceful and joyful. Funeral sermon by Elder Joseph Luff. He became convinced of the gospel by Bro. Luff, and was baptized one month before his death. Prior to that he was a member of the Church of England.

Information wanted of John C. Miller, who left Missouri in 1873. The last heard from him, some four years ago, he was at Davisville, Yolo county California. His sister, Mary M. Richey, of Kings-ton, Caldwell county, Missouri, will be pleased with hearing from or of him.

Is this an instance of the prayer of faith?

"Mrs. Bemis, of Holliston, Massachusetts, had been for thirty years a bedridden invalid. Medicines of many kinds had done her no good. Finally, the Rev. Charles Cullis undertook her case. He read, at her bedside, passages of Scripture relating to the power of faith, prayed earnestly for her recovery, and touched her forehead with his forefinger, which he had dipped in oil. Mrs. Bemis got out of bed immediately and has been well ever since. Whether it was the prayer or the oil that brought about the cure is not clearly explained."—Exchange.

There is no such thing as an easy chair for a discontented man.

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
" Turkey Superior 3 50
" " clasp, 3 75
" " Roxburg 3 75
New Testament, inspired edition 75

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

The Saints' Harp—Hymn Book:

In Roan, plain 1 25
In Roan, full gilt, gilt edges 1 75
In Morocco, plain, marbled edges 2 00
In Morocco, full gilt, gilt edges 2 25

Doctrine and Covenants:

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

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 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
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.

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.
Voice of Warning and Instruction to all People, 135 pages. A pocket edition of this old and reliable little work on the doctrine and history of the latter day work is for sale at 50 cents each, cloth covers, or 30 cents paper covers.
Trial of the Witnesses, to the Resurrection of Jesus—a Legal Argument, 36 pages, 10 cents each.

Tracts:

No. 1. Mountain of the Lord's House. 8 pages, 20 cents per dozen, \$1.30 per hundred.
No. 2. Truth Made Manifest. 12 pages, 25 cents per dozen, \$1.75 per hundred.
No. 3. Voice of the Good Shepherd. 4 pages, 8 cents per dozen, 60 cents per hundred.
No. 4. Epitome of Faith and Doctrine. one page, 5 cents per dozen, 30 cents per hundred.
No. 5. The Gospel. 2 pages, 6 cents per dozen, 35 cents per hundred.
No. 7. Who Then Can be Saved. 4 pages, 8 cents per dozen, 60 cents per hundred.
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.
No. 12. The Bible versus Polygamy. 14 pages, 30 cents per dozen, \$1.90 per hundred.
No. 14. Reply to Orson Pratt. 16 pages, 30 cents per dozen, \$2 per hundred.
No. 15. Idolatry. 4 pages, 8 cents per dozen, 60 cents per hundred.
No. 16. Polygamy; Was it an Original Tenet of the Church? 10 pages, 25 cents per dozen, \$1.60 per hundred.

No. 17. The Successor in the Prophetic Office and Presidency of the Church. 16 pages, 30 cents per dozen, \$2 per hundred.
No. 18. Rejection of the Church. 8 pages, 20 cents per dozen, \$1.30 per hundred.
No. 21. Truths by Three Witnesses. one page, 5 cents per dozen, 20 cents per hundred.
No. 22. Faith and Repentance. 8 pages, 20 cents per dozen, \$1.30 per hundred.
No. 23. Baptism. 10 pages, 25 cents per dozen, \$1.60 per hundred.
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.
No. 28. The Basis of Polygamy: a Criticism upon the (so-called) Revelation of July 12th, 1843. 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.

An assortment of Tracts 50 cents.

IN GERMAN LANGUAGE:

Who Then Can be Saved, 4 pages, 25 cents per dozen; \$1.40 per hundred.

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
Preaching Notices, smaller, per hundred, 40

Sunday School Tickets:

Tickets for Prompt Attendance, per 100, 15c., per 1000 1 00
Tickets for Good Behavior, per 100, 15c., per 1000 1 00
Tickets for 1, 2, 3, or 4 Lessons, per 100, 15c., per 1000 1 00
Reward Cards, per 100 60

Certificates and Reports:

Certificates of Baptism and Membership, per dozen 20
Removal Certificates, per dozen 20
Marriage Certificates, per dozen 25
Branch Statistical Reports, per dozen 50
Annual Statistical Reports, two for 15
Branch Financial Reports, per dozen 30
District Financial Reports, per dozen 35

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:

Five Quires of Note Paper, free of postage, 65
One Quire of Note Paper and a Package of Envelopes 25
One Quire of Letter Paper and a Package of Envelopes 30
Emerson's Ready Binder, old Herald size 70
" " " new " " 85
Baldwin's Ancient America 2 25
Rollin's Ancient History, 2 vols. 6 20
Cruden's Condensed Concordance of the Bible, cloth 1 85
" Complete " " leather 2 00
" Complete " " cloth 2 75
Brown's Concordance of the Bible, 60
The Koran 3 60
The Bible Text Book, 1 00
Apocryphal New Testament 1 65

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.

1 February 79.

Look Here.—A mark opposite this notice will in form 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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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. 26.—Whole No. 412.

PLANO, ILLINOIS, FEBRUARY 15, 1879.

No. 4.

THE following was sung in tongues by Bro. John H. Lake, and interpreted by Sr. E. A. Newberry, at a prayer meeting held at Montrose, Iowa.

O, be faithful, ye Saints, God has called you,
And the angels are hovering around;
The Word is being preached to the honest,
And most glorious to them is its sound.
And soon with the angels we'll mingle,
So glorious will be our reward;—
We will anchor our barques in fair Zion,
As in days past and gone we have heard.

Be not faithless, nor fearing, nor doubting,
But trust in the Lord who is strong;
O, his arm is stretched out o'er the nation,
And he'll bring them to judgment ere long.
And many, your friends that are round you,
Will shortly come into the fold;
Then be faithful and true to your calling,
For the gospel's more precious than gold.

Those who hear and reject this glad message,
Fear and torment will seize upon them;
And their souls will be turned into darkness,
For God's blessings they never can claim.
But the Saints will receive greater blessings;
And power that the world knows not of,
Will be given to Zion—fair Zion—
From their Father who dwelleth above.

THE SECOND COMING OF CHRIST.

There are many theories in the world in regard to this matter.

The Savior told the disciples that there should arise false Christs and false prophets, and should deceive many; so it is necessary to know in what manner he will appear, and whether the Scriptures warrant us in believing that he will appear in person. Many people, and even preachers, claim that the coming of Christ is to be a spiritual coming; and that a real personal coming is only believed and taught by those who do not understand the Scriptures.

In this article I purpose to reply to the statements made by some of the ministers of Cincinnati, (one Methodist and two Presbyterians), in which statements they show the degree of light the present Christian world have obtained from the Scriptures in regard to this great event, that will so soon take place. We will examine the word of the Lord and see what is taught, that we may not be deceived by the false teachers that are abroad in the world.

The ministry of the present time have a great deal to say about Infidelity; and think it a disgrace not to believe the Bible; but we will find upon examination, that it is a greater disgrace to believe that the things written in the Bible will surely come to pass; this has been tested by those men who met in conference in New York, to consider the question of the second personal advent of the Lord Jesus; they are getting themselves into disgrace, by believing that Christ will really come again.

One minister is quoted as saying that "no good could come of such meetings;" and called it "all nonsense." This doctrine was once the joy and hope of the Saints, and supplied them with strength in times of trial. This doctrine spoke consolation to the heart of the martyred Stephen, while the death blows were being inflicted upon him by his enemies. This hope brought smiles to the lips of many whose winding sheet was the flame.

Yes, it is a disgrace to believe that Jesus will come again in person; because it is not popular. Jesus was not popular in *his* day, neither are his teachings popular in *these* days. It was the religious class who rejected Christ at his first coming, and the same class ignore the idea of his second coming. But, "what saith the Scripture?" However much we may have treasured up the idea that Christ will not come in person the second time, if the Bible says that he will come in that manner, we should be willing to subject ourselves to the word of the Lord, if we believe the Bible is the word of the Lord.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace."—Isa. 9: 6.

The objector says, this has reference to his first coming, and at that time this prophecy was fulfilled. Let us see what further is said.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his [David's] kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."—Isa. 9: 6, 7.

Now let us ask, Did Jesus take possession of the throne of David at that time (his first coming)? Was the government placed upon his shoulders? Did he reign as king of Israel? Did he establish the kingdom with judgment and justice?

It is a known fact that these things did not take place at that time. But still the word of the Lord says, "The zeal of the Lord of hosts will perform this." (Latter part of 7th verse). If these things did not take place at the first coming of Christ, then we must look for their accomplishment at some future day. And when will that be? I answer at Christ's sec-

ond coming. But say some, "He will not come in person." If he will not, then this prophecy will fail of its fulfillment. And our Savior says, "The heavens and the earth shall pass away, but my words shall not pass away, but all shall be fulfilled." The words of God are equally the words of Christ, as he and the Father are one.

The prophet speaks again of the coming of the Lord in Isaiah 63: 1:

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."

Has Jesus ever come in this way, traveling in the greatness of his strength, and in glorious apparel? Nay, but he said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

The same prophet says in Isaiah 59: 20:
"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

This has not been done, and hence we look for its fulfillment.

Daniel also foresaw the days of the coming of the Son of Man, and relates the vision as follows:

"I saw in the night visions, and behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve and obey him: his dominion is an everlasting dominion, and his kingdom, that which shall not be destroyed."

From what has already been said, we learn that Christ is to sit upon David's throne, and his reign is to last forever, and that all people, nations and languages are to be subject unto him.

We will call to our aid the testimony of one more prophet, and then we will see if the New Testament has anything to say on the subject.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."—Zech. 14: 4.

In the latter part of the fifth verse he says, "and the Lord my God shall come and all his saints with thee."

When the Lord Jesus was here, his feet stood upon the mount of Olives, but the result was not as above described, neither were all his saints with him.

John the Revelator bears a similar testimony to that of Daniel the Prophet. He says:

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him:

and all kindreds of the earth shall wail because of him. Even so, Amen.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Rev. 1 : 8, 9.

With this also agrees the words of Peter, in Acts 3 : 20, 21 :

"And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of the restitution of all things spoken by the mouth of all the holy prophets, since the world began."

This proves beyond successful contradiction that Christ is not with us now, (as some say), but that he will come again, at the times or in the times of the restitution, which has not yet taken place.

Now hear the words of the angels of God to the apostles. (Acts 1 : 10). After Christ had ascended up into heaven from the mount of Olives the apostles were gazing after him :

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which said, Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Now if we can find how he went up into heaven, we can find also the manner of his coming, for he is coming in like manner as he went away. Well, how was that?

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—vs. 9.

As he went in a cloud, just so he will come in a cloud, for he is to come in "like manner" as he went away.

Now hear the cheering words of him "who spake as never man spake."

"I will not leave you comfortless: I will come to you."—John 14 : 18.

And again :

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—vs. 23.

But he has promised that during his absence he will provide another Comforter. He says :

"I will pray the Father, and he shall send you another Comforter, and he shall abide with you for ever."—vs. 16.

The Apostle Paul bears testimony to the Thessalonians, saying :

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—1 Thess. 2 : 19.

He does not say that we are in the presence of the Lord now, but "at his coming." If we were in his presence now, we would not have his Spirit, for he said, "If I go not away, the Comforter will not come unto you, but if I go away, I will send him."

I might add many more items of evidence in favor of the personal appearing of the Lord Jesus, but two or three more I think will be sufficient, to prove to all candid thinkers that he will come in person. We refer to the saying of St. Paul :

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first."—1 Thess. 4 : 16.

He is not to come in Spirit, or an imaginary form, but this "same Jesus," with flesh and bones, shall come as he went away; just as visibly, just as real.

"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. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3 : 2, 3.

If Jesus has appeared, and is with us now, of course we must be like him; and as he is invisible, to be like him we must be invisible also. He is absent from us in person, but we have the promised "Comforter," the "Holy Ghost," which brings to our remembrance the words of our absent Lord; the cheering words that he will come again.

Yes, we are looking for him, and soon we will see the sign of his coming in heaven, "and then we will see the Son of man coming in the clouds of heaven, with power and great glory," and it has been truly said by one of old, "And to them that look for him will he appear the second time, without sin, unto salvation."

This is the hope of true Bible believers, this is what a minister called "nonsense," and what another called a "spasm," and still another, that "this doctrine destroys the foundation of the faith of Christians of the present day." If this be true, the sooner the foundation of their faith is destroyed, the better.

In conclusion, I will say, that if those ministers who make so much fuss about Infidelity would compare their different faiths with the Bible, they would find as much Infidelity in the churches as out of them; and would cease to "darken counsel by words without knowledge." Search the Scriptures and become acquainted with the law of God, and you will find it easier to receive Christ when he does come.

"With charity for all and malice toward none," I wait for the coming of the Lord.

W.

WHAT PEOPLE EAT.

CHEERFUL REVELATIONS BEFORE THE AMERICAN SOCIAL SCIENCE ASSOCIATION IN BOSTON.

Cayenne pepper is adulterated with red lead, mustard with chromate of lead, curry powder with red lead, vinegar with sulphuric acid, arsenic and corrosive sublimate. It is stated that probably half the vinegar now sold in our cities is rank poison. One of our Boston chemists analyzed twelve packages of pickles, put up by twelve different wholesale dealers, and found copper in ten of them. Many of our flavoring oils, syrups, jellies and preserved fruits contain poisons. The adulterations of tea are too numerous to mention. Coffee is not only adulterated, but a patent has been taken out for mouldering chicory into the form of coffee berries, and I am told that clay is now moulded, and perhaps flavored with an essence to represent coffee. Cocoa and chocolate are adulterated with various mineral substances.

Several mills in New England, and probably many elsewhere, are now engaged in grinding white stone into a fine powder for purposes of adulteration. At some of these mills they grind three grades—soda grade, sugar grade, and flour grade. It sells for about half a cent a pound. Flour has been adulterated in England, and probably here, with plaster of Paris, bone dust, sand, clay, chalk, and other articles. I am told that large quantities of damaged and unwholesome grain are ground in with flour,

particularly with that kind called Graham flour. Certainly, hundreds, and probably thousands, of barrels of "terra alba," or white earth, are sold in our cities every year to be mixed with sugars in confectionery and other white substances. I am told by an eminent physician that this tends to produce stone, kidney complaints, and various diseases of the stomach. A Boston chemist tells me that he has found seventy-five per cent of "terra alba," in what was sold as cream of tartar used for cooking. A large New York house sells three grades of cream of tartar. A Boston chemist recently analyzed a sample of the best grade, and found fifty per cent of "terra alba" in that. Much of our confectionery contains thirty-three per cent or more of "terra alba." The coloring matter of confectionery frequently contains lead, mercury, arsenic, and copper. Baking powders are widely sold which contain a large percentage of "terra alba" and alum.

It is not water alone that is mixed with milk. Thousands of gallons, and probably hundreds of thousands, are sold in our cities which have passed through large tins, or vats, in which it has been mixed with various substances. Receipts for the mixture can be bought by new milkmen from old on payment of the required sum. I am assured, on what I believe to be reliable authority, that thousands of gallons of so called milk have been, and probably are, sold in this city which do not contain one drop of the genuine article. Large quantities of the meats of animals more or less diseased are sold in our markets. Cows in the neighborhood of our large cities are fed upon material which produces a large flow of unwholesome milk. Poultry are fed upon material which produces unwholesome eggs. Meats and fish are made unwholesome, frequently poisonous, by careless and cruel methods of killing. A California chemist recently analyzed many samples of whisky, purchased at different places in San Francisco. He found them adulterated with creosote, salts of copper, alum and other injurious substances. He states it in his published report, as his opinion that there is hardly any pure whisky sold in that city. A gentleman recently purchased from a prominent Boston firm a cask of pure sherry wine for his sick wife. His wife grew worse. He had the wine analyzed, and found there was not a drop of the juice of the grape in it. An eminent medical gentleman of Boston said to me: "The adulterations of drugs in this country are perfectly abominable." I say that laws should be enacted and enforced prohibiting the manufacture and sale of these poisonous and dangerous articles under severe penalties, and compelling the manufacturers and sellers of adulterated articles to tell buyers the precise character of the adulterations.

The Zuni Indians.

The Arizona Miner speaks well of the Zuni Indians. They are an industrious tribe. This year they raised a large crop of corn, and they have a splendid peach orchard. Two hundred years ago the Zunis were a worshipping people, but have relapsed into their old superstitions. They claim to be allied in blood to the Americans, but will not admit any relationship with the Mexicans. They are what is known in the popular parlance as "good Indians."

He who boasts of a multitude of friends, hath none.

RESTORATION OF PRIESTHOOD, AND OFFICES.

Under date of September 23, 1878, a brother writes to know, if Joseph Smith was ordained to the Melchizedek priesthood under the hands of O. Cowdery, April 6th, 1830, by command of God, and was then and there ordained to the office of an Elder, why it is that the office of an Elder is called "an appendage?" and "when did that to which it is an appendage come?"

To this we reply that "an appendage," is clearly that which properly attaches to, arises from, or is added to something that is greater or superior to itself. All the "officers in the Church" are said to be "appendages" to the priesthood. This is certainly very consistent. We may say with propriety that all the offices in any form of government, are "appendages" to it; that all the leaves and fruit of a tree are "appendages" to the tree; and that the officers in an army are "appendages" to that army.

As to *when* that priesthood came, to which the office of an Elder is an appendage, the history of that matter relates, that it came, (1), by promise of God through John the Baptist, May, 1829; then, (2), by *command* of God; (in June, 1829); said command being given to Joseph Smith, and Oliver Cowdery, "in the chamber of Mr. Whitmer's house," in answer to "humble," "solemn, and fervent prayer;" and, (3), that it was formally conferred upon each of them, first by vote of all the members present, April 6th, 1830, when it was conferred; and then by the laying on of each others' hands. Of this ordination Joseph says,—

"Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the Church of Jesus Christ of Latter Day Saints; after which he ordained me also to the office of an Elder of said Church."—*Mill. Star* vol. 14, 26.

Such is the manner in which the Melchizedek priesthood, and the office of an Elder in the Church of Christ, was first received in this dispensation.

The brother further says, that Joseph Smith claimed, by Revelation, (D. C. 26: (50), 3), to have been ordained an apostle "by Peter, James and John;" and he wants to know *when* he was so ordained, and why no mention of the time is made in the history of his life.

If, when he was so "ordained," it was done formally, by the laying on of *their* hands, then I am not aware that there is either a written, or a reliable oral account of that transaction. But if he was "ordained" by Peter, James and John, in the sense that he was *appointed* by them, which to my mind is the real fact, and what was intended, then I think we have the account of it in Joseph's History, where he

speaks of receiving the Aaronic priesthood, and *the promise* of the Melchizedek, by the ministration of John the Baptist, who "acted under the direction of Peter, James and John, who held the keys of the Melchizedek priesthood."—*Mill. Star*, vol. 14, 15.

It should be borne in mind that the word "ordained," signifies appointed, constituted, or decreed; and that such is the primary and necessary meaning of the word, though it sometimes, in matters of religion, embraces a formal setting apart, in a prescribed manner.

Of the first Twelve the Lord said, five years before they were formally called and set apart in that quorum,—“You are they who *are ordained of me* to ordain priests and teachers to declare my gospel.”—D. C. 16: 5.

And further; it should be remembered that the word "apostle" has a broader and deeper significance than that which would limit it to a member of the quorum of the Twelve Apostles. An "apostle" is a *special witness*. Hence Christ was called "the Apostle and High Priest of our profession," (Heb. 3: 1), and hence, also, Oliver Cowdery was called an apostle in June, 1829, (D. C. 16: 3), ten months before he was formally set apart in the Church, by the laying on of hands, to the authority of the Melchizedek priesthood, and to the office of an Elder. Both Joseph and Oliver, in the revelation, (D. C. 17: 1), which was given some weeks, or months, before their formal ordination to the high priesthood, were called "apostles."

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith Jr., who was called of God and ordained an Apostle of Jesus Christ, to be the first Elder of this Church; and to Oliver Cowdery, who was also called of God an Apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen."

Inasmuch as they were made apostles for Christ, and called such many months before they received a formal induction into the Melchizedek priesthood, is it not clear that the *ordination* to such apostleship consisted, primarily and chiefly, in their being made special witnesses of the restored gospel, the priesthood, and the Church of Christ, by Peter, James and John, who ministered *through* John the Baptist? Ordination by proxy is provided for in the Doctrine and Covenants, when it is done by the will of God. The Lord said to E. Partridge,—“I will lay my hand upon you, *by the hand* of my servant Sidney Rigdon.”—(D. C. 35: 1). So the ordination of Joseph and Oliver, *by the direction* of Peter, James and John, may be said to be, properly, and truly, their ordination.

When the angel appeared to Joseph, September 21, 1823, he quoted Malachi 3: 5, as follows,—

"Behold, I will reveal unto you *the Priesthood*, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord."—*Mill. Star*, vol. 14: 4.

John the Baptist was called of Christ, Elias; [Elijah, Hebrew]; (see Matt. 17: 12, 13,

Luke 1: 16, Mark 9: 13). Is it not therefore probable that this promise was fulfilled in the restoration of "the Priesthood" through John the Baptist?

In harmony with this position is the following statement by Joseph, *Mill. Star*, 15: 12:

"At a Council of the High Priests and Elders, (Orson Hyde, Clerk), at my house, in Kirtland, on the evening of the 12th of February, [1834] I remarked, that I should endeavor to set before the Council the dignity of the office which had been conferred on me by the ministering of *the angel* of God, by his own voice, and by the voice of this Church." [i. e. to be "the first Elder"—and first Apostle—"of this Church;"—its *presiding* elder. D. C. 17: 1].

And to further strengthen our position, we quote the words of Oliver Cowdery when giving the Twelve their charge:—"He then read again, from the revelation," [D. C. Sec. 16].

"What the Lord said to the Twelve. Brethren, you have your duty presented in this revelation. You have been ordained to the holy Priesthood, you have received it from those who have their power and authority from *an angel*."—*Mill. Star*, vol. 15: 211.

In these extracts we have the testimony of both Joseph and Oliver, to the effect, that the authority and power of their priesthood and ministerial calling, came through "an angel," "the angel;" and that "he acted under the direction of Peter, James and John, who held the keys of the Melchizedek priesthood."

These men being the persons who received the priesthood first, their written testimony touching the matter is of first importance, and must be a finality. If Joseph and Oliver had at any time been formally set apart to the Apostleship, directly *under the hands* of Peter, James and John as has been claimed by some, they certainly, one or both of them, would have left some written mention of that fact. No such mention is to be found; and this confirms us in the thought that no such occurrence ever took place.

It would seem that Orson Pratt and his fellows *did not know* that Joseph and Oliver ever received an ordination to the Apostleship formally, and directly, under the hands of Peter, James and John; for Elder Pratt enquired recently of David Whitmer as to "the date of the bestowal of the Apostleship upon Joseph, by Peter, James and John."—*Herald*, January 1st, 1879. Elder Pratt and his fellows evidently have no reliable data setting forth the supposed personal ordination to the Apostleship by the three angels.

Grouping all the facts at hand together, we find that Joseph and Oliver were *called*, and *set apart*, to the Aaronic priesthood, under the hands of the resurrected John the Baptist; and that they were *called* and appointed, and in this sense *ordained*, to the Melchizedek priesthood, and to the Apostleship, by Peter, James and John, who acted *through* John the Baptist; and that they were formally *set apart*, by direct ordination, to the Melchizedek priesthood, and to the office of an Elder, (1), by the command of God, (2), by the vote of the membership; and, (3), by the laying on of hands and prayer—Joseph ordaining "Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his [Joseph's] hand;" D. C. 17: 1; after which Oliver ordained Joseph, as before seen:

The brother wishes to know, further, as to *when* the office of High Priest was conferred.

If our memory is not at fault, Elder Hervey Green informed us that he was present in Kirtland, Ohio, in June, 1831, and that then the office of High Priest was first bestowed.

A letter is before me, dated October 30th, 1878, received from our aged and beloved brother, Wheeler Baldwin, who was present, in which he states when the office of High Priest was first bestowed, as follows:

"Your first question, as to *when* and *where* High Priests were first ordained and by whom, I answer: A call was made by Joseph for all the elders to come together in conference at Kirtland, on the 4th [the *History of Joseph* says the 6th] of June, 1831, and that in that conference Joseph laid his hands on Hyrum Smith, and ordained him to the office of a High Priest, conferring on him many special gifts of the gospel. Then Lyman Wight was ordained by Joseph to the same office. The third was Harvey Whitlock. At the same conference there were called by revelation twenty-five or more, and all ordained under the hand of Lyman Wight as equal in authority and priesthood. After this, Lyman Wight was directed by Joseph to come forth and lay his hands on Joseph, and Sidney, ordaining them to all the gifts of the gospel belonging to the First Presidency. * * * I was present at the Amherst Conference, and there Joseph was appointed and ordained President of the High Priesthood; and I am not positive, but firmly believe it was under the hands of Sidney Rigdon. * * * Those men who were ordained on the fourth of June, were at the same conference blessed under the hands of Bishop Partridge."

That this was the time may be inferred from *History of Joseph Smith, Mill. Star*, 14: 67:

"On the 6th of June, the elders from the various parts of the country where they were laboring, came in; and the conference before appointed convened in Kirtland; and the Lord displayed his power in a manner that could not be mistaken. The Man of Sin was revealed, and the authority [full and complete?] of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the elders."

We have seen before that the Melchizedek Priesthood was first conferred by ordination, April 6th, 1830. But the office of High Priest, with others, seems not to have been conferred at that time. But here, June 6th, 1831, there is a further manifestation and bestowal of priesthood power and authority. It is true that mention is made of High Priests as early as February, 1831, (D. C. 42: 8), and indeed before the Church was organized, (D. C. 17: 16), yet no historical mention is made of any having been ordained till June 6th, 1831, and this only inferentially. On the 25th of October, 1831, there was a conference at Orange, Ohio, at which there were "twelve High Priests," etc. (*Mill. Star*, 14: 83) It would be gratifying to have, historically, the details in respect to the ordinations under considerations; and it would be highly gratifying to have the particulars of the ordination of all the prophets, John the Baptist, Jesus, his Apostles, Paul, Luke, Silas and others; but we must content ourselves with such accounts as we have.

Our brother wishes also to know, "If he [Joseph] was the President of the Church in 1830-1, did he not, in virtue of that office, hold the keys?"

Yes, to preside over the Church as its "first elder," its first "Apostle;" yet he might, and did receive additional keys—power and authority—afterward. Joseph's right to *preside* over the Church vested in him, (1) by appointment of God, (2) by the choice of the mem-

bership, and, (3) by being formally set apart to that calling, as we have before seen.

The brother wishes to know, "By what authority was the ordaining of Partridge and Whitney effected? They were Bishops prior to J. S. being ordained at Amherst, O., Jan. 25th, 1832, to the Presidency of the High Priesthood."

Joseph was, in fact, the President of the Church, and President of the High Priesthood, from the time the Church was first organized, though the latter office, formally, had not been created till January, 1832. The Church, from 1830 to 1836, especially, was in an inchoate, or formative state, and some things were done that were more fully and differently provided for as the Church attained more perfect organization.

Edward Partridge was called to the Bishopric, February 4th, 1831; but it does not appear who ordained him. N. K. Whitney was called by revelation, December 1831; but it does not appear who ordained him either. The law had provided that they should "be appointed by the voice of the Church," (D. C. 38: 8), and "ordained by direction of a high council, or general conference." (D. C. 17: 17.) And shortly before the calling of Bishop Whitney, it was provided by revelation, that the bishops should be "set apart, and ordained unto this power, under the hands of the first presidency of the Melchizedek priesthood." This was further confirmed in 1835. (D. C. 104: 4.) It is fair to presume that both the afore mentioned bishops were ordained in the manner provided.

The brother says further: "If the office of an apostle comes by ordination, and that the mere ordaining of an elder does not of itself confer the apostleship, why is it written that Joseph Smith was the first apostle and elder?"

We think the facts already given explain this matter sufficiently clear, without going over the ground again. As we have before seen, a person may be an apostle without having been first set apart by the laying on of hands to the Melchizedek priesthood, and also, that to be "ordained" of God, is, primarily, and chiefly, to be *appointed* of God.

Joseph was the "first apostle" to the Church, because he was made the first special witness to the Church, both in respect to time, and degree of authority. And he was "the first elder" to the Church, both in respect to his calling of God, and in point of ministerial authority.

The brother concludes thus: "The law, in that it says a first president should be ordained by action of a high council or general conference, presupposes the existence of a high council of high priests already in the Church."

We think not; but only that it was a provision for the *future* government of the Church.

In the reorganization of the Church, before there was any permanent organization had, apostles were first called, as in the first organization, and that by revelation. These apostles were selected after the pattern found in D. C. 16: 6. Certain persons were called by revelation to "search out the" apostles for the quorum about to be organized. The Lord gave instruction by revelation respecting church organization and kindred subjects, through the leading, or first elders, as at the beginning. The calling of men to various offices in the priesthood was done by revelation, as at the first. And when the more per-

fect organization was had in 1860, those previously called to the apostleship by revelation, with Elder William Marks, the last President of the High Council and President of the Stake at Nauvoo, ordained Joseph Smith, the son of the Martyr, to the Presidency of the Church, to which office he claimed to have been specially called of God; and this ordination was done by the voice of the General Conference then in session at Amboy, Illinois, April 6th. And it had been revealed of God to many persons, at different times from 1851 to 1860, and in different places, that Joseph would be called of God to succeed his father, and that he would come to the Reorganization.

The manner of procedure in the reorganization of the Church is strikingly similar to what it was in the first organization. All others who have attempted to reorganize the Church have gone wide of the original methods and patterns. Read, examine and reflect.

W. W. BLAIR.

KNOWLEDGE IS SALVATION.

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now are they hid from thine eyes."—Jesus.

This awful lamentation, once made in behalf of God's chosen people, in consequence of their rejection of the testimony of the man Christ Jesus, and the ministry of his choice; will soon be made as justly applicable to Gentile Christendom as it once was to the Jews. For there is but one Jesus Christ, whose people must be one, or they are none of his. And "wo be to the Gentiles if they do reject these things."

That dispensation of gathering into one fold being offered by the Master and King, and being rejected by the Jews, was lost to them, and hid from their eyes forever; and the divine oracles and ministry of God were sent to the Gentiles, until the dispensation of the fullness of times is now introduced by a period of new revelations and ministrations of angels.

This glorious epoch in our world's history was first introduced by the angel who commissioned his chosen prophet to bring forth and translate the "Stick of Joseph, which was in the hand of Ephraim, and place it with the Stick of Judah."

This glorious day-star from on high hath visited us, betokening the rising morn of that glorious millennial reign of the Saints with Christ upon the earth, of which so much has been said by the mouths of all the prophets, since the world began. And yet for all this miraculous work of God in fulfilling the prophets in the face of all beholders, the false prejudices of the Gentile churches, with a man-made ministry, have closed their eyes. Wherefore, we know by the light of God's revelations and by the power of his Spirit, the woes that will soon overtake them, unless they speedily repent, and turn from their evil ways, and make restitution for their robberies and murders, which they have committed, and for their determined opposition to that testimony which God has sent to this generation, announcing to the world of mankind that the hour of his judgment is come.

A brief compendium history of the great things of God's law, which he had written to Ephraim is now contained in a book of books, called the Book of Mormon, after the name of the ancient compiler, the authors of which are severally made known as they succeeded each other, and not after the name of the boy or man who translated it. It is well to publish this simple fact for the benefit of such as know not whereof they affirm, when they cry out against it as many do among the clergy, as one Methodist preacher did in public congregation, asserting that he "had seen the Book of Mormon, had opened and shut it, and laid it down again, and that was all he wanted to know about that." Still he prided himself in believing the Bible, not knowing much more about his "folly and shame," than he did about the title page of a book which he referred unto, as he falsely pretended. I felt moved to expose his ignorance before them all, by saying that he had witnessed to what he knew nothing about, and had even lied, and exposed himself to public shame and ridicule; and that too, by the plain word of God, in the Bible; which he so boldly pretended to believe.

How can such men, in the hour of God's judgment, stand. For they have blinded their eyes, stopped their ears, and hardened their hearts, and the way of truth they despise.

J. S. C.

STEPPING-STONES AND STUMBLING-BLOCKS.

If one feels like rejoicing and thanking God for any special blessing, and silent gratitude and earnest prayer will not suffice to give vent to the exuberance of joy welling up in the heart, the *Herald* and *Hope* are most appropriate escape valves.

But, when one gets disheartened and blue, where then is the specific, if prayer and mute endurance will not bring relief? The *Hope* is not the place to picture and portray the clouds and storms of mature years. *Hope* partakes not of a shadowy nature. And why unnecessarily dim their clear and roseate morning sky.

"The charms of youth at once are seen and past. And nature says they are too sweet to last."

And they do not want a grumble in the *Herald*. So what is one to do? When one can't help seeing and hearing and feeling; and consequently in this world of frailty, feeling like growing occasionally.

But the *Herald* for January first was so redundant with good and glorious tidings, that it seems as if one's heart should glow with gratitude for aye. And never be discouraged, for

O why should a Latter Day Saint become weary?

Why be discouraged or faint by the way!
What though the pathway be darksome and dreary,
Keeping straight onward he never can stray.
Look what a glorious gospel he teaches!

Taught by the Savior and prophets of old,
Faith he possesses which this world o'er reaches,
Faith that when tried is more precious than gold.

The fruits of such faith, the rich and copious blessings, and the living testimonies of the true and earnest worker are verily heaven inclined stepping-stones, and bright auroral tints that deck our skies in token of the approaching dawn of peace and power, whose

"Morn, her rosy steps in the eastern clime
Advancing will sow the earth with orient pearls,"

of purity and truth, and sunlight gems of knowledge and true charity.

And yet there are stumbling-blocks. To try our faith and patience. "There must be offenses, yet wo to him by whom they come." How carefully and uprightly, ought the life of a Saint be pursued, to continue without the appearance of evil, and ever innocent of offense to a weak brother or sister.

If there exists a presence of evil thought or principle and some misled Saint continues to harbor the little viper in his bosom, are we content to know that the sting will eventually be turned upon the one who has fostered the venomous reptile, and silently await just retribution? Are we not sometimes prompted by sincere love for that brother, (even though at times over zealous), when we endeavor to warn him of his danger? Why can not he see as well as we? Ah, why, indeed! Why can not we all 'see eye to eye,' that we may truly put ourself in his place, when we see him in error, and be persuaded wisely to counsel and admonish. Right here let us diverge—if divergence be not the rule of our rhapsody, and ask if there were not many who did not fully understand that oft repeated and some time misapplied term, 'eye to eye,' and if they were not much edified by the perusal of Bro. Joseph Smith's editorial on that subject some months since. Clearly elucidated and beautifully illustrated, one could scarcely fail to comprehend the explanation which was a new and no doubt perfect exposition of what seemed somewhat mythical to many.

And we remember another stepping-stone. The laudable determination of many of the sisters to do more in forwarding the truth. Why are we not all as earnest as they. And we must not at the same time stumble over the fact that we see other sisters by nature as intelligent and perceptive, and by worldly gifts as fortunate, who are blind to the opportunities offered them for doing good, and prefer the adornments and accoutrements of the daughters of Babylon rather than plain and saint-like apparel, and will discommode themselves and disfigure, until they are unable to kneel in the house of God. And choose the society of those without the fold, and even absent themselves from worship to enjoy it. And still such and others who are regardless of some other point of duty; mayhap a brother who has been befriended and upheld by those who met and regarded him as a noble hearted Saint, until they in endeavoring to do right by both themselves as well as him, incurred his bitter enmity, will declare themselves as strong in the faith as any.

One of the brightest, most joyous stepping-stones is to witness erring brothers, or sisters yielding self-will, and acknowledging their faults to crave forgiveness; and peace and unity reign in every heart. Such scenes are more to us in saint-life than all the vague shadows unexplainable. And we see now, or seem to see where remembrance is very like the sweet reality, dear humble sisters, whose clothing though neat and rich, and not noticeably different from those around, save in more perfect harmony of hue and taste, who are arrayed in a manner that would not bring a flush of shame, or down cast eye, should our once crucified and now glorified Savior suddenly come to claim his own. If he were present would not we who bow only one knee

to assume a graceful attitude, feel like prostrating ourselves and hiding our faces in the humility and fear his presence even in spirit should inspire?

But are not we stumbling more than climbing? It would seem so. Nevertheless, we do not feel in a despairing mood. Only the necessity of a thorough awakening, and, since we are Cinderella-like sitting listlessly among the embers, so many of us,

"Let us shake off the coals from our garments
And arise in the strength of the Lord;
Let us break off the yoke of our bondage
And be free in the joy of the Word."
PERLA WILD.

AFTER THE MODERNS.

HOW THEY MIGHT HAVE WRITTEN SCRIPTURE IN ANCIENT TIMES.

The contrast between the condition of things when Mammon was persecuting the church, and when Mammon is holding a pew, and helping to pay for the choir would, perhaps, be rather startling. Even more interesting would be an attempt to conceive the present condition of things as existing in the Apostolic Age. Suppose, for example, that such a record should contain information like the following: Peter went to Joppa to carry the Gospel to Cornelius, but upon arriving at his destination, he discovered that he had accidentally left all his sermons behind him at Jerusalem, and as he did not know how to speak extemporaneously, he was obliged to postpone the intended Sunday service until he could send and fetch his manuscripts. The brother of Onesimus came to hear Paul preach, but as he was a person of very humble birth, and all the pews upon the ground floor were rented by wealthy people, he was shown to a back seat in the gallery. The church edifice at Antioch cost \$375,000; two-thirds of which remained as a mortgage upon the building. The brethren strove earnestly to reduce the debt, and with this intent they held a fair at which pin-cushions and ice-cream were sold, and during which there was much excitement over a raffle for a cake. The gold-headed cane that was offered to whichever clergyman obtained the greatest number of votes, was awarded to Paul, who had 381 votes, while only 270 were given to Peter, and 111 scattering. The attempt to raise the money having, however, failed, the edifice was sold by the sheriff, and was purchased by a Roman, who fitted it up for a circus. Apollos having been attacked with a light form of bronchitis, went to Malta for the benefit of his health, and the church to which he ministered was closed all summer, repairs being conducted in the interval. Philip, having for many years performed pastoral duties faithfully in a parish of Ethiopia, a number of members of the congregation grew tired of him, and they cut down his salary to get rid of him. When he resigned a young man was called, and as nobody extended a call to Philip, he was admitted to the Home for Decayed Clergymen, where he ended his days. Paul preached at Corinth with power and fervor, and at the conclusion of his sermon he asked that a hymn should be

sung. It was given in an artistic manner by the choir, the solos for the soprano and alto being unusually brilliant, while Paul was especially pleased with the extraordinary left-hand playing of the organist during the performance of the florid accompaniment. A Gentile from Alexandria, who attempted to sing, was requested by the sexton not to interrupt the music. When Paul visited Ephesus, he was entertained by Alexander, the copper smith, who, although not a believer, held a pew in the middle aisle of the church, belonged to the vestry, and contributed so liberally to church objects that he was more highly regarded than any of the converts whose circumstances were not so good. Paul, while in the pulpit, preached with force against sin; but, of course, carefully avoided saying anything that might hurt Alexander's feelings. While at Lystra, Paul encountered a cripple who had been robbed of the use of his limbs by rheumatism. He advised the unfortunate man to read carefully the patent medicine advertisements in the religious newspapers in the hope of being directed toward relief.—*Philadelphia Bulletin.*

TEA TOPERS, ATTENTION.

If all the tea drinkers in this Christian land should give attention, I would have a large audience indeed; but I should expect to meet a good many scowls as soon as I announce that I have nothing favorable to say of tea, but a good deal to produce against it. I fancy I hear a host of old ladies exclaim, "Oh! my, I never could live without my tea; I never could keep awake, and I should die of headache." I have no doubt quite a number of young ladies would smile their assent; and, I am sorry to say, not a few of the gentlemen would think their arguments very sound. But please listen to what facts I have to present in the case. It is my solemn conviction that tea is evil and only evil.

1. *Tea is only a stimulant.* I suppose that everybody is ready to admit this, right upon the start. I never heard any one deny it. It never builds up the system, never makes blood, flesh, muscle, or bone. It simply passes through the system as a foreign substance. Its direct effect is to stimulate the system to unnatural activity. Here is a lady who arises on wash day,—tired, weak, and dreading the day's work. She must have an extra cup this morning. After two or three strong cups, how differently she feels. Her aches and pains, her weakness and weariness, are all gone. She feels as stout as an amazon. She goes into her washing and does it up with a might. Now has not the tea helped her? Wait till the day's work is ended, and the excitement over. How does she feel now? Clear done out. She has not strength left to lift her hand. Just as far as her stimulant lifted her above her natural strength, just so far below it has she now fallen. Can anybody believe that such treatment as this in the long run is gain to the system? is gain to health? is addition to strength? No; it is the height of absurdity to believe it.

The liquor drinker goes upon the same principle in taking his dram. For a moment it

stimulates him, arouses all the strength of his system, and he feels like a giant. He is happy as a king; but as soon as the effect of his dram is past, he is weak and sore, gloomy, melancholy, and cross. In the same manner, though in a less degree, tea affects tea drinkers.

2. *Tea is a great source of headache.* But the strong argument always used in favor of tea is, that it cures the headache. This is an argument ever ready at hand with all tea toppers. Every one appears to have had a long experience in this direction, so that they are qualified to testify. But it strikes my mind that it is a little peculiar that every tea drinker is so subject to the headache! How does this happen? Other people do not seem to be so afflicted. But if it is so effectual in curing headache, why does it not stay cured! How does it happen that it comes on so often, so persistently, and so continuously? No, dear friends, the real fact is, that it is the one prolific cause of a great share of this headache. It may allay the pain for the time, but it only aggravates the cause in the end. It excites the nerves, creates a fever, and this immediately brings on the headache again. Look at the drinker. After he has had a regular spree, see how he looks, how he feels. His head aches badly enough to burst with pain. Now just give him a glass of liquor, and he is all right, and his headache is gone. Does not whisky cure the headache then? But what caused that headache? You know it was liquor.

It is just so with tea. While it allays the pain for the moment, it really causes it in the beginning, and brings it on again. The very fact that your headache comes right on as soon as you leave off your tea, is proof that that is the cause of it. Let any tea-toper be without his tea one meal, or a day or two at the most, and he is certain to be all out of sorts, and to have a bad headache. How many times I have seen this at meeting. Where these slaves to tea can not get it for a meal or two, I notice that they are soon used up, and have to go off to bed. But those who do not use tea are not affected that way. They can go without tea for weeks and months without having the headache. Why can not tea users? The reason is evident.

I have known a good many persons who were habitually afflicted with the headache. They thought they could not live without their tea; but when they were persuaded to leave it off, in the course of a few weeks their headache was gone; and this not simply in one case, nor two, but many. If any should read this article who are so afflicted, we recommend them to try it.

3. *Tea is adulterated, and is poison.* Probably there is no article used which is so easily adulterated as tea; and as tea is a very costly article, the inducement to adulterate is very great. Actual experiments show that but a very small proportion of tea is genuine and unadulterated. The cheaper class of tea, such as the great majority of people drink, is the very worst kind. Only the higher priced is pure. abundance of proof can be given upon this point. A chemist in Portland, Maine, makes the following statement:

"My attention having been called to some samples of tea exposed for sale in this city that had the appearance of containing some other ingredients than pure tea, I was led to exam-

ine some specimens. Accordingly, I procured a number of samples from several leading grocers in the city. These I subjected to a rigid chemical examination. The result was rather astonishing, and fully confirmed my suspicions. The investigation was continued until several samples had been analyzed, with the following results, as to numbers, kinds, prices, and adulterations:—

"No. 1. Oolong, price 40 cents, contained old tea grounds, colored with logwood.

"No. 2. Oolong, 50c., same as above, with addition of sloe leaves.

"No. 3. Oolong, 50c., sand, old leaves, sulphur, lime, colored with Prussian blue.

"No. 4. Japan, 50c., sloe leaves, colored with tumeric, and old tea leaves.

"No. 5. Green, 50c., colored with tumeric.

"No. 6. Black, 60c., genuine.

"No. 7. Oolong, 60c., contained other leaves colored with logwood.

"No. 8. Oolong, 70c., logwood, sulphur, lime, colored with Prussian blue, and containing powdered quartz rock.

"No. 9. Japan, \$1.00, colored with logwood.

"Several other samples analyzed contained more or less coloring matter, and other ingredients to increase the weight. But one or two samples were found genuine in the whole number.

"A sanitary committee has been sitting upon the tea of China in the city of London, and pronounced it a teetotal fraud of the most desperate character. There are in the warehouses of that metropolis no less than ten million pounds of tea so utterly adulterated as to be unfit for use."

The *San Francisco Chronicle*, December 9th, 1874, says:—

"Green tea is colored by a mixture of gypsum and indigo, which renders it more stringent and aromatic. * * * It is estimated that the Chinese employ no less than 543 different substances for the adulteration of tea."

What startling facts these ought to be for tea users. Instead of tea, you are drinking logwood, sloe leaves, sulphur, lime, quartz rock, and the like, beside old, rotten tea leaves which have already been once used. That many of these articles are poison, all know.

The following extract is taken from Miss Beecher's *Domestic Receipt Book*:—

'On this subject Dr. Lee remarks: "Green tea undoubtedly possesses very active medicinal properties; for a very strong decoction of it, or the extract, speedily destroys life in the inferior animals, even when given in very small doses.'

"That which destroys life in the inferior animals is a medicine. That which will kill a dog, therefore, is the very thing to restore the sick to health! Wisdom would say, Let the dogs have the medicines, rather than rational, intelligent beings.

"A gentleman in China is reported as saying, 'There is no such thing as green tea.' 'I notice,' he said, 'a great amount of Prussian blue among the articles sent up the river to a certain gentleman of this city, and it goes back in another form. It comes on the leaves of your green tea.'

"The *London Quarterly Review* says there is a manufactory near Canton, in China, where the worst kinds of coarse black tea are converted into green tea, by heating the leaves moderately on iron, and mixing with it, in the

meantime, a composition of tumeric, indigo, and white lead, by which process it acquires a blooming blue color, not unlike that of plums, and that crispy appearance which is supposed to indicate the fine green teas. The writer says he saw 50,000 chests of this spurious article ready for shipping, and on inquiring for what market it was intended, was told it was for the American."

Poor slaves to tea; what doses of poison they will swallow daily in order to get a small per cent. of their precious tea! Can anybody believe that poison of this kind can be poured into the system day after day, month after month, through long years, without affecting the system unfavorably? It is not possible. If you must have warm drink, make it out of something else, such as a preparation of bran, clover, parched corn, parched peas, barley, carrots, etc. There are many ways to have warm drink without buying these miserable adulterated poisons.

4. *Tea is filthy.* Another serious objection to the use of tea, at least with cleanly people, those who are not particularly fond of filth, is that most of the teas are very filthy. Tea comes from China, as all know; and it is equally well known that the Chinese, living in a very warm country, are a dirty, filthy race. They have the whole of the picking, drying, coloring, and packing of all the teas to do. A minister, lately writing from San Francisco, California, says:—

"A gentleman of undoubted veracity, who has spent fifteen years in China as tea agent, gives some startling facts concerning the habits of the Chinamen in connection with packing tea in boxes for the market. The Chinamen, he says, go nearly naked, and are covered with filth and scrofulous sores. They eat every filthy animal, even when found dead, and partly decayed. Puppies, rats and pigs, are counted luxuries with them.

"The tea chests are placed in a row alongside the great bins or reservoirs, and while the tea is being shoveled in, these filthy heathens get into the tea chests with their feet to stamp it down. Thus they work until the sweat runs down in streams over their dirty, greasy bodies into the tea. The fine poisonous dust, rising from the tea, lodges in their naked bodies, and causes an almost intolerable itching, so that when they stop to rest, they stand there in the boxes and scratch these scrofulous sores over the tea.

"This agent has witnessed such sights hundreds of times. Many of the Chinese paintings here in San Francisco illustrate and confirm the above."

A missionary writing from China makes remark:—

"You notice a large jar beneath the table, and that the boy turns the grounds from your cup into it. When it is full, it is taken out doors and the contents dried in the sun. Then they are taken into the preparing-room, where they are colored with Prussian blue, tumeric, gypsum, and other things, dried in the pans, trampled a second time beneath the heels of a coolie, and sent over for us to drink!"

A very delightful beverage this for delicate ladies! Of course I would not recommend you to remember these facts when you are sipping your tea; for it might spoil the flavor a little.

5. *Five thousand seven hundred years with-*

out tea. It has only been about two hundred years since tea has come to be used to any extent, so that our race actually lived some 5,700 years without its use. Just think of that! What untold misery, what terrible headaches they must have endured for the want of a little tea! They must have been very short lived and sickly in those days. I just remember now of having read in a certain old book how they used to die at the early age of 700 and 800 years. It is terrible to think of. But since tea has been introduced, how life has been prolonged. The average age of man in civilized countries is now said to be nearly forty years. I wonder how all those millions of people, particularly the old ladies with the headache, did manage to do before tea was discovered!

But seriously, dear reader, who complains most of nervousness, poor appetite, loss of sleep, headache, dyspepsia, cold feet, loss of memory, and general ill health? Are they not the very ones who claim that tea is the sovereign remedy for all these ills, and who use it constantly to cure themselves? By actual observation I know this to be the fact. It shows that the advocates of tea are utterly deceived. They are drunken, not with wine, but with strong tea.—*Selected.*

THE JEWS AND THEIR REMARKABLE HISTORY.

The following striking passage occurs in a paper on "The Gathering of Israel," read by Bishop Nicholson, of Philadelphia, before the Prophetic Conference:

Can the world show anything like it? Twice 1,800 years old, they saw the proud Egyptian perish in the Red sea; they heard the fall of great Babylon's power; they witnessed the ruins of the Syro-Macedonian conquests. And now they have outlived the Cæsars, and outlived the dark ages. They have been through all civilizations, shared in all convulsions, and have kept pace with the entire progress of discovery and art. And here they stand to-day, as distinct as ever, occupying no country of their own, scattered through all countries, identical in their immemorial physiognomy, earth's men of destiny, before the venerableness of whose pedigree the proudest escutcheons of mankind are but as trifles of yesterday. But have they suffered severely? One convulsive groan of agony breathing through eighteen centuries, and heard in every land but our own. At the siege of Jerusalem by Titus, besides the tens of thousands led into captivity, it was as if in a single action of a great war the slain on one side should amount to 1,300,000, and when, the remaining Jews having been expelled from their country, they attempted, sixty years afterward, to return, a half million more were slaughtered. For centuries they were forbidden, on pain of death, even to set foot in Jerusalem.

Under King John of England, 1,500 were massacred at York in one day. Under Ferdinand and Isabella 800,000, by a single decree, were forced out to sea in boats, and most of them perished in the waves. They have been fined and fleeced by almost every government known to history. They have been banished from place; banished and recalled, and banished again. By the code of Justinian,

they were incapable of executing wills, of testifying in courts of justice, of having social and public worship. The Koran of Mohammed stigmatizes them as wild dogs; the Romish church excommunicated any one who held intercourse with them; the Greek church uttered anathemas still more severe. They have been forced to dissemble to save their lives, and in Spain and Portugal have even become Bishops, and have governed in convents. In the prophetic words of the Old Testament, they have been "a reproach and a proverb, a taunt and a curse;" they have been "taken up in the lips of talkers," and have been "an infamy of the people;" and the general estimate of them has ripened into the intense contempt of that dramatic conception—"Shylock, the Jew of Venice." And now, in this nineteenth century they are a suffering people still, but as indissoluble as ever.

But now all this is not according to the established course of nations. The northern tribes came into Southern Europe, and are now not at all distinguishable. No Englishman can say that he derives from the Britons and not from the Romans, or from the Saxons and not from the Normans. On the contrary the Jew is a Jew still. Even our own all-appropriating country, which denationalizes Germans, Irish, French, Spaniards, Finns, Swedes, has left untouched this wondrous people. Here they are, holding fast to the one tell-tale face, keeping up the sacred learning of their traditions, self-conscious of their isolation, irrepressible in their love of Jerusalem, sublime in their singular patriotism, evermore looking for their Messiah, the same intense individuality as when, lords of the soil, they plucked His fruit from the trees of Judea. And what is more, these world-wanderers of the centuries, these tribes of the weary foot, have not only survived, but have now risen again as an element of power among mankind. The Jew is the banker of the world; he is among the foremost, whether in science, literature or government. In witchery of song unsurpassed, he enchants the world with some of the sweetest music ever heard. Surely he is the standing miracle of the world's current history; the bush of Moses, ever burning yet never consumed; an ocular demonstration of how God may energize the secret springs of a people's life, yet without disturbing individual freedom or social characteristic; an unanswerable refutation of that godless philosophy that would turn the Almighty out of His own universe.

A Secured Salary.

The Des Moines Register says: "Rev. W. J. Gill has accepted a call to Moody's church at Chicago, with a large and secured salary."

"Secured" is good! Imagine the old Jerusalem Herald with paragraphs like the following:

Paul has received a call to Antioch, and as the salary is large and well secured, we presume the reverend gentleman will accept.

Peter has abandoned the field in Gallilee, owing to the insufficiency of salary, and will accept a position in this city.

John will preach no more in the wilderness as the inhabitants there are poor, and will hereafter be found at the Temple, where he has accepted a position which secures him a handsome income. This we presume will be more congenial to the tastes of the eloquent gentleman.

The sight of a drunkard is a better sermon against that vice than the best that was ever preached upon that subject.

Saints' Herald

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, February 15, 1879.

OUR Utah friends are somewhat troubled over the fact and the possible results of the late decision of the Supreme Court of the United States, affirming the constitutionality of the laws of 1862, providing for the preventing and punishment of polygamy. We notice an editorial in the Salt Lake *Herald*, January 8th, under the caption of "The Reynolds Decision," in which it is assumed that the "decision is dangerous to the institution of religion in America." The editor seems to regret that by the decision polygamy is made a *crime*.

We condole with the *Herald* in his position of regret; for we too think this decision is *dangerous* to one institution of religion, and that one is the one directly provocative of the decision. The language of the decision is quite temperate, (we insert it that the readers of the HERALD may decide for themselves), and deals only with the facts in the case; and we should almost conclude that the Chief Justice who delivered the opinion of the Court, had read the declaration of the Church made in 1835, reaffirmed in 1845, and sanctioned and published by the Utah Mormons themselves in 1854, in the Liverpool edition of the Doctrine and Covenants, in the Article on Marriage. This Article on Marriage has stood like Banquo's ghost always confronting these perverters of the commandments, and was not eliminated from the Doctrine and Covenants until 1876, when the Utah Solons thought it advisable to leave it out; but by whose authority we have yet to learn. We made some enquiry regarding it when in Salt Lake City, and of those interested in the matter, but they could give us no information.

That Article on Marriage declares polygamy to be a crime; and how the *Herald* can object to the Supreme Court finding that it is a crime, with the sentence of the Church standing so long against it, we confess we are at a loss to determine.

The *Herald* may possibly write, "The article does not say that polygamy is not a crime; but does say that fornication is." The language is, "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy." It is singularly suggestive, that men should deliberately preface a solemn declaration of belief with this strange preamble, "inasmuch as we are accused," *i. e.*, it is alleged that we are guilty, of the crime of fornication, and of polygamy; as if the latter as well as the former were criminal, for the elliptical reading would be, "and of the crime of Polygamy." If it had not been intended to include polygamy as one of the reprehensible things of which the Church was falsely accused, and against which accusation the declaration of belief that followed was intended to be a denial and a defence, the whole paragraph is useless and means nothing. But the men who penned it and who adopted it, were not in the habit in those days of framing their declarations of faith and belief ambiguously and foolishly, whatever may have become their habit subsequently. The use that Apostle John Taylor made of this paragraph, in his discussion with Rever-

ends Cleve, Robertson and Carter, at Boulogne, France, warrants the conclusion arrived at above; that is that it was there intended to call polygamy a crime, and that he so understood it.

We can see no danger to "pure and undefiled religion," the religion of the New Testament, the "Doctrine of Christ," that can possibly arise out of the decision of the court of highest jurisdiction in the United States, which so alarms our friend of the Salt Lake *Herald*.

In talking with a gentleman resident in Utah, during our visit there, it was suggested that the seemingly rigid rule apparently adopted by the Reorganization by which an abandonment of polygamous relations between persons who had assumed them was demanded, might be so modified as to permit those who desired to unite with said Reorganization to so come in, retaining their companions and relationship, but going no further, making no further alliances of that nature, and so allow time to wear it out. To this it was replied, that such relations could not be maintained in safety in any of the States or Territories except Utah; and, of course, would involve the necessity for those so doing to remain there; as their marriage would not be recognized in any State now existing. Furthermore, that it was not likely that Utah would ever be received into the Union, as a State, with a constitution providing for the existence of polygamy; that it would be an anomaly if she were; and hence, no man joining the Reorganization under such a special provision could take his household into any other state, thus making nugatory the rule of intercommunication by which the acts and deeds legally performed in one State are to be recognized and valid in the sisterhood of States. The late decision would seem to confirm this objection.

THERE is one thing that we wish the Elders of the Church, who are abroad in the field, and in branches, would stop doing, and that is berating, fault-finding and ridiculing the King James' version of the Scriptures. No possible good can come of it, and great harm has come, and will follow the practice. It should be remembered, that we teach the all important doctrine that God does not condemn nor punish a nation until he has warned them by giving them a law; and that the blindness of Bible believers will be held against them, because having the word they have refused obedience to it; and for the Elders to appeal to the Bible and insist upon its being received and believed by those to whom they preach, or they will remain condemned by it, and at the same time to invalidate its testimony by ridiculing and making sport of it, is to impeach the witness they introduce to prove their case, a thing inadmissible in law, and an outrage upon common sense.

At the time the sentence "ye shall take the things written in the Scriptures to be a law unto my Church;" and "ye shall remember the Book of Mormon and the former commandments; not only to say but to do the things therein commanded," the Inspired Translation was not had by the Church; and the former commandments must have embraced the King James' version of the Bible; for certainly the revelations and commandments to the Church were properly the later ones, not the former. "Ye know that my law is contained in the Scriptures," must apply to the copy that the Church had, and was using; other-

wise, no general obligation to observe the scriptural law could be enforced.

Besides this, it is in decidedly bad taste for a man to go among a people professing to believe the Bible, and attempt to win their respect and good will so that they will hear him, by ridiculing and making light of what they hold sacred, to say nothing of the policy of such a course. It is our opinion that the Bible is sufficiently correct in the main and essential points of faith to condemn, or justify those to whom the gospel it contains is clearly presented; and the great blessing conferred upon the Church by the use of the Inspired Translation, is to enable them rightly to construe the Bible. Hence it pains to hear men arraign the Bible as a thing to be derided, when they are at the same time professing a regard for the word of God. The additional light thrown upon the doctrine of Christ by the new version may be presented and the contrast shown, at proper times, and this can best be done soberly, and without lightness, sneering, or boasting; for wherever the latter are exhibited, there is sure to be weakness, wickedness, or ignorance.

Brother Lambert in a letter of late mentions this subject, and we conclude from the tenor of what he writes he has had reason somewhere to feel sad because the friends of the work have shown their foes the weak places in their defences.

MR. GEORGE Q. CANNON, it is stated, has said that "his people would accept this decision as final, and would not, he thought, contest the matter further. If polygamy is a crime against the laws of the United States, of course the people of Utah would not continue to practice it. He was of the opinion that there would be no more polygamous marriages from this date."

We believe that Mr. George Q. Cannon knew that polygamy was a crime against the law of the United States, in 1862, as he knows the same thing now; and it is not creditable to his common sense to say that he did not. The fact that Congress exacted the law of 1862, is *prima facie* evidence that the thing to be prevented and punished was contrary to the general law or no such act would have been adopted. It is now, they "have no cloak for their sins."

IN our last issue, we published the decision of the Supreme Court of the United States, in the case of George W. Reynolds vs. United States, in an appeal from the District Court of Utah, on error. This was a suit against Reynolds in the Utah Court for bigamy, he being a polygamist, and was appealed to test the constitutionality of the acts of Congress prohibiting and punishing the practice of plural marriage; and we presume that the case was argued strongly upon the side of those who had practiced that style of marrying, as to them much depended upon securing a decision adverse to the acts of Congress referred to, and which Utah Mormons have bitterly complained of. We have heretofore stated in these columns that we believed that whenever the question should appear before the proper tribunals of the land that the defence set up, that is, that polygamy being a religious tenet could not be unconstitutional, and that any and all interference with it, as such tenet, was destructive of the rights of the people guaranteed by the Constitution, would be found insufficient. Our Utah friends, represented by the *Ogden Junction*, char-

acterized an article we once wrote upon this point as a "weak effort;" which, perhaps, was true; but if this decision of the Supreme Court is to be received as correct, our position was right, if our argument was a weak one;—and we have somewhere read that "the battle is not always to the strong, nor the race to the swift." The *Chicago Tribune* of the 8th ult., states that an able Washington lawyer, aided by two from Utah, did what could be done to present their case; but of no avail. It also states that that delegate George Q. Cannon is "much exercised" over the decision. It was an unanimous decision of the whole Bench, and therefore much more important than if one or more dissented.

In the *Catholic* for January 11th, 1879, sent us, with others, by J. A. Forgeus, of Little Sioux, Iowa, is an editorial sharply criticizing the missionary work of the Methodists in New Britain, one of the islands of the Pacific, lying near Australia. It appears that the natives of this island captured, killed and ate four teachers employed by Rev. George Brown, in charge of the Wesleyan Mission in Queensland. The Reverend turned warrior, and organized a force of soldiery and made reprisals upon these islanders, burning several villages, and killing some fifty to eighty, including several women; after which he writes respecting it:

"I am certain that our mission stands better with the natives than it did before, and that we are in a better position to do them good. * * * Ours was an honorably conducted war."

The musket and the torch are doubtless good preachers in effective hands, but as disseminators of a gospel of peace, they have not hitherto proved efficacious; unless in this instance submission means conversion.

Those Indians who lately broke away from the soldiery of the United States and were slaughtered in detail as caught, can condole with their neighbors of New Britain, in the happy hunting grounds beyond, and compare notes as to the civilizing and christianizing methods employed to bring them to love the white man and his religion.

QUESTIONS AND ANSWERS.

Q.—Are we to believe and teach that Jesus Christ was the very eternal Father and God in the flesh, and all the God with which we have to do?

A.—No. The Lord Jesus Christ, the Son of God, is only one in the God-head. He is called the "Father" because "all things were made by him," under his father's direction. "By whom also he [God the Father] made the worlds."—Heb. 1:2. We have no room for a lengthy argument on this plain subject. Read Inspired Translation, Gen. 3:3; 1 John 5:7; John 12:28, 49; 16:26, 28, 32; and many other passages that show the distinctive individuality of the two and three.

Q.—Are the Priesthood authorized to preach the second coming of Christ will be thirteen years from 1878? A.—No.

Q.—I have a question I wish you would answer in the *Herald*. You will find it in Romans 16:5; 1 Cor. 16:19; Philemon 2. Where does the apostle locate that church? Is it our body, or in our families, or is it in the branch of the church?

A.—The references are all made to individual members of the general church who may be permanent members of the family, or be temporary

sojourners in the house. A man and sons or daughters, a woman and a part of the family may belong to the church the rest not, and these were to be greeted, remembered, or saluted, and were "the church in your house."

Q.—A few young Saints are desirous that you would answer through the *Herald*, what is an acceptable fast unto the Lord, according to Isaiah 58; Zachariah 7:4-10; Book of Covenants, page 181, paragraph 3; together with Deuteronomy 9:9-18; Matthew 4:2; Luke 4:1-4?

A.—The passages cited seem to cover all the practicable fasts that could be held; and the lesson to us means this, that any formal fasting, abstaining from food, putting on the clothing and habits of fasting practiced by any person, or people, was an abomination to God; and that fasting to be acceptable to him must be an honest abstaining from food for an honest purpose; a fast of the Church to be duly declared and duly kept, a fast by individuals to be duly observed by them according to their purpose, without ostentation and without undue calling attention of others to it. Again, fasting is not merely abstaining from food, though this is usually the method and the understanding. In the instances cited where forty days abstaining from food occurred, there was evidently strong spiritual sustenance afforded, or the fasting one would have perished; and any sort of fasting that is productive of injury to him or her who fasts is not acceptable. We have known a few who have fasted themselves into weakness, and permanent derangement of the stomach resulting from frequent irregularity of habits of eating and drinking; though many more are injured by over-eating than by over-fasting. Acceptable fasts are periods of abstaining from food in whole, or in part, with a spiritual intent coupled with a faithful keeping in view and desire the object sought, either individually or as a people. All hypocrisy, all pretensions, all self righteousness, are incompatible with a true fast.

Q.—How would you proceed to try a person who has committed adultery, so as to make it legal?

A.—Proceed as for any other heinous offence.

Q.—Does not a person commit adultery, in the strongest sense of the term, when they leave a man and still acknowledge that they had no cause, and then marry again?

A.—It would appear so; but the crime is only a constructive one.

Q.—Is not the law of tithing comprised under the head of the law of equality?

A.—It may be. We have not so regarded it.

Q.—Should Latter Day Saints meet and partake of the sacrament with other denominations if invited to do so?

A.—It is to us very questionable honesty to do so. We charge them with blindness in not discerning the Lord's body; and then to partake with them of the emblems, is to admit either that they do, or that we do not. Latter Day Saints may very properly meet with any other body of worshippers for worship.

Q.—Should not a person be found to have a good report outside of the Church by the honest people of the world, before he be ordained to any office in the Church?

A.—It is not often that a man who joins the Latter Day Saints could get a certificate of good moral character from his friends outside of the Church; as many of us know to our cost. A

deacon or an elder should be of good repute of those without and within; but to insist on this in all cases, before ordination to any office would hardly do.

ANOTHER NEWSPAPER DOES JUSTICE.

BROTHER J. A. STEWART sends a Philadelphia *Record*, which contains a three-fourth column account of our people, including a notice of those in that city, and of their worship at the hall, corner of Ninth and Callowhill streets. The reporter marks well the distinction between us and the church in Utah, showing that we believe in monogamy and not polygamy. Brother Stewart gave the reporter a brief history of the rise of the Church, and of its progress and doctrines until the death of Joseph, and the apostasies under Brigham Young and others; and also gave a sketch of the organization now existing under the present Joseph. The report errs in saying that its head quarters and printing establishment is located at Nauvoo instead of at Plano; and, also, in saying that the Book of Mormon is our "rule of faith," as if it were so to the exclusion of the Bible or other Scriptures, but we thank the reporter and editors for their kindness in giving so much space to our vindication from the errors of popular opinion.

EDITORIAL ITEMS.

A BROTHER in London, England, writes us that in a prophecy received among the Saints there, it was declared that the present year was to be marked with bloodshed, pestilence and famine in an unusual degree, and that the "scourge of God would go forth in a remarkable manner." We thank Bro. R. Kendrick for his letter and poem.

Bro. William D. Bronson writes from Lafarge, Wisconsin, that they are having close and hard times there this winter. They were having enough to eat, but money was scarce.

Bro. Gomer Griffiths was preaching in Davis county, Missouri, January 13th, and had baptized two. He held a debate with a Rev. Thomas Wood, Christian, at Laclede, on December 30th and 31st, concerning which we have a certificate signed by the chairman and moderator and ten others, stating that Brother Griffiths received a large majority vote in favor of the position defended by our brother. "Resolved, that the Bible teaches that Apostles and Prophets are needed to bring us to a unity of the faith." G. T. Griffith affirmed, Rev. T. Wood denied. W. H. Brigger, moderator; J. E. Howe, chairman.

We thank the following brethren for papers received: Joseph Hammer, T. W. Smith, G. W. Galley, B. V. Springer, Wm. Street, J. B. Price, John Ellis, J. A. Stewart and R. E. Finch.

Uncle William Smith was at Montrose, Iowa, January 4th, and was to speak there several times if nothing intervened to prevent. Last year he lost one daughter by death, Mrs. Caroline Quince who died at Fort Worth, Texas, and now, he loses another, whose obituary we have already published. He was on his way to Bevier, Missouri, preaching by the way.

Elder M. H. Forscutt is now ready for ministerial labor at any point within the field appointed him at last Semi-Annual Conference. Also, by agreement with the Presidency, he is at liberty to fill calls from any field of labor where his services may be needed. He may be addressed at Shenandoah, Page county, Iowa.

We received a long and chatty letter from Bro. D. S. Mills, dated at Santa Ana, California, December 21st, 1878. From this letter we learn that it is very dry there, and unless there should be a change of weather before long, there will be a "sunny south" in Southern California next summer, with a vengeance. The Saints were praying for rain; and we hope that their prayer will have suitable answer. Starvation stares hundreds in the face. Bread riots are feared. The above reads strangely when we take into account the strenuous efforts being made to attract immigration to California; the glowing pictures drawn of its beauties and advantages. We shall keep out of California for awhile yet, so far as dwelling there is concerned.

Bro. Thomas Ames writes from Green's Landing, Maine, and gives a not very cheering account of the work there at present. Letter dated December 23d, 1878.

The Bangor, Maine, *Courier*, of January 10th, 1879, comes to us, sent by some brother, bringing the news that Rev. M. W. Corless, Second Advents, of Milltown, Calais, and Elder S. O. Foss, Latter Day Saint, of Jonesport, had been discussing the unconscious condition of the dead, Corless affirming, Foss denying, in a three days' debate. The popular vote decided "in the negative by an overwhelming majority."

Bro. David R. Jones writes from Sheridan, Nevada, December 20th, 1878, in a very feeling manner. He had been very sick but was recovered. He acknowledges wavering in his faith and feels grateful that the Lord heard him at last and gave relief. Not much is being done in the field there, though he hoped an effort would now be made. We remember preaching in a schoolhouse a few miles from Bro. Jones', one evening in the fall of 1876. We can shut our eyes now and see the little band of hearers who turned out that night to see and hear the man from the East.

No changes should be made in the time or place of holding district conferences, unless for good causes, and by consent of all the branches, or a majority of them, and notice to all.

Bro. A. L. Whitaker writes from Wheatville, Wisconsin, and expresses a strong wish for the prosperity of the work. He feels the isolation and absence from the Saints.

Bro. Joseph F. Burton, of Santa Ana, (Newport Branch), California, wrote us January 8th, 1879, a very interesting letter, containing much to do us good and evincing the fact that many far away from our personal field of labor feel for, and desire to encourage us in our labor; a little unlike some others who expect us to have not only strength, and wisdom for our own burdens and needs, but for theirs as well. We thank God for such men, now and then.

Bro. Wm. Street, of Chester, Penn., also writes pleasantly of his need of sympathy, being young in the cause.

Bro. J. T. Phillips writes from Renick, Mo., January 11th, 1879. He had preached some there; but could not get an extended hearing. Being Welsh, he speaks English under difficulties. He had circulated tracts, and been from house to house doing all he could to warn the people. Bro. Derry had been there but the weather was so cold, few only heard him.

Bro. D. F. Crane of Lake Crystal, Minnesota, says that the Saints there are still striving for the faith.

Sr. R. M. Bradley of Webb City, Jasper county, Missouri, writes that Bro. M. T. Short preached there and at Oronogo. Audience large and prospects fair for honest souls to receive the truth. The Holy Spirit also blesses the Saints' meetings with its presence and aid.

Bro. W. F. Melvin of Rockland, Maine, says that that branch is nearly all scattered away. He and Brother Seavey still love the cause and take the HERALD faithfully, while some there think that they can not.

Bro. Wm. H. Frost of Bennett, Nebraska, feels comforted and strengthened by the knowledge he has of this work, and by the Holy Spirit's presence with him. May he continue faithful and strong in the favor of God.

Bro. F. M. Sheehy of Wyandotte, Kansas, writes that the Saints gave the use of their hall to Elder VanNatta of the Brighamite society; but "he made an utter failure," says Brother Sheehy.

Bro. J. N. Simmons of Sanilac county, Michigan, rejoices that the cause is onward in that region. Last summer when he went with the rest of the people to hear Brother Cornish, they expected to hear the Brighamite doctrine presented; but he heard the best of gospel sermons preached, and by obedience he knows the work to be heavenly truth. The address he asks for is "Mrs. Emma Bidamon, Nauvoo, Illinois."

Bro. Ekin E. Lovell and wife of Chariton, Iowa, who accepted the gospel ordinances in England in February, 1846, say that it was plainly taught there that the present Joseph was to succeed his father in the presidency of the Church. Also that the plural wife system was not taught, to their knowledge, for four or five years after that. Bro. Lovell was an Elder there, and baptized Henry Marriott. He came to America in 1853, and afterwards went to Utah, but did not stay long, and some years ago heard and believed that our organization was the right one, and they rejoice in being in the true fold, after being as wandering sheep for so long.

Bro. Charles Derry wrote from St. Clair county, Illinois, January 22d, of his preaching at Alma to large audiences, and of being blest in presenting the way of life.

Bro. J. R. Badham sends a Shenandoah, Iowa, paper with an account of the sad death of Mr. J. G. Long. He went out to see to his horses in the evening, and his wife becoming alarmed at his absence, search was made and he was found to have been kicked to death by a horse. He was the father of Bro. Charles Long and Sr. Clara Wilcox.

Our February 1st issue of the HERALD, through some fault in the count of the paper, fell so near short that we are not able to supply with that number some of those who had their addresses changed and were thus off from the printed lists; and also some new subscribers have failed to receive it. If any who have read theirs, and do not wish to preserve them, will send to us we will remail to those who need.

Envelopes with the address of the Business Manager printed on them, for the use of Book Agents, and others who may wish them, are for sale at fifteen cents per package, post paid.

Bro. G. S. Yerrington sends a Providence *Journal* which contains a history of the State Prison of Rhode Island since the settlement of the state, two hundred years ago, with manner of government, sketches of the most noted prisoners, etc.

Bro. B. F. Durfee sends a Keokuk *Gate City*, of January 22d, containing a half column editorial sketch of a sermon delivered there by Bro. W. B. Smith, uncle of Pres. Joseph Smith. He is spoken favorably of as to his appearance, zeal and sincerity, and his sermon is considered to have been important in the sense that he could speak authoritatively of what his brother Joseph thought, and what doctrine he preached and lived; and, in his denial of the things charged as evil, the editor sees what may properly and justly be taken as evidence on this controverted point.

Bro. Henry Southwick, near Delevan, Wisconsin, mentions there being more of an interest in our work since the preaching of Bro. W. W. Blair at Lyons, early in the winter.

Bro. Richard Farmer speaks of the Saints of Galland's Grove, Iowa, having been favored with some excellent sermons from Bro. J. R. Lambert, January 16th to 19th.

Sister E. Ray of Casey, Adair county, Iowa, Iowa, says that in answer to the request published, Bro. C. D. Norton of London, England, has called on Bro. Ray's mother in England, and that it has been the means of bringing one or more into the household of faith. Sr. Ray wishes Bro. Norton's address in order to write him about some other friends in London, disciples of Spurgeon now. Will Bro. Norton write to her as above.

Sr. Martha Kent sends vol. 17 of the *Millennial Star*, and Bro. Richard Farmer vol. 15, with the desired Supplement thereto. We thank them, one for the gift to the Church Library, the other as a loan.

Bro. M. H. Forscutt was preaching at Logan, Iowa, when he wrote, January 27th. "Congregations good."

Bro. Charles Derry sends a St. Louis *Republican*, containing the speech of Senator Butler at the Jews' Fair in Boston recently. He paid some high compliments to the Hebrew race. We have not room for extracts from it.

Our aged brother, John Macauley, of Dunville, Wisconsin, has been quite ill and could not reply to the Saints who have written to him, of which they will please take notice.

Bro. John McDowell relates a vision that he had during a recent prayer and testimony meeting at Kirtland, Ohio, in which meeting the Saints were blessed with the peace and the manifestations of the Holy Ghost, in prophecy, tongues and interpretations. He saw the Savior and various Saints, including Joseph and Hyrum and the present Joseph, each enveloped with a bright light of glory,—that around the Savior exceeding all the others in brightness. Brother McDowell's whole being was filled with great joy and peace while he was in the Spirit and beheld the vision.

Bro. W. W. Blair wrote from Streator, LaSalle county, Illinois, of having a good conference there February 1st and 2d. Bro. Joseph Smith was present, and went from there to Nauvoo.

Bro. Robert Davis, in Lapeer county, Michigan, writes that the work is onward there, and if there were ten elders in that region they could find fine places for preaching every evening. He is busy preaching and baptizing. He mentions nine new branches of the Church in those regions.

Bro. Geo. W. Oman of Petaluma, California, who is seventy-seven years old, and who obeyed the gospel in 1833, says that his love for and faith in his Redeemer has grown stronger and brighter all these years, and he looks with joyful hope to the future life of rest and peace.

Mr. Leonder Clouse of Hamlet, Mercer county, Illinois, writes that for years he was bitterly opposed to the Latter Day Saints, but accidentally saw the Voice of Warning and read the preface, which put him to thinking, and upon investigation and after a severe struggle with his prejudices, he is now for the truth. Tidings much like these reach us every week from men and women who are being brought to the light of God.

Bro. Levi Cheeny sends a Keokuk *Gate City*, and also from the New York *Sun* what claims to be the account of an eye witness of the death of P. P. Pratt in 1856.

Bro. J. Lamoreaux of Solon, Ohio, expresses his satisfaction in God's work and its progress. He also is one of the old-time Saints.

Bro. B. F. Durfee says that he is still engaged in the cause, preaching in the country near Keokuk, Iowa, and recently he began holding meetings in a Methodist chapel in Clark county, Missouri, where the people seem interested. May he be successful in doing much good. The Saints at Keokuk manifest an increasing love for the work of God, he says.

Bro. Geo. L. Matthews of Sacramento, California, has been constantly strengthened by the Spirit and confirmed since his obedience to the gospel a year ago.

Bro. J. R. Cook recently baptized eight in California.

No songs of Zion for sale.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

January 20th.—A Spanish steamer reports having had a collision with a British sailing vessel, off the French or Spanish coast and that the latter sunk with all on board, number not yet known.

Fires yesterday: At Galva, Illinois, loss \$20,000; at Omaha, Nebraska, loss \$18,000; at Allenville, Kentucky, loss \$30,000.

The Northern Illinois Insane Asylum, at Elgin, has now 528 patients, the largest number ever there at one time, and no more room for those who need admittance.

The Board of Indian Commissioners has just held its regular yearly meeting, and has prepared its tenth annual report, to be submitted to the President. This report will contain a comparative statement showing the condition of the Indians in 1868 and 1878. From this statement it appears that one-half of the Indians have discarded the blanket and donned civilized garb; that about one-half have moved out of their lodges and wigwams into houses, the number of which has increased nearly three fold in ten years; that the number of pupils in Indian schools has more than doubled, and that nearly one-sixth of our Indian population can read; that about one-eighth are members of Christian churches; that the number of acres of land cultivated by the Indians is about five times as great as ten years ago; that the production of wheat has increased nearly five-fold, of corn seven fold, of oats and barley nearly four-fold, and of hay nearly nine-fold; and that the Indians own about three times as many horses and mules, six times as many cattle, seven times as many swine, and about seventy five times as many sheep as they did ten years ago. They now own more than two head of sheep for every Indian man, woman, and child in the United States. The Board remarks: "This exhibit of results is certainly encouraging, and it presents a strong argument against any radical change of policy. However that may be, it is certain that at such a rate of progress, if continued, the feathered and blanket savage who now fills the public mind whenever the Indian is mentioned must soon disappear, and the fat contracts for beef and flour cease to exist, except in the sad memories of lucky contractors." The Board renews its approval of the plan to concentrate the smaller tribes on large reser-

ervations, thus continuing to sanction the reservation system and the isolation of the Indians. Considerable space is bestowed on the subject of allotments of land to individual Indians who make improvements thereon, and the plan of issuing patents in fee simple, but withholding the power to alienate the title by sale, mortgage, or long leases, is urged. The Board will recommend and urge three measures: (1) That courts of law be established in Indian reservations, with jurisdiction in all cases where both parties are Indians. There is no tribunal to try such cases, except in some tribes a rude form of administering justice. It may be remembered that all the assassins of Hole-in-the-Day, a famous Sioux Chief, who was friendly to the whites, and restrained his people from taking part in the Minnesota massacre of 1863, were well known. They were never brought to justice, the Commissioner of Indian Affairs declining to interfere in a case where only Indians were concerned. (2) That common schools be provided for Indians the same as for white children under some regular system. (3) That the Homestead law be so modified that that an Indian may select his homestead within the limits of the reservation to which he belongs.

21st.—The French Ministerial party, which it recently seemed likely would be overthrown by the opposition of the French Republicans, has agreed to terms that suit that party and hence are sustained. Thus a great crisis has been avoided. The directors of the City of Glasgow Bank, Scotland, are now on a trial at Edinburg, for fraud, theft and embezzlement.

The Occidental Hotel of Omaha, Nebraska, burned yesterday. Woolen mill at Philadelphia; loss \$150,000. Church at Boston; loss \$50,000. Mills at Geneseo, Illinois; loss \$30,000.

22d.—Still very stormy weather in the British Isles. Heavy gales in the Channel and on the south coast of Ireland, with exceedingly heavy rains.

The larger fires yesterday, were: At Elizabeth, New Jersey; loss \$100,000. At Sparta, Wisconsin; loss \$25,000.

23d.—Authentic news confirms the report that the Swedish Arctic expedition is frozen in the ice about forty miles from East Cape. A reindeer and sledge expedition is to start for its relief.

A cotton-mill at Ashton, England, burned; loss \$150,000.

A general commercial collapse is imminent in Sweden. Banks and business houses are failing, and thousands being thrown out of employment.

A civil war is going on in Venezuela, South America. Many lives and much property are being destroyed by the antagonistic parties.

The fugitive Cheyennes have at last been overtaken and captured in their flight across the bleak prairies and among the snow covered hills and ravines of Nebraska. Theirs was a most desperate plight from the time of their escape at Fort Robinson, and the only wonder is that in their helpless condition they should have been able to elude pursuit so long. Forty-nine of them were entrenched, of whom twenty-three were killed in this fight, nine were wounded, and the other seventeen are missing, the number left of the 150 who escaped from Fort Robinson.

24th.—Severe cold weather prevails throughout Great Britain, and there is much destitution among the people, which is not or can not be attended to.

25th.—One of the great packing houses at the Union Stock Yards, Chicago, Illinois, burned this morning. Immense quantities of pork, beef, lard, etc., were consumed. Loss several hundred thousand dollars.

At Toledo, Ohio, yesterday, a grain elevator with eighty-six thousand bushels of wheat, corn and oats, were burned.

It is stated that Sitting Bull, with fifteen thousand braves, squaws and papooses, has crossed the line from British America to the United States. They return with the intention of asking for peace, and to be helped by the Government. The Cabinet is trying to solve the difficult problem of what they will do with them.

Germany, Austria and Russia, are concerting measures to ward off, if possible, the terrible plague which has swept with such relentless fatality through Central Asia.

27th.—Four members of the Senate and House

of Representatives report in favor of transferring the management of Indian affairs from the Interior to the War Department. In reviewing the situation the committee says: "The history of our treatment of the Indians is one of shame and mortification to all right-thinking men. * * * Shameful irregularities and gross frauds have crept into every branch of the service. * * * For the last score or more of years the history of such frauds is written on every page of the Indian management." These are but brief extracts from the long report of the committee, but serve to show, as they say, that the correction of these things "can not, with either safety to the Indians or honor to the Government, be longer deferred."

The Insane Asylum at St. Joseph, Missouri, burned the 25th. It cost \$300,000, but it is said that it can be rebuilt for \$75,000. A \$50,000 fire at St. Stephen, New Brunswick, and one of \$25,000 at Dubuque, Iowa.

28th.—The British army continues to advance through the interior of Afghanistan, occupying the towns with little or no resistance offered.

The Asiatic plague which came over the borders into Eastern Russia, some time ago, is coming westward through Russia, and there is much fear in Austria and Germany about it. National measures for protection and of quarantine along the borders are to be taken.

The natives of Guinea, Africa, who are in rebellion, have defeated the Portuguese army, with a loss of three hundred men.

A tornado at Lockport, Texas, day before yesterday, destroyed forty buildings, including court house, halls and churches. One person killed, and several injured.

A heavy wind near Deadwood, Dakota, did much damage, and a prairie fire about there destroyed several ranches and hundreds of tons of hay.

29th.—France is said to be in the midst of another political crisis. President McMahon says that he will resign before he will yield to certain demands about military commands.

Considerable alarm in Moscow, Russia, about the plague coming from the East.

There is a fresh outbreak of the rinderpest (cattle disease) in Prussia.

Several thousand miners idle in Durham county, England. The distress is great in consequence.

The decrease in trade in Switzerland is being felt severely by all classes.

The cold in Switzerland has been greater this winter than for fifty years before. Snow fifteen feet deep in the French Jura. Wolves and bears have come down in the valleys for food.

There is a serious famine in Upper Egypt.

The Servian government is passing bills for the emancipation of the Jews.

H. M. Stanley is preparing in London for another African expedition.

30th.—The famine in Upper Egypt is reported as being terrible.

A tornado at Iuka, Mississippi, blew down houses, and killed and wounded some people.

Some very remarkable statements are made by the Austrian press in regard to the disease ravaging the Volga Valley in Russia. Ninety per cent of the persons attacked by the plague have died. It has decimated Astrakhan, and the survivors have fled in all directions, carrying the disease with them. It has traveled rapidly westward, and appeared within a short distance of Moscow. There is danger that it will pass the limits of the Empire, and appear in Austria and Germany.

31st.—President McMahon of France has resigned and M. Grevy has been elected president by a large majority.

M. L. Sullivan, who, a few years ago, owned forty-seven thousand acres of fine farming land in Ford county, Illinois, died yesterday at Evansville, Indiana, aged seventy three years. He was penniless and in debt, his farming on such a vast scale not having been remunerative, but the reverse.

Gen. Grant and party have arrived at Alexandria, Egypt.

Feb. 3d.—England is making war with the king of the Zulu tribe of South Africa. He is the most powerful ruler south of the Equator.

A \$150,000 theatre burned in London. Thousands of people in Southern Morocco dying

of starvation from failure of the crops by the drouth last year.

Twenty thousand Liverpool laborers are idle, ten thousand of them being out of work and ten thousand more (dock men) on a strike.

The number of deaths by violence in San Francisco, California, during 1878 foots up as follows: Murders 27, suicides 96, of these 96 suicides 8 were women, 69 were married, 26 single; 29 were natives of the United States, 18 of Germany, 10 of Ireland, 11 of China, 6 of France, 4 of Italy, 3 of England, 3 of Sweden, 2 of Canada and 1 each of Switzerland, Spain, Scotland, Russia, Mexico, New Brunswick and Austria.

Correspondence.

450 Cable St., SHADWELL, London,
December 12th, 1878.

Editors of the Herald; Dear Brethren:—Like many another I had been seeking to discover which sect of professing Christians I should join, and had failed to find one which could satisfy the yearnings of my soul! I considered the Baptists nearest the truth, and so attended their services more than any other; but the desires of my soul were still ungratified, and in vain were my searches for the *fullness* of the gospel. But, one night, while passing along one of the main roads in our East London, I heard Elder Bradshaw, and Priest James Tankard proclaim that the primitive manifestations of the Holy Ghost were restored, and I stood and drank in every word they uttered. I was not disposed to accept baptism for the remission of sins, but after thought and consideration, and prayerful reading of the Word convinced me of that; and in order that I might know for myself concerning the doctrine, whether it was of God or of man, I bowed in obedience to its ordinances, and can now thank God and testify of the work, that of a truth God *hath* again spoken from heaven! My testimony will not be invaluable when I tell you that my acceptance of the work was the result of earnest investigation and keen scrutiny, made all the keener for previous dissatisfactions, and experiences. Let me ask you to follow a sketch of my position religiously. I had been for some time greatly impressed by the evident necessity of the "signs" following "those that believe," and I could not find any who so much as looked for them, except Spiritualists; and I am positive, that, if God, in his infinite mercy, had not shown me the true light (through the instrumentality of the above mentioned brethren) I should now have been an avowed Spiritualist. Only one thing saved me previously from becoming one of the pious atheists of orthodox immaterialism, and that was the fact that I never could swallow the gross absurdities which made the God of Isreal an illimitable *nothing!*

This was my position, an earnest seeker after truth, and somewhat prejudiced in favor of Spiritualism, when I heard the glad sound of that gospel which is "the power of God unto salvation, to every one that believeth!" I must pay my tribute of respect and thanks to the Saints, for their prayers for me, and especially for the manner in which the brethren placed their books at my disposal. And, as I read them, the Book of Mormon especially, so did all my pre-conceptions vanish, and I now am able to declare on the authority of fulfilled revelations, and healing of the bodily infirmities of my friends, that the latter day work is the gospel of God! God honors us here in a good measure, and has promised us by revelation to manifest himself unto the people of London. Since I have entered the Church (only a couple of months) I have been honored by receiving a portion of the Aaronic priesthood, and my father, and the young lady to whom I am engaged have both come in also, and it is promised that more shall speedily follow. At present, only one solitary branch exists in all this teeming city, but shortly there will doubtless be one in Stratford, (suburb) where the priesthood have been specially sent, and where the way is being opened up in a manner which shows the hand of the living God. Truly "the harvest is great" here, and ripe! Every day men are being driven into the grossest infidelity by the un-

reasonable, and insupportable theories of modern theological controversy, and the great majority of the people (although members of sects) look upon what is commonly termed christianity more as a sort of goody goody scheme for frightening people who might be naughty, than as a system of divinely appointed faith. Certainly it is very excusable, when we think of the great disunion, and hatred, envy, malice, &c., which characterize sectarianism in these last days. It is a lamentable fact that the ordinary daily newspapers, which do not pretend to be exponents of christian principles, maintain a tone of greatest courtesy to each other, while the official organs of the numerous sects use more words in snarling at each other than for any other purposes. The political situation is very bad, and what with the annexation of "fever dens," and searches after "scientific frontiers," doubtless some very peculiar experiences are in store for Great Britain. The commercial position is very bad indeed. All is stagnation, and want is beginning to make itself felt in all directions. Bankruptcies are ordinary every day occurrences now, and the strongest of houses are feared to be shaky. The moral condition of the people is also unsatisfactory. Honesty, modesty, virtue, and all things really good and beautiful are at a large discount, while, in all circles, endeavors tend rather to evade the law than to keep it. In short, men walk after their own lusts, and have ceased to practice the principles of even accepted christianity; and look where we will, we find nothing but mere empty *form*, plenty of *display* and *insel*, while the grand, good, and pure teachings of the anointed Son of God are generally considered something mythical. Beyond the shadow of a doubt, we are living in the *last days!* May God raise up many "polished shafts" in this part of his vineyard, and so cause many to be turned to his eternal truth! Praying that God will bless you away in the great American continent, and asking you to pray for us away here, I remain your brother in Christ Jesus,

R. KENDRICK.

PROVIDENCE, R. I., Jan. 10th, 1879.

Bro. Henry A. Stebbins:—We can improve ourselves by being punctual; for if not, little errors will creep in. For instance, if we say that our service commences at half past two in the afternoon and at seven in the evening, and we do not arrive for fifteen to thirty minutes after that time, we lie, and not only that, it very often is that the meetings are kept on late and some of our sisters that are in service get restless and have to go before the meeting is over and causes a little confusion, and some of us that live a long way from the meeting are not able to get to the night meeting and therefore miss one. Now some of us are behind our religious friends; for they commence at time, and I am sorry to say that some of us do that on the Sabbath-day that the religious world would blush to do, and even the apostate church would not do. Now we, who have received the light and who testify of it, ought to let it shine, that the world may not find fault with us. Your brother in the gospel,

T. H. MOORE.

TON Y POND Y, Wales, Jan. 3d, 1879.

Brethren Joseph and Henry:—I write you of how the Church is getting along in South Wales, and, in doing so I will endeavor to give a correct account of her present position. In the first place the mission is without a president. We have for a long time been presided over by Elder Robert Evans, but, through his strange doctrines, and his great indifference to his duties as a mission president and an Elder in the Church, the work is greatly hindered, and a cold feeling prevails among the most of the Elders and Saints. And, accordingly I appeal to you, in behalf of the Church in Wales, to deal with this matter as you see best, praying our Heavenly Father to direct you concerning the mission. A goodly number of faithful Elders and Saints are living their profession, and are enjoying the gospel gifts and blessings, and these are willing to share their means to help the cause, and they would like to see one in the mission who would teach the pure principles of the gospel, and who would visit the Saints, and who would send regularly to

the Annual and Semi-Annual Conferences of the Church, a correct report of the mission. We would like a man from America if possible, and, if not, I am requested to offer myself to take upon me to travel among the Saints, which I am willing to do if sustained by General Conference, or till such times as the Church think proper to deal with Bro. Robert Evans. I thank Brethren Thos. E. Jenkins, Alma N. Bishop, J. R. Gibbs, and all the Saints at Llanelly and Hansamlet, for their hospitality and kindness to me. My love to all the faithful in Christ. Your brother in the gospel,

THOS. VENABLES,

President of Eastern District.

TAYLORVILLE, Lackawana Co., Pa.,
January 15th, 1879.

Editors Herald:—I write relative to the position of the Wyoming Valley District. I am sorry that I have not a very favorable report to make. We have a large district in territory but very few as to the number of Saints. And numbers of these are spiritually dead, yet they are ready to bear their testimony to the truth of the gospel. I hope that we may be consistent with ourselves; otherwise those of the world will come and condemn us in the judgment day. There are some who are doing good and who are valiant in fulfilling their duties the best they can, while others are inclined to make every kind of excuse rather than to perform any duty. But I believe that there is a chance to do much good in this district, if we were actuated with the desire to do it.

This part of the east has been neglected very much. There are calls from several places for preaching; but we can not supply them at present, for the want of funds to pay fares.

The depression of business in these mining districts, prevents our having means to extend the gospel; yet, if there was unity of action, and a bringing of the mites together, we could accomplish a great deal. We can not have the audacity to make the application for an Elder to labor here except we can provide for him and his family. I am afraid that many of the apologies made by the delinquent, will not stand investigation when we shall appear before Him that judgeth the quick and the dead. Yours in Christ,

HENRY JONES.

EDENVILLE, IOWA, Jan. 23d, 1879.

Brother Henry:—I have been busy preaching the word since last items to you. Commenced a series of meetings, in Marion county, November 20th, and continued with full houses until December 1st. I had there three religious societies, to contend with. One Christian (?) minister, especially, made himself quite conspicuous, by representing to the people that the word of God was the gift of the Holy Ghost, promised by Peter on the day of Pentecost. In defence of our position, I produced some of the following reasons: "Then they that gladly received his word were baptized."—(Acts 2: 41). Here the word was received, before baptism. "That on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we."—(Acts 10: 45, 46, 47). In Acts 11: 16, 17, Peter, speaking of the same brethren says; "That God gave them the like gift as he did unto us." Peter, in his argument, used the words *gift* of the Holy Ghost and Holy Ghost synonymously. Philip preached the things concerning the kingdom of God, at Samaria; and when they believed the preaching, they were baptized. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they came down prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost." (Acts 8: 12-18). Paul says, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." * * * 1 Thess. 1: 5. Pages could be written upon this subject—but enough now.

After leaving Marion county I preached in the Valley Branch, and had excellent liberty. Attended our quarterly conference at Newton, December 7th, and 8th. We had an excellent time; said to have been the best conference that we have had for five years.

December 13th, started with W. C. Nirk for Warren and Marion counties. Held meetings for nine evenings, including two Sabbaths. Had a good time, and left many investigating. Spent Christmas at home.

January 6th, went to Xenia, and held a series of meetings, the first three in the school-house, which was filled. Then the Methodist friends gave us the use of their house, for which we extend our thanks to them. It was filled with listeners. While there I was bitterly opposed by Dr. Sanks, who had been educated in the old "Mother," for a priest. He opposed baptism by immersion, asked for a correct rendering of Matthew 8: 6, or of the Greek preposition *eis*, in that text. I concluded my remarks on the text, by reading Mark 1: 9, 10. After our last meeting, one prominent lady gave her name for baptism, which will be attended to soon, and if I have the time to follow up with a few more meetings, I believe many will embrace the truth, for I have never before witnessed a greater stir among the people, and at every turn God's hand could be seen favoring us. To him be all the praise. Yours in Christ, I. N. WHITE.

GUADALOUPE, Santa Barbara Co., Cal.,
January 19th, 1879.

Bro. H. A. Stebbins:—We left Oakland on the 10th, and on board the steam ship, *Orazaba*, sailed for Port Harford, where we landed in twenty-four hours; and, after a four hours ride by stage, we were let down in this place. I have not done any preaching yet, but will soon try to enlighten this people concerning the way of life. I wish to say through the *Herald* that I love the latter day work, and desire to spend my strength in preaching it to mankind. I have met with a great many rebuffs lately, but I will fight on with the hope that I may yet win the crown.

In the *Herald* of December 15th there is a notice of the Sacramento conference, and J. C. Clapp was to preach on the third evening, on "the Church of Christ." Now I wish to say that I never knew anything about that appointment until I saw it in the *Herald*. I have always tried to be punctual at all of my appointments, and I hope that no brother hereafter will publish an appointment for me without first consulting me. It is assuming a little too much; but it is just what has been the rule in this mission for some time. It has all been on paper, and I long and pray for the time when the Saints in the east and those in foreign lands, in reading the *Herald* may learn the facts about the work on this slope. Your brother, J. C. CLAPP.

DELOIT, Iowa, Jan. 24th, 1879.

Bro. Henry:—Bro. W. Whiting and myself spent eleven days, holiday time, in Carroll and Greene counties, in the North Coon and Camp Creek Branches. Weather was severely cold, but we had constantly increasing congregations at both places. The band at North Coon are few. At Camp Creek there are more, and they are quite zealous. If they are faithful I look for additions to their numbers. I go twenty miles to-morrow, to preach the funeral sermon of a child. Yours in truth, E. T. DOBSON.

CARROLLTON, Missouri,
January 23d, 1879.

Brother Henry:—Since I last wrote I have baptized eight. Our branch is prospering in numbers also in spiritual gifts. We have some meetings that make our hearts rejoice. The district is building up, both by those moving in and by baptism. Prejudice is fast giving way, and some of our leading citizens are investigating the truth, and some that stood high in other faiths have yielded obedience after they could find nothing more to fight us with. I find that truth with the Spirit is powerful to convince the honest. I can look forward and see that the time is near when the Saints will receive greater blessings, if they will only shake off the slothfulness which is bind-

ing them down. The Lord requires a work at our hands, and he helps those who try to help themselves. That which leadeth to do good is from above, and that which leadeth to do evil is from below. Resist the devil and he will flee from you. I have learned these things by experience. Also I have learned obedience by the things that I have suffered. Your brother in Christ, S. CRUM.

PROVIDENCE, R. I. Jan. 7th, 1879.

Bro. Joseph and Henry:—Reaching Philadelphia December 2d, I preached three Sundays in the Saints' Hall. The meetings on Sunday nights were very well attended and on one or two occasions the hall was filled. I am satisfied there are many in Philadelphia, as well as in Pittsburg who are interested now in our faith, who never gave it any attention before. December 20th went into southern New Jersey, but being near the holidays, there was no opportunity of speaking in Cedarville or Newport, as the churches and halls were occupied with fairs and festivals. At Dorchester I preached four discourses in the Methodist Protestant church; the first preaching of our faith there. Several were nearly ready to obey, and I think they will yet, but it was so extremely cold, that they could not muster courage enough to venture into the water at that time. At Newport, a hall can be had at almost any time, with but little cost. January 4th, left Philadelphia for Allentown, New Jersey, with Bro. J. A. Stewart. Appointments were out for Hornerstown and Allentown. Quite a good congregation at the former place, but only a few out at Allentown, where we had to meet in Bro. McGuire's house. I spoke eight times in Hornerstown, to full houses. I have seldom preached to more attentive and interested audiences; and there were at least a dozen persons "almost persuaded" to obey. I believe if I could have remained a few days longer, that some would have been baptized. And this has been the case in several places, but having before me the thought that I might be required to attend the April Conference, I have been compelled to hurry over ground that ought to have been occupied much longer. And my efforts have been crippled greatly by this haste. I am confident that I ought to revisit a number of fields that I have been in, even if it takes all summer, or longer. There is no one to occupy them, as they ought to be. I have promised to return to a number, and I believe it to be my duty and for the good of the cause. At Hornerstown are a number of distant relatives of mine, for I am a descendant of the Horner family, as well as the Allens of this region, and here are also a number of the relatives of Bro. Wm. Hopkins and Sister Hopkins, of Sedgwick, Iowa. I should not be surprised to see all of the Hopkins, and many of the Horners, in that region obey the truth. The gospel faith seems to be hereditary in some families. While at Hornerstown I preached the funeral sermon of Mr. Rogers, who, at one time, nearly yielded obedience to the gospel, and who fully believed it when he died. I had to preach the truth, and I could not offer the assurance, that it was "well with him;" for, knowing the Master's will, and doing it not, no one can expect to escape the "many stripes." I hope his relatives will not run the same risk, for some of them fully believe the "word of truth."

At Tom's River, there are a number of old-time Saints, and also a meeting-house, which is held for the Church, so I am informed. I intend to visit that region, if possible, before I leave this eastern field. I should have got out a few appointments at New Egypt, but the Methodists were having a protracted meeting, at the time.

We reached Providence day before yesterday, via New York, and yesterday I spoke three times in the hall occupied by the Saints. Had a full house at 2:30 and 7 p. m. I expect to speak once or twice more this week, and on Saturday may go to Dennisport conference. I understand that they are expecting labor by me in Fall River, Boston and Douglas, as well as here, and Dennisport.

I forgot to mention that while at Hornerstown, I preached once in a school house near by where Joseph the Martyr preached, and also Sidney

Rigdon, Benjamine Winchester, Samuel James, and others. At that appointment Elder Cummings, of the Utah Church, came out to hear me. He is quite a young man, and appears very gentlemanly. I had expected to see him at some other of my appointments, but he did not come. He claims not to be on a preaching mission so much as to obtain the genealogical record of Utah members, so that the dead ancestors and relatives may have their sins washed away by proxy. Those of that church in the neighborhood of Hornerstown feel quite sore over the pungent and unanswerable arguments of Brother Blair a few years ago, on the "Former and Latter Day Apostasies." As the people thoroughly understand our position on the marriage question I have not felt led to examine that subject there as yet. The branch in Providence has grown since I was here five years ago, and some have come in who will do much good to the cause. Several Germans have obeyed the gospel, and they have their meetings every Sunday morning. Several who have been brought up in the Roman Catholic faith belong here. The interest in our faith is much greater in the whole eastern country than it has been before since the Reorganization began; and if there were only plenty of laborers, a great amount of good might be done in a short time. There are a number of upright, efficient men here in the east, who would be in the field, but the "cares of life" are too pressing. But there is enough money wasted for tobacco by brethren in the east to support a half dozen Elders in the field here. But few seem to think that sacrifices are to be made by any beside the Elders and their families.

There are probably a thousand men in the Church who use tobacco, those who spend not less than five dollars a year for it, and almost any Elder's family could live comfortably on three hundred dollars per annum, and so at least seven Elders could be kept in the field with the money now more than wasted in the purchase of that which the Lord says is "not good," except for "bruises and sick cattle." But some say that it does them good. Well, I suppose it does, if they are bruised, or belong among the "sick cattle," and it is so funny, that they are all bruised in the mouth, and no where else. If none possess that which they can call their own, but that it is the Lord's, who is justified in "robbing God," or in wasting "his Lord's money?" Yours in gospel bonds, THOS. W. SMITH.

BLUE RAPIDS, Kansas, Jan. 18th, 1879.

Editors of the *Herald*:—Feeling a deep interest in the complete and full salvation of all Saints, I write a few lines of warning and instruction, hoping and praying that they may be sanctified to the end for which they are written. Beloved Saints, the signs of the times admonish us that the coming of the Lord draws nigh, and the time is at hand, even at the door, when we must give account of our stewardship. A greater treasure was never and can never be committed to man, than that which is committed to Latter Day Saints. Jesus who knew the worth of salvation, says, "What shall it profit a man if he gain the whole world and lose his soul, or what shall a man give in exchange for his soul?" May we never, even for a moment, forget that our calling is to save souls; and if we would be instrumental in saving souls we must abide in Christ, for Jesus says, "Without me you can do nothing," (John 15: 5); and again he saith, "If you abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—(John 15: 7. It seems as if we could not wish for any plainer instructions than are here given; and, if we will work by this rule, we are sure of success. The field of labor extends on every hand, the harvest is great and the laborers are few. In these parts there are calls for preaching in every direction, and I wish that I was but sixteen years old, and as able to travel as I was at that age. I would not ask to ride on a rail road, through a country where the people are glad to hear the word of life. I believe, yes I verily know, that much more preaching might be done than is done, if the right plan was adopted. The idea prevails in the minds of some Elders (who are not engaged in the work) that the time will come

at some future day when they can so arrange their business to devote some time to preaching. In this they generally fail, and the preaching is not done. No one should be ordained to the priesthood who is not prepared to magnify his calling, and all men can do that who are called of God to the work, if they are not in debt, however poor they may be. If they pursue the right plan there is no scarcity for places to preach in, in all the world for aught I know; and every Elder can find a place to preach each Sunday, not far from their home, if they try. So I think there is no excuse for idle Elders. There is a glorious reward for those who labor, and an irreparable loss to those who do not. Precious souls, the Judge is at the door, and let a sense of duty arouse you to action in this the best of all causes! Thrust in your sickles and reap with your might, and treasure up fruit unto eternal life in the everlasting kingdom of God. I am now well advanced in my eighty-fifth year, and I am now on the forty-third year of service in this the gathering dispensation. I bear my testimony to the truth of this work, to the Book of Mormon, and that Joseph the Martyr was the Lord's prophet and Seer to this generation, and that his son Joseph, who is president of this Reorganization, is his lawful successor, whose labors in the Church are accepted and approved of God. Excuse so long a letter; I may never write again. Your brother in the Lord,

JOHN LANDERS.

WALKER STATION, Red River Co., Texas,
January, 1879.

Bro. Joseph and Henry:—I am now in the field of labor, appointed me by the General Conference. I left home December 6th, with Bro. M. T. Short, who is a very agreeable companion. We attended the Independence conference, after which he went into Jasper county, and I into Johnson county. I preached there several times; found a good interest there, and think good will be done. Started for Cass county, but found that the roads were blocked, so I returned to Independence, where, and in the country east and south, I preached a number of times, and at every place found good people. I shall not forget the kindness of the Saints of Independence and Montserrat.

I left Independence January 14th, for Kansas City, thence to Ft. Scott, and then off for Texas, Dennison, Sherman, and this place, Walker Station, where I made enquiry for the Saints, and soon found that I had eight miles to walk through the deep mud, but I did it as cheerfully as possible, and arrived at Bro. Bullard's, where I have raised the standard of truth, but am sorry to say that the cause has suffered very much here by the conduct of those who ought to have been really standard bearers instead of a burden to the cause. May the Lord bless and prosper his work. Yours in hope,

W. T. BOZARTH.

HANNIBAL, MO., Jan. 25th, 1879.

Joseph, Dear Nephew:—I have been anxious for several days to write you a few lines. I was over in Nauvoo to see your mother before leaving Montrose for Keokuk and this place, I left the branch of the Church at Montrose in quite a flourishing condition and with prospects of some additions being made, as soon as the ice should move out. Waiting for a change in the climate, for a weeks time, or two weeks, would not materially damage a brother or sister's faith in case they were honest and true-hearted believers in the work; and if they were not, it is just as well that such saints should back out before obeying the gospel, as for them to back out after they have joined themselves to the body of Christ.

While at Montrose, I was kindly lodged and cared for at Brother Babcock's, who is the presiding Elder of the church at that place. Brother Babcock and his wife are heart and soul in the work; but their situation in a temporal point of view is rather limited and the chances of labor or any paying business in that place at the present are out of the question. Brother Oman, who is a priest, is a good brother, and strong in the faith; but he is so decrepid with age and ailments that it is impossible for him to meet with the church at all times to aid in conducting the

services. It is to be hoped that Brother Babcock will yet see his way out and remain in the branch, at least until the Lord sends some one to take his place.

At Keokuk, we looked for you, and I was in hopes to have seen you and have had a shake with the hand, before I left for these parts. But as it was, on my arrival at Keokuk I was met at the cars by Bro. H. N. Snively who conducted me to his home where I remained the most of the time during my stay in the city. Previous to my arrival Bro. John H. Lake who had preceded me, had advertised me in the city papers for public speaking in the Saints' Chapel, a very neat and comely house for public worship. On Tuesday evening I began my discourses, and kept them up every evening until Monday evening, with more than becoming interest; strengthening the Saints much and helping to get up an enquiring spirit in the out side world; and I think that my visit and labors in the church while at this place will eventually result in good for the cause of God, and his Church, in time to come.

I could not close this epistle with a justified conscience without comment or compliment to the kind Saints of Keokuk, for they responded cheerfully in assisting me to aid me on my journey for Bevier. They are a good people; and Brother Snively, who presides over the branch is one out of a thousand; his wife is a spirit after the same order, just as good as this earth affords; I never saw or found better in my journeyings during my experience for the last forty years.

At this writing I am stopping with Bro. John Taylor, the presiding officer of the church, Hannibal, Missouri; and find good Saints here. A Bro. Edward L. Page wishes to be remembered to you. This brother has quite a curiosity in the way of ancient relics, and a library of books written upon almost every subject in the known world; among other things, that I think will be of interest to the Church, he has a file of the New York "Prophet," and other Church papers and documents published by the Saints at a very early time. This Brother Page was baptized by your father and ordained by your Uncle Hyrum, only a few days previous to their deaths. I mention these relics as it may be of interest in writing out a full history of the Church in time to come.

I shall write more particulars of my visit to this place after meeting with the friends and Saints at Bevier next week. In much love,

WILLIAM B. SMITH.

JEFFERSONVILLE, Illinois,

January 14th, 1879.

Brother Stebbins:—Five were baptized Monday morning last in the Brush Creek Branch. We had been preaching there. Wherever there is a proper effort the Lord blesses it of late. The work is gaining an influence here in places. I desire to assist some in its advancement, but can not do much on account of the cares of home. I pray the Lord to raise up more laborers. Yours,

G. H. HILLIARD.

Conferences.

Central Missouri District.

A conference convened December 7th, 1878, in Hazel Dell Branch, Livingston county, Missouri; J. D. Craven, president; S. Crum, clerk; E. N. Ware, assistant.

Branch Reports.—Carrollton, last report 57, present 57, 6 Elders, 2 Priests, 2 Teachers, 1 Deacon; 6 baptized, 4 received, 9 removed, 1 expelled, 1 died, 1 ordination. [Error of 1.—Recorder]. Clair Fork, last 18, present 14, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 4 removed by letter. Waconda, last 25, present 25, 3 Elders.

Reports of Elders: E. N. Ware, Chas. Prettyman, (baptized one), Emsley Curtis, Aaron Young, (baptized one), David Powell, Frank Miller, Aaron Inman, Wm. C. Kinyon, (baptized one), S. Crum, (baptized three), J. D. Craven, James Johnson, O. A. Richey, E. W. Cato, Josiah Curtis. Priest John Allison, and Teachers Geo. Payne and John Inman reported.

E. N. Ware and C. Prettyman were sustained in their mission.

Report of Bishop's Agent: "Money received \$27.57; paid to C. Prettyman \$16.10, E. N. Ware \$8.37; balance on hand \$3.10."

Committee on cases of Samuel Stiles and Gilbert Cox, Sen., reported. Report accepted, committee released, and Samuel Stiles and Gilbert Cox, Sen., were severed from the Church, the Church Recorder to be notified of the fact.

Preaching on Saturday evening and on Sunday at usual hours.

Adjourned to Waconda, 10 a. m., March 1, 1879.

Little Sioux District.

A conference convened at Magnolia, Iowa, December 7th, 1878; J. C. Crabb, president; Phineas Cadwell, assistant; Donald Maule, clerk; Wm. C. Cadwell, assistant.

Branch Reports.—Magnolia, at last report 127; present 129, 2 High Priests, 1 Seventy, 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; 3 received by certificate of baptism, 1 by letter, 2 died. Spring Creek, at last report 39, 5 Elders, 1 Teacher, 1 Deacon; 2 baptized, 2 expelled, 1 marriage. Buena Vista, at last report 21, present 23, 2 High Priests, 2 Elders, 1 Deacon; 2 received by vote. Union Center 72, 1 Seventy, 7 Elders, 1 Priest; at last 60; 6 baptized, 6 received. Pleasant View 18, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 received. Little Sioux 127, 4 High Priests, 1 Seventy, 5 Elders, 3 Priests, 3 Teachers, 1 Deacon; 5 baptized, 5 received, 1 died. Unionburgh, at last report 36, present 35, 9 Elders, 1 Priest, 1 Teacher, 2 Deacons; 1 received, 2 removed by letter.

The spiritual condition of the branches was reported as follows: Buena Vista by W. C. Cadwell; Spring Creek by Wm. Chambers; Union Center by Geo. Montague; Magnolia by Phineas Cadwell; Little Sioux by P. L. Stephenson; Pleasant View by L. N. Streeter. The reports were all fairly favorable, showing that there was life and progress in the district, and in some branches especially so.

Elders J. M. Harvey, Samuel Longbottom, David Chambers, (baptized two), H. S. Smith, Phineas Cadwell and W. C. Cadwell reported by letter, and W. W. Wood, (baptized two), P. C. Keemish, Geo. Montague, John Thomas, Colby Downs, P. L. Stephenson, L. N. Streeter, Henry Garner, J. M. Putney, J. F. Mintun, John Conyers, A. W. Lockling, Wm. Chambers, Branson Lewis, Donald Maule and J. C. Crabb, in person; also Priest Levi Gamet.

The committee to examine Bishop Gamet's account was continued.

Branson Lewis, W. W. Wood and David Chambers were appointed missions in the district.

At 7 p. m., a prayer and testimony meeting, in charge of Geo. Montague.

Sunday: At 11 a. m., the funeral sermon of Elder Hosea Pierce was preached by J. C. Crabb. At 2:30 p. m., preaching by W. W. Wood, and the sacrament administered by Phineas Cadwell and J. M. Harvey. At 7 p. m., preaching by J. M. Putney.

Adjourned to Magnolia, Friday evening, February 28th, 1879.

Decatur District.

December 7th, 1878, conference convened at 10 a. m.; H. R. Harder, clerk; J. F. Scott, assistant.

Branch Reports.—Allendale 47, 5 Elders, 2 Priests, 2 Teachers, 2 Deacons; 1 baptized, 1 ordained. Lamoni 209, 2 Apostles, 1 High Priest, 4 Seventies, 17 Elders, 6 Priests, 3 Teachers; 3 baptized, 5 received. Davis City 35, 1 Seventy, 1 Elder, 3 Priests, 1 Teacher, 1 Deacon. Lucas 31, 5 Elders, 1 Priest, 1 Teacher, 2 Deacons; 8 received and 5 removed by letter. Little River 104, 2 High Priests, 5 Elders, 6 Priests, 2 Teachers, 1 Deacon; 4 received.

Elders' Reports: A. H. Smith, Z. H. Gurley, C. H. Jones, (baptized 1), J. W. Gillen, (baptized 2), E. Robinson, B. V. Springer, S. Ackerly, E. Banta, A. W. Moffet, O. B. Thomas, (baptized 3), C. E. Blodgett, (baptized 2), R. Lyle, W. N. Abbott, H. C. Smith, G. W. Bobberda, A. Kent, (baptized 6), M. McHarness and A. J. Blodgett, Priest E. H. Gurley, (baptized 2).

Report of committee by J. W. Gillen, did not prepare and send to General Conference, for the

reason that it was impracticable, and he deemed it unnecessary. Report received and committee continued. The matter contained in a letter from Bro. Harris of Lucas Branch, was referred back to said branch.

Bro. Charles Sheen was ordained an Elder, on the recommendation of the Lamoni Branch.

The president appointed C. H. Jones, David Dancer and O. B. Thomas as a court of Elders to investigate cases that may be presented.

W. N. Abbott's request to be recommended for ordination to the office of a Seventy was taken up, and it was decided that this conference has no jurisdiction in the matter.

It was moved that a court of elders has discharged all the duties required of it, as a court, when it has heard the evidence, and to the best of its ability decided as to the guilt or innocence of the party on trial, and reported the same to the authority appointing them.

After considerable debate it was put to vote and lost, whereupon J. W. Gillen gave notice that an appeal would be taken.

The court appointed to investigate charges presented by parties of Davis City, reported that they consider that the charges were made in a spirit of retaliation and that there were no just grounds for action, and the committee recommend that no further action be had in the matter.

Report received and committee discharged.

C. H. Jones and O. B. Thomas were appointed to assist the president to adjust difficulties at Lone Rock Branch.

A Priest's license was granted to E. H. Gurley, and a Teacher's license to David Young.

Resolved that the district furnish blank licenses for the benefit of the district.

The Elders were requested to visit Fontanelle to preach.

Sunday: At 9 a. m., a prayer meeting; at 10:30 a. m. and 2 p. m., preaching.

Adjourned to Lamoni, March 1st, 1879.

South-Eastern Illinois District.

A conference was held at Springerton, Illinois, December 6th and 7th, 1878; G. H. Hilliard presiding; I. A. Morris, clerk.

Preaching Friday evening by B. S. Jones.

Saturday.—At 9 a. m., prayer meeting.

2 p. m. Branch Reports.—Brush Creek 62, 2 Elders, 2 Priests, 2 Teachers; 1 baptized, 1 ordained Elder. Dry Fork 17, 3 Elders, 2 Deacons; 1 removed by letter. Elm River 12, 2 Teachers; 1 baptized, 1 received by vote. Deer Creek 20, 1 High Priest, 3 Elders, 2 Teachers, 1 Deacon. Springerton 52, 1 Priest, 1 Teacher; 1 baptized. Tunnel Hill 73, 4 Elders, 1 Priest, 2 Teachers; 18 baptized, 3 received by letter.

Elders T. P. Green, B. S. Jones, Joseph Palfreyman, J. F. Thomas, Martin R. Brown, I. A. Morris and G. H. Hilliard reported in person.

Report of Bishop's Agent: "Balance in hand last report \$17.15; received of Brush Creek Branch \$7.22, of other Saints \$13.22, total \$37.59; paid to the poor of Brush Creek \$7.22, G. H. Hilliard \$30.37, total \$37.59.—B. S. Jones, Ag't."

Evening: Preaching by T. P. Green.

Sunday.—At 10:30 a. m., preaching by I. A. Morris, at 3 p. m., sacrament meeting, in charge of Brn. Green and Brown; at 7 p. m., preaching by G. H. Hilliard.

Adjourned to Springerton, Friday evening March 7th, 1879.

Independence District.

A conference convened at the Saints' Hall, Independence, Missouri, December 6th, 1878; James Caffall, president *pro tem.*; C. C. Frisbey, clerk.

Independence, Wyandotte and Kansas City branches reported. The Belton Branch was received into the district.

Whereas an impression has prevailed that we, the Elders, wished to exclude the members from our business sessions, therefore be it, Resolved that such was not intended; but if we, the Elders of the Independence District, deem it necessary to call a council meeting at any time before the time set for the assembling of conference we have the right.

Elders J. W. Brackenbury, S. O. Waddell, F. M.

Sheehy, W. Newton, Geo. Hayward, C. Schroder, C. C. Frisby and J. Curtis reported as having striven faithfully and earnestly for the great cause. M. T. Short, W. T. Bozarth and J. Caffall, traveling Elders under General Conference appointment, reported having been highly favored of God in their labors. Teachers I. Bailey and A. M. Montgomery reported.

At 9 a. m., December 7th, J. J. Kaster arrived and took the chair; J. Caffall associated with him.

6:30 p. m.—Resolved that the president of the district presides over the conference by right of his office, and not by vote.

Whereas we think it of general benefit to the Church and of special benefit to the Independence Branch, therefore be it Resolved that a committee be appointed to make estimates and enquire into the practicability of building a house of worship in Independence, they to report at our next conference.

G. W. Pilgrim, J. S. Page, F. Campbell, C. C. Frisbey and C. Schroder were appointed as the committee.

Report of Bishop's Agent received.

The presiding Elder, J. J. Kaster, reported having organized one branch, and he had visited the branches and found them in good condition. He was determined to labor with still more vigor.

Resolved that we will always be glad to receive any representatives or Elders of the Church known to us through the *Herald*, but that hereafter we recognize none as members or representatives, who come to settle in our midst, until evidence of their membership is given.

Adjourned to 10 a. m., March 8th, 1879.

Galland's Grove District.

A conference convened at Galland's Grove, Shelby county, Iowa, December 6th, 1878; Eli Clothier, president; John Pett, secretary.

The morning was occupied by Brn. John A. McIntosh, D. H. Bays and Wm. Jordan, in relating some of their experiences in the work.

Branch Reports.—Galland's Grove 216 members; 25 baptized, 2 received. Union 55; 3 baptized. Camp Creek 16; 2 baptized. Salem 77; 1 baptized, 2 received. Coalville 19. Boyer Valley 45; 2 removed by letter, 1 expelled. North Coon 17; 1 received. Mason's Grove 91; 2 removed, 2 died. Boonsboro 12. Franklin and Pilot Rock branches not reported.

Elders reports by letter: Joseph R. Lambert, Morris T. Short, J. W. Chatburn, W. Whiting and Eli T. Dobson, each report showing considerable labor performed, and much of the Spirit of the Master enjoyed in presenting the word.

Saturday, 10 a. m.: Brn. Eli Clothier, Henry Halliday, Geo. Sweet, C. E. Butterworth, Benan Salisbury, John Rounds, J. A. McIntosh, N. Booth, D. H. Bays, P. H. Rensimer, John Hawley, Absalom Kuykendall, Thos. Chapman and J. C. Hardman reported in person. In some instances much labor had been performed, some new places for preaching had been opened, and good liberty enjoyed generally in presenting the word.

D. H. Bays, J. A. McIntosh and A. Kuykendall were appointed to investigate a difficulty in the Salem Branch.

2:30 p. m.: John Pett reported his labors as clerk of the district, and also as Bishop's Agent, as follows: "Cash balance, June 8th, \$12.17, received since \$301.45, total \$313.62; paid Bishop I. L. Rogers \$270, the ministry \$46.23, total \$316.23, leaving a balance due the Agent of \$2.61."

D. H. Bays, Henry Halliday and Chas. Butterworth were appointed to audit the Agent's account with the Church.

Elder's licenses were granted to J. C. Hardman and W. Whiting, and a Priest's license to James Allen.

On recommendation of the Salem Branch, the officers of said branch were authorized to ordain Joseph Seddon to the office of Priest, and on recommendation of the Galland's Grove Branch, the officers of said branch were authorized to ordain Rolifondo Wight to the office of priest.

Geo. Sweet, S. R. Shackleton, Eli T. Dobson and W. Whiting were appointed to fields of labor.

7 p. m.—The committee on the Salem Branch difficulty reported their investigation of the case

presented to them, and their report was accepted, the recommendations adopted, and the committee discharged.

The auditing committee reported that they found the accounts of the Bishop's Agent to be correct. Report accepted and committee discharged.

Sunday.—At 11 a. m., preaching by the president; at 7 p. m., by P. H. Rensimer, John A. McIntosh and the president. The attendance on both occasions was large, the attention good, and what was presented was evidently appreciated by all who heard it.

Adjourned to Dowville, Friday, March 7th, 1879, at 10 a. m.

Des Moines District.

A conference convened at Newton, Iowa, December 7th, 1878; J. X. Davis presiding *pro tem.*, succeeded by I. N. White, district president, on his arrival; John Sayer, clerk, assisted by Geo. Hidy.

Branch Reports.—Independence 54, 8 Elders, 1 Priest, 1 Teacher; 1 baptized. Des Moines 42, 3 Elders, 2 Priests, 1 Teacher, 2 Deacons; 1 removed. Newton referred back to the branch for correction. Des Moines Valley 33, 1 Elder, 2 Priests, 1 Teacher.

Elders W. C. Nirk, Bartly Myer, N. Stamm, George Walker, Moses Houghton, J. K. Kent, John X. Davis, I. N. White, John Sayer, T. Clark, Young, Hughes, Knox, Eastman, and Priests Batty and D. C. White reported. I. N. White had attended the General Conference in September. Since then has been attending to business so as to free himself in order to go into the field, and recently has been preaching in Marion county, with success and liberty, and is to return there soon.

At 7 p. m., preaching by George Walker, assisted by W. C. Nirk.

Sunday: At 9 a. m., a motion to change the sessions of the conference to once in six months was discussed, and being put to vote it was lost.

Deacon W. Barbee reported, and Priest Henry Baker offered himself to go and labor with any of the brethren.

At 11 p. m., preaching by I. N. White; at 2 p. m., sacrament meeting, in charge of I. N. White and J. X. Davis. The Saints were greatly blessed with the Spirit in giving their testimonies. At the close of the meeting I. N. White offered his resignation as district president, thinking that they might do better, as he has other fields of labor, but by a unanimous vote he was sustained.

I. N. White was authorized to organize a branch on Coal Creek, if he deems it wisdom.

Evening, preaching by I. N. White, assisted by D. C. White.

Adjourned to Des Moines, Saturday, March 8th, 1879, at 3 p. m.

Miscellaneous.

To the Quorum of Seventy.

The members of the above Quorum, are requested to address me before the next April conference, relative to their recent labors in the ministry, and their desire and purpose for the present year. If they have preference of points of location for ministerial labors they will please to mention it in their correspondence. Also I wish them to represent the general prospects and wants of the gospel in their respective missions and localities. Brethren be prompt.

C. G. LANPHEAR, *President of Quorum.*
SANDWICH, ILLINOIS.

Pictures.

I have now ready a group picture of the authorities of the Church, the First Presidency, the Apostles and the Bishopric, with Joseph and Hyrum, the martyrs, eighteen in number, all placed in order on a card for framing. Price one dollar each, or in clubs of eleven for ten dollars. Size of card 14x17 inches. Sample copies, album size, sent by mail for fifteen cents.

Address, J. H. MERRIAM,
Stewartsville, DeKalb Co., Mo

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

VAIL.—At Blue Rapids, Kansas, January 4th, 1879, to Brother and Sister G. W. Vail two daughters.

Married.

COOK—BROWN.—John R. Cook of Sacramento, California, to Emma J. Brown of Mormon Island, Sacramento county, California, at the residence of Brother and Sister J. J. Orr, of Mormon Island, January 28th, 1879, by Elder Marcus Leowell.

DAVIES—JENKINS.—At the residence of the bride's father, Brother Rosser J. Jenkins of Blackfoot City, Deer Lodge county, Montana, December 28th, 1878, by Rev. J. R. Russell, Mr. Daniel Davies and Miss Margaret Jenkins.

Died.

TORANGO.—At Boone, Iowa, November 6th, 1878, William, son of Mr. Frank, and Sister Hannah Torango, aged 3 years, 11 months, and sixteen days.

McBIRNIE.—At Gordon Hill, Boone county Iowa December 2nd, 1878, Edward, son of Bro. Samuel, and Sister Margaret McBirnie, aged 1 year, 10 months, and 27 days. Funeral service by Elder William McBirnie.

ROBUCK.—Near Cheeseland, Texas, 5th January, 1879, Elder William Robuck, aged 61 years, 6 months and 3 days. He was born in Edgefield District, South Carolina. He united with the Brighamite Church in 1845, and with the Reorganization December 23rd, 1877.

ROBUCK.—Near Cheeseland, Texas, January 3rd, 1879, Bro. Thomas B. Robuck, son of Bro. William Robuck, aged 20 years. Both of these brethren died of pneumonia. They were consistent members of the Church, and were highly esteemed in the community. May God's blessing rest with the bereaved ones. JAMES W. BRYAN.

JONES.—At Canton, Illinois, December 19th, 1878, of membranous croup, Frederick, son of William and Elizabeth Jones, and grand son of Bro. L. L. Jones, aged 2 years, 6 months, and 3 days.

EVANS.—At Churchill, Ohio, January 2nd 1879, of lung fever, Thomas, son of Bro. Thomas and Sister Mary A. Evans, aged 1 year and 10 months. Funeral service by Elder J. R. Lewis.

OLESON.—At Omaha, Nebraska, December 24th 1878, Martin Oleson, aged 71 years. He was born in Sweden.

BOWEN.—Near Versailles, Brown county, Illinois, of tuberculosis, Mrs. Susan Bowen, aged 19 years. The deceased leaves two little ones, her husband, and many sorrowing friends and relatives. She was a daughter of Bro. Hiram and Sister Nancy Jacques. Services by Elder Joseph A. Crawford, from Psalms 8: 4.

MULLINDER.—At Waupun, FonDuLac county, Wisconsin, December 25th, 1878, of congestion of the lungs, Sister Sarah Mullinder. She joined the Church in Canada in 1837; went to Missouri in 1838 and had part in the troubles, there and in Nauvoo. But through all she remained up to her death firm in the faith, joining the Reorganization at an early day after hearing its claims. She had a vision just before she departed, and spoke of the beauty of the place she was approaching. Funeral sermon by Elder David Montgomery. Her remains were brought to Lyons, Walworth county, Wisconsin, to be placed beside her daughter.

JONES.—At Cheltenham, Missouri, November 20th, 1878, of croup, Elizabeth Jones, daughter of David and Mary Jones, and grandchild of W. O. Thomas, aged 2 years and 8 months. Funeral sermon by Elder William Gittings.

MANTER.—At San Benito, California, January 13th, 1879, of diphtheria, Richard J., eldest son of John Manter, and only brother of Sisters Mary Stone and E. C. Logan, aged 15 years and 5 months. He said that he loved Jesus, and was glad that he was going to heaven to see his mother.

SNIVELY.—In Colfax township, Harrison county, Missouri, November 24th, 1878, of erysipelas, Moroni, son of Brother and Sister Joseph S. Snively, aged 1 month and 20 days.

BRADLEY.—At the residence of his parents, near Blue Cut, Jones county, Iowa, December 13th 1878, Brother William H. Bradley, son of Brother James and Sister Jane Bradley, aged 22 years, 1 month and 20 days. Deceased was the youngest son of this aged couple, and this is a sad bereavement to them, as he was the mainstay and hope of their declining years.

THOMAS.—At her residence, in Cheltenham, Missouri, October 30th, 1878, of pneumonia, Sister Eleanor Thomas, wife of Brother W. O. Thomas, aged 58 years. She was born in Llanelly, Wales, in 1820; was baptized in October 1847; emigrated to America with her husband in 1857; was rebaptized July 2nd, 1864, in Cheltenham, Missouri, by President Joseph Smith. She lived a life of righteousness, and died with the hope of eternal life fresh and bright in her mind. Her testimony to the truth was unwavering, and she left behind her an example worthy of imitation, and a remembrance that will not fade away. Funeral services conducted by Elders William Gittings and Abraham Rees.

CAZALY.—Near Batavia, Kane county county, Illinois, January 30th, 1879, of consumption, Sister Elcina Cazaly, aged 57 years, 6 months and 8 days. Her husband and seven grown sons and daughters survive her, six of them being present prior to her death. She was of Susquehanna county, Pennsylvania. Being convinced of the truth of the Latter Day work, she obeyed it in 1867, being baptized by Elder Philo Howard. She was a good wife, a true mother, and a valued friend and neighbor, as all testify. Funeral sermon by Elder Henry A. Stebbins.

CRANDALL.—At Gallands Grove, Crawford county, Iowa, April 10th, 1878, Sister Marietta, wife of Brother Lyman W. Crandall, aged 31 years, 8 months and 3 days. Funeral sermon by Elder Eli Clothier.

PIERCE.—In Raglan township, Harrison county, Iowa, October 24th, 1878, of cancer in the face, Elder Hosea Pierce, aged 70 years. He was a member of the first organization and joined the Reorganization in 1860 by baptism. His wife and son survive him. Funeral sermon by Elder J. C. Crabb.

KINYON.—Bro. W. C. Kinyon writes us from Miami, Saline county, Mo., January 27th, that his wife was taken sick on the 14th and died on the 19th, of pneumonia. Sr. Kinyon was the daughter of Hiram Page; and at her death gave an evidence to her family that the three books, Bible, Book of Mormon, and Doctrine and Covenants, should be put together in this Latter Day Work. She was baptized November 29th, 1869, by Bro. D. K. Dodson. It is stated that she lived faithfully and fell asleep in Christ.

LONG.—Near Manti, Iowa, January 16th, 1879, by being kicked to death by a horse, Mr. J. G. Long, aged 67 year and 2 days. He was born in Germany in 1812, came to America in 1830, residing in Pennsylvania till 1846, when he came to Walworth county, Wisconsin, thence to Fremont county, Iowa, in 1859. His wife and eight children survive him. He is said to have been a true husband, a kind father, and a man of honor and integrity. Funeral sermon by Elder J. R. Badham.

CROCK.—Near Maryville, California, 1878, Elder David Crock, aged 73 years; born in Philadelphia, Pennsylvania, March, 1805; baptized into the old organization in 1841; joined the Reorganized Church, April, 1869. He died in the hope of a resurrection with the just.

MARTIN.—At Breckenridge, Caldwell county, Missouri, December 5th, 1878, Maude, youngest daughter of Brother Amos and Sister Jennette Martin, aged 1 year, 6 months and 7 days. Funeral sermon by Elder Gomer T. Griffiths.

D. H. Bays, Bandera, Bandera county, Texas.
Arthur Leverton, Bothwell, Ontario.
Charles Derry, Logan, Harrison county, Iowa.
John J. Cornish, Box 109 F., London, Ontario.

Corruption in High Places.

Mr. Wendell Phillips gives utterance to another sentiment that will find a response in the intelligence of that great middle class now being ground and crushed between the upper and nether millstone, wealth at the top, vice, ignorance, and idleness at the bottom. Mr. Phillips says: "If corruption seems rolling over us like a flood, mark it! It is not the corruption of the humbler classes. It is the millionaires who steal banks, mills, and railways. It is the defaulters who live in palaces and make way with the millions. It is the money-kings who buy up Congress. It is the demagogues and editors in purple and fine linen who bid \$50,000 for the Presidency itself. It is greedy wealth which invests its thousand millions in rum to coin money out of the weakness of its neighbors. These are the spots where corruption nestles and gangrenes the State. If humble men are corrupted, these furnish overwhelming temptations. It is not the common people in the streets, but the money-changers who have intruded into the temple that we most sorely need some one to scourge. If the hills will cease to send down rottenness, the streams will run clean and clear on the plains."—*Argonaut.*

Burning Green Wood Greatly Wasteful.

Water in passing into vapor absorbs and hides nearly 1,000 degrees of heat. A cord of green wood produces just as much heat as a cord of the same wood dry. In burning the dry wood we get nearly all the heat, but in burning the same wood green, from one-half to three-fourths of the heat produced goes off latent and useless in the evaporating sap or water. Chemistry shows this, and why, very plainly. Therefore get the winter's wood for fuel or kindlings, and let it be seasoning, as soon as possible, and put it under cover in time to be dry when used. It will of course season or dry much faster when split fine. . . . A solid foot of green elm wood weighs 60 to 65 lbs., of which 30 to 35 lbs. is sap or water. As ordinarily piled up, if we allow half of a cord to be lost in the spaces between the sticks, we still have a weight of about two tons to the cord, of which nearly one ton is water or sap. Such wood affords very little useful heat; it goes off in the ton of sap. The great saving of hauling home dry is evident—as we get the same amount of real fuel for half the team work. Beech wood loses one-eighth to one-fifth its weight in drying; oak one-quarter to two-fifths.

How often a new affection makes a new man! The sordid, cowering soul turns heroic. The frivolous girl becomes the steadfast martyr of patience and ministration, transfigured by deathless love. The career of bounding impulses turns into an anthem of sacred deeds.

Man, while he loves, is never quite depraved. Heaven's harmony is universal love.

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 February 79.

Look Here.—A mark opposite this notice will in form 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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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: 8.

Vol. 26.—Whole No. 413.

PLANO, ILLINOIS, MARCH 1, 1879.

No. 5.

LIVE BY THE GOSPEL.

"Live by the Gospel!" Let no other rule
Or scheme allure you by its surface fair;
The vain imaginings which please the fool,
On sand foundation built, or in the air,
Have nought within them that can satisfy
The soul which yearns for life—bread from on high.

"Live by the gospel!" All pomp and show
And glittering of gorgeous display,
Which, like a halo, circles high and low
Among the man-made systems of to-day,
Can yield no food; *wheat* is not reaped from *tares*,
And doubtful doctrines can but bring forth fears.

"Live by the Gospel!" Let its *spirit* be
Lived out in thy life actions day by day;
Its pure, sweet principles unceasingly
Shine forth from thee that like the sun each ray,
May do its part in spreading light around,
Where else must darkness reign gross and profound.

"Live by the Gospel!" Use your life to prove
The all-sufficiency of God's great plan,
The vast superiority of *Love*
O'er all the *Idealisms* of man!
That men, attracted by thy life, may see
God's grace, and from his wrath forever flee!

"Live by the gospel!" Suffer, sacrifice,
Rather than gain of human glory aught,
Be ever faithful whatsoever the price,
And in all things be God's approval sought;
Nor take thy part in what he can not bless,
Lest sowing triflings thou dost reap distress.

"Live by the gospel!" Shedding light abroad,
E'er lab'ring for thy fellow creature's weal,
Anxious to give to them the truths of God,
That they also to him their lives may seal;
Yea, live the life which always speaketh praise
To God in these the solemn Latter Days!

"Live by the Gospel!" Soon the world shall wake
From out its drunken sleep, alas, too late!
Lo! Judah's Lion comes vengeance to take
On those who know not God, but vent their hate
Upon His ancient covenanted law,
Not thinking that His words are ever sure!

Yea! Live the Gospel life! The day is nigh
When victory will gladden loyal souls!
Yea! Live its every teaching, for the eye
Of him who all the universe controls,
Looks on us, and prepares a crown of life
For all who keep the faith unmoved by strife.

R. KENDRICK.

If we did but know how little some enjoy the great things that they possess, there would not be much envy in the world.

THE COMING OF CHRIST.

It seems somewhat surprising that the peculiar notion that the founder of Christianity is to make his appearance a second time upon the earth, and, as most of the Adventists evidently believe, begin the personal reign that the Jews were anticipating over 1800 years ago, should be found a matter of belief even among the people of India. The name of the person to come is not always the same; but the circumstances surrounding the anticipated advent are such as to render the several persons identical. The second coming of Christ is dimly foreshadowed in the final coming of Vishnu, which is an accepted being among the natives of India. Many of the Hindoos are aware that the Christian English among them are anxiously awaiting the coming of a great king. This knowledge is often made known to English, and under most peculiar circumstances. An English official was one day vaccinating some Hindoos in a village at a distance from any of the military or civil stations. Several children had been successfully vaccinated, when a fine, healthy child was shown him, from which he wished to take some of the lymph to use on others. Unexpectedly to him the mother objected. He failed to persuade her, and as he thought it important to secure his object, he besought the assistance of some of the men of the village. One of the men appealed to gravely stated that they understood all about the vaccination concerning which the Government was making such a fuss. It had nothing to do with smallpox, he said; that was only a blind. "You Christians are expecting a great king from heaven, and are searching up and down the land for him. He is to be recognized, when a child, by having white instead of red blood, and you are sent to find him." The Pathans, on the north-western frontier of India, talk a great deal about the "Second Coming." They say they came originally from the land of Canaan, and they claim to be the children of Israel. A gentleman who has visited them says that they are a handsome and brave people; so that if they be of the people who are, according to prophecy, to return to Canaan and re-occupy the land of their forefathers, there will be a fine race to return. Many of them are in the ranks of the native regiments. An enthusiastic officer who believes they will return to their fatherland is reported to have said that he

hoped he would be there to lead them up through the Kyber and across the Euphrates to the land of Israel's home. An incident that will be considered of some significance by Adventists who expect the second coming to take place in the very near future is related in the *Sunday at Home*. It was related in 1853 to a British officer stationed in Cashmere, and was published before the advance of the English was begun. In a conversation with a young Moolah concerning the probable intention of the British Government to annex Cabul, the Moolah said: "This is not a matter in which there can be any doubt. The English Government has no choice in its future action, for it is written that you [the English] have to go to Cabul." In explanation, he said that it was written that momentous events are to take place in the world before the year 1883. People having fair complexions and red beards are to come from the other side of the sea to India, and are to advance through Cabul to the Euphrates. Russian and Turkish armies are to fight there, and in the battle that follows they almost annihilate each other in the bitterness of a religious struggle, and the remnant of the Turkish army retires to an island in the Euphrates river. While they are there an "Inman" comes in great haste and in great distress from Mecca, and tells them that the one-eyed Dujal, or Satan, who has been bound on an island of the sea, has been let loose, and is destroying the mosques and the faithful in the holy city of Mecca. One army is to solicit the Inman to lead them against Dujal, who they are soon informed has left Mecca for "Betel Ma Kuddus," or Jerusalem. They follow him, and upon their arrival they see "Isah Mussah," or Jesus, descend from heaven and alight upon the top of a minaret, from which he reaches the ground by means of a ladder set for him. Everybody worships him. They beseech him to officiate at the afternoon prayers; but he declines, saying that he had not come to pray, but to destroy Dujal. He at once pursues Dujal, who attempts to escape on a donkey. But the ground being soft, the donkey can not run, and Satan is destroyed. Great rejoicing follows, and there is peace and happiness for ten thousand years, and all the people are true Mussulmans. The times seem propitious for a revival and another grand smash-up of a second Millerism.—*Cincinnati Commercial*.

To be ambitious of true honor, of the true glory and perfection of our natures, is the very principle and incentive of virtue; but to be very ambitious of titles, of place, of ceremonial respects and civil pageantry, is as vain and little as the things are which we court.

The only way to make a friend is to be one.

A WORD IN DEFENCE OF THE FINANCIAL SYSTEM OF THE CHURCH.

Dear Herald:—While I appreciate every legitimate effort made with a view to replenish the coffers of the Church, and acknowledge that the financial condition of the Church is far from what it ought to be; I am unwilling to admit that the system is at fault. I am fully satisfied that if our present system was carried out, the financial condition of the Church would be better than under any other system that could possibly be adopted.

I can see no possible good to be derived from a system which will provide that each minister shall have a certain sum per annum for the support of his family; unless it is to assist the Bishop in disbursing the means placed in his hands. But if the conference shall direct in the matter and say just how much he shall pay to each one; where is the wisdom of his having counselors appointed to assist him in his duties? He certainly would not need counsel to decide whether he should do as he is told or not; providing it was made a part of his duty to do so.

The present system provides that a Bishop and two counselors shall be appointed and sustained by the voice of the Church, whose duty it shall be to receive tithes and offerings, and use them for the support of the ministry, their families, the poor, etc. In addition to this, it provides that they shall have an agent in each district of the Church. It is also made the duty of the "Bishopric and their authorized agents, to travel among the churches from time to time, to teach the law of, and collect tithing and freewill offerings, and see that the financial interests of the Church are duly cared for, and the wants of the poor are duly administered to; and to use their best and most earnest endeavors to keep the ministry in the field as appointed by General Conference, * * * and to see to it that the families of each receive proper support." Now if this system is practically carried into effect, will it not be sufficient for every emergency?

"We admit," says the objector, "that it would, if carried out; but it has not been done."

True; but why? We answer; for want of means. Then it is not the system that is at fault, but the trouble is it has not been sufficiently supported. Let us at least give it a fair trial before we condemn it. Is it not possible that if we adopt the salary system that the same obstacle will stand in the way? It would be an easy matter to meet in conference, and move, second, and vote that each family should have a stipulated sum per annum. But the passing of the resolution would not feed and clothe the family. The means to pay the stipulation would have to be obtained, before any good would accrue from the action. Then unless the passing of such resolution would bring means into the hands of the Bishop, I see no use of it, for our present system would supply the demand if the means were obtainable.

I have carefully considered this subject since so much has been written upon it, and

my conclusions are, that while those who have advocated a change have done so with a view to better the financial condition of the Church; it has had the opposite effect. Complaints have been urged against the system. Assertions have been made that it is faulty, and some have come to the conclusion that they will not support it, but will wait till a more perfect system is adopted. Means have been withheld, and the movements of the ministry have been hampered. It is the candid opinion of the writer that if the same time and talent which has been used in advocating a change had been employed in portraying the beauty and practicability of our present system, the Church finances would have been in a more healthful condition. While we are divided—some advocating one system, and some another, we may never expect to succeed.

I am fully satisfied that the only way for us to labor unanimously, is to allow men whom God has appointed the privilege to direct in the matter; while we sustain them by our faith, prayers, and means. If we will do this I am confident that when a change is needful they will be enlightened on the subject.

By reference to the revelation of 1861 you will see that this duty devolves on the "Twelve in connection with the Bishop." These quorums have met together and taken the matter under advisement and decided on a plan of action. (See *Herald* for May 1st 1878). Read this letter carefully and you will see that the salary system is not recommended by those whose duty and privilege it is to advise. Please notice the closing words of their epistle:

"We present the foregoing principles of action to all the Saints as being the rules and regulations adopted by us for the government of, and administration in the financial affairs of the Church; and we respectfully commend them to the consideration of, and observance by the Church in all circumstances and cases included in and covered by the above specification of principles." Shall we heed the teachings of these quorums or shall we allow our minds to be led to oppose them?

"Ah," says one, "we have been deceived by following men, and we propose to be more cautious in the future."

Query: Were you deceived by recognizing men in their legitimate callings, or by recognizing them in assumed positions?

"But," says the timid one, "even these men are liable to err. True; but, if men called of God to do this work are liable to err, how much more liable are those who presume to dictate in matters over which they have no control. Is it not safe to believe that God will recognize, bless and prosper every man in the office of his calling? And are not men called of God to "see to it," best calculated to say when a change of system is advisable?"

"Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy, * * * or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." (Rom. 12: 6-8). I earnestly pray that each one of us may, "Learn *his duty*, and act in the office in which *he is appointed* in all diligence."

HEMAN C. SMITH.

SCHACKELVILLE, Alabama, July 17th, 1878.

PRIDE.

The wise man has said, "Pride goeth before destruction, and a haughty spirit before a fall." This harmonizes with what the Lord has said to the Church in the last days: "Beware of pride, lest ye become as the Nephites of old." By tracing the history of this ancient people, we learn that although they were truly an enlightened people, and had the Church of Christ established among them, yet they were so given to pride that many afflictions were brought upon them from time to time, till at last they were destroyed from off the earth as a people, and one of their prophets, Mormon, declared that "pride hath proved their destruction." How kind the Lord was to forewarn us of this great evil; for if pride destroyed the church and people of God in one age of the world, why will it not do the same in another, or in the present age, if indulged in by the church or people of God?

But, says one, "We do not have pride in the Church now, so there is no danger." Perhaps so. But we will ask, What is pride? and let the prophets and inspired writers answer. Then we shall be better able to judge in regard to the matter. We read in the Book of Mormon that Alma, the great high priest, at one time, desiring to visit the churches in different parts of the land, gave up the judgment seat to another, and started again to preach the word. Some of the people he found firm in the faith, and rejoiced in their steadfastness, while there were others whom he found indulging in very singular customs, which caused him to mourn exceedingly, and to put up this remarkable lamentation before God:

"Behold, O God! they cry unto thee, yet their hearts are swallowed up in their pride. Behold O God, they cry unto thee with their mouths, while they are puffed up even to greatness with the vain things of the world. Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold and all their precious things which they are ornamented with."

We are left to conjecture whether, if Alma were permitted to meet with us in our Saints' meetings at the present day, he would find sufficient cause for making such a lamentation as is here recorded of him; and whether the Saints would not consider him a queer sort of a religionist to "take on so" about their costly apparel, and their ringlets, and their bracelets and their ornaments of gold, etc.

In the second chapter of Alma we read:

"And it came to pass in the eighth year of the reign of the judges that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things which they had obtained by their industry; and in all these things they were lifted up in the pride of their eyes, for they began to wear very costly apparel."

In the following chapter the prophet Alma, while teaching the people on the subject of repentance, said:

"And also the Spirit saith unto me, yea, cryeth unto me with a mighty voice, saying, Go forth and say unto this people, Repent, for except ye re-

pent ye can in nowise be saved, in the kingdom of heaven. *** And now I say unto you, my beloved brethren, can ye withstand these sayings; yea, can ye lay these things aside, and trample the Holy one under your feet; yea, can ye be puffed up with the pride of your hearts; will ye still persist in the wearing of costly apparel, and setting your hearts upon the vain things of the world."

But Alma is not alone in his views on pride. In the last book of Nephi, first chapter, the prophet in writing of the prosperity of the Church, said:

"Now in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of very fine apparel, and all manner of fine pearls, and of the fine things of the world."

Another prophet, Moroni, was permitted to look down the stream of time, even to the present day, and wrote to the believers in Christ after this manner:

"I know that ye do walk in the pride of your hearts, and there are none, save a few only, who do not lift themselves up in the pride of their hearts unto the wearing of fine apparel, * * for behold ye do love money, and your substances and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted."

In the first chapter of Alma there is a striking contrast between those who are walking in humility and faithfulness before God, and those who are walking after the manner of the world. The writer says:

"And thus they were all equal, * * and they did impart of their substance every man according to that which he had to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely; and thus they did establish the affairs of the Church. * * For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes."

We might quote other passages from this "Fullness of the Gospel," but these will suffice. The prophet Isaiah must have viewed the subject in a similar light, when by the Spirit of God he pronounced a curse upon the "daughters of Zion," because of their haughtiness, and even mentioned the names of their ornaments and useless articles of apparel, nearly all of which are in common use—shall I say, among those who ought to be considered the daughters of Zion at the present day? The apostle Paul might have been contemplating modern fashions and follies when he said:

"I will in like manner that the women, also, adorn themselves with modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, pearls or costly array, (but that which becometh women professing godliness, with good works."

Agreeable to all these sayings of the prophets, is the commandment of God, given through the prophet Joseph Smith, to the Church in these last days, which reads thus:

"Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands."—D. C. 42:12.

But, says one, (a "good Elder," perhaps), "I know the book reads so, but I like to see the women well dressed." Says another, "I think we have a right to dress as we please, so long as we furnish our own money." Another says, "I dress fashionably to please my husband." And thus the reasons and excuses

multiply, until we cheat ourselves into the belief that we shall obtain an inheritance in the Celestial glory, whether we abide the law of a Celestial kingdom or not.

Sisters in Christ, and brethren too, let us cast aside the veil of darkness which is spread over us, and view these things in the light of God's Holy Spirit. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." (Gal. 6:7.) If we sow pride, and selfishness, and folly, will not our reward be of proportionate value? or, in other words, shall we not be in danger of losing the great reward of eternal life altogether, except we repent?

Christ said, "A new commandment I give unto you, that ye love one another." Can it be truly said that we love our sister, when we buy twenty yards of cloth and try to put it all into a dress for ourself, (to wear to meeting of course), while our sister and neighbor has to stay at home from meeting for the want of even ten yards to make her a plain dress of; and her children have to stay away from Sabbath School, while a small portion of what we lay out for neckties, and ruffs, and other "vain things of the world," would make them comfortable and tidy to attend both Sabbath School and meeting?

What would we think of a circumstance like this: A sister goes to town with a very little pocket money to buy a few supposed necessities. Before buying, however, she calls to see the "widow and the fatherless," and her heart being moved with compassion for them, she gives her money, a dollar, to the sister, and goes home, thinking she will get along without the necessaries a while longer. The widow is thankful for the money, of course, and goes immediately and buys a dollar flower for her hat; while the sister who gave the dollar continues to wear a sun-bonnet to meeting—the best she is able to have. "O consistency, thou art a jewel!"

Sisters, do we realize how much it costs in money, to provide ourselves with these useless articles and ornaments of dress, and to say nothing of the money, how much unnecessary time it takes to make, prepare, and keep in order our clothing, made and trimmed after the fashions of the world; and how much our affections are placed on these "vain things," when the Lord has commanded us to love him with all our heart, might, mind, and strength? Do we realize how many poor and needy there are among us, many of whom suffer for the common comforts of life—while we have nothing to give them? Well did the prophet Isaiah say, "Ye rob the poor because of your fine clothing." Do we visit the sick and the afflicted, and strive to comfort them and do them good? Indeed we have no time, it is so much work to keep all things prepared that we may appear as well or better than others, that we can scarcely even get time to pray, to say nothing of treasuring up the commandments of God, to do them. Do we realize, also, how the work of God languishes? The Church treasury empty, the Bishop's hands tied, "good Elders" staying at home to "provide for their own, lest they become worse than an infidel," and the fields white on every hand—but the laborers are few. Can we do nothing?

O, my sisters! let us rise Sampson like, (see Judges 11:28), in the strength of Israel's God,

and break the fetters that bind us. Let us renew the covenant we made when we went down into the waters of baptism, remembering that God has said: "He who is not able to abide the law of a celestial kingdom can not abide a celestial glory." Let us set our hearts to do good, and not falter in making the necessary sacrifice. We are told that we "should not follow a multitude to do evil." Let those who know not God go their own way, till we can persuade them to embrace the gospel; but as for us, we will take hold of the "rod of iron," and serve God with our house. Truly, we ought to have a higher, holier aim in life, we who have come to the light and knowledge of the truth, than simply to follow the fashions and keep up appearances.

I have been led to contemplate: What if the Savior should come in his glory, just when we are assembled in our houses of worship for a Sabbath meeting. Would he look with complacency on the display of fancy hats with their veils, and ribbons and flowers, and gewgaws; upon our ruffs and collars, and neckties, and bibs, and jewelry, and necklaces, and sleeve buttons and cuffs, and frills and flounces, and innumerable bias folds, and "tie backs," and puffs, and corsets (stomachers), etc? Or would he turn away with sorrowing pity and disgust, saying, "These are none of mine! Notwithstanding the costliness of their apparel, they have not got on the wedding garment, and where I am they cannot come?"

Sisters, there is a great responsibility resting upon us. As wives and mothers we have a great influence over those with whom we continually associate. It can not be otherwise. As for our children, they are continually with us, and from infancy we may begin to teach them right and wrong, and as they grow older, we may instruct, and instil into their young minds and tender hearts those pure principles both moral and religious, which shall shape their future lives, and lead them to become righteous men and women.

We have other duties: Never have I felt so deeply impressed in regard to this particular point, as during the present sickly season. We should study the laws of health, how to care for these frail bodies, "so fearfully and wonderfully made;" how to avoid sickness and how to treat disease, when perchance we have failed to avoid it, and how to nurse and care for the sick; also we should learn the use of herbs, and the difference between a pickled cucumber and a dish of cooked rice for a sick person—for we are permitted to use "herbs and mild food" when our faith is weak, which, by the way, is not uncommonly the case. We should also instruct our daughters especially in regard to these duties, having first taught them to avoid the errors into which girls and young women commonly fall, such as wearing thin shoes in damp weather, thin clothing in cold weather, and the use of those terrible "consumption strings," which, notwithstanding all that may be said in their favor by the devotees of fashion, still remain a curse, not only to the female sex, but to the human family. There is much else we should do which I have not space nor time to mention. But how can we perform all these various duties, or scarcely any part of them while our time and attention must be given to the study of fashion plates, and in striving to keep up with the world, in all its fashions and follies.

In laying aside our vanity, and folly, and extravagance, however, it is not necessary that we become eccentric, nor will there be any great danger of our becoming proud of a plain dress, for such a thing would be unnatural, to say the least; neither will it be necessary that we should retain a particle of pride to enable us to be "neat and comely." An eye single to the glory of God will do this, as far as circumstances will permit. If a family of children have but one suit of clothes apiece, and scarcely that, it is impossible for them to be always clean and tidy, no matter how hard the mother may work to have them so.

Much more might be said or written on this subject, but I will leave it for others, more capable, to say or write. I wish to add, however, that I trust my sisters will, with me, take this matter into earnest, prayerful consideration; and in contemplating the subject, let us not say, "There are other sins as great as pride," "The brethren are just as proud as the sisters," &c. For that, you know, is no excuse for us. If we have other sins, we should repent of them, and if the brethren are proud they ought also to repent. It is a solemn fact that we have each to stand or fall for ourselves.

My earnest desires and prayers are, that we may be able to replenish the oil in our wasted vessels, and trim our lamps anew and have them burning; or in other words, that we may put on the "wedding garment," that when the cry is made, "Behold the Bridegroom cometh," we may be permitted to enter into the "marriage supper of the Lamb."

CARRIE A. THOMAS.

RELIGIOUS FANATICS.

The late shooting of Lazzaretti, the fanatic and pretended prophet, at Grosseto, by the Italian authorities, seems to have created a great deal of excitement in the Maremma. It may seem odd to-day that a man should assume to be Jesus come again, that he should choose twelve apostles, and pretend to have divine authority; but such is the tendency of all religious fanaticism, and such are the phenomena attendant upon it. Several centuries ago men of the Lazzaretti sort were not uncommon, for their theologic madness was an ordinary distemper. Early in the fifteenth century Conrad Schmidt, leader of the Flagellants, assumed to have a divine mission, and so disturbed orthodox Roman Catholicism that the beneficent Inquisition burned him at the stake. During the Peasants' war of Germany, Thomas Munzer, an Anabaptist monomaniac, set up for a prophet and was executed. A little later John Matthias of Haarlem, and John Boccold of Leyden, grew wildly spiritual and then wildly licentious, and in the name of religion subverted law and authority and came to their end, one by the sword, the other by torture and exposure in an iron cage. History, since the introduction of Christianity, is full of similar examples: Absorption on religious topics leads to monomania, monomania to fanaticism, fanaticism to the grossest self-delusion. Most religious reformers, from Mohamed to Joe Smith have been a little crazed. Many of them have been called impostors, though there can be small doubt that they imposed upon themselves after they had achieved a certain follow-

ing. The Italian Lazzaretti now seems to be a wretched sham, but he may have been sincere in his fanaticism. It is not impossible that the time may come when he shall be regarded as a martyr, as the founder of a sect, and his memory revered. Men who have been canonized and embalmed in ecclesiastical history had not, at one time, half so much chance to be remembered as the distraught Italian shot dead in the Maremma.—*New York Times.*

"BEAR AND FORBEAR."

Daily experience teaches me the absolute necessity of learning the lesson at the head of this article, and self examination shows me how little progress I have made in trying to make it a rule of my life. Things transpire that are contrary to my views and feelings. How quickly every fiber of my nature is stirred, how strongly every sense of wrong asserts itself, and how easily I am aroused to opposition against the supposed or real evil, not always directing my opposition wisely, but oft times blindly combatting the wrong, and of course in such instances only meeting wrong with wrong, and therefore increasing the evil, and in reality fostering that which I intended to destroy. Am I alone in this weakness! I would to God, for the sake of humanity, that I was. Then, it seems to me that, seeing myself so differently from my fellows, my weakness would be so odious in my eyes that I should make greater efforts to overcome it.

But observation proves that I am not alone, but that the majority of mankind stand with me in subjection to this evil. Yes! fellow slaves to an evil, which fastens its yoke more firmly upon our necks, an evil that is severing the dearest ties and the closest bonds of brotherhood. I would to God that the pen that traces these lines could truthfully declare that I was free from this wrong; but, although it can not, I will not be silent, but will raise my voice against the monster that crushes out every hope and fosters hatred and revenge where only love and harmony should reign.

"Bear and forbear" is a maxim that is indeed divine, though no prophet's pen has written it, or sacred record contains it. It is written on the lineaments of every erring form, on the tablet of every wandering, bleeding heart; and finds an echo in our nobler natures, as we contemplate poor, erring humanity and see its struggles, its weakness and its woes. Its divinity is not only asserted but felt, when ours have been the feet that have strayed and the hearts that have wandered. How keenly then we feel the need of forbearance. How the heart longs and the eye looks for an evidence that we shall not be crushed in our weakness, nor trodden down in our shame. Then we feel that forbearance is indeed a virtue, and pray that the wronged ones may be clothed with it. But alas! how sadly we forget this truth when another is the wrong doer—one perhaps whom we have loved and whom we thought loved us. We turn our eyes doggedly away from this divine precept, and loudly call for revenge. We steel our

hearts against the feelings of pity and forbearance, and conscious only of our wrongs, crush with all our force of wrath and hatred the poor weak worms who have injured us; and still call ourselves "followers of the meek and lowly Jesus—the self-sacrificing, long-suffering, and foe-pitying Jesus, who gave himself for his enemies, and died that they might live." Our faces should crimson with shame to think that we have permitted ourselves to be blinded by the weakness, or evils of another, and stifled the nobler sentiments of our souls in order to demand what we call justice upon those who have wronged us, and still profess to be saints of God. If we would only compare ourselves with Him whom we profess to follow, our brows would crimson with shame, and we should stand self-condemned before the tribunal of our own consciences, and our eyes would wander from face to face to see if possible some sign of forbearance, some expression of pity; and our hearts would plead for that mercy we deny to our fellows.

Beloved Saints, do you contemplate the life and character of Jesus? If so have you not seen how patiently he bore with his erring brethren; yea, with his deadly foes? Have you not heard him say to the erring woman, "Neither do I condemn thee," when it was his sacred law she had broken? Have you not seen him weeping over Jerusalem, "the rebellious city," that had disowned him and rejected him? Have you not heard that expiring groan, full of pity and undying love, "Father forgive them, they know not what they do." Can you contemplate his life and character, and say in truth that you are his followers? If we can not, is not our profession empty and vain? Did he not leave us this "example that we should follow in his steps?"—1 Pet. 2: 21. "With all lowliness and meekness, with long-suffering, forbearing one another in love."—Eph. 4: 2. "Forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."—Col. 3: 13.

Some may claim that they have no right to forgive without full restitution is made. Did the mobbers and murderers of Christ make restitution? Yet he forgave them, and prayed his Father to forgive them too. Now hear the word of the Lord, through the martyr Joseph, given in Kirtland, 1831.

"My disciples in days of old sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened, wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses standeth condemned before the Lord, for there remaineth in him the greater sin. I the Lord, will forgive whom I will forgive, but of you it is required to forgive all men, and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds."—D. C. 64: 2.

Unless we cultivate the spirit of forbearance we can not forgive, and if we do not forgive we have no assurance of being forgiven. Moreover it is written, "The measure you mete shall be measured to you again."

Beloved Saints, do we want to be forgiven? Then let us forgive; and to this end let us cherish the Spirit that leads us to bear and forbear with each other while here; then how much sweeter will be our intercourse while

here, and in the eternal hereafter. How sweet will be our remembrance when we greet each redeemed soul, and realize that we never did anything to drag them down, mar their peace, or prevent their entering the glorious enjoyment that we shall then be partakers of. How much better it will be to know that we have sought to be saviors than that we have wielded the sword of destruction. It may be vexatious to hear evil words, and see and feel the keen blows of wrong; but if for Christ's faith and the gospel's, if for the sake of the poor misguided creature that has injured us, we have patiently borne with him, refused to destroy when it was in our power, and have only manifested a spirit of forbearance, we shall know that our hands are clean of his blood and if our kindness has won him to love us and the truth, what depth of love will be in his heart toward us, and what happy consciousness in ours, that we have been an instrument in saving a soul from death.

Crush not the erring soul,
Against thee though he erred;
Hold thy spirit in control,
Keep back the vengeful word;
Remember thou art mortal too,
Do as thou wouldst be done unto.

Bear with thy brother now,
As God has borne with thee;
Drive vengeance from thy brow
And from all hate be free;
Bear with thy brother, and forbear
To fill his heart with woe and care.

C. DERRY.

ANCIENT EPIDEMICS.

The lessons of the last epidemic find numerous precedents in the history of former times. The "Black Death" that ravaged Asia and Southern Europe in the fourteenth century spared the Mohammedan countries—Persia, Turkistan, Morocco, and Southern Spain—whose inhabitants generally abstain from pork and intoxicating drinks. In the Byzantine Empire, Russia, Germany, France, Northern Spain (inhabited by the Christian Visigoths), and Italy, 4,000,000 died between 1373 and 1375, but the monasteries of the stricter orders and the frugal peasants of Calabria and Sicily enjoyed their usual health, (which they, of course, ascribe to the favor of their tutelary saints), but among the cities which suffered most were Barcelona, Lyons, Florence, and Moscow, the first three situated on rocky, mountain slopes, with no lack of drainage and pure water, while the steppes of the Upper Volga are generally dry and salubrious. The pestilence of 1720 swept away 52,000, or more than two-thirds of the 75,000 inhabitants of Marseilles in less than five weeks; but of the 6,000 abstemious Spaniards that inhabited the "suburb of the Catalans," only 200 died, or less than 4 per. cent.

The most destructive epidemic reported in authentic history was the four years' plague that commenced in A. D. 542, and raged through the dominions of Chasroes the Great, the Byzantine Empire, Northern Africa, and Southwestern Europe. It commenced in Egypt, spread to the east over Syria, Persia, and the Indies, and penetrated to the west along the coast of Africa, and over the Continent of Europe. Asia Minor, with its plethoric cities, Constantinople, Northern Italy, and France suffered fearfully; entire provinces were abandoned, cities died out and remained

vacant for many years, and during three months 5,000 and at last 10,000 persons died at Constantinople each day? (Gibbon's "History," Vol. 3, Chap. 48). And the total number of victims in the three continents is variously estimated from 75,000,000 to 120,000,000. (Procopius, "Anecdot," Cap. 18; Cousin's "Hist," Tome 2, p. 178). But in Sicily, Morocco, and Albania, the disease was confined to a few seaport towns, and the Caucasus and Arabia escaped entirely. This dreadful plague made its first appearance in Alexandria, Egypt, then a luxurious city of 800,000, inhabitants, and Paulus Diaconus, a contemporary historian, speaks of the "reckless gluttony by which the inhabitants of the great capital incurred yearly fevers and dangerous indigestions, and at last brought this terrible judgment upon themselves and their innocent neighbors" (Lib. 2, Cap. 4). Alexandria lost 500,000 of her inhabitants in 542 and 800,000 in the following year, and for miles around the city the fields were covered with unburied corpses.—*Popular Science Monthly.*

MORMON MARRIAGE.

FULL TEXT OF THE DECISION AGAINST POLYGAMY.

Washington, January 10.—Following is the full text of the decision rendered in the United States Supreme Court on Monday, and briefly reported, in the case of the polygamist, George Reynolds, against the United States, brought here by appeal from the Supreme Court of the Territory of Utah, with some unimportant exceptions. The opinion of the Court was delivered by Chief Justice Waite, so far as relates to the prisoner's plea of religious belief, and to the constitutional power of Congress to prohibit polygamy in the Territory:

The question is, whether religious belief can be accepted as justification of an overt act, made criminal by the law of the land. The inquiry is not as to the power of Congress to prescribe criminal laws for the Territories, but as to the guilt of one who knowingly violates a law which has been properly enacted, he entertaining a religious belief that the law is wrong. Congress cannot pass a law for the government of the Territories which shall prohibit the free exercise of religion. The first amendment to the Constitution expressly forbids such legislation. Religious freedom is guaranteed everywhere throughout the dominion of the United States, so far as Congressional interference is concerned. The question to be determined is, whether the law now under consideration comes within this prohibition. The word "religion" is not defined in the Constitution. We must go elsewhere therefore to ascertain its meaning; and nowhere more appropriately, we think, than to the history of the times in the midst of which the provision was adopted. The precise point of inquiry is, What is the religious freedom that has been guaranteed? In the preamble of the Act introduced in the Virginia House of Delegates by Jefferson in 1775, religious freedom is defined, and after reciting "that to suffer the civil magistrate to intrude his power into the field of opinion, and to restrain the profession or propagation of

principles on the supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty." It is declared "that it is time enough for the rightful purposes of civil government for its officers to interfere when the principles break out into overt acts against peace and good order." In these two sentences is found the true distinction of what properly belongs to the Church and what to the State. In a little more than a year after the passage of this statute the Convention met which prepared the Constitution of the United States. Five of the States, while adopting the Constitution, proposed amendments. Three—New Hampshire, New York, and Virginia—included, in one form or another, a declaration of religious freedom in changes they desired to have made, as did also North Carolina, where the Convention at first declined to ratify the Constitution until the proposed amendments were acted upon. Accordingly, at the first session of the First Congress an amendment was under consideration. It was proposed, with others, by Mr. Madison. It met the views of the advocates of religious freedom and was adopted. Jefferson afterward, in reply to an address to him by a committee of the Danbury Baptist Association, took occasion to say: "Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for the faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their Legislature should make no law respecting the establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between Church and State. Adhering to the expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights in opposition to his social duties." Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured. Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order. From that day to this we think it may safely be said, there never has been a time, in any state of the Union, when polygamy has not been an offense against society, cognizable by the Civil Courts and punishable with more or less severity. In the face of all this evidence it is impossible to believe that the Constitutional guarantee of religious freedom was intended to prohibit legislation in respect to this most important element in social life—marriage: while from its very nature the sacred obligation is, nevertheless, in most civilized nations, a civil contract, and usually regulated by law. Upon it society may be said to be built, and out of its fruits spring the social relations and social obligations and duties with which the Government is required to deal. In fact, according as monogamous or polygamous marriages are allowed do we find the principles on which the government of a people to a greater or less extent rests. An exceptional colony of polygamists, under

RESIGNATION OF D. S. MILLS.

To the Saints of the Pacific Slope Mission,
greeting: Beloved brethren and sisters of the household of faith, believing that I am admonished through the counsels of the Spirit of the Lord, that sufficient reasons exist to justify me in resigning the office and trust which I have so long held, as President of the Pacific Slope Mission, I publish this announcement, having as I do the welfare of the kingdom of our God at heart, and a desire to see this responsibility placed upon the shoulders of one whom we shall all honor in the spirit of love, and assist in the discharge of those duties pertaining to the office, believing that the Spirit of the Lord will direct in such appointment; that whosoever it shall be he may share your love, help, faith and prayers; as I know that I have done; and for which I thank you respectively, on my own behalf; also in behalf of the Master as well as bleeding Zion. I also thank those elders who have nobly assisted in the ministry, in councils and presiding, and some of whom are now doing a good work; may their efforts and success never be less; and their powers for good much more.

Since it has pleased our gracious Father to remove from this earthly field of usefulness, our faithful and well beloved co-workers, Elders Hervey Green, J. M. Parks and others, whom we could ill afford to spare, and whose rest must be glorious while their works are following them, it has also pleased Him to raise up others to go forth, clothed with the same power, filled with the same Spirit, testifying to the same eternal truths, the *greatest* which exist: First, That there is a God; second, That he has revealed himself to man; and as his witnesses willingly making the same sacrifices which his servants have ever been called upon to make; and, to prepare "one of a city, and two of a family," for the coming of the Lord in glory; and for this we thank Him, while we still feel the loss of the absent loved ones, and long for the glorious and happy reunion at the marriage supper of the Lamb. Thus let us strive and labor on in the highest and noblest work man and woman can perform as children of the living God, heirs of the world in glory; called into his light—communing with him—entrusted with heavenly tidings—the last warning message to mankind in the hour of God's judgment, pointing to a city of refuge. God himself confirming the word everywhere with signs, and wonders, with joy in heaven over returning sinners, while from our labors we behold the blade, then the ear, then the full corn in the ear; though planted and grown amid joys, sorrows, cloud and sunshine, prosperity and adversity of every kind, they that endure to the end will be saved. The fiery breath of persecution, or jealousy may from time to time be manifest, as it raises faint ripples upon the peaceful waters of the harbor of safety, or as it invades the beautiful green fields withering and blighting every green thing within its limited reach, much more marked will be its effect in the dry than in a green tree. But as the

waters of the goodly harbor are deep round about the old ship Zion, and their clear depths can not be stirred by weakness, so must the surface-ripple speedily subside. And as the soil is good and good seed is planted, blest abundantly with rains, dews, and the genial rays of the God of day so shall the breach be speedily filled, and the golden grain again appear.

Scattered as we are to the four winds of heaven, bear in mind that those winds do not beat upon all at once, hence in our seasons of local rejoicing—let us not forget before our Father those of the family who mourn. In short, let us always abound in faith, hope and charity toward one another, faith in their integrity as in our own, although they may not see through our specs in all things; hope in the hour of trial that light will soon dawn; and if we have the blues don't think every one else has them, and try and hold to view the bright side much oftener than the dark; accuse none hastily, rebuke not presumptuously, but judge righteous judgment, prove all things, hold fast the good, contend earnestly for the best gifts of God; till we grow up into the measure and stature of Christ our living head.

I feel to thank God for the Spirit manifest in our laboring elders since the October Conference; the rich fruits of which are already appearing, as we hear glad tidings from nearly every part of California, with a greater desire on the part of the people to hear than we have ever seen before. Bright prospects surround us. Much labor remains to be done; many are starving for the bread of life, and infidel making machines are in full blast all over the land. While several elders, both able and worthy, are willing, but *few* can go forth with the bread of life—as financial pressure is much greater than in the past record of our golden young state.

The California Methodist Church, in their conference advertise that, with all their wealth and machinery in good order, they have a loss of over seven hundred in membership, for the past year. We can thank the Lord that without the wealth, or machinery, we have gained handsome additions; and while we in no wise feel to exult in their loss, we can not help feeling grateful to our Father for his choice blessings upon us.

Owing to my bodily infirmities in the past, my labors have not been as vigorous as I could wish, but had it not been for the great and special blessings of God unto me, they would have been much less; and while I have not erred intentionally, errors doubtless have occurred; for I am but weak and imperfect at best; but having started out for the prize I shall strive to continue the fight, at any sacrifice, trusting that circumstances may be such that I shall be self sustaining in the field.

Let us all determine to help bear the burden; this will lighten it, and our crops will be better, bringing better prices; our flocks and herds will thrive; our clothes will wear longer; and the oil and meal while they fail not, will have for us a sweeter taste; more power will be given of God; our sick will be healed more effectually, and God will withhold no good thing from us; our faith will strengthen, all will be union and peace; the elders will preach with more power, and thus will the kingdom grow and fill the earth.

exceptional leaders, may sometimes exist for a time without appearing to disturb the social condition of the people who surround it; but there cannot be a doubt that, unless restricted by some form of constitution, it is within the legitimate scope of the power of every civil government to determine whether polygamy or monogamy shall be the law of social life under its dominion. In our opinion the Statute immediately under consideration is within the legislative power of Congress. It is constitutional and valid as prescribing the rule of action for all those residing in the Territories and in places over which the United States have exclusive control. This being so, the only question which remains is, whether those who make polygamy a part of their religion are excepted from the operation of the Statute. If they are, then those who do not make polygamy a part of their religious belief may be found guilty and punished, while those who do, must be acquitted and go free. This would be introducing a new element into our criminal law. Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinions, they may with practices. Suppose one religiously believed that human sacrifices were a necessary part of religious worship, would it be seriously contended that the civil government under which he lived could not interfere to prevent the sacrifice? Or, if a wife religiously believed it was her duty to burn herself upon the funeral pile of her dead husband, would it be beyond the power of the civil government to prevent her carrying her belief into practice? So here, society under the exclusive dominion of the United States prescribes as the law of its organization that plural marriages shall not be allowed. Can a man excuse his practices to the contrary because of his religious belief? To permit this would be to make doctrines of religious belief superior to the law of the land; and in effect to permit every citizen to become a law unto himself. Government could exist only in name under such circumstances. Criminal intent is a necessary element of crime; but every man is presumed to intend the necessary and legitimate consequences of what he knowingly does. Here the accused knew that he had been once married and that his first wife was living. He also knew that his second marriage was forbidden by law. When, therefore, he married the second time, he is presumed to have intended to break the law, and the breaking of the law is a crime. Every act necessary to constitute a crime was knowingly done, and the crime was therefore knowingly committed. Ignorance of a fact may sometimes be taken as evidence of a want of criminal intent, but not ignorance of law. The only defense of the accused in this case, is his belief that the law ought not to have been enacted. It matters not that his belief was a part of his religion; it was still a belief, and belief only. Upon a careful consideration of the whole case, we are satisfied that no error was committed by the Court below, and judgment is consequently affirmed.

The willow which bends to the tempest often escapes better than the oak, which resists it; and so, in great calamities, it sometimes happens that light and frivolous spirits recover their elasticity and presence of mind sooner than those of a loftier character.

With a prayer for the prosperity of kind Saints and the cause of Zion, I confidently trust my resignation may be accepted, and a worthy successor appointed, who shall receive the cordial support of all the good, and whom God shall delight to bless with much power. And may the Spirit of Christ be and abide with you all, henceforth and forever, is the prayer of your brother in the everlasting covenant. Amen.

D. S. MILLS,

President Pacific Slope Mission.

SANTA ANA, California, January 20th, 1878.

THE JEWS IN PALESTINE.

The project proposed some time since in Great Britain by leading Jews of the country to buy Palestine is said to have been completed. The Rothschilds, Montefiores, and other prominent and wealthy financiers have entire confidence, it is reported, in the success of the undertaking, and are moving energetically toward its early achievement. The secretary of the association formed for the purpose, who is, by the by, a Christian in creed, says that the Jews of the whole world seem to be in sympathy with the plan, and will do their utmost, individually and collectively, to further it. Those familiar with Palestine will not regard it as specially desirable, for its main features are not very attractive. It is not an extensive country—not more than one hundred and forty-five miles long and forty-five miles broad, on an average—and ought to be bought cheap. The plain of Philistia is its best part, the soil being of rich brown loam, without a stone. It is now, as it has always been, a vast grain-field—an ocean of wheat without a break or a fence. Its extraordinary fertility is shown by the fact that it has produced the same succession of crops year after year for forty centuries without artificial aid. Many tourists have such numberless associations with Palestine that they have idealized it prodigiously; but to a man who views it without bias it is a dreary, disagreeable land, its undulating surface, rounded hills separated by narrow glens, and its crevasses striking the eye monotonously and unpleasantly. So much has been said for generations of the Jews regaining possession of Jerusalem, that it is agreeable to think that they are likely to do so at last. They certainly deserve Jerusalem.—*New York Times.*

ARISTOCRATIC CITY WORSHIP.

Like anything in New York, where fashion rules, aristocratic worship has its fitting abode. Setting aside Trinity and Grace, the aristocracy worships between Twenty-third and Fifty-seventh streets, and covers the space between Fourth and Sixth avenues. Into this space are crowded the popular houses of worship of the leading denominations. When the aristocracy moves the churches move. As the private residences become more sumptuous so do the churches. With the increase of wealth, style and elegance, the churches have their share. The parsonages of Dr. Dix, Dr. Vincent, the rectory of Grace and the Fifth avenue Baptist church are not exceeded in location and elegance by any private residence in New York.

Dr. John Hall's church is elegantly located. The teams that fill the streets on the three

sides of the church indicate the wealth of the people. Some of the turnouts are regal. Many of the drivers are in livery, with knee-breeches and huge white neckties. The church is full on all pleasant Sunday mornings. It costs something to worship here. The income from rentals is over \$40,000 a year. The front gallery pews rent for \$350 each. The Stewarts, A. and R. L., own their pews, and they cost \$15,000 each.

Two blocks above, and over on Madison, stands the Reformed church. Though not so large as Dr. Hall's it is quite as elegant. But the house is painfully thin. Two-thirds of the pews are empty. The wide galleries have a straggler or two. The front of the galleries is open. The inside is broken into sections. It has the look of an ice-cream gallery. Four chairs in each section and a small table complete the illusion.

A VISION.

May 26th, 1878, Sunday morning, being near Brighton, California, there passed before my view the following:

From the western side of Asia there rose a great cloud of smoke, which rolled on westward until it overwhelmed Europe. I heard accompanying the smoke a great noise as of heavy artillery, and the clanking and clashing of cavalry and arms; also sharp streaks of light or fire pierced the dark cloud. These all caused an intense feeling of horror to rest upon me. Then near the middle of this (the American) continent, I saw a large temple, facing the west, which was surrounded by an evergreen-tree fence, about a quarter of a mile from the temple on either side. At the north-west corner of the fence, was a narrow gate, at which a beautiful, tall man was standing as gate-keeper. A man came out of the temple, walked down the steps in front of the building and went to the gate. He was a servant. The gate-keeper put into the servant's right hand a large leaf, shaped like a palm-leaf fan, which was composed of a great many small leaves of the same shape. He also bound upon his left arm, from the wrist to the elbow, these words which appeared like bright gold in color "Bind up the testimony. Seal up the law." The servant then went on his mission, traveling rapidly and crying his message with a loud voice. He soon came to a town, on the outskirts of which was gathered a large crowd of men, who appeared very angry, and were armed with guns, knives, clubs and stones. They seemed determined to stop and kill him if possible. I felt very much alarmed for his safety; they seemed so angry, and their countenances were really hideous, but he did not appear to heed them at all, although he knew of their intention. I watched him with much anxiety getting nearer and nearer the mob, who increased in anger as he neared them; but he walked straight ahead crying aloud his message, and when he got close to them, instead of their destroying him, as I feared they would, they suddenly parted in the middle and left an alley about three feet wide, through their midst, and a large cable made of iron, about three inches in circumference, extending the whole

length of the passage-way on each side, up as high as the waists of the men, which kept them from harming him as he passed through without the least stop or hesitation, crying aloud his message. And so he went over the country, through cities, towns and villages, fearless and unharmed, occasionally stopping to give a leaf from off the large leaf to some persons, who always seemed to be very glad to see him and get a leaf.

I then saw and heard that after he had gone along, there followed right upon his track huge mountains of darkness or blackness, from which issued sharp lightning and thunder, and mountains were rolled and tossed and cities destroyed by earthquakes. The plague and pestilence also destroyed many people. And the sharp conflict of the inhabitants of towns fighting against each other, besides the assassin with pistol and knife, with horrible countenance, crouching, waiting for his prey; afterward a great roar of fire, rushing, crackling, through cities, towns, and over the earth; and then two angels, one on the Atlantic coast, the other on the Pacific, each standing on the ocean beach smote the water with a long rod saying, "Thy bands are broken." Then many cities, and towns, and much land were covered with water. I then heard in a clear, round, full voice from one mighty and strong, "Come Home, Come Home;" and these words seemed to fill the whole vault of heaven; but of all the inhabitants of the world, none heard it except those who had accepted the leaf from the servant.

Again, I was at the corner of the fence by the gate. I saw the same servant return. In his right hand he held the skeleton stock of the palm leaf which he handed to the gate keeper, who had sent him out. I then noticed many such servants returning. This one seemed weary, and very glad to get back. I then understood that his mission had been to stay out until he had given away all the small leaves off the large palm leaf—one to each person worthy of it; which leaf was a passport, that allowed the holder of it to enter through the gate into the temple. His eyes seemed to burn with joy, and a bright color covered his countenance, which now shone with a freshness of joyous life as the gate keeper said to him, "You have done well, and have been faithful. Enter, nothing can keep you out;" and as he was passing through the gate a bright crown as of glittering gold, descended and rested upon his head; and as the gate-keeper adjusted it to his head he again spoke, saying, "Now is fulfilled the promise made to you by my Father, that if you would be faithful, you should receive a crown when his Son visited the earth again." I then saw a beautiful city, which seemed exceedingly bright. And I heard as in mid air most delightful music which seemed to entrance me; and from out the midst of the music which seemed to be from thousands of angels, came this sentence in a loud clear voice: "Whosoever is faithful and remains shall not die, but shall be changed with power and glory."

Language utterly fails to describe the feelings of perfect joy and peace that I was in possession of when, after viewing these things, I again saw the beauties of the country and felt the quiet of a holy Sabbath day.

I. F. B.

NEWPORT, California, January 2d, 1879.

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Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, March 1, 1879.

A LATE St. Louis, Missouri, *Globe-Democrat*, sent us by J. J. Cranmer, of Hannibal, Mo., contains a statement that at the time Mr. S. A. Douglas was the Democratic leader in the State of Illinois, he and the veteran Gen. James Shields went to Nauvoo to place the claims of the Democracy before the Mormons; that in doing so they found Joseph and Hyrum Smith opposed to each other in political sentiment; in regard to which Gen. Shields is reported, in the statement referred to, as saying:

"The Mormons gave Douglas a great deal of trouble at the time that Nauvoo was their headquarters. Just at this time Joe Smith had a revelation, commanding the Mormons to vote the Whig ticket, and as they were a formidable element in the vote of the State, Douglas and himself called upon Smith to talk the matter over. Douglas was so convincing in his arguments that Smith was converted to his views, but said as he had had one revelation it would not do to have another. He said, however, that if they would call upon *Rigney Smith*, his brother, he could probably accomplish what they wished. Rigney was accordingly consulted, and at the next convocation of the temple he announced that he had a later revelation, which directed the Mormons to vote the Democratic ticket. When Joe Smith was questioned on the subject, he replied that as Rigney's revelation was later than his, they must follow that. The result was a sweeping Democratic victory in that portion of the State."

It is possible that Gen. Shields may have said this, but it is quite doubtful. It is quite well known that Joseph and Hyrum disagreed in sentiment politically; and Joseph may have been persuaded to remain silent during the campaign, while Hyrum should talk the people over to the views of Mr. Douglas and the Democracy; but that Joseph and Hyrum should have so pointedly and publicly ignored or disobeyed a revelation, if one had been given, is unlike the men and absurd. The fact that there was no *Rigney Smith*, is fair proof that either Gen. Shields or his reporter has mistaken.

There is a rumor to the effect that during the campaign then being made, party spirit ran high; Hyrum took strong Democratic ground, and announced his purpose of supporting those views publicly. Joseph foreseeing, as a prudent man would, the result of a political conflict between Hyrum and himself, stated to him: "I will have nothing to say in this canvass; if you can convince the people that they should support the Democratic nominees, do so; I will not interfere." It is said that he kept his word and the ticket supported by Hyrum was elected. This is by far the more consistent story of the two, and is probably in accordance with the facts in the case.

There is one striking thought in this statement of Gen. Shields, absurd as it is; it should at once dispose of the accusation made against Joseph Smith, and the leaders of the Church at that time, that they were striving to build up and establish a political theocracy, and that any one differing from them politically was proscribed; for here is a statement made by a politician then in the field, not a Mormon, who states that Joseph Smith tolerated a political sentiment opposed to his own to such effect, that the opposition was successful. Thus, though a slur was evidently intended to be

cast on the Mormons for believing in revelation, an unintended tribute is paid to the wisdom and toleration of the man, or the men, who, rather than to present the spectacle of an embittered political antagonism between brother leaders, would forego an expression of personal preference of principles altogether, and let the opposite have way.

"SNEAKING OUT.

"HOPEFUL SIGNS FOR PRIEST-RIDDEN SOUTHERN UTAH.

Editors Tribune:—E. C. Brand, a missionary of the original Mormon Church, known here by the name of Josephites, preached here on Saturday night and on Sunday and Sunday night. He preached to crowded houses of eager listeners, many regretting that he could not stay longer. I could not help comparing the difference now with that of about eight years ago. This same Mr. Brand was then visiting Utah on a similar mission, and was in constant danger of his life; and those few who accepted his doctrines had to emigrate back to the States, where they could be secure in life and property. Now is undoubtedly the accepted time for the Josephites (as they are termed) to send their missionaries to Utah, as a large portion who are dissatisfied with the present condition of affairs here, but still cling to what they are pleased to call Old Mormonism, would gladly flock to their standard, now that they can do so with comparative safety. A. B. Monroe, Sevier Co., Utah, Jan. 21, 1879.

The foregoing tells its own story. It is a clipping sent to Bro. H. A. Stebbins by Bro. E. C. Brand in a late letter. We have been long and patiently standing on the stairway of passing events, waiting till "Israel" would listen to us. We hail the omen as one for good.

BRETHREN J. A. Stewart, M. B. Williams, and W. W. Blair send newspaper clippings taken from the *Cincinnati Gazette*, as follows:

"A somewhat singular religious revival has just closed near Scottsville [Indiana] in the northern part of Floyd county, among a new sect of Latter Day Saints or Mormons. The meetings were conducted by two evangelists, who are traveling over the country preaching their doctrines to the people, and resulted in between thirty and forty accessions. The peculiar tenets of this new wing of Mormonism are anti-polygamy, healing by laying on of the hands, baptism by immersion, second coming of Christ in the near future, intervention of God in both the temporal and spiritual affairs of believers, and miracles or special providences in the interests of the Saints. The sect numbers about sixty members in Floyd, Washington, and Clark counties, made up from the most respectable and substantial farmers. The church at Scottsville was organized several years ago, but, until recently, made but little progress in accessions or influence. The members ignore the community of property doctrines of the Mormon Church and the Brigham Young faction, holding to Joseph Smith, Jr., as the true and legitimate head of the Church and successor of his father, killed at Nauvoo, [Carthage] Ill."

The Elders referred to are probably Brn. W. H. Kelley and C. Scott. Bro. J. A. Robinson, of Peoria, Illinois, who is alive to every opportunity for enlightening the people, saw the above in the *Peoria Journal*, and took occasion to state our position and to show that our preaching was not "a new wing of Mormonism," but the original faith of the Church as established in 1830.

ERRATA.—The word "exacted" found in *Herald* for February 15th, in the third column of page fifty-six, second paragraph of the article commencing Mr. George Q. Cannon, should read, "The fact that Congress enacted," &c. The word "that," in the eleventh line from the top, first

column, page 57 should be stricken out, so that the sentence would be, "It also states that delegate Cannon," &c. There is one "that" too many. Also the word "pospel," occurring in the 3d paragraph of the 2d column on page 40 of *Herald* for February 1st, should read "gospel." Also, last paragraph in first column, page 56 of *HERALD* for February 15th, the word "not" in second line is a "not" too many; the sentence should read "The article does not say that polygamy is a crime," &c. We apologize for these errors in copy and proof reading.

QUESTIONS AND ANSWERS.

Question.—If a person is tried by a court of Elders, all the witnesses being present, and afterwards the case is put before the Branch, and the member makes acknowledgement, and is forgiven for all but one, or two; is it according to the law to bring the same case up again?

Answer.—No. It should there end.

Answers to Several.—We are in receipt of several letters stating certain cases of personal conduct and asking us if persons "can do so and so, and be in possession of the Spirit of Christ?" To these we wish to reply that whatever might be our convictions in regard to the Spirit actuating persons to do "so and so," as stated, to answer such questions directly is to sit in judgment upon our fellow-men and yoke-fellows upon one sided testimony. Almost all these questions have some object in view; and are quite invariably represented in the minds of the questioners by individuals of their acquaintance whose deeds are thus stated for judgment, without giving them an opportunity to be present and explain the conditions and circumstances under which the acts were performed: For instance, we have a letter before us now in which the following occurs, "What shall we do with a member who absents himself from meeting with the Saints; and who excuses himself by saying he can enjoy himself better by stopping at home and reading his Bible; who, when their favorite Elder was here, would always be out to meeting; but when he is not here will not attend because the presiding Elder has at some time presented a doctrine that he believes to be erroneous; can such a person be in possession of the Spirit of Christ?"

Now for us to answer the question in that form might be to sit in judgment upon men and women whom the writer must have had in mind when the question was written, upon the statement of one side of the story only, without giving the person the benefit of any extenuating circumstances, and without either seeing them or knowing them. This we can not do, notwithstanding that we believe that all should attend the meetings when they can; and should not permit any trivial excuse to keep them from so doing. The loss is principally theirs who stay away, or should be; but we have known meetings to be spoiled, both preaching and prayer meetings, to all that were present, by either the Elder or some one else giving those who were absent a whipping over the backs of those present, showing that the poison of absenteeism had pervaded their minds. It is an easy thing for an Elder to scold the spiritual life all out of his flock; and a man can, if he chooses, mourn himself into a fit of spiritual jaundice over the real or supposed short coming of his charge, absenteeism and other follies and foibles; and when

he does this he will hardly be able to see any good thing in his people. He would, in our opinion, do far more good and less wrong if he would permit his charity to make him a little blind and a little deaf to the faults of his flock. Love is proverbially "blind." It is hardly compatible with true christianity for the shepherd to be too impatient and sharp with his flock. Gentleness usually does more than sharpness with the timid, well meaning, and weak.

Q.—Has a person any right to preach, or in any way officiate in the Lord's house when their temporal affairs are not attended to in order and with carefulness; or if he allows those of his own household to swear, or in any way does not keep his house in order according to the laws of God? Should not a person who is trying to officiate in the Lord's house, and guilty of either or all of these, be silenced until all is right?

A.—All officiating officers of the Church should be above reproach, just reproach. The ruling of one's household seems to be a prerequisite to ruling well in the Church.

EDITORIAL ITEMS.

THE binders will not have the Harps and Books of Mormon ready for us till March 20th. We will, as soon as possible after they arrive, fill orders for those at \$1.25 of the former, and \$2.25 of the latter, which we have been out of for some time.

Will Bro. Samuel Longbottom please send us word where we can address him so that a letter will reach him.

Bro. Wm. Nelson wrote from Oakland, California, late in January that he expected to return to the Society Islands in a few weeks. We hope that he may be able yet to prosecute his labors, which, while he was permitted to stay, seem to have been of great benefit to the Saints there and to the cause of Christ. Bro. Nelson's health has been poor since his return to California.

Bro. E. L. Kelley, of Glenwood, Iowa, sends a *Journal* published at that place. The editor gives a favorable notice of the preaching of Brn. R. J. Anthony and R. M. Elvin there, and says that the public in general manifested an interest in the meetings, evidenced, as he remarks, "by the large audiences that assembled nightly to hear these men." He says that "in these days men begin to realize that there is but little in a name."

Bro. Charles Derry wrote from Caseyville, Illinois, February 18th, that he was preaching there and at Alma. He was well, and in good spirits, and the Saints also. Doubtless much good has been accomplished in Southern Illinois by the labors of this able and eloquent defender of the cause, for thus it has ever been with him.

Bro. Wm. Leeka mentions the good conference of the Fremont District, Iowa, held February 1st and 2d. Brn. R. J. Anthony and R. M. Elvin held a series of meetings in the Plum Creek Branch just before that, and awakened a lively interest. Brother Anthony was then called away; but Brother Elvin was laboring ably and effectively, so that christian people there have become convinced that they never knew the scriptures before. Brother Leeka thinks that if the Saints continue a strict observance of all God's laws and in an "upright walk and godly conversation" that much good will be done there. May it indeed be so, Bro. Leeka.

Bro. A. C. Inman, of Ray City, Missouri, sends us the pay for his *Herald* quite promptly, notwithstanding his being poor. We thank him and all others who make a valiant effort to pay their dues. He still hopes and labors for the success of the cause in all the ways that he can.

Bro. C. M. Fulks writes from Cherokee county, Kansas that their district conference was a fine one. Good preaching by Brn. D. S. Crawley and J. T. Davies. Sickness prevented some Elders from being present.

Sister E. Dudley of Humboldt, California, writes that the Saints there are striving to keep God's commandments; also some of those without are honestly seeking for truth, and prejudice is losing its hold.

Bro. G. W. Shute writes from Pottawattamie county, Kansas, that two intelligent men, formerly bitter opponents of our work, have become convinced of its truth by being led to read the book of Mormon. One said the evidence he received was sufficient for him without asking the Lord for more before obeying the gospel.

Bro. W. M. Goreham wrote February 6th that five persons were baptized at Shelby, Iowa, the 2nd. Others are believing. Bro. J. H. Lake was then there preaching.

Bro. W. W. Blair wrote from Streator, Illinois, February 6th, that he was having large and attentive congregations there. Two were baptized.

Bro. G. T. Griffith wrote February 4th from Bevier, Missouri, of Bro. W. B. Smith and himself attending a good conference there February 1st and 2d. He thinks that Brother William will accomplish much good in those regions. Brother Griffith baptized some in Grand River recently, and expects to baptize some at Laclede and Breckenridge soon.

Bro. H. L. Thompson of Oenaville, Texas, says that he has been much tempest tossed during his short experience in the Church, but feels that he is in the only harbor he could risk anchorage in, and is gaining in both light and knowledge. May you increase unto full and perfect joy in the gospel of Christ, Brother Thompson, so as to be no more moved. The Elders in Texas, or those who may come there to labor, will be welcomed by Bro. Thompson at Oenaville, and gladly.

Bro. Jerome Ruby wrote last from Buffalo, Iowa, of being there preaching.

Sister Jane Lush of Emerson, Iowa, has been ill, and asks the prayers of the Saints in her behalf. She and her husband will be glad to welcome the elders at their house to preach in that region.

Two extracts from a volume of the *Millennial Star* which we have not, have been received by us; one from Bro. Sayer, Iowa Centre, Iowa; and one from Bro. H. J. Hudson Columbus, Nebraska. We give these extracts elsewhere. One is from an address by P. P. Pratt and the other an editorial of the *Star*.

Bro. A. J. Cato, writing from Stockdale, Wilson county, Texas, January 24th, 1879; reports preaching in Red River county in November, baptizing three. From there he went to Robertson county, where he spoke a number of times. He proceeded thence to Seguin and Stockdale where he met Bro. D. H. Bays. They were together at the date of his writing. He says, "I doubtless have erred in judgment during the past year;" and asks an interest in the prayers of the Saints that he may do better, and do more good for the cause. Our space forbids putting all the letter in.

Bro. I. N. White wrote from Des Moines, Iowa, February 13th, that he was going thence to Xenia, in Dallas county, to preach for "a week or two." He had just closed a series in Marion county, having had an excellent time. While there debated with a Methodist minister on miracles and was successful for the truth.

Bro. Edward L. Page writes from Hannibal, Missouri, February 8th that Uncle William Smith had been there and had met with a kind reception. Such, also, was the statement to us respecting his visit at Montrose, Lee county, Iowa, where he spoke several nights. Brother Page thinks that the mission of Uncle William to the branches he has visited will be productive of good. He secured an excellent negative of Uncle and can furnish copies to those who may want them; address E. L. Page, Hannibal, Missouri.

Bro. Samuel Crum of Missouri, writes that a man who claims the name of Frederick Cunnington has been in that region and says that he is a member of the Church and of the Council Bluffs Branch, and also that he is a member of the Quorum of Seventy, but Brother Crum writes that he has proven himself to be an apostate and a dishonest man, if he ever did hold a membership in the Church. On the Church Record we find such a name as a member and Elder in the Glenwood Branch in 1862, but no mention of him since then, in any branch, and no record anywhere to show that he was ever in the Quorum of Seventy. Whether expelled from the Church or only severed from the record by becoming a wanderer years ago, we can not say, as the above is all the information we have of him. If any one has more let them send it in. Meanwhile those who may be called on by him, (for he was then leaving Brother Crum's neighborhood), will bear the above in mind.

Bro. A. Tylor sends some Salt Lake *Tribune* extracts, one of them what appears to be quite a fair article signed "Defender of the Faith." The writer gives some history of the workings of polygamy since its establishment in 1852. He thinks that "ten thousand persons were cut off from the Church in Europe alone, because they would not embrace polygamy," taught by the Brighamite authorities and elders, or receive it among the doctrines previously embraced by them as belonging to Christ's Church. He also says: "I am well satisfied from personal knowledge and observation that as many as ten thousand have left this territory [Utah] in disgust, and many more would have got away if they had not been waylaid and murdered." The article is not bitter and vindictive, and is therefore more worthy of consideration.

Bro. Alanson Wells of Elvaston, Illinois, says that Bro. D. D. Babcock's preaching near Carthage, is creating some interest in our work.

Sister Louisa T. Carroll of Joplin, Missouri, mentions the meetings held there by Brn. M. T. Short and D. S. Crawley, and sends the names of friends of hers in Georgia and Alabama, hoping that the elders there may find them. We send her letter to Bro. Heman C. Smith.

Sister Jane Moony of Clover Hill, Ontario, rejoices in the gospel, though the *Herald* and *Hope* are her only preachers.

Bro. W. S. Barbee of Newton, Iowa, expresses his desires to be faithful in his life, and to be the means of turning souls unto righteousness, and he longs to see darkness and trouble driven from the hearts and minds of the Saints.

A writer for the Philadelphia *Sunday World*, in an article published January 5th, 1879, discovers a "Bishop Robert Smith, foster brother of the notorious Joseph Smith, and one of the most ardent Mormons and polygamists on the American continent;" in one "Ellis Galbraith," now visiting the Quaker City, from Utah. What a queer world it is, to be sure, and what a wonderful family the "notorious" Smith family is. Gen. Shields finds a brother named Rigney Smith, and now comes another Robert Smith whose sir name is "Galbraith." The family record must sadly need overhauling.

Sister Eliza A. Lester of Alpena, Michigan, formerly of Wilksport, Ontario, says that some seem interested in the gospel, but no Elder or other Saints live there. She wishes for an Elder to come and preach. Her testimony is still that this work is of God's ordaining.

Sr. E. P. Covington of Beaver, Utah, writes of the good work done there by Bro. E. C. Brand, as given elsewhere in Brother Brand's letter.

Bro. F. M. Cooper, of the Western Wisconsin District, mentions the humble, united and devoted branch at Wheatville, Crawford county. He has been preaching in various places in Sauk county since their last conference, and the people acknowledge the power of the truth the Elders bring. The calls for preaching increase everywhere. Several have been baptized in the district recently.

Bro. James Kemp, now of Trinidad, Colorado, thinks that he will be able to make an opening for meetings there soon. He is two hundred miles from the majority of the Colorado Saints being in the southern part, in a mild climate and beautiful country, he says. He is doing well, and hopes to be able to return to Missouri with sufficient to buy himself a home, and while there will do all that he can for the cause of Christ.

Bro. Geo. S. Hyde of Little Sioux, Iowa, says that during his ten months' experience in the work he has had great joy, consolation and peace of mind, and, above all, there has been in his heart a bright hope of a better life here and hereafter. He finds God to be long suffering and full of mercy, and that he gives aid in time of temptation. He relates a conversation with the minister at a recent protracted meeting, in which he (Bro. Hyde) defended the primitive gospel ordinances. We have not space for it.

We regret to hear of the loss by fire of the house of Bro. W. A. Carroll and all its contents, at Lake City, Iowa, December 6th, 1878. Any disaster to life and property is indeed sad, and to have the labor of years swept away by fire and flood, is a matter which calls forth feelings of deep sympathy.

Bro. D. D. Babcock of Montrose, Iowa, writes of preaching in the Elvaston Branch, Illinois, and of the necessity of some there being reclaimed from coldness and darkness. He also preached near Carthage, and intends to go again soon. He says that the cause of God seems more grand and blessed than it ever did to him before, and that he intends to do his part of it.

The Providence (R. I.) *Journal* sent us by some one contains a notice of the baptism of four persons in that city, February 9th, by our brethren there.

Sr. S. C. H. writes us from Kirtland sending some thoughts for the sisters, about helping the cause we all love; may she receive from the good Father, blessings for her every need.

Bro. J. L. Buckingham of Grant county, Oregon, writes of the lonely condition of himself and family, some of their small branch of ten being thirty miles away, and no other branch within four hundred miles of them, and Bro. Clapp the only traveling Elder they have seen, and he only about once a year. Bro. Buckingham preached nearly every Sunday in various parts of the valley and is doing the best he can, as are the rest of the Saints. He esteems the *HERALD* and *Advocate* very highly, and rejoices in the gospel and in its progress, and is working and waiting for the time when "the Messiah's kingdom shall flourish, and truth and righteousness abound." May he and the Saints of his region be sustained.

Bro. William and Sr. Hannah Spring, each over three score years and ten, live at Newport, Herkimer county, New York, and abide firmly in the faith of God's work, of the last days, and being among the aged and lonely ones, away from the society of the Saints, we speak for them a remembrance before the Lord in the prayers of the Saints.

Bro. Joseph A. Stewart of Philadelphia, writes in full about the enjoyment he had in accompanying Bro. and Sr. T. W. Smith to the appointments of the former in Allentown and Hornerstown, as already related by Bro. T. W. Bro. Stewart was made glad by the good results accomplished, to see so many attend and listen to the word, and to see prejudice done away. Mr. John Hopkins, at Hornerstown, was very kind in opening his doors for meetings in his house, and those at Allentown were held with Bro. G. A. McGuire. At Philadelphia good was also accomplished, and in all places, if followed up soon, souls will be saved.

Bro. Gomer Reese sends Bozeman *Avant Courier* and D. R. Harris, Helena *Herald*, both of Montana. Bro. J. A. Stewart, Jacob Stanley and others send papers.

Bro. R. C. Elvin wrote from Dewitt, Nebraska, February 1st, that he had been preaching at Wilber. Meetings well attended. On the 2d he was to begin at Dewitt, and with fair prospects.

Bro. W. N. Dawson writes from Sacramento, California, that they enjoy much of the Holy Spirit's presence at their meetings, and some have been baptized recently. Brethren Cook and Lowell are out preaching considerable of the time, and Bro. Parr, president, ministers ably in the branch.

Bro. J. W. Waldsmith wrote from Nebraska City, February 17th that Brother Anthony left for his Kansas mission that day, that Brethren R. C. and R. M. Elvin are still in the field, the first in Nebraska, and the other in Iowa.

Bro. W. N. Ray of Casey, Iowa, writes that Bro. Samuel Longbottom has been preaching there and at Fontanelle recently. Bro. Ray would also like other Elders to call on him.

Bro. Edward Rannie of Fremont, Nebraska, says that the Saints there enjoy much of the peace and comfort found only in the gospel, and trials and troubles vanish away when they have these. Brn. T. J. Smith and Wm. Rumel have been there preaching and encouraging the Saints. Brother Rannie is striving for the blessings. He says that that branch has adopted the nickel plan of contributing to the Church, as suggested by Bro. W. H. Kelley's article on finances.

Bro. Edward Delong, president, of the branch at Reese, Michigan, writes of their meetings and of his preaching at Guilford. Attendance good.

Bro. B. V. Springer at Whitestown, Indiana, February 17th, wrote of recovering from severe illness and was to begin preaching again the 20th. Bro. W. H. Kelley, on his way to Michigan, preached in the Methodist's chapel at Whitestown on the 16th.

Bro. L. U. Parsons of Ferris, Illinois, expresses his deep and lasting gratitude unto God, at being brought from the darkness of the world's religions, into the glorious light of God's word and work of the last dispensation. Bro. A. W. Head was the means of aiding him to the light. We rejoice that so many are thus "being brought to the knowledge of the truth," and we pray for their comfort, and further steadfastness against all beguilers and scoffers, even unto the end.

Bro. Joseph Morrill, who was located at Wheaton, Illinois, during the past year, has now taken up his abode in Plano, where correspondents may address him. He is a veterinary surgeon.

Bro. Waltenbaugh, of Bevier, wrote February 7th about the excellent conference held by the North-East Missouri District. The Elders and all the Saints were alive and zealous, and the Holy Spirit blessed the assembly with its presence. Brn. Wm. B. Smith and G. T. Griffiths were giving them some good sermons.

Bro. E. M. Wildermuth wrote from Blue Rapids, Kansas, that now they have meeting-house they hold four meetings per week. An Adventist was preaching in it when he wrote, trying to prove that "Mormonism" is a delusion. Notwithstanding this and other excitements, baptisms continue to take place, from time to time, and opposition does no good to the opponents.

Bro. C. L. Albertson of Owyhee county, Idaho, wishes that an able elder was there to preach awhile. He is doing what he can by circulating tracts, *Heralds*, and *Hopes*, and by conversing with the people on opportunity, but they enquire for preachers, and he believes that a good interest is among them now to hear and investigate our cause. It does indeed seem as if that field should be cultivated, and that Bro. Albertson's good labors should not be in vain. He has prepared the ground and sown the seed. Who will go there and sow more, and then stay and gather the crop when it matures?

We are asked, "Can a Latter Day Saint be 'sectarian and right,' or 'anti-sectarian and wrong?'" We think so decidedly, in the sense in which we used the word in our editorial leader for Feb. 1st. Whatever the sectarian churches may do that is right may be done by Latter Day Saints, and is right, though it may have originated with the so-called sectarian church. And a Latter Day Saint may say and do many things that are strongly anti-sectarian, and be wrong every time.

Bro. L. S. Staley of Leroy, Coffee county, Kansas, bears witness to God's goodness and power in healing his family, through the ordinances that God has appointed for his people. Bro. Staley would like to have the Elders come there.

Sr. Jane Hiron writes from Glidden, Carroll county Iowa, that she has been encouraged lately by pleasant presentations of the Spirit.

One may do without mankind, but one has need of a friend.

The court is like the sea—everything depends upon the wind.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Feb. 4th.—There is great fear in Russia concerning the plague, and Austria will issue orders that travelers from Russia must not pass the border without certificates from the sanitary officials that all is well with them and their clothing and baggage. Germany has also established strict passport regulations.

Of one hundred and forty-two cotton mills in the Bolton district, England, twenty-three are closed and twenty-eight are working on short time.

6th.—In the present distress of the working classes thirty thousand persons are being supported by charity in Glasgow, Scotland, alone. Another mercantile failure there for \$350,000.

The reports from the districts stricken with the Black Plague, say that it increases in destructiveness. The effect seems likely to cause a European demand for American grains, and consequently an advance in prices, as the Russian Black Sea ports are closed to trade because of the plague.

7th.—A disease resembling the plague has broken out in Thessaly, Greece.

Civil war prevails in Afghanistan between the various parties.

Russian journals blame Austria and Germany for their precautions about the plague, and claim that they are trying to destroy the trade of Russia.

The terror in Europe about the black plague is because the nations have had sufficient examples of its power during the past few hundred years. The plague in London in 1665 carried off about 70,000 souls in less than six months, and in the same year 40,000 died in Neapolitan Territory. Three hundred years before this it made a still more destructive visit, starting in India in 1333. Then it was estimated that 60,000 died in Florence alone, 100,000 in Venice, 50,000 in Paris, 60,000 in Avignon, and 100,000 in London. The plague was known still further back. The beginnings of authentic history contain references to it. One thousand years before Christ 70,000 persons died of it in a single year in Palestine. Rome lost half its population by the plague in 452 B. C., and 10,000 a hundred years later. It is said that the plague spread over the whole known world in the third century, and in the eleventh century one-half the known population was swept away by it. There is a very recent instance of its appearance in Russia previos to the present epidemic. It destroyed 40,000 at Resth, on the Caspian Sea, in 1832, and it almost annihilated the Russian army which crossed the Balkans in 1828-'29. The feature of the present plague, that makes it still more alarming, is its rapid spread in spite of cold. The germ theory, in accordance with which most epidemics are now explained, assumes that a certain moderate temperature is required to keep the germs alive, and that excessive cold kills them. Yellow fever, for instance, has never spread as an epidemic in cold countries, and the first severe frost kills the germs in warm countries.

8th.—Thirty thousand men out of employment in Liverpool, England, are instituting a riot, forcing the men who have employment at various places to stop work, putting out engine fires and doing other damage.

Another failure in London for nearly a million dollars.

Even Spain has ordered a quarantine in all her ports because of the plague.

10th.—An additional force of four hundred men, infantry and cavalry, have been sent to preserve order in Liverpool. A riot on the 8th, was suppressed, but five thousand more laborers are on a strike, and some seven thousand sailors also. The mayor calls on the citizens to aid in preserving the peace.

Greece has established a rigorous quarantine, both on land and sea, against the plague.

11th.—The British troops have met a severe defeat at the hands of the Zulu Africans, losing 500 privates, besides nearly fifty officers, majors, captains and lieutenants. The Zulus lost 5,000 of their number, but captured a hundred wagons, a thousand oxen, two cannon, and a large amount of ammunition, provisions, etc., etc. Gov. Frere

has sent a request to England for six regiments of infantry and a brigade of cavalry.

The plague and the small pox are advancing slowly into Russia from the East.

There are now 50,000 to 60,000 strikers in Liverpool. Not a vessel sailed from there yesterday for a foreign port. In London the boiler-makers have struck work, and the bolt-makers, pattern-makers, and a hundred other trades are said to be ready to do the same.

12th.—There is much excitement in England over the defeat of the army in South Africa. Seven thousand men will be sent there immediately.

A physician in Italy thinks that if the plague should succeed in passing the sanitary barriers established in Eastern Europe, it would carry off one-third of the population of Europe. All the nations are alive to the necessities of the occasion.

The report that the yellow fever is now prevailing in some parts of the Southern States, has been confirmed. Some have died recently in New Orleans and Vicksburg, and the prospect for the coming spring is most gloomy and dreadful. Physicians claim that the cause now is the exhuming and removal of the bodies of those who died of the disease last year.

13th.—Business at Liverpool, England, is almost at a standstill, owing to the strike being so universal among all the laboring classes.

Fifteen steamers are to take the troops from England to South Africa to fight the Zulus.

Rains and floods in Connecticut, stopping the mills, overflowing the country and inundating the towns.

14th.—Forty thousand dock laborers in London, England, held a meeting yesterday in regard to wages, which had been previously reduced. Forty cotton-mill firms give notice of a further reduction in wages of ten per cent. The spinners offer to take five, and on refusal of the compromise ten thousand of them threaten to strike work.

The warm weather in Eastern Russia is increasing the mortality by the plague. Many more physicians have been sent there from St. Petersburg.

Gen. Grant has arrived at Bombay.

The report comes from South Africa that the native allies have risen and massacred their officers.

In Venezuela, South America, the Government troops have defeated the revolutionists in a battle.

Another revolution has broken out in Hayti, West Indies.

Fires yesterday: The Rogers Locomotive Works at Patterson, New Jersey; loss \$210,000. A brewery in London, Ontario; loss \$250,000. In New York City Tattersall's great horse stable was burned, and sixty out of eighty horses, some of them very valuable ones, perished.

17th.—The Ohio Soldiers' Orphans' Home at Xenia, Ohio, was burned yesterday. Six hundred children had a home there at the expense of the State, which thus loses \$75,000. The business portion of Bedford, Ohio, was burned. A 60,000 fire at Enterprise, Miss., and smaller fires in New York, Indianapolis, Fort Wayne and elsewhere. Two persons burned to death in a house near Pittsburgh, and three children at Somerville, Me., during the absence of their parents.

A detailed account comes to hand, of the terrible famine existing in Brazil during 1877 and 1878. Both one and two years ago this winter their crops failed by the drouth, and cattle and all animals perished rapidly, as well as men, women and children. The number of the people who died by starvation alone is estimated at 150,000 to 300,000, to say nothing of those who died of diseases induced by the famine. In the madness of starvation parents ate their own children. The famine-stricken district, with a population of nine hundred thousand, was shut in by mountains and away in the interior, and therefore there was little communication between it and the rest of Brazil, and only recently have the terrible facts come to light. After a time yellow fever, small pox and cholera began their destruction, and out of a population of 150,000 persons in one region, 21,000 died of those diseases during this last December, and the mortality elsewhere was as great accordingly. There being no railroads, no navigable rivers or any mode of public conveyance, not only could not communication be had, but

even when known to the Brazilian Government, but little aid could be transported to the suffering hundreds of thousands in that remote and hemmed-in country, where the people live only from present products, and save nothing, and are ignorant, and debased.

20th.—The situation in South Africa, pending the arrival of troops from England, is said to look serious, for the Zulus seem to be preparing to make an attack on the remainder of the troops there.

21st.—A dispatch from Calcutta says the King of Burmah has caused eighty of the nobility to be slain, so as to carry his views and replace a ministry that will make his government a despotic one.

Eight thousand of the ship-builders at Clyde, England, are on a strike.

A ship loaded with cattle foundered off Galveston, Texas, the 15th.

Correspondence.

ELVASTON, Ill., Jan. 31st, 1879.

Dear Herald.—Brother Wm. B. Smith came to my house in Montrose, January 14th, and I wrote and posted some notices for preaching. The people turned out to see and hear the only surviving brother of the Martyr, and good assemblies were present from evening to evening. Some believed that he might be an impostor, and came to satisfy themselves about the matter; but after seeing and hearing him, we heard no further about "impostor." His instructions to the Saints were so plain, and to the point, and given in so kind a manner, that none could possibly take offense. If the Saints everywhere would only act upon such instructions, the hands of many Elders would be loosed, their excuses would be taken away, so that they could use the talent given them, and many who now do not hear it, would be made to rejoice at the sound of the gospel of peace. He gave a condensed account of the coming forth of the Book of Mormon and the incidents connected with the finding of the plates. Brother William says that their weight was sixty pounds, although their length, width and thickness would not indicate so much. The great adversary of the truth used many devices to get the plates away from their possessor, but not succeeding in this he tried in after years to bring the Church into dispute, and if possible to destruction. John C. Calhoun was a very talented man, and had a great influence throughout the South, but, possessed an evil genius, his influence led to nullification and almost to rebellion. But by the firmness of one it was stayed. As Calhoun was the evil genius of this country, the fire he kindled finally culminated in the Rebellion; so upon the other hand we find that Brigham Young was the evil genius of the Church. President Jackson prevented Calhoun from carrying out his schemes, but President Smith of the Church was removed by the hand of violence, thus giving full scope for this evil genius to carry forward his plans. "And now ye know what withholdeth that he might be revealed in his time; for the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way."—2 Thes. 2: 6, 7. A thing or two was related to me by Brother Smith, adding links to the chain of evidence, fastening the origin of the great evil upon Brigham Young. And these incidents as related by one who has passed under the rod, who was one of the first Elders of the Church, takes away some clouds that hung over my sky. An expression of Brigham as copied in *Messenger* of June, 1875, was as follows: "While we were in England in 1839 and 1840, I think the Lord revealed to me things which Joseph or the Church knew nothing about, which I had for myself and kept to myself." That which Joseph uttered, "if Brigham ever leads this Church, he will lead to hell." William says it was made in his and Emma's presence, and this was not long before his death occurred. Again, in the council of the Twelve, which was convened at Boston after Joseph's death, it is recorded that Brigham expressed himself on this wise: "I never felt better in my life; I feel like a boy; I feel like a boy of twenty-one." We may justly ask, Why did he feel so while the Church was in mourning for her best

earthly friends? This evil genius was in ecstasies over the result, and when he heard of their death he "never felt better in his life." Then see the manner in which he tried to get rid of and destroy apostates. And now that Brother William stands connected with the Reorganization, we may expect to hear from his lips, and to see many things from his pen, disclosing the evils of those days, which may drive many dark clouds from the sky of the Reorganization. I think that I have learned a good lesson in the few days he was with us, for some fears that I had, have been removed. May the Lord give him strength in his declining years, that he may do much good, and that his gray hairs may go down with peace and honor to the grave. During our prayer and social meetings, the Lord was pleased to bless us with the gift and interpretation of tongues. Brother Lake was with us, and he sung in tongues a hymn, and the interpretation came by Sister Newbury the next day, when she was able to write it. [Given in the *Herald* of February 15th.—Eds.] D. D. BABCOCK.

BURNSIDE, Illinois,
January 31st, 1879.

Brother Joseph Smith.—I have just closed a very interesting series of meetings, near Versailles, Brown county. I delivered sixteen discourses, and baptized three precious souls. The interest manifested was excellent; and four others told me they would be baptized when I returned, which I intend doing sometime in March. There is, in that section, all the elements necessary for a branch organization, and, God willing, I think to organize one when I return. God has greatly blessed me in preaching the word, and I feel to give all honor and praise to his most holy name. I have been laboring constantly for the three months past, in Schuyler and Brown counties, in old and new places, and the invariable rule has been large attendance and excellent interest, and more calls than could be responded to. Pray for me brother, that I may be always meek and humble, and discharge my every duty fully, in the fear of the Lord. My address for the present will be, Burnside, Hancock county, Illinois. Yours in the gospel,

JOSEPH A. CRAWFORD.

SALT LAKE CITY, Utah,
February 12th, 1879.

Joseph Smith, Dear Brother.—It is with grief at heart that I sit down to pen you these few lines, to let you know that sickness has laid its hand heavily upon me. Since New Year, I have been unable to travel any. I have only been to Plain City twice; spoken in public and at a funeral spoke words of comfort to the bereaved Brother and Sister T. Robson who in two weeks buried two sons, one about ten the other about seven years old. Have also visited Brother and Sister Thorn, she being quite sick.

My disease has been pleurisy, inflammation of the kidneys, and general debility. I have suffered so much that it was for a time that I thought my days were ended here below. Friends have done all that possibly could be wished for; but still "there is no place like home." My disease I got from being wet in a storm. I rode forty miles in snow and rain. After that, I preached every night for nearly a week, to full houses, would get very warm then go out into the cold air; it made me what I am. If I continue to keep poorly I shall soon want to go home; but if God in his mercy will give me strength, I shall then gladly stay a few months longer.

I have pressing invitations to return to Provo Valley; to Heber City and Midway, and I shall visit them before I leave. The Saints in this city as in Kay's Ward, Ogden, and Plain City do all in their power to make me comfortable; for which God bless them. I shall stay here till over Sunday and find my way to Union Fort.

The short time I have been in this country I have gained many friends to the cause of Christ have been kindly received, know that God has fulfilled his promise, *z. e.* "His angels should go before me and prepare my way; they would stand by me and defend me and make me strong." Wednesday evening was one of the blessed times to the Saints of this city, long to be remembered

by all, and never to be forgotten by some; for the smiles of a kind and merciful God upon us in prayer and praise and testimonies. Sister Gill was administered to, she being sick a long time, and the following morning, Thursday, she was up and felt well; for which I shall always praise God. The weather is fine, like spring, lovely and nice. Letters will find me directed Salt Lake City, care T. N. Hudson. With love to all in the office and your family, from a far off, suffering brother in Christ.

M. FYRANDO.

MILTON, Santa Rosa Co., Florida,
January 29th, 1879.

Dear Herald.—Our conference of the 4th to 6th inst. was quite meagerly attended. This was owing partly to the inclemency of the weather, but chiefly I am sorry to say to a want of interest on the part of the Saints. It is lamentable to see brethren permit trivial excuses to hinder them from attending the conference, while it is written that, "The several Elders * * are to meet in conference once in three months, or from time to time, * * and said conferences are to do whatever Church business is necessary to be done at the time." The conferences are not assemblies that the Elders and Saints may attend or not, just as they choose; but it is said "The Elders are to meet, etc. And they are not to meet to laugh, talk, renew acquaintances, &c., but to "do business" for the Church. I can see wisdom in this provision of the law. Churches are here associated for mutual improvement, and that they may put forth united, and maturely advised efforts, for the spread of the work. Besides, a mutual interchange of thought here will aid us much in having the teaching harmonize everywhere. I must think that if brethren realizingly understood this matter they would be more prompt in attending and participating in the conferences. I wonder if those who are careless about attending feel under obligation to sustain the measures of the conferences. They should. The old thread-bare excuse, "I had nothing to do with the origin or maturing of such a measure and shall not sustain it," is to say the least a very poor one. It is our duty to attend the conferences, and if a measure is introduced that we do not indorse we should say so, and then give our reason, and perhaps we may defeat it by fair argument, and in good spirit. Is it not better to proceed in this way than to stay at home and criticize what may be done by others? Let us try it brethren, we will feel better I think.

Brethren of the Florida District, the work is actually declining here, and has been for years. What shall we do about it? Shall we stand idly by and see it go down? God forbid. God, angels, and men are our spectators in this matter. Moreover, our salvation, and in a certain sense the salvation of our families and neighbors are involved here. If we would enjoy the blessings of the Church ourselves, and bring up our children under its influence, we must awake from slumber and be more actively engaged in the work.

Would we have the work revived here? I will tell you how we may do it, it may be done if we have the will. Let each one constitute himself a committee of one to revive it in his own heart, by meditation, fasting, prayer, &c.; and then, as regular preaching of the gospel is necessary to the being and prosperity of the Church, let each one be willing to sacrifice that the gospel may be preached. When I speak of sacrificing does the enthusiasm of any diminish? Does something whisper about "no purse nor scrip"? Are any tempted to conclude that they can spare nothing? Let us reason a little: How much do you spend for tobacco in a month? Anything? If so, you could spare that sum, and be better off, for we have the united testimony of experience, science and revelation, that "tobacco is not good for man;" and the same is true of coffee, though most of us can spare something for this. What a sight it would be to see a Latter Day Saint sitting cross-legged by the fire some fine evening with a pipe or cud of tobacco in his mouth, philosophizing on how the gospel may be preached without purse or scrip. Wonder if any can do it! I would mention strong drink here,

but I do hope that if it is not so now the time will soon be when all who claim to be Saints will consider it a disgrace to touch or taste this abomination, much more spend money for it. The fact is that we might all in some way or other diminish our expences. And though few in number, and poor, we can sustain a permanent ministry here; and the Almighty will bless us in the effort. But it seems to me that we must act now. Some may say we are weak, but we have demonstration that we will not grow stronger by inaction.

Brethren and sisters, let us arise from lethargy and inactivity; and, as we love God and appreciate the blessings of days gone by; and as we value salvation in the kingdom of God, let us, calling on God for strength, break off the shackles of sin and unbelief that have bound us and renew our hold on the rod of iron, the word of God.

I will mention, in conclusion, the labors of Bro. Heman C. Smith. Amid unpropitious surroundings he has labored with an untiring zeal for the right. As a true soldier of the cross he has waged an uncompromising warfare against iniquity, and all its multifariousness, and has succeeded in gaining the confidence and esteem of the Church in this district. He seems to be very well adapted to the mission; and now as he has become somewhat acquainted I wish to urge in advance that he be continued indefinitely.

L. F. WEST.

OKDALE, Neb., Jan. 20th, 1879.

Friend Herald.—In this, the Central Nebraska District, we are lacking in ministerial laborers, consequently the work does not flourish. We are few, and scattered over considerable territory, and some of us are opening new homes in a new country, which has suffered from grasshoppers, poor crops and small prices for produce. We find it all we can do to collect our dues, pay our debts and make a common living. Those who have the talent to preach are in such circumstances that they can not devote much time to it, consequently there is a lack of spiritual food, and, as naturally follows, a lack of spiritual growth. It is said that "there is no standing still," that men must either advance or go back. We are at that point where it is hard to tell which we are doing, and I shall not attempt to say. But I am confident that we wish to advance. If an Elder would come and preach he might revive the Saints, strengthen and encourage them to persevere, and he could open new places, break down prejudice, and perhaps gather some into the fold; for I believe there are many honest hearts in this country. There are school houses to be obtained to preach in, where the people would be glad to hear, although the minds of many are occupied with making homes and property, but some desire the things that perish not. We need the gospel just as bad as if we were thousands; and the one who gathers the few sheaves where they are scattered, will receive a reward as well as he who gathers where they are more plenty. I hope that some one will come to us, and that the General Conference will send us assistance. Your brother in the gospel,

C. H. DERRY.

COUNCIL BLUFFS, Iowa,
January 19th, 1879.

Bro. Henry.—I have read Brother E. Robinson's article on the resurrection, in *Herald* of January 15th, and my whole soul responded in a fervent "Amen" to every paragraph of that comforting and consoling article. If I could for one moment believe that our loved ones, who are passing away one by one, are to meet with a throng of souls without identity, I would ask for what purpose God has given the strong, enduring love of parents, of husband, of wife, if it be for time only? If, in our future state, all our likes and dislikes, all our peculiarities of individuality are to be wholly obliterated, I would certainly say to deliver me from such a state of affairs, that such a religion was worse than vain. But I feel to thank God that "We shall know each other there," I shall again enjoy the society of my dear little Ella, and that I shall again hear her say "Dear mamma." Your sister in the gospel,
EMMA C. DODSON.

ST. GEORGE, Utah,
January 30th, 1879.

Dear Herald:—Since writing from Manti, describing the condition of things in San Pete Valley, I have preached at Monroe, Sevier county, to large congregations, and I met with courteous treatment from the Bishop and his counselors; thence to Beaver, where I also had congregations of three hundred to four hundred, and baptized seven. Re-organized the branch, and they are now on a firm basis and rejoicing. At Parowan I found Bro. Lorenzo Barton whom I baptized eight years ago, firm in the faith. At Washington, Harrisburg, and this place I have found liberal minded men, who will receive and wisely distribute the printed word. I rode round the St. George Temple, a fair building. The spirit of a large part of the people in Dixie is to make wine, sell wine, and get drunk thereon. It seems also the retreat for many from various settlements whose hands are stained with blood. But, like Sodom, peradventure for a few honest hearted ones the Lord will yet save the city. They are sealing as hard as ever in defiance of the law on the sly. I have traveled over many parts of the earth, but have seen no place which seems so well to fit the place spoken of by the Savior. It is overhung by large rocks, and they will yet call for those rocks to hide them.

I have not seen as much drunkenness in the state of Iowa during seven years as I have in Dixie in a week; and, another thing, these saints are men that will blaspheme and swear like a trooper.

I hear that there is a good opening at Scipio, Millard county, and shall hasten there. Yours,
E. C. BRAND.

PEORIA, Ills., Jan. 29th, 1879.

Dear Herald:—I desire to address the Saints, in the Kewanee District, through your columns.

I can not boast to them that I have done much for the work I profess to love; yet if we really love as we profess, by our fruits we are known. Being as I am tied, both hands, I have not been able to travel in the district as I know the duty of the presiding elder demands; for how can the president have the watchcare over the several branches composing the district, at the same time not visit them, some of them, for years. This is not as it should be; and know, dear brethren and sisters, that I desire one of two things at your hands, realizing as I do the great necessity of the district president being actively engaged in the ministry, that you will come to our conference at Peoria the first of March, prepared to place a man in the field who can give his time to the work of the ministry in the district, who will not have any incumbrances to demand his labor to provide for; or in other words, who has no wife and babes at home who need bread and butter; for it would be worse than folly for the president to give up a situation where he is maintaining himself and his family, honorably, and with past experience staring him in the face, start out and expect them to receive anything like a comfortable living; and the word of God informs me that he that will not provide for his own house is worse than an infidel.

I have just been reading the minutes of conference held at Kewanee December, 7th and 8th, 1878, and therein I discover that our district paid in six months the wonderful sum of \$29.45. "Tell it not in Gath, publish it not in the street of Askelon," that four hundred and thirty Latter Day Saints, all professing they know the work is true, and at every testimony meeting they stand up and say, "I am willing to sacrifice for the work, and I want to do all I can to help roll on the great and glorious work of these last days;" and yet, to your shame, our shame, the average is only six and two third cents each for six months, to aid the work of the ministry; just one cent a month from each member. O blush for boasted love,—the latter day work uppermost in your thoughts,—it may be in theory but in practice it is the last end of the tail. I am aware that a few have done a good deal in paying for house of worship; and those the coat will not be put on, for it is not made for them, and will not fit; these are the exceptions.

I can not endure to hold office and not magnify it, therefore I write, that each branch may be

prepared to accept my resignation, and place one in the field who can, and will, do what I have been unable to do, namely to visit the branches and preach the word outside of branches.

I take pleasure in announcing to the Saints in the Kewanee District, that Elder H. C. Bronson has been honorably acquitted of the charges preferred against him and his persecutor's testimonies all impeached. He came out of his troubles with flying colors. Ever praying for Zion's weal, your fellow laborer,
J. A. ROBINSON.

WHITESTOWN, Indiana,
February 4th, 1879.

Bro. Joseph and Henry:—I left La Crosse, Ill., on New Year's day for Peoria, where, I met, for the first time, Brother and Sister J. A. Robinson, Brother J. F. McDowell and others. Staid with them over Sunday, speaking once, and on Monday went to Canton and remained till the 17th, excepting two days spent at St. Davids, speaking nearly every night to attentive audiences. On the 18th I baptized a very estimable lady. My stay in Canton and St. Davids was one of the most pleasant seasons of my ministerial life. On the 17th returned to Peoria, where I enjoyed the hospitality of Brother and Sister Robinson, and also formed the acquaintance of Brother H. C. Bronson and family. They have had severe trials, but through it all their faith has not failed them. May the peace of heaven abide in their dwelling. Brother and sister Robinson need no eulogy from my pen. They are well known as being the pioneers of the work in Peoria. Brother John is a valiant soldier in favor of truth and order and against error in and out of the Church, and Sister Robinson is a helpmeet indeed, who, by her pure christian life, wields a great influence for good.

On the 21st I arrived here. Found a welcome with Bro. D. O. Trout, and also met Bro. C. A. Harder of Illinois. As there was a revival going on here, I went into the country. Dropped into a revival meeting of the United Brethren, and, their preacher failing to appear, I offered my services and had good liberty in speaking to a very large congregation; text 1st Cor. 10: 15. As I could not get another chance here at present, I went into another school district, and had a full house and good liberty. Spoke two nights, and it was unanimously voted that I should continue as long as I wished; and, although the mud was deep, there were not less than twenty ladies in attendance each night. But I had to close my meetings abruptly on account of bleeding. I lost much blood, and was much reduced in strength. All that kind friends could do was done for me, and thanks be to God, I still live, and desire to labor for the Master. I wish to be remembered by the Saints. I shall begin preaching again and continue some two or three weeks. I have received several letters from points further south, urging me to visit them, but I desire to canvass this part thoroughly before I go. I expect Bro. W. H. Kelley here in a few days, *enroute* to Michigan. My mission will be mostly in entire new fields. *Ora pro nobis*,
B. V. SPRINGER.

MAXWELL, California,
January 28th, 1879.

Dear Herald:—A few weeks ago I received a copy of the *Saints' Herald*, sent me by my good old father, who is a constant reader of it, and who enjoined me to send for the same. I must say that it gave me much pleasure to learn through its columns that the good work was progressing. It was also a great comfort to me during my late illness, when there was no one to cheer me except my faithful wife, but I did have the prayers of many Saints in my behalf, for which, I am very grateful. I will also state that the good Lord has never forsaken me in the hour of need. There are no Saints near here that I know of, save myself and wife, consequently we have no meetings and can not partake of the Lord's supper. I think that a good field of labor could be opened here. I do not think that the cause has ever been represented here. I am the teacher of the public school, and the school house can be had for preaching in. I would be glad to see some of our Elders come. Yours in the gospel of Christ,
J. M. ADAMSON.

MADISON, Ind., Feb. 6th, 1879.

Editors Herald:—We are trying to do something in the line of duty, here in southern Indiana.

In December we held conference at Mount Eden, where during a series of meetings, quite an interest was manifested, even by those not of the faith. This was a gratifying surprise, for it was thought that about all of the fish had been caught out of that place, but the indications are that others may be got. The Saints there are contending for the faith, and against poverty, with little show of triumphing soon over the latter; but, on the whole, they are doing well, so far that their neighbors acknowledge them as sincere, and as possessing the essential christian characteristics. Indeed they have the work at heart, and labor for it.

Bro. Harbert Scott does what he can, consistently with home duties, to spread the truth and cheer the Saints, and has the confidence and esteem of all. Yes, I had the pleasure of meeting again my fellow laborer, Bro. C. Scott and his excellent lady, for the first time since their happy union. May their happiness be complete. Brother Scott had on the armor, and I never saw him look better. What is gratifying, Sister Scott moves along in her quiet way, not only as splendidly ornamental but useful; is endowed with the spirit and interest of the work, and tells Brother Columbus to go right out and battle for the truth.

Since the beginning of the New Year, I have visited and held meetings at various places, with attentive listeners in all. At the Olive Branch, I was pleased to see the spirit of unity and love among the Saints, with the fixed determination not to allow human weaknesses, others peccadilloes and frivolities, to move them from the truth. Some of them were afflicted with the chills, but might about as well expect to live with their heads under water and not drown as to live in a malarial district and not have the ague, at some season of the year.

New Marion is the place where I had a polemic tilt a few years ago with a Baptist preacher, which resulted in arousing some indignation because he could not overcome Mormonism in a fair encounter. The Baptists took it to heart, and as the best resort at defence closed the meeting house against us; and afterwards succeeded in shutting the school house, besides creating a prejudice which enveloped themselves more than others. But, with time, a change has come, and their wrath has partially died away, so that the school house is now open for the gospel to be preached in; and even Baptists come out to hear. They have about concluded, I suppose, that in this big world other faiths have right to exist as well as theirs, and should be tolerated and heard. If I have judged correctly, what a step in advance they have taken.

Before going to Cross Plains, I had sent an appointment for the new Baptist Church of that place; but on arriving found they had shut the house. The better class were justly indignant over this; for, when the house was being built, the Baptists solicited aid from their neighbors, and in order to secure subscription made promise that the house should be free for all denominations; and in view of this the people donated liberally. They were glad of my appointment; for they were anxious to see the matter tested, and whether the Baptists would stand by their word, play the man and Christian, or be content to drag in the rut, the mud and the mire, of the superstitious past. As some anticipated, they failed to improve the opportunity and make for themselves a commendable name. This aroused the feelings of some, so that lawsuits, to recover property gotten under false pretense was common talk. I hope, however, that our friends of liberty and gospel freedom will not be driven to take extreme measures in order to secure their rights. Ignorance, prejudice, and superstition have always been strong to lead people to stand in their own light. School houses were procured, however, and I labored upwards of a week to remove blindness and prejudice, and endeavored to educate the people to think, investigate, judge and choose for themselves, to assert their individual selfhood, the right of freedom of soul and

conscience, which right is guaranteed in the law and gospel. The meetings increased in numbers and interest, and many became desirous to further investigate the faith. I was kindly cared for by Messrs. Jarvis, Lemon and Kenan, and was impressed most favorably with their excellent families, some of whom are not far from the kingdom.

Bro. C. Scott is expected here to-morrow, and I have appointments at Hall's Ridge, after which I purpose returning to Michigan for a season, where my address will be Galien, Berrien county. I am feeling well in mind—in spirit, happy in the faith that is certain to outlive the storm.

WM. H. KELLEY.

BUFFALO, IOWA, Feb. 9th, 1879.

Bro. H. A. Stebbins:—Some time ago you published word from me for any efficient Elder, who wanted a place to preach in, to come to Buffalo. In reply Brother Jerome Ruby has been here for the past three weeks, and has caused the hearts of many to feel glad, especially among the Saints, and we come together, as the children of God are called, for the purpose of offering our obligations to him. I think Brother Ruby is going to devote his whole time in the ministry and we pray that he may bring many souls into the kingdom. When we came together to-day we saw two vacant seats, made so by the death of Father and Mother Babbit. He was one of the old time Saints. Theirs makes five deaths in this branch the past four years, and we feel sorrowful. Yours in the gospel,

C. C. REYNOLDS.

ELKHORN, Neb., Jan. 30th, 1879.

Bro. Henry:—I see but little correspondence from the Northern Nebraska District. I fail to see such a flourishing spiritual condition, as some facts speak louder than words. This district once numbered six or seven branches, two or three have withered and died, and some others are sick. We all understand that it takes a cause to produce an effect. But, as spring is returning, I hope the Spirit will revive us, as the sun comes bringing its warming influence and its congenial showers. More anon,

F. WM. CURTIS.

Conferences.

Southern Nebraska District.

A conference convened at Nebraska City, Sunday, January 12th, 1879; Joshua Armstrong, president; Robt. M. Elvin, secretary.

At 10:30 a.m., preaching by Joshua Armstrong; at 2:30 p. m., sacrament meeting; at 7:30 p. m., fellowship meeting.

Monday, 13th, 9 a. m.: President Armstrong reported his labors.

Bishop's Agent reported: "Nov. 1st, balance on hand \$0.52; received \$4.00; paid to ministry \$4.50; Dec. 31st, balance on hand \$0.02. J. W. Waldsmith, Agent."

Secretary reported his labors.

Elders' Reports: R. C. Elvin, J. W. Waldsmith, I. F. Jamieson, P. C. Peterson, Jas. Thomsen, S. Campbell, Jas. Caffall, (baptized two), R. M. Elvin, (baptized two). Priest M. Cain, Teachers N. Trook, John Young and R. Meredith and Deacon C. Meijer reported.

Branch Reports.—Platte River 23, 1 Elder, 2 Priests, 1 Teacher; 2 removed. Moroni 19, 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 1 received 2 marriages. Nebraska City 109, 2 High Priests, 9 Elders, 4 Priests, 2 Teachers, 2 Deacons; 1 death. Palmyra 42, 2 Elders, 2 Priests, 2 Teachers, 2 Deacons; 2 baptized. Plattsmouth 17, 1 Elder, 1 Deacon; 5 received. Blue River, no report.

Resolved that as Bro. I. F. Jamieson has not labored in this district, and does not intend to return at present, that therefore we defer issuing him a license.

Financial Report: "Nebraska City, Oct. 1st, 1878, On hand \$5.55, received \$38.68, total \$44.23; paid ministry \$16.85, branch expenses \$22.80, total \$39.65. Dec. 31st, balance \$4.58."

I. F. Jamieson was released, and P. C. Peterson was appointed to a mission.

The president was authorized to represent the district, in person or by proxy, at the Annual Conference.

Adjourned to Nebraska City, April 6th, 1879, at 10:30 a. m.

Central Nebraska District.

A conference was held December 13th and 14th, 1878, in Columbus; Geo. Galley, presiding; J. McAllister, clerk, *pro tem*.

Branch Reports.—Columbus, as last reported. Cedar Creek no items. No report from Deer Creek.

Elders G. W. Galley and Charles Brindley reported. Priest Charles Derry reported by letter, and Teacher James Warner in person.

Resolved that we disapprove of any officer or brother who will persist in attending balls and such other places, and that they can not be sustained by this district.

The First Presidency of the Church and the Bishop and his Counsellors were sustained.

Adjourned to Columbus, March 29th, 1879.

Northern Nebraska District.

A conference was held at Omaha, Nebraska, January 4th and 5th, 1879; Thos. J. Smith, president; H. Neilson, clerk.

Branch Reports.—Omaha (English) 63 members, 1 Seventy, 7 Elders, 4 Priests, 2 Teachers, 1 Deacon; 1 baptized, 1 received by letter, 1 removed. Omaha (Scandinavian) the same as last reported. Pleasant Grove 10, 1 High Priest, 1 Elder, 2 Priests; 2 received. Platte Valley 38, 5 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 baptized, 4 removed.

Encouraging reports were made by Elders G. Hatt, H. Robinson, J. Caffall, D. Rannie, A. Jeffs, W. Ballinger, J. Gilbert, G. Medlock, Z. S. Martin, J. Christensen, J. Ogard, S. Butler, T. J. Smith and N. Brown, all having experienced the working of the strong hand of the Lord in their behalf.

The president reported the Elkhorn Branch disorganized. The report and the disorganization was accepted, and a provision made that it be not again organized except by the direction of the district president.

S. Butler reported the De Soto Branch; no meetings held, mostly owing to being so scattered. A motion to dissolve, was defeated by the adoption of a substitute, requesting the president to ascertain the mind of that branch about it. He was also authorized to give letters to the Elkhorn Saints.

An appeal by J. Avondet, that the presiding Elder of the Omaha (English) Branch was illegally elected, was entertained, and a committee was appointed to investigate, which they did, and reported finding that the election was legal. Report adopted and committee discharged.

H. Robinson, G. Hatt, N. Brown and W. Ballinger were appointed to fields of labor.

Report of H. Neilson, Bishop's Agent: "Received offerings, \$27.05; paid the ministry, \$26.90; due church 15 cents."

By contribution for the ministry \$10.50.

Adjourned to Omaha, March 31st, at 2 p. m.

Western Wisconsin District.

A conference was held at North Freedom, Sauk county, Wisconsin, January 4th and 5th, 1879; F. Hackett, president; E. C. Wildermuth, clerk *pro tem*.

Branch Reports.—Wheatville 21, 2 Elders; no changes; spiritual condition good; enjoy the gifts and blessings of the gospel. Webster 25, 4 Elders, 1 Priest, 1 Teacher; 6 removed by letter; so far as known spiritual condition good; Sunday School discontinued, on account of scattered condition of the Saints. Willow not reported.

Elders A. W. Bronson, F. M. Cooper, Wm. D. Bronson, John Bierline, John Lee, A. L. Whitaker, E. C. Wildermuth and Frank Hackett reported in person, and C. W. Lange by proxy, and Teacher Jeremiah Smith by letter.

C. W. Lange sent in his resignation as district clerk, which was accepted, and Willis McDowell was appointed to the office.

At 7 p. m. preaching by F. M. Cooper.

Bishop's Agent's instructions were read, and it was advised that the rules in the same should be strictly observed.

I was ordered that the district clerk be provided with a record, and the clerk of each branch is requested to furnish for said book a correct record of their respective branches, as far back as such records can be had.

Sunday.—At 10:30 a. m., preaching by F. M. Cooper; at 2:30 p. m., sacrament and testimony meeting, presided over by Frank Hackett and W. D. Bronson. The blessings of the Holy Spirit were enjoyed, in the gift of tongues, and in many strong and faithful testimonies. At 7:30 p. m., preaching by F. M. Cooper.

Resolved that we sustain Bro. F. M. Cooper in the field by our means, both spiritual and temporal.

Adjourned to Wheatville Branch, on call of the president.

Sacramento Sub-District.

A conference convened at Sacramento, California, January 17th, 1879; J. R. Cook, president; Wm. N. Dawson, clerk.

Owing to the inclemency of the weather but few were out.

18th.—More of the Saints were out, and we had a good meeting at night; preaching by H. P. Brown. The Saints were strengthened and encouraged.

Sunday, 10 a. m.—Elders' Reports: J. R. Cook had opened three new places and baptized six persons. J. B. Price, said that the Davisville Branch had enjoyed the gifts and blessings, and been prosperous, but the adversary had entered; but now there is a good prospect ahead. J. H. Parr, E. H. Webb, J. Sloan (High Priest) and Priest A. Munn reported.

J. B. Price preached. At 7 p. m., preaching by H. P. Brown.

St. Louis District.

A conference was held in St. Louis, Missouri, January, 5th, 1879.

Conference called to order by Elder A. Reese, who stated that president Hazzledine was sick and unable to be present. Preaching by Charles Derry.

At 2 p. m., instructions were given by Elder Derry, and the sacrament of the Lord's supper was administered by Wm. Anderson and R. D. Cottam. The Spirit was enjoyed by the Saints, and the gifts of tongues and interpretation were given for their edification and comfort. R. D. Cottam, Bishop's Agent, gave notice of the necessity of the Saints contributing funds for the support of the traveling Elders, and instructed the presidents of branches to take up collections for that purpose.

Evening: Preaching by Charles Derry.

Monday, January 6th: A. Reese, presiding; C. Derry, assisting; George Hicklin, assistant clerk.

Branch Reports.—St. Louis, at last report 272, present 272, 8 Elders, 6 priests, 4 Teachers, 2 Deacons; 2 baptized, 2 removed by letter. Gravois 65, 1 High Priest, 3 Elders, 2 Priests, 1 Deacon; no changes. Cheltenham 29, 4 Elders, 1 Deacon; 1 removed by letter, 1 died. Alma 41; no changes. Alton 30, 1 High Priest, 4 Elders, 3 Priests, 1 Deacon; no changes. Caseyville 37, 4 Elders, 3 Priests, 2 Teachers; 1 baptized. Wheatso 10, 2 Elders. Belleville, Coon Creek and Boone Creek not reported.

Spiritual Condition.—St. Louis: "Some are trying to live near to God, but many are careless." Gravois: "Not as good as desirable, and some of of the priesthood are remiss." Cheltenham: "Those who try to do the will of God are blest." Alton: "Branch in working order and peace prevails." Caseyville: "In good condition, and every one trying to serve God and keep his commandments." Belleville: "In favorable condition, with some exceptions."

Sunday Schools.—St. Louis: Officers and teachers 8, scholars 40; average attendance 22. Gravois: Scholars 14; school in low condition. Cheltenham: Average attendance 20; condition good. Belleville: 9 officers and teachers, 26 scholars;

29 average attendance of all; 166 books in library.

Financial.—St. Louis: Receipts \$48.25; hall rent, etc., \$37.25; balance \$11.00. Cheltenham: Receipts \$14.55; expended \$8; balance \$6.55.

Priest A. S. Davidson reported from Moselle, Franklin county, Missouri, having baptized three there, making, with himself and wife, five members in Moselle. They meet and partake of the sacrament together.

R. D. Cottam, the Bishop's Agent, reported. Elders Wm. Still, George Hicklin, R. D. Cottam, Wm. Anderson, Abraham Reese, John Beard, John W. Thorpe and Charles Derry reported.

Wm. Anderson, R. D. Cottam and Wm. T. Kyte, heretofore appointed to adjust difficulties in the Belleville Branch, reported, and, after a good deal of discussion, the report was adopted, and the committee discharged.

On protest and petition from George Hicklin, in regard to the ordination of John W. Thorpe as an Elder, it was ordered that a committee be appointed to investigate the matter, and report at next conference.

Resolved that we hereby instruct the brethren holding the books and other property belonging to the Belleville Branch, to deliver them up to the present officers thereof (who are acknowledged this day by this conference), upon their application for them.

Resolved that Abraham Reese be sent as our delegate to the April General Conference of 1879.

Charles Derry was sustained in his ministry with us, as appointed by General Conference.

Adjourned to Gravois, Sunday, April 6th, 1879.

Northern Minnesota District.

A conference was held in the Oak Lake Branch, December 7th and 8th, 1878; M. Shaw, president; Henry Way, clerk.

No reports from the branches. Eight Elders one Priest and one Deacon reported.

Bishop's Agent reported: "On hand at last report \$1.90; received from Oak Lake Branch \$21.00; total \$22.90. Expended to J. R. Lambert \$20.00; balance on hand \$2.90."

At 7 p.m., a prayer and testimony meeting, and all were made to rejoice in the work of the Lord. Sunday spent in preaching, the Lord giving good liberty.

Adjourned to Silver Lake, or Clitherall, Otter Tail county, Minnesota, March 29th and 30th, 1879.

San Bernardino District.

A conference was held at San Bernardino, Cal., 25th and 26th, 1879; Russell Huntly, presiding; R. Allen, clerk.

Elders John Garner, Sen., M. McKenzie and G. W. Sparks reported. D. S. Mills and J. F. Burton took part in the conference. Teachers E. Ridley, R. Allen, Sr., and R. Allen, Jr., reported.

R. Allen, Sr., Bishop's Agent, reported having received \$15.00 tithing.

R. Allen, Jr., as treasurer of contingent fund, had received \$88.30, and paid out for the branch \$84.30.

D. S. Mills was sustained as President of Pacific Slope.

Preaching by D. S. Mills Sunday morning and afternoon. Adjourned.

THE SACRED NAME.—The name of God is very sacred. It may be used not merely at the beginning, but occasionally during the prayer. We have Scriptural examples for this. But it should never be pronounced except when we mean to use it, when we mean something in using it, and when we can speak it with loving reverence. I think that those who have fallen into this deplorable habit of constantly repeating divine names in prayer, ought to be told their fault by a faithful friend; for which they should be thankful, and at once amend. Let us look to it that no trace of this fault be found in us.

What men want is not talent, it is purpose; in other words, not to achieve, but the will to labor.

At court people sing that they may drink; in a village people drink that they may sing.

Miscellaneous.

Remittances.

We are under the necessity of requesting those who can do so to send bills or scrip, instead of postage stamps, which are accumulating on our hands so that quite a large sum is already made practically useless to us, for we can neither use them all nor sell them.

We are willing to take stamps whenever it is necessary, and especially for sums under one dollar, if scrip can not be obtained; but when from one to five and even six dollars are sent in stamps, the senders had better wait until they can obtain bills, or a draft, or a post office money order, or send a registered letter. But, excepting on the Pacific Slope, bills of the size wanted can usually be obtained, we think, with but little trouble or delay. It is an object for post masters to sell you stamps, for they make a large per cent on their sale.

Another thing: Do not draw your money orders on any post office but the Plano post office, for sometimes we have trouble in collecting them, especially if we are not certain as to whom they are made payable, for when signed over to parties in Chicago it must be by the one here in whose name they are drawn, or we are likely to lose the amount; and make all orders and drafts payable to Henry A. Stebbins, as heretofore requested.

Request of Church Secretary and Recorder.

District Secretaries will confer a favor if they will make out, as early as they can, their annual statistical reports and forward them to me to prepare for presentation to the conference. These reports should embrace the name of each branch, and number of members therein with the aggregate in all, and statement of how many at last annual report, and the gain by baptism and otherwise, also the loss by death, expulsion or removal by letter, showing the loss and gain for the year. The number of each grade of officers in the district should be given. If all this can not well be obtained, then give as far as can be had.

The presidents of districts, or the appointed delegates to represent them, may also send in, at an early date, their reports of the spiritual condition and wants of their districts, or such petitions, appeals, resolutions and recommendations, as they are authorized to present, so that they may all be considered, and filed for presentation in their proper order, all of which will expedite business and prevent delay and disorder. And if the presidents or delegates of districts sending such reports or documents should be present at the conference, they can be referred to in season for information or correction before said matters come up before the assembly.

And those of the ministry who have been laboring under General Conference appointment, would also oblige by sending, in good season, written reports of their labors since last report, for preparing, reading, and then publishing with the minutes, as soon as the conference is over.

Any and all business for the consideration of the Presidency, and of the Conference, should thus be sent, where it is possible to do so.

HENRY A. STEBBINS,
Church Secretary and Recorder.

Notices.

INFORMATION WANTED.—I would like information of my daughter, Ellen J. Johnston, wife of William J. Johnston. When last heard from by me they were living in Eagle Valley, Utah or Nevada. Anything of her or them will be thankfully received.

SAMUEL PERKS,
Alton, Madison Co.,
Illinois.

Box 137.

NOTIFIED TO REPORT.—The following, whose names are on the record of the Sacramento Branch, whose whereabouts we do not know, are hereby notified to report to the secretary of the branch at once, and Letters of Removal will be issued to them on application, otherwise their names will be removed from the branch record and placed with

the list of scattered members, viz: Susanah F. Woodward, John Bardsley, John Hurley, Johannah Bewchis and Joseph B. Brothers. Action will be taken April 6th, 1879.

JAMES H. PARR, *President*,
WILLIAM N. DAWSON, *Secretary*.

EASTERN MAINE DISTRICT.—A conference will be held in the Baptist House at Indian River, Washington county, Maine, March 8th and 9th, 1879. All are invited to attend.

S. O. FOSS, *President*,
J. C. FOSS, *Clerk*.

High Priests.

The High Priests are hereby notified that some important business may demand their presence at the April session of Conference for 1879. It will therefore be expected that so many as can will make it their duty to be present, prepared to remain until such business as may be presented shall be accomplished.

JOSEPH SMITH, } *Presidents.*
W. W. BLAIR, }

PLANO, ILLS., Feb. 18th, 1879.

Correction.

In my last quarterly report Jesse Ervin of Nebraska should have been credited \$5, not N. Nielson, who only acted as agent in sending; also, Sr. Martha Kent should have been credited in the report with \$5, not \$7, and Sr. E. Houston with the other \$2.

ISRAEL L. ROGERS,
Presiding Bishop.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

LEWIS.—Near Stewartsville, DeKalb county, Missouri, December 26th, 1878, to Joseph R. and Susanna Lewis, a son.

WOOLLSROFT.—At Streator, Illinois, October 19th, 1878, to Richard and Emma Woollscroft, a daughter, named Sarah Ellen, and blessed January 30th, 1879, by Elder W. W. Blair.

Married.

HINDERKS—PAEPERGERDER.—At the house of Henry Hinderks, near Stewartsville, DeKalb Co., Missouri, January 9th, 1879, by Elder William Lewis, Elder Temme Hinderks and Sr. Lizzie Paepengerder, both of the German DeKalb Branch.

WILLIAMS—ALLEN.—At the residence of the bride's parents, in Coalville, Webster county, Iowa, February 20th, 1879, Joseph T. Williams and Elizabeth E. Allen, both of Coalville. Ceremony by Elder Joseph R. Lambret. May their peace and love increase and abide.

Died.

UNSWORTH.—At Nebraska City, Nebraska, January 28th, 1879, of bronchitis, Sister Elizabeth Unsworth, mother of Mrs. E. Forscutt. Our deceased sister and mother was born at Little Bolton, England, August 19th, 1815; was baptized in 1840; emigrated to Utah in 1863, but never identified herself with the people there; returned into 1869, was received into the Reorganized Church on her original membership at General Conference April 10th, 1877, and was buried in Union Cemetery, Kansas City, January 30th. Services by her son-in-law, Elder Mark H. Forscutt. Her life was simple and pure; her death calm and peaceful.

Thou art gone from our home, precious mother,
To a better in regions above,
Thou hast but exchanged this for another,
Where thou'lt dwell in perfection of love.
We love thee, we miss thee, and this be our care,
To so live to be worthy thy mother-love there.

BABBITT.—At Buffalo, Scott county, Iowa, December 2d, 1878, Sr. Mary Babbitt, aged 81 years.

BABBITT.—At Buffalo, Scott county, Iowa, February 6th 1879, brother Erastus Babbitt, aged 86 years last September. He got out of bed ten minutes before he died, and offered prayer to God, got into bed and his spirit departed.

BOSWELL.—At Bloomington, Decatur county, Iowa, January 19th, 1879, of congestion of the lungs John Zenas, son of Brother Joseph and Sister Elvira V. Boswell, aged 1 year, 2 months and 9 days. Sermon January 26th, by Elder J. W. Gillen.

COOPER.—At Santa Rosa, California, November 1st, 1878, of membranous croup, Franklin, son of Brother John and Sister Annie Cooper, aged 5 years, 10 months and 2 days. Funeral sermon by Elder Joseph C. Clapp.

IN MEMORIAM.

Sister Clara A. Allen, wife of Bro. William Allen, and daughter of Bro. William Hopkins, was born in Alameda county, California, March 27th, 1858, and died at Sedgwick, Decatur county, Iowa, February 9th, 1879, at ten o'clock in the morning, after an illness of about two weeks with supposed puerperal fever.

She united with the Church of Christ in the ninth year of her age, being baptized by Elder Joel Edmunds in California, and remained a worthy member of the same until her death.

Her firmness in the faith of Christ was great, as she never expressed a doubt of its truth, and was always willing to contribute of her strength in assisting to do good.

During her life, when sick, she invariably desired the Elders called to administer to her, as her faith in God to heal, in answer to the prayer of faith, was unwavering, believing that God would so heal if not appointed unto death. Kind-hearted and sympathetic, ever true in her friendship with a desire to extend the loving hand to all.

A loving and true wife, a patient and blessed mother, (leaving two helpless little ones), a dutiful daughter, the joy of her parents' hearts, a fond sister and faithful follower of Christ; husband, father, mother, brothers—all loved and cherished her as the "apple of the eye;" and in this their great bereavement friends and neighbors extended the helping hand, and mingled with them their tears of sympathy, for all felt that this rod of affliction was heavy to bear.

Hundreds followed the body to the tomb, and sorrow seemed to have settled upon all; but midst this gloom as the mind looked forward to the day of redemption, and to the happy re-union which awaits all the faithful in Christ, a strong feeling seemed to prevail which is expressed in this.

"The fountain of joy is fed by tears,
And love is lit by the breath of sighs;
The deepest griefs and the wildest fears
Have holiest ministries.
Day will return with a fresher boon;
God will remember the world!
Night will come with a new moon;
God will remember the world!"

Peace to her ashes, and joy to the spirit which has "returned to God who gave it."

Funeral services by Elders James W. Gillen and Samuel H. Gurley, from Rev. 14: 13. Z. H. G. SEDGWICK, Iowa, Feb. 12th, 1879.

VENTILATING CHAMBERS.—When it is considered that pure air is essential to the purification of the blood, and that the food we eat never becomes nutriment until it meets with the air in the lungs, and when it is furthermore remembered that a full third of our entire existence is passed in our sleeping apartments, it must be clear to the commonest understanding that the difference between breathing a pure and impure air while we are asleep, is literally incalculable as to the effects upon our happiness and well-being.

YOUTH AND AGE.—Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetness at the brim—the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

He who has once done you a kindness will more readily do you another than will one whom you have benefited.

Since I cannot govern my tongue though within my own teeth, how can I hope to govern the tongues of others.

Pictures.

I have now ready a group picture of the authorities of the Church, the First Presidency, the Apostles and the Bishopric, with Joseph and Hyrum, the martyrs, eighteen in number, all placed in order on a card for framing. Price one dollar each, or in clubs of eleven for ten dollars. Size of card 14x17 inches. Sample copies, album size, sent by mail for fifteen cents.

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BY THE

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IN PLANO, KENDALL COUNTY, ILLINOIS.

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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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AND

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REV. JOHN L. SHINN,
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ELDER MARK H. FORSCUTT,
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J. L. Shinn affirms "The Bible teaches that the Coming of Christ to judge the World is now past."
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1 March 79.

Look Here.—A mark opposite this notice will in form 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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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. 26.—Whole No. 414.

PLANO, ILLINOIS, MARCH 13, 1879.

No. 6.

EXHORTATION.

Pause not ye faithful on your way,
 Till ye behold the perfect day;
 For now a crown of glory waits
 For all the faithful, humble, Saints.

Joy, peace, and plenty, then will flow,
 For all who meekly dwell below.
 Let then your faith and works be shown,
 That you may then receive a crown.

Let angry strife and warfare cease,
 That you may see the reign of peace.
 Know ye that joy and sweet accord,
 Await for all who love the Lord.

May God, most faithful, be our friend,
 That we may meet a peaceful end;
 Let others go their stubborn way,
 The Lord of life we will obey.

ROBERT FULLER.

WHO SHALL DECIDE?

We have frequently been tempted to place some thoughts before the Saints, in defence of the Reorganization; and one principal reason why we have not done so long ere this, has been that it would, in some respects, savor of self defence. Some things lately occurring, have determined us to offer something for the consideration of some who claim to be thinkers, and are somewhat disturbed by their thoughts, and what they seem to think the anomalous position of the Reorganized Church.

First, In reply to the question, Is it not a new dispensation, requiring a new delegation of priesthood and ministerial power?

We answer this at once. It is not a new dispensation, as contradistinguished from the church established in 1830. Nor is a new delegation of priesthood required; other than a commandment to those already empowered to move in given directions, to the magnifying of that already given.

Second, If it is not a new dispensation, requiring a relegation of priesthood authority; what is it?

To this we answer, that it is what its name implies, a reorganization of elements that remained after a disorganization of an organized body had taken place.

Third, To whom belonged the duty of reorganizing these elements?

Clearly to that portion of them that re-

mained within the rule of faith and practice, given of God to govern the body when organized; or to such portion as may have once left that rule, and had returned thereto.

Fourth, The question, Where was the Church during the lapse of time between the disorganization and the reorganization?

It was with the remnant scattered abroad, who remained true to the principles first given as the gospel of Christ; and with any body of such remnant, numbering six or more, under the pastoral charge of an elder, priest, teacher, or deacon.

Fifth, How could the church reorganize itself? Can a "stream rise higher than its fountain?" If the priesthood was disorganized, did not paramount right remain with some one holding the highest authority, upon whom the duty rested, to "set the house of God in order," to ordain men to the higher offices in the priesthood and organize the quorums; and to whom the prerogative to ordain all others belonged; and without whose sanction nothing could legally be done to build up the kingdom of God upon the earth?

The Church was organized in 1830 with six members, upon two of whom the eldership had been conferred by command of God; these two being called the first and second elders of the church. (a). From this beginning grew in fourteen years, a church numbering nearly two hundred thousand members, all the officers in which held their respective offices by reason of ordinations received under the hands of these two men, directly or indirectly, by virtue of the command of God, the call of the Spirit of Christ and the publicly confessed acknowledgment of the people, who by their votes said: "So let it be." The fountain whence this stream flowed, was the "will and commandments of God; (b); the stream, (as many apply it who object to the position of the Reorganized Church), was the priesthood, the Melchisedek, in which is comprised all grades of authority, and any one of which is competent to the regulating and setting in order all the rest, under, and by reason of the force and power derived from the fountain. A command of God to do anything always conveys the right to do it, and guarantees to those commanded the powers necessary to carry into effect the command; hence, the command originally given to organize the church, conveyed the right, and vouchsafed the necessary power to do it. No attempt to cause the "stream to rise higher than its fountain" has ever been made by the Reorganization. All that it has ever attempted to do has been to carry into effect the command originally given, and subsequently sup-

plemented by command to the remnants, to "establish the church," by the preaching of the gospel, the doctrine revealed to the first elder.

The mistake that those who so frequently use this axiom, "a stream can not rise higher than its fountain," have always and persistently made is, that they have located this fountain in a man,—authority attaching as a personal perquisite,—and, therefore, he could confer nothing he himself did not hold; forgetting the important fact that the law, the command, the Holy Ghost was, and is the fountain, the priesthood the stream, men the channels in which the stream runs. If the exclusive right and prerogative had been vested in one, precluding the directing, controlling and governing power from acting unless through that one, then did God singularly put the work in jeopardy, and divest himself of that right which reason suggests that he has always reserved unto himself, to act independently; to take into his own hands at any time the measures for carrying out his designs.

The provisions of the law given of God seemed to have been ample; but, for some unexplained reason, the church were not prepared by an intimate acquaintance with those provisions, for the emergency that occurred; or else they strangely mistook the nature of the command, and the powers necessary to carry it into effect. One of the provisions, states that "an apostle is an elder;" hence, those two called of God apostles were ordained to be called the first and second elders of the church." No higher priesthood attached to them than was couched in the word elder; the whole body of the Melchisedek order being referred to time after time in the commands given to the church, as "elders," "the elders of my church," "ye elders of my church." (c)

Another provision of the law declares that "the office of an elder comes under the priesthood of Melchisedek." This priesthood has "power and authority over all the offices of the church." (d). Another clause provides that, "an elder has a right to officiate in his stead when the high priest is not present." (e). Another still more specific, provides that "the high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present." (f). Again, another, pointing still more clearly to the comprehensive character of the word elder, "the power and au-

(c) D. & C. 17: 9, 13; 42: 1; 43: 1, 4.

(d) D. & C. 104: 3.

(e) D. & C. 104: 6.

(f) D. & C. 104: 7.

(a) D. & C. 17: 1.

(b) D. & C. 17: 1.

thority of the higher, or Melchisedek priesthood, is to hold the keys [right to act] of all the spiritual blessings of the church." (g)

This conveys to us, clearly, that if the Melchisedek priesthood is present in any of its offices, the right to organize, or to reorganize; the power to establish, build up, and confirm all the church are there; and, if directed by command of God, to perform all the work necessary. If it be urged that an elder can not receive commands to do this work, we reply, that the case is covered by the following: "to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the assembly and church of the first born; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant;" (h) which appertains to, and applies of right to all officers of that priesthood, that of elder being one of them.

Again, it is provided that growing out of organization there is a necessity for presiding officers; and these are to be chosen "out of, or from among" their peers, the priesthood which they respectively hold being equal, the fact of one being chosen to preside not changing that held by him. Hence, when organization required these officers at the beginning, authority was found in the body, by command, to ordain them; and when reorganization again demanded similar officers, authority was again found in the body, by command, and the work was done.

If there was one, and one only, to whom the prerogative attached, and whose assent or dissent, made void, or legalized all acts done in the progress of building the kingdom, so called; then this one, whoever he might have been, took the place of, "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law to govern my church." (i) This has been objected to by the Reorganization; which has insisted that the law, and he who gave it, are the first authorities in the church. Hence, to assume that no act could be legal if unqualified by the approval of this person who was supposed to have been invested with supreme priesthood authority, was to deny the sanctioning power of the law and its giver, as exemplified in the cases, "Separate me Barnabas and Saul;" and, "This is my beloved Son in whom I am well pleased." The ground occupied by the church has been; what God clearly commands must be done; what the Spirit confirms, though it might be dictated by human wisdom, that is correct. "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." (j)

The Reorganization early took the position that morality, honesty, virtue and obedience would insure equal blessings to all; that there were no individuals exempt from the operation of the saving efficacy of the gospel, neither by reason of place, birth, nor importance; and therefore, the work of God could not and would not depend for an existence upon the earth to some privileged repository of priesthood, who, no matter what his acts or teaching, held, or could hold other co-workers in abeyance.

To admit the theory that some one man did

hold the only priesthood prerogative and right to act, without whom no organization could be legally effected, is to place the existence of the church as a visible aid and tangible help to the salvation of the human race, upon a precarious chance,—the chance that this one man should live, be wise, good, a worthy example, a willing, ready and active worker; and if any one of these qualities should be lacking, then the work would be frustrated, no church could be established; man's hand would turn the keys upon the Emmanuel, the anointed one, the Christ. Human sagacity might so have arranged the affairs of an earthly kingdom; but divine wisdom could surely have made no such mistake. There may be men in existence who claim that they are the ones who thus stand in the place of the axis upon which the spiritual world and work of God turn for poor humanity; and that unless the Lord and his human instrumentalities choose to arrange the wheel, and wheels within a wheel, of church government, organization and gospel labor, upon and with reference to this axis, the whole business must stop; but we sincerely hope there are none of them in the Reorganization. If there were such a man and he should die, churchly learning and gospel wisdom would die with him, and human hopes must be buried in his grave.

"But," it is urged, "such a man would not die; God would not let him die!"

Moses was the man who led his people out of bondage, and gave emancipated Israel the tables of the law; yet Moses died, not entering the promised land. David disenthralled Israel from the Philistine yoke, yet David was not permitted to build the temple. Jesus fulfilled the law, and gave the crowning means of redemption to man; yet he died, and all hope of the many died with him, to rise only when by his resurrection the disciples were made to know that in his rising life had been given to his body, the church. Joseph Smith, to whom the fact was made known that Christ had a people upon the earth, whom he would call by a republication of the gospel message, and who was permitted to live to organize, by command, co-workers fitted and qualified for the dispensation in which they lived, died long before the work which the church must necessarily accomplish to fill the grand mission claimed for it had been done. Did wisdom die with Moses, David, or Joseph Smith? We apprehend not.

Upon Joshua fell the labor left when Moses was taken away; upon Solomon rested the burden of building the temple; upon James, Peter and John and all the disciples was cast the propagation of the gospel of peace, with Jesus as the Christ, after the tragedy of the cross and the triumph of the resurrection. While those upon whom depended the work left by each of these, prosecuted their labors in accordance with the genius of the work as begun, and in keeping with the message entrusted to them, so long there seemed to follow great success; but Israel went widely astray after Moses and Joshua; the church was gradually submerged in departure from the faith after Christ and the disciples.

When Joseph Smith died, he left a work which was to be proved a grand one. Those upon whom the first burden of the labor fell, had ample opportunity and means to know what the genius of that work was. An organization

had been created by command, and growth, that challenged respect and admiration. Its spiritual power for good was being felt wherever its co-working laborers went. The life-pulses of that work, everywhere gave token that the Spirit of Christ was following the message; and that his supervising care was watching over it. So long as the workers kept within the lines of their message, the power that built them at the beginning built with them. But change came; the fabric began to shake. Ambition and lust of power and the flesh, usurped the places where single-heartedness and devotion had been; prosperity turned the leaders giddy; with giddiness came folly; hundreds of the honest and faithful, who, like Joshua, had testified truthfully, grew faint, remonstrated, then rebelled and scattered like sheep upon the mountains. Valiant men sprang out of the ranks, and essayed to stop the current of spiritual retrogression in vain; they were swept aside. Some kept battling away, calling upon modern Israel to return to the Word, to stay and inquire what the work demanded at their hands; but few heeded the call. The only body of any number that remained together for any considerable length of time was one that had incorporated into the doctrines originally received something in spirit and practice foreign to them. The result was, that large numbers of those who had received the first teachings were to be found in almost every quarter of the land, isolated and in groups, differing widely from the prevailing faction, and differing more or less from each other; all bewailing the scattered and fallen condition of the church, and anxiously enquiring of each other and the Lord, "What shall we do?"

At length the united, or strangely unanimous cry of these scattered and suffering ones was heard; almost simultaneous inquiries received separate but agreeing replies. The Lord, true to his promise and his care of his people, sent out the Spirit to fulfill his word. The people that were left thus scattered began to gather themselves together, and in conferring began to consider the law by which the church was to be governed. The Spirit aided them, a command was received, and history repeated itself. Those whose purposes were to serve God and him only; whose hearts were set to do his will, waiting only his direction, were shown that there was a remnant remaining, with whom was left a sufficient degree of authority to do what was commanded, and the Reorganization was a fact, an existent, tangible reality. The question of authority to organize was sprung at an early day, thoroughly discussed, and agreement finally reached. It was found that in several instances branch organizations, which had been established in the days of Joseph, the Martyr, under the ruling of the church as then organized, still remained, retaining their organization, form of worship, and declaration of belief, unbroken and undisturbed. This simplified the character of the defence set up by the elders, who were elders of the church before the death of Joseph and elders of the reorganized one, elementary fragments, remnants of the people of God. The principle was announced, Sunday, June 13th, 1852. "We believe that the Church of Christ, organized on the 6th day of April, A.D. 1830, exists as on that day, wherever six or more Saints are organized according to the pattern

(g) D. & C. 104 : 9. (h) D. & C. 104 : 9.
(i) D. & C. 42 : 16. (j) Gal. 3 : 15.

in the Book of Doctrine and Covenants."—*Hist. of R.* p. 3.

This principle became one of the underlying sills upon which the church fabric rested; and when it was supplemented by what followed, the ground work for success was laid.

Resolved "That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon and Book of Doctrine and Covenants."—*Hist. of R.* p. 4.

Here is an element of strength that must enter into the discussion of the claims of the Reorganization. If one or more of the branches of the church, organized between the years 1830 and 1844, were found to have retained their organization untouched by the spirit of apostasy, and unbroken by the assaults of false doctrine, there was found a witness, who, like Joshua, had testified truthfully, and was found sufficient to the work of reorganizing the hosts of Israel. We believe it to be susceptible of proof that there were two, if not three, one at Beloit, one at Zarahemla, Wisconsin, and one at Jeffersonville, Illinois. The latter was built up by Elder Thomas P. Green, who was sent into that region of country by Joseph Smith, the Martyr, himself, and was there at the death of Joseph and Hyrum, in 1844, retaining his branch in the truth.

Here, as in 1830, the elements from which the Church was created, existed; here, as then, commandment guaranteed authority; the channels of manifestation existed, priesthood having already been conferred, the right to act was given and the duty of the priesthood made clear. The charter of their Christian liberty was declared to be the law which had been accepted by the whole Church in solemn assembly, and each and every claim not in harmony and keeping with that charter were denied. The result of constant adhesion to that line of policy, that rule of conduct, faith and practice is clearly seen. The tide of prosperity that rolled unchecked from April, 1830, to June, 1844, gradually receded before the "iniquity" that came in "like a flood," until almost everywhere the name of Mormon stank and was a synonym for evil; until scarcely an organized branch of the polygamic faction was found in America, except in Deseret. Further on, the tocsin of reorganization was heard. It sounded faintly and feebly over the wastes of spiritual Babylon; but here and there it reached the ears of the scattered captives, who took up the cry, until it reverberated from hill top and valley, until from three lone, solitary folds, the number has grown to many hundred folds; the "Spirit of the Lord raised up the standard," and it has been carried by earnest men along the front of the battle, cheering the wayworn and weary, and making firm the strong. One by one the claimants to the royal place have passed away, until only the polygamic departure and the Reorganization stand face to face upon the field. Which shall yield remains for the future to determine.

Sixth. Where was the present leader of the Reorganization? and why did he not come into notice before 1860? What of the interval? Where was the priesthood during the time from 1844 to 1860?

These questions are easily answered in the light of what has already been presented. The present Joseph Smith was where his father had left him; a member of Christ's body,

properly baptized and confirmed, dwelling in the city where reposed the ashes of his father and uncle, ready to perform his life-work when pointed out to him. The reasons why he did not come into notice sooner is that he was not sooner made aware of his duty. When his duty was pointed out in the winter of 1859 and '60 he did not tarry longer; and in obedience to call, in fulfillment of prophecy and in accordance with the wisdom directing the reorganizing effort, he put himself in the way of the work. He could not have come sooner in consistency, and he makes no apology for the delay.

It is the belief of the writer that no effort would have been successful in resisting the tide of evil which was creeping over the Church prior to the Reorganization. The spirit of confusion and adultery seemed to have a period of undisputed sway. Men would not listen to the voice of faith; and although the apparently ruling majority were boldly met and their abominations denounced by faithful, warning witnesses, who knew and know the truth, they were laughed at and derided,—the time had not yet come. The Spirit of the Lord was at work among the faithful; the spirit of mischief among the unfaithful. The Lord was watching over his own. In June, 1852, a public assembly in which the unbroken branches—the remnants—were represented, was held; and there the ground of hope for the Latter Day Saints was retaken and reaffirmed. This declaration of principles was opportune, for on August 29th of the same year, the dogma of "plural marriage" was announced in Utah. That which had been at work in the hearts of the children of disobedience until secrecy was no longer possible, now raised its formal head. Untruth put on the livery of heaven to shield its devotees; but truth, though seemingly slow, had recorded her solemn and dignified protest months before. The quiet grandeur of righteousness was now arrayed against the brazen effrontery of crime against the law of the land and transgression of the law of God, as given to his Church in 1830 and 1831, "a righteous law" and sacred then. All this was taking place during the interval; the powers of church organization and government conferred by the divine mind for the last time, "incapable of annihilation" had remained with the people; and in their exercise, by the command of God, at the opportune time, provided the means of escape and defence. Eight years from the death of Joseph and Hyrum the Apostasy was completed in the public declaration of its shame. At the same time the standard against iniquity was raised; the enemy was now an open one, and was declared against by the Church, the faithful remnant. Two months before the polygamic faction had submitted to the shackles of error put on the people by Brigham Young, the affirmation of the principles of safety had been completed; and thus a solemn protest against that enslavement had been made. This we believe to have been wisely provided for by the Lord, that the Reorganization might have the surer foundation. Eight years after this, the son of the Martyr, by divine direction, became identified with the Church, the body remaining true to the doctrines of the Church into which he been baptized, and the spirit of which he had received

under the hands of his father. The conditions of the work seemingly demanded him and he was added to its workers.

The priesthood, so far as ordained men constitute the priesthood, was scattered here and there over the whole land; some in transgression wilfully, some ignorantly and some innocently; some in despair; some in suspense and anxiety; some in hope; some dejected; some in infidelity, rank and gross; some in doubt, and some in confident expectation; but so far as delegated authority from God makes priesthood, the priesthood right to act in the name of the Church as ministers for Christ, remained with the faithful elder, priest, teacher and deacon, who had not bowed to Baal, nor spotted his garments with unholy lust. And if there had been no more than a Joshua, the son of Nun, and a Caleb, the son of Jephunneh, there would have been enough; but as there were more, there were more than enough.

The powers of government, and the "law, to be my law, to govern my church," (k) had been conferred; divine wisdom had dictated both. The purpose for which they had been conferred had been clearly set forth; the design unmistakably stated. Neither design nor purpose contemplated a hierarchy of priestcraft and oppression, of lust, wealth, priestly aristocracy, or power. When, therefore, leading men, ordained men, either knowingly and wilfully, ignorantly and blunderingly, or themselves innocently deceived and deceiving, introduced that which subverted the design and turned aside the purpose, their right to act ceased; the "amen" was spoken "to their priesthood," and they unchurched themselves; they had spoken that which the Lord had not declared, and had spoken presumptuously, they were not to be feared. Hence, the design and purpose remaining unchanged, those to whom had fallen the lot to be instrumental in carrying them out who remained faithful to their trust, must be acknowledged of God. That they were and are so acknowledged of God in the Reorganization we are most certainly assured.

This then answers the query as to where the priesthood was during the period between June, 1844, and April, 1860. The Reorganization has not claimed a new dispensation; have denied that one was necessary: and any one reading the Doctrine and Covenants, must discover, that a claim to a new dispensation, a new revelation other than a direction to already authorized messengers, disposes of the question of succession of work and creates a new body of Christ; and fond and slow as many fancy that the Reorganized Church has been, is has not been so foolish as that. The men properly received into the Church prior to 1844, who present themselves to the Reorganization for identification with that body, are only asked to verify their original reception, and state their desire for affiliation; these are held to justify their reception and fellowship. The position they occupied, within the rule of organization provided for in the law, is accorded to them as of right, upon a proper confession of faith. No other body of believers growing out of the latter day work has, as we believe, ever taken this ground; but all have held it essential that all applicants must be baptized into the specific order to which their

(k) D. & C. 42:16.

application was made. It was not the individual that they feared, it was the application and working of the principle. They supposed some precious prerogative would be jeopardized by the acknowledgment of a principle that might possibly take in a wide range, that might involve the return, in mass, of other bodies holding similar offices and officers to fill them. The Reorganization stated and affirmed the principle, and have abided by its just issues.

The question is rapidly nearing the solution. The Reorganization is occupying the ground it first assumed, and morally and socially is standing more firmly than ever before. The blows it could strike but feebly at the first are being re-struck with earnestness and force. The energizing forces of gospel truth are at work; and except for internal dissensions, private brawls, priestly jealousy and contentions, alike contemptible and disgraceful, an era of spiritual prosperity is again upon and before us. The issues are being fairly made; the refuge of lies is being uncovered; the day at hand when it may be properly said to Latter Day Saints of every shade of belief and unbelief, "choose ye, this day, whom ye will serve;" decide ye, upon which side you will be found, the side of primitive Mormonism, the law, virtue, and ultimate peace; or the side of rebellion, subverted law, lust, and ultimate disgrace.

JOSEPH SMITH.

PLANO, February 1879.

OUT OF THEIR OWN MOUTHS!

We ought to apologize to the HERALD readers for devoting so much space to "this and that" about the evil of polygamy; but we know of no time to force the lesson home upon the people like the time when the theme is in every body's mouth. The late discussion of the issue between Mormonism old, and Mormonism modern, has received new vitality from the statement by the Supreme Court that polygamy is a crime, from which statement our Utah religionists dissent. To assist them to a correct view, and our readers to a better comprehension of the men now chief defenders of the controverted dogma, we quote the following. The first is a quotation sent us by Bro. H. J. Hudson, from Columbus, Nebraska; the second is sent us by Bro. John Sayer, from Iowa Centre, Iowa, and the third, is from the Salt Lake Tribune, sent us by Bro. Wm. Cloggie. Each holds up a section of primitive Mormonism as a mirror, into which we invite the men, who are now following the dogma we are fighting against, to look, and to be alarmed at the woes awaiting them, denounced by themselves; when they had the truth.

"But for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter Day Saints, and never will. This is well known to all who are acquainted with our books and actions. The Book of Mormon and Doctrine and Covenants and also all our periodicals are very strict, and explicit on that subject, indeed far

more so than the Bible."—*Millennial Star* (Editorial) August 1st, 1842.

"I wish to caution the churches, and their presiding elders and officers, and to give them a very strict charge on some particular points, viz.: Beware of all influences calculated to draw your minds away from the gathering to the west, the building of the temple and city of our Lord, and the endowment promised therein; for herein are the keys of the fullness of the priesthood ordained, for the salvation, and exaltation of the living and the dead; and for the dispensation of power to Israel, and thus restoring their tribes and remnants. Whatsoever spirit, prophet, seer, angel, devil, or man, undertakes to divert your minds for one moment from these important interests, the same is an enemy to the cause and kingdom of God. Again, beware of seducing spirits, and doctrines of devils, as introduced by John C. Bennet, under the name of the spiritual wife doctrine, and still agitated by the Pittsburg Seer and his followers under the same title. It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption, and abomination.

Should any Elder or member come unto you, professing to hold to any such doctrine or practice, either secretly or publicly, you may be sure he is not of God; and it becomes your duty to reject him, and report him to the Presidency of the Church, or to some tribunal of the Church where he is responsible for his doctrine and conduct. If this is done, and testimony adduced he will be immediately disfellowshipped and expelled from the Church; for know assuredly that no one has been authorized to teach, practice, or introduce any such doctrine in any of the branches of the Church. Nor is there any such doctrine known, held, or practiced, as a principle of the Latter Day Saints. If a man has a wife according to the law of God and the regulations of the Church, she is his real wife, body, soul, spirit, heart and hand, and not his spiritual wife. She is bound to love, honor, and obey him as her lord, head, and ruler; and to devote all her energies to the mutual welfare of her husband, herself and family. In short, to use the language of Paul, she should, if possible, bear children, guide the house, and give none occasion to the adversary to speak reproachfully. On the other hand the husband of a woman is bound to be her real husband; to provide for his wife and children, and to be their head and father, and bring them up in the fear, and love, and truth of God, as did Abraham, Isaac and Jacob of old. As to sealings and covenants, to secure the union of parents, children and companions in the world to come, or in the resurrection, it is a true doctrine and as holy and pure as the throne of God, having emanated from his own bosom. Its laws are strict, and it admits of no confusion, unlawful connection, or unvirtuous liberties. It is calculated to exalt society to the highest degree of happiness, union, purity, fidelity, virtue, confidence, and love, in this world and in that which is to come. It is, in short, a principle so high, so holy, and so pure that it can never be secured short of a compliance with the commandments of God, not only by a virtuous course of life, but by a strict observance of his commandments in regard to tithing, building the temple, and the orders of

endowment. And there is not a more unlawful, and unjustifiable principle in existence, and one more calculated to injure and destroy the Church than the principle of seeking to enjoy those blessings, in the wrong place and time, that is to say, without complying with the requisitions of heaven, to build the temple, and gather together there for our endowment, and for our preparation for the most holy things. In short, nothing pertaining to the fullness of the priesthood, and to the covenants and preparations for eternal union and exaltation, can be secured short of a strict compliance with all the duties enjoined upon the Saints in regard to the temple, &c. How frequently a man and his wife, or young couple about to be married, present themselves to me, with a request to be sealed to each other, that is, married for eternity. Do I ever grant their request? No; for the best of reasons. I have no authority so to do under present circumstances; and, were I to do it, it would only be deceiving them, as such a sealing would not stand or be recognized in the resurrection, unless performed according to the strict law of God, and of the keys of the sealing powers, and in connection with the ordinance of endowment, which belongs to God's sanctuary and no where else. Did I ever pretend to administer such a seal or covenant, independent of those conditions? No, never. The little that I do on the earth as an agent for Jesus Christ, shall be done according to his law, and mind, and will, and shall stand, though heaven and earth shall pass away. These holy and sacred ordinances have nothing to do with whoredoms, unlawful connections, confusion or crime, but the very reverse. They have laws, limits, and bounds of the strictest kind, and none but the pure in heart, the strictly virtuous, or those who repent and become such, are worthy to partake of them. And an awful curse—a dreadful weight of condemnation, await those who pervert, or abuse them. The spiritual wife doctrine of J. C. Bennet and numerous other apostates, is as foreign from the real principles of the Church as the devil is from God, or as sectarianism is from christianity. Beware then, all ye Saints, and ye watchmen of Zion, follow no such men, but follow the principles and examples set before you, by such men as Elders Benson, Brown and others of like spirit, which have been sent among you. And I believe I can with propriety say, follow me and my precepts and example, for I have in all things taught you the true principles of Godliness and salvation, wherever I have associated with you. In so doing you will be blessed, gathered, anointed, sealed, sanctified, and saved in the celestial kingdom of our God." Address by P. P. Pratt. *Mill. Star*. vol 6. page 22.

THE TAYLOR-HOLLISTER INTERVIEW.

Eds. Tribune:—In his recent talk with Mr. Hollister, John Taylor, "Of the presidency," etc., in the matter of polygamy, said: "This ordinance of marriage was a direct revelation to us through Joseph Smith, the prophet, which we as a people believe in. I refer you to my testimony given not long ago in a United States Court, and I will tell you now, as I there stated under oath, that I know that God has given this to us for our guidance in these matters. My oath would be taken in other matters, why not on religion? You

may not know it, but I know this is a revelation from God and a command to his people, and therefore it is my religion. I do not believe that the Supreme Court of the United States nor the Congress of the United States has any right to interfere with my religious views, and in doing it they are violating their most sacred obligations."

Neither Court nor Congress has interfered with the "religious views" of any one. If one person may be permitted to hold the view, "religiously," that he has a perfect right to violate the laws, another person may be permitted to hold the same idea irreligiously—but only in the first case may the idea be acted upon with impunity. This religious cloak is not long enough to conceal the cloven foot.

The "direct revelation to us through Joseph Smith, the prophet," if Taylor here refers to that impious farrago generally published and pointed to by Mormons as, "the revelation on celestial marriage" is dated July 12th, 1843. In the *Nauvoo Times and Seasons* of November 15th, 1844, then edited by this same John Taylor, appeared a communication signed "An Old Man of Israel," one paragraph of which thus reads:

"The Saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the *sham* quotations of Sidney and his clique, from the Bible, Book of Mormon and Doctrine and Covenants, to skulk off under the 'dreadful splendor' of 'spiritual wifery,' which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelations, just because he wanted 'to go to Pittsburg and live.' Wo to the man or men who will thus willfully lie to injure an innocent people! The law of the land and the rules of the Church do not allow one man to have more than one wife alive at once; but if any man's wife die he has a right to marry another, and to be sealed to both for eternity, to the living and the dead! There is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the Church, and they know it."

The correctness of the sentiments here expressed is vouched for by John Taylor in an editorial note, as follows:

"For the communication of 'An Old Man of Israel,' and the letter of Elder Addison Pratt, from the islands of the Pacific Ocean, we bespeak a hearty welcome. They are genuine."

This sixteen months after the date of the pretended revelation on polygamy, and about five months after Taylor's Joseph Smith the Prophet, was killed. The Mormon Church was at that time, as now, without what it styles a "First Presidency," Brigham Young being then, as John Taylor is now, of the Presidency; John Taylor was, at the date of this point-blank and out-and-out denial of polygamy, one of the "Twelve Apostles," who constituted the supreme governing power of the Mormon Church, and must have been aware then of this "revelation" as well as the secret practice of polygamy, when his paper denied and scouted the very idea of such a thing the false accusation of which against an "innocent people" was 'fiendish,' "as if the law of the land allowed a man a plurality of

wives!" Yet, in face of this, he now has the assurance to state that he knows this thing to be of God—as he says, "a revelation from God and a command to his people, and therefore it is my religion." If John Taylor and his fellow polygamists imagine that intelligent human beings are to be caught by such chaff, or that the Government of the United States is to be fooled by such a pretentious trick, they are mightily mistaken.

John Taylor, in 1850, in defence of his "religious views," in France publicly and pointedly denied polygamy as pertaining to Mormonism. He had then "pluraled" four or five times. Yet he says "the world misunderstands us," we are continually misrepresented." Who most "misrepresents?" The world, spite of all misrepresentation pro or contra, is rapidly coming to a correct understanding of the nature of this Mormon religion.

In Nauvoo, in the Fall of 1842, in conjunction with some thirty persons of both sexes, members of the Church of Jesus Christ of Latter Day Saints, residents of the city of Nauvoo and persons of families, John Taylor denied all knowledge of the secret wife system, and declared the charge a base aspersion upon the Church by one John C. Bennett. Yet another Apostle, Orson Pratt, in his talk to the Josephites at Plano, last summer, cited several instances of Joseph's having had wives sealed to him, one at least as early as April 5th, 1841.

In 1831 when, according to Orson Pratt, Joseph Smith made known to one Lyman Johnson that he had received a revelation from God on polygamy, that it was a correct principle and would one day be practiced in the Mormon Church, both Joseph Smith and his God knew perfectly well that such a thing could not be introduced and practiced without coming directly in conflict with the laws of the land.

In 1841, when Orson Pratt says he knew of at least one woman, being sealed to Joseph Smith, both Joseph and his God knew that this was in violation of the law. The woman he was sealed to knew it also. Let her read, mark and inwardly digest what is here written. Yet the revelation which Taylor cites with such complacency, expressly declares that, if a Mormon lives his religion and keeps the law of God, he has no need to break the laws of the land. That polygamy was contrary to the law of the land and the rules of the Church as well, in November 1844, John Taylor may here see the record of his having publicly averred, for he did affirm this when he commended those "religious views" of "an old man in Israel" to the readers of the *Times and Seasons* and to the public generally, and declared them genuine. He also publicly proclaimed the same thing in France in 1850.

Taylor may now presume to think that with such a record his religious views in the matter of polygamy ought to be entitled to some consideration, and may marvel that his very "oath on religion" (whatever he may mean by that) should be open to suspicion. And when, in the face of such a fact, Taylor sets up his dictum on the subject above that of the Government, the people and judiciary of the United States, the thing is laughable in its strutting bombast and weak indeed in its transparent hypocrisy. Verily, a strange god is this Mormon deity, and well might Mr.

Hollister say he is a "foreign power to this Government."

THE LATEST PROPHET.

HOW THE ITALIAN GOVERNMENT SUPPRESSED HIM—A GLIMPSE OF THE FIFTEENTH CENTURY.

London, August 25th.—A Roman correspondent gives the following account of the Grosseto fanatic and the circumstances of his death: The Lazzaretti affair has turned public attention for the time completely away from European politics. On the hill near Grosseto, a little town off from the railroad, between Leghorn and Civita Vecchia, a semi-political and religious sect had established itself under "David, the Saint," as Lazzaretti was called, who declared himself Christ come again. He had chosen twelve apostles and surrounded himself with a large number of proselytes, who required the surrender of all property for common benefit, and the labor of all alike for society, the latter undertaking to maintain them and their families and educate their children.

Their creed is an extended paraphrase of the Nicene Creed, with some alterations in a Protestant sense. The other tenets are of a socialistic character. On the morning of the 18th inst., the prophet, at the head of between 2,000 and 3,000 followers, started for the village of Arcidosso. His purpose is not known, but it is said it was not peaceful. One hundred believers dressed in white tunics, like the ancient Jewish priests, led the columns. At their head walked "David, the Saint," attired in a half-regal and half-pontifical costume, with a diadem on his head and an iron-studded club in his hand. The procession sang a song with the refrain "Long live God and the Christian republic; praise to Christ come the second time on earth." The mob was met half way by a delegate of the police, accompanied by nine carbineers, who invited them to disperse. Upon this "David" cried, "I am king," and ordered his followers to disarm the soldiers. As he spoke a discharge of firearms was made upon the police, and showers of stones followed. Again the delegate gave the requisite warning to disperse, which was followed by the prophet aiming a blow at him with his club. Then the police, finding themselves surrounded, opened fire. Among the first to fall was the prophet, who was shot full in the forehead. His followers, seeing their leader down, gave way. Four of the police were badly wounded. The Minister of the Interior sent a commission on to make a full inquiry into the affair.

ROME, Aug. 25.—The *United Catholic* says the religious enthusiast, Lazzaretti, was seriously wounded, but not dead. His disciples are preparing to announce his resurrection.

The story of Lazzaretti, given elsewhere, reads like a romance of the middle ages. It almost passes belief that in this eighth decade of the nineteenth century, an ignorant man could win three thousand followers by arraying himself in "semi-regal, semi-pontifical" garb, styling himself David the Saint, and announcing that he was Christ resurrected. Yet this is precisely what Lazzaretti succeeded in doing. He founded a socialistic community among

the hills near Leghorn, with a creed, a full set of doctrinal rules, and twelve disciples. Like most other charlatans, he had an eye for scenic effect, for the cable tells us that his last procession was headed by "a hundred believers, dressed in white tunics like ancient Jewish priests." What there was in the man will never be known, for the Italian police have forever silenced him. But his success, brief as it was, illustrates one of the most curious phases of human nature—the readiness, almost eagerness, with which people pin their faith upon ingenious mountebanks. It will not do to ascribe the progress of this last adventurer to the ignorance of the Italians upon whose credulity he played. The success of William Miller in cultivated Massachusetts, or of Joseph Smith in enlightened New York, was no less prompt or profitable. Both attracted throngs of followers and founded flourishing sects, because their capabilities of fanaticism and falsehood transcended those of all minor impostors. The luck of Lazzaretti only proves the rule, that any man may build for himself a devoted following, if his cheek and imagination be large enough.

The foregoing clippings are from the *Utica (N. Y.) Observer*, and were sent to a sister in the Church by her father, who is bitterly opposed to his daughter being a member of the Reorganized Church. He is evidently of the impression that the followers of Joseph Smith, as they are called, are as much deceived and deludedly fanatical as are those who followed the Lazzaretti "David, the Saint;" else he would hardly have sent these to his daughter. In sending them to us she says, "If it is worthy of notice, please defend the Saints through the HERALD." The only thing in either extract, aside from the news that such a man lived, flourished and was killed, that is worth a second thought, is contained in the editorial "The success of William Miller in cultivated Massachusetts, or of Joseph Smith in enlightened New York was no less prompt or profitable. Both attracted throngs of followers and founded flourishing sects, because their capabilities of fanaticism and falsehood transcended all minor impostors. The luck of Lazzaretti only proves the rule, that any man may build himself a following, if his cheek and imagination be large enough."

From this extract we should conclude that the fact that Mr. Miller, Joseph Smith and "David the Saint," had followers, is considered by the editor of the *Observer* conclusive evidence that they had "large cheek and imagination." Even success is hinted at as a token that fanaticism ruled. How would this rule be applied by this editor to the crowning success claimed by all classes of Christians for the gospel? Would the fact that Jesus had "devoted followers" be considered by him as conclusive evidence that Jesus possessed "large imagination" and faculty for imposture? How would he dispose of this question if the rule be applied?

There seems to us to be no striking similarity between the work done by Joseph Smith and that of "David the Saint;" nor in their death. The latter, it seems had some socialistic ideas, which it is supposed had something to do with his processional march to Arcidosso. What the purpose was is not given, but it is thought that it was of a kind calling for police interference. The band was legally com-

manded to disperse; but instead of doing so, an attack was made on the police, and Lazzaretti was killed, and his followers then dispersed. The former was in the hands of the civil authorities awaiting trial upon the official pledge of the Executive officer of the State of Illinois, that the trial should be fair and just, and in accord with the law of the land. While thus waiting he with a brother, was murdered, not by authority, but by a mob, who knew that he had done nothing for which the law would condemn him, the language of their intent being found in their watchword: "The law wont reach them, powder and ball shall."

The work of one was to announce himself as "Christ resurrected;" the work of the other was to announce that Jesus, who was crucified, was the Christ, and that he would come again when the gospel work was done; but nowhere claiming, or intimating that he, Joseph Smith, was other than a messenger sent to call mankind to an obedience to gospel law and truth. While one assumed the garb of a King and Pontiff, with a diadem on his head, indicating kingly prerogative and power; the other taught positively that the Saints were to have no King in time but Christ. While one taught a full surrender of all property for common benefit; the other taught a plain and comprehensive system of sacrifice that could not impoverish the individual and would enrich the whole, or so far do so, that all needful expense to the carrying on of the work could be defrayed.

So far as creed is concerned, Lazzaretti may have taught some truth; we can not say from the brief mention sent us; and we should be loth to do as the editor of the *Observer* has done, denounce without knowledge what we might chose to call a fanatic. Surely if the father of our sister would do his daughter the common justice to examine her creed, and the reasons for her belief, he would not again do himself the injustice of insulting her by showing himself to be ignorant of what he pretended to despise.

IS BEECHER AN ATHEIST.

The gradual but sure decline of Henry Ward Beecher's influence as a pulpit power could hardly be better illustrated than in the scathing review of his teachings to which a Brooklyn congregation was yesterday treated by Pastor Mitchell. Time was in the City of Churches and elsewhere when, if Beecher was not regarded as an oracle of orthodoxy, yet few dared to openly encounter him in the controversial arena. Of late years, however, his pedestal has been rudely shaken, first by grave accusations against his personal character, next by a pronounced change in the spirit of his utterances. Emerging more and more boldly from the screen of "glittering generalities," he has begun to hack at the fundamental tenets of universal Christian belief. Many persons are of opinion that he is now merely giving voice to the convictions he has long held in secret—or, perhaps, more correctly, to the doubts in which he has long been engulfed. It is a significant fact that Henry Ward Beecher has been publicly proclaimed an atheist before a Protestant congregation in Brooklyn.—*New York Star*.

One forgives everything to him who forgives himself nothing.

LETTER FROM ELDER C. DERRY.

Dear Herald: At last writing I was at Renick, Missouri. After doing all that it seemed possible to do on account of extreme cold weather and deep snow, I left and came to St. Louis, December 23d. I was kindly received at the home of Bro. William Anderson. It was useless to try to hold meetings during the holidays, so I spent Christmas with Bro. Anderson, his wife, and other Saints, and also visited the houses of several more, all of whom gave me a kindly welcome. Also, with Bro. Anderson and wife, I visited Father Hazzledine, whom I found very sick. He seemed greatly pleased to see me. I counselled with him as to where he wished me to labor, and he advised I should preach in St. Louis every Sabbath during my stay, and in the branches outside during the weeks.

December 29th, I met with the Saints in St. Louis, and attended their Sabbath School. Bro. Richard Cottam, who had never seen me before, spoke to me and introduced me to other brethren, saying that he had seen me in a dream, and in that dream he concluded that I surely had a better suit of clothes than the ones he saw in the dream, but he found I had not. However he thought the dream meant something else than a mere suit of clothes. (I must here state that he did not make known the dream until after the conference, which was held January 5th. At its close he told me the dream, and he thought he had the interpretation. I know you will smile when I tell you the interpretation is embodied in the phrase, "singed cat," which phrase is common in this country.) I attended Saints' meeting that afternoon; we had a pleasant time, and I shall always appreciate the cheerful welcome they gave me in singing hymn 603. The Spirit of God was there, and I was satisfied that those present tried to live the religion of Jesus Christ. The same evening all the seats were occupied, and I tried to feed the flock of God. I at least was blest, whether they received comfort or not; and their glowing countenances told me I was not alone with the blessing.

I closed the year 1878 and began the year 1879, at Belleville, Illinois, preaching on the last day of the old, and again on the first of the new year, in fact several times there. I had good and attentive audiences. I here met with some who knew me thirty years ago. Their faces brought old scenes before my eyes, and I was glad to meet them and to find them still in the fold, after all the years of toil, sorrow and bitter disappointment, resulting from misrule of false shepherds. I endeavored to point out the true pathway to exaltation in the kingdom of God. I found some misunderstanding existing, yet I am inclined to believe that all mean well, and I trust that ere long all differences will be buried, and each be filled with the love of God. The task of forbearance is more easily taught than performed, on account of our perverse natures; yet it will amply repay us to renew the effort again and again, until we have become like Christ in this and every other excellence of his nature. We should always be sure that pure motives gov-

ern our actions towards each other, and then see to it that our method is the proper one to gain the object. I am sure if we would pause and examine our motives thoroughly, and then closely scan the way we have marked out in order to obtain our object, before we start out to deal with each other, we should often find there was a secret evil lurking in our hearts, and a consequent wrong in our actions, and our love of righteousness, and sense of honor, as well as our sense of duty would forbid us proceeding further in that direction. I heartily endorse the belief that the president of that branch is well adapted for his high and holy calling, and I trust he will ever cultivate, towards his erring brethren, the true spirit of conciliation, but never swerve from the right to gratify any. I was kindly treated by all.

I attended conference at St. Louis, January 5th and 6th. Addressed the Saints three times on the Sunday. An excellent spirit prevailed in sacrament meeting,—a goodly number present. On Monday, rather a stormy session, but it ended well. The difficulty was caused by the misunderstanding of the brethren in the Belleville branch. The majority of the conference were united in the right, as they understood it, and nobly sustained Bro. Reese in the chair, when he was reflected upon by some who should have known better.

I visited Gravois, Cheltenham, and Belleville branches several times and preached. In each of these branches there seemed to be a good interest, but there could be more zeal among the saints; yet they all seemed desirous for the progress of the work.

I visited Caseyville and Alma branches twice, with Bro. W. O. Thomas, who kindly saved me the trouble and expense of getting my own tickets, and blest me in various ways.

I visited Alton and stayed with the Saints there several days, but owing to one of my blunders, the card announcing my coming was never sent and we had no meeting, besides it was rainy and the roads very bad, and it was concluded that the people would not turn out, so I visited from house to house and received a hearty welcome from all.

I had the pleasure of visiting Father James Whitehead, formerly a Secretary of the Church, and closely connected with the Martyr. He is a very intelligent and agreeable man, untiring in his efforts for the work, and unswerving in his testimony for the truth. He dearly cherishes the memory of the Martyrs, and is equally zealous for the success of the present Joseph, in the work committed to his trust. I wrote the following statement from the lips of Father Whitehead as he dictated to me.

"Concerning the long and loud boast of the leaders of the Brighamite Church, who claim 'that Joseph rolled the kingdom upon the shoulders of the Twelve,' the facts are these:

"In the winter of 1843-4 Joseph declared he was specially commanded of God to set the church and kingdom of God in order. He did so by setting in order all the quorums of the Church, as manifested in vision to him in the following order:

"The Deacons, Teachers, Priests, Bishoprick, Elders, Seventies, High Priests, Quorum of the Twelve as Traveling High Council, High Council of the Stake of Zion, the First Presidency of the Church, and the Legislative Body of the Kingdom of God, consisting of fifty. From this latter body was to proceed

the law to govern Zion. No revelation or law could go to the church without being presented to and sanctioned by this body of fifty. Joseph further declared in one of the councils that he was commanded to anoint and ordain his eldest son Joseph to be prophet, seer and revelator of the Church, and to be his successor in office. Young Joseph was then anointed and ordained to the above calling, by the Martyr Joseph Smith, Hyrum Smith and Newell K. Whitney. (The latter holding the horn and pouring the oil on Joseph's head). When they had done this, Joseph the Martyr then said he had finished his work and was going to rest, and said, 'Now I roll off upon you, my brethren of the priesthood, the responsibility of the kingdom of God, that you may bear it off victorious in the name of the Lord.' In that council Hyrum was appointed by Joseph to be guardian in case of Joseph's death until the Lord should call young Joseph to the work for which he was now set apart. *** I think it was on the Sunday following that I heard Joseph the Martyr preach one of the most soul-stirring discourses I ever heard, at the close of which he called young Joseph to his side, and laid his right hand upon his head, making a solemn proclamation, saying, 'I am no longer your prophet. This is your prophet.' I further testify that Joseph did not say that he rolled the kingdom of God upon the shoulders of the Twelve, but upon the entire priesthood as then organized by him, according to the revelation of God to him; and I know that the claim of the Twelve to the leadership of the Church is not founded in truth. Nor was Brigham Young appointed to that holy calling. Brigham Young did not meet in the councils of the First Presidency for two years previous to Joseph's death. To the foregoing facts I solemnly bear witness.

JAMES WHITEHEAD."

When it is known that Father Whitehead was the Secretary of the Church, and acted as such in the councils of the First Presidency, his testimony will have weight.

On the second of February, I preached for the last time in St. Louis. I have attended meetings here every Sunday since I came into the district, and although the branch was never fairly represented in numbers at the Saints' meetings, yet I witnessed as great a manifestation of God's good Spirit as I ever saw; and it was general during my sojourn among them, so that I know that God accepts the offerings of those of his children who live in accord with his Spirit. And while I was pained to know that so many were negligent of their duties, I was more than pleased to know of the accepted faithfulness of those who performed theirs. Nor did I discover any ill feeling among them, and I am sure if any existed it was among those who absented themselves from the means of grace. I remember while meeting with the Saints in St. Joseph, I experienced a similar outpouring of the Spirit and love of God; and the influence was general throughout the meeting, for which I gave God thanks. I again visited the Gravois and Cheltenham branches; also Caseyville and Alma. And here let me say that in every branch in the district the same uniform spirit of love and kindness was manifested by the Saints toward me. My wants were anticipated and generously supplied; for which I pray God to bless them. It would be improper to

name individual kindnesses, and I can not name them all, where that spirit of kindness was so general. But I will say that I made my home in St. Louis with brother and sister Anderson, whose kind and generous bearing toward me I shall never forget; and I pray God to remember their kindness and love shown to the Pilgrim.

THE HEBREWS.

The *Jewish Advance*, of Chicago, continues to warn its readers that the Jews will entirely disappear as a distinct race if the fatal and increasing tendency to intermarriage with Christians is not checked. A daughter of the late Isaac Friedlander, of San Francisco, the colossal grain speculator, married a Christian with her father's consent, and two children of a prominent and orthodox Jewish minister of Berlin have recently married out of their ancestral faith. In the posthumous writings of Dr. Geiger, the famous Rabbi of Bodin, is published a letter from Mr. Bischoffsheim, a distinguished Jewish scholar of Paris, written in 1872, in which he says: "The majority of the Parisian Israelites have cast aside ceremonial and ritualistic observances to such an extent as to be Jews only in name. Many of the best and wealthiest families attend no synagogue, and what is worse, marry their daughters to Christians. If the wives themselves do not embrace Christianity, the children at least, are certain to be raised in that faith. The ultimate result of all this can only be the gradual transfer of the Jewish people to the prevailing religion."

Remittances.

We are under the necessity of requesting those who can do so to send bills or scrip, instead of postage stamps, which are accumulating on our hands so that quite a large sum is already made practically useless to us, for we can neither use them all nor sell them.

We are willing to take stamps whenever it is necessary, and especially for sums under one dollar, if scrip can not be obtained; but when from one to five and even six dollars are sent in stamps, the senders had better wait until they can obtain bills, or a draft, or a post office money order, or send a registered letter. But, excepting on the Pacific Slope, bills of the size wanted can usually be obtained, we think, with but little trouble or delay. It is an object for post masters to sell you stamps, for they make a large per cent on their sale.

Another thing: Do not draw your money orders on any post office but the Plano post office, for sometimes we have trouble in collecting them, especially if we are not certain as to whom they are made payable, for when signed over to parties in Chicago it must be by the one here in whose name they are drawn, or we are likely to lose the amount; and make all orders and drafts payable to Henry A. Stebbins, as heretofore requested.

Pictures.

I have now ready a group picture of the authorities of the Church, the First Presidency, the Apostles and the Bishopric, with Joseph and Hyrum, the martyrs, eighteen in number, all placed in order on a card for framing. Price one dollar each, or in clubs of eleven for ten dollars. Size of card 14x17 inches. Sample copies, album size, sent by mail for fifteen cents.

Address, J. H. MERRIAM,
Stewartsville, DeKalb Co., Mo

The dog in the kennel barks at his fleas, but the dog who is hunting does not feel them.

When men are together they listen to one another, but women and girls look at one another.

Saints' Herald

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, March 15, 1879.

EDITORIAL ITEMS.

THE Annual Conference for 1879, will be held at Plano, commencing Sunday, April 6th. Business of some importance will be transacted, it is anticipated. We trust that the attendance of general officers will be fair.

In the Plano Branch, now presided over by Elder Joseph Smith, the manner of observing the sacrament is as follows: On the first Sunday in each month, at three in the afternoon, the Saints gather in their meeting house; the elder or elders in charge, with the priest or priests to assist, (or if there are no priests present, alone), proceeds to open the meeting, by singing, reading, prayer, or other opening exercises as he may be led. An opportunity is then given for any who may desire to make confession to the Church or to any other, if necessary; after which the officer breaks the bread, all kneel and he asks a blessing upon the bread, using the form found in the Doctrine and Covenants; he then administers the bread to the one who is to pass it, either elder or priest, who in turn administers to him, they then hand the bread to each of the Saints in turn, taking the congregation as they sit in most convenient rotation. After the bread is passed, the wine is poured into the goblets or cups, and all kneeling, the elder or his assistant asks the blessing upon it, when it is passed as has been the bread. The congregation sometimes engage in singing during the passing of the emblems, but not always; no rule is observed in this particular. In the absence of the presiding elder, the meeting is in charge of the priest who administers the sacrament, or secures the services of some elder who may be present, who then takes charge and presides. We give the above statement because questions are sent asking if it is right to do *thus* and *so*, in administering. The chief requisites are purity of purpose and mind.

We are acquainted with several men of the negro race, members of the Church, who we believe are competent to tell their fellow men the story of the cross; and we see no reason why the word which states that different races should have priests of their own race to minister to them should not be heeded. Brother Erastus Vickers, of Douglas, Massachusetts, in the east, and brother Israel Davis, of Stockton, California, in the west, it seems to us might be employed in this work, according to their circumstances, advantageously. There may be others, also, who, under the direction of district authority, might labor acceptably. We think it time that every kindred, tongue and nation should begin to hear the gospel. Take it into consideration, ye elders.

A late writer for the *Hope* states that the *Hope's* big sister, the *HERALD*, wears borrowed clothes; and seems to deplore this sad condition of things. We wonder what the good Saint means by this term "borrowed clothes." If she means the selected articles, items of news, and relations of what is taking place in the world; the texts of Scripture; or whether she intends to convey the

idea that nothing should be published in the *HERALD*, only what is original with the editors and writers for that paper. The Israelites were tasked to make "bricks without straw," and we think the *HERALD* so made up, would lack an essential feature—adhesiveness.

At last advices from Uncle William B. Smith, he was in the Grand River, (Missouri) Branch, Bro. J. W. Johnson presiding. He is preaching not far from the scene of the Hawn's Mills' massacre, the place where Bro. Huntsman writes he assisted to bury eighteen of the Saints killed by the mob. Uncle William says: "Those days of barbarism, however, have passed away, and the spirit of the people in this state of Missouri, is not so strongly tinctured with 'border ruffianism' since slavery has disappeared from its borders."

Bro. James M. Wait, Binghamton, Wisconsin, writes, Feb. 18th, that the branch there was gaining strength in the Lord. They were having good meetings and were blessed of the Lord. He states that a late two days' meeting held there, was the best they had had for years.

Bro. T. N. Hudson, of Salt Lake City, Utah, writing February 22nd, thinks that an extra effort ought now to be made to finish the chapel in that place. He sends to conference a balance sheet of receipts and expenditures, showing the condition of the fund and the building, signed by the secretary, Bro. Foreman. He estimates that it will cost fourteen hundred dollars to finish it.

Sr. Urania E. Conner, writes from Rockford, Floyd county, Iowa, expressing trust and confidence in the work, and stating how much she prizes the *HERALD*, and how much she would miss it. We pray that the Spirit may comfort and sustain Sister Conner and all the isolated ones of the fold.

Bro. H. N. Snively writes from Keokuk of the good work done there by Uncle William Smith. Many were well pleased with his coming there.

Bro. J. M. Terry sends a *Cameron Observer*, Missouri, which contains a column and a half defense of the faith and doctrine of the Church, signed "Observer," a very good article we think. Such efforts in the right spirit must certainly aid in the enlightenment of the people.

Bro. D. C. White of Newton, Iowa, wrote March 4th, that Bro. J. H. Lake had given six discourses there. The Saints rejoiced and took courage. Bro. White also says that he has preached according as he had time and opportunity, and intends to continue.

Bro. David Clow, of Davenport, Iowa, writes in gratitude for the goodness of God shown to him, yet feeling his need of strengthening grace, he asks to be remembered. That he may be able to live godly and to do good always and to rejoice therein we devoutly pray. He says that difficulties before existing there have been settled, and darkness has fled away and light dawned, while loving unity prevails.

Bro. Richard Coburn, of Rond Eau, Ontario, (Buckhorn Branch) writes that all but the last fifty dollars (due next December) is paid on their chapel, and they feel good in having a house so near being really their own. He says of our papers: "I do not see how anyone can do without the *HERALD* and *ADVOCATE*," which we often think of many who could afford to have it, at least on the favorable time and terms we give to those "not able to pay just at present."

Bro. C. J. Hawkins, of Robertson County, Texas, relates how Bro. J. W. Bryan came into his neighborhood two years ago, and calling at his shop left an Epitome of our faith. From this event sprung his knowledge of the work, and he and four others have been baptized by Brn. Bryan, Jenkins and Bays. Many others wish to hear more preaching, and Bro. Hawkins does what he can circulating tracts and books and by conversation. May he find joy and peace therein and be a savior of men.

Bro. F. M. Cooper writes from Richland Co., Wisconsin, that he debated one night with E. W. Bell of the Christian society, recently. The subject was the miraculous power of God, and was to have been continued two evenings, but at the close of the first one, Mr. Bell refused to continue, so Bro. Cooper preached the next two evenings on the subject.

Sr. Judith Kettle of Hot Springs, Ouray county, Colorado, hears no preaching, and has to derive her spiritual instruction of church affairs and doctrine from the *HERALD*. She has sent us some papers, and we will be pleased to receive more as she offers.

Bro. H. P. Brown wrote from Oakland California, February 27th, that Bro. D. S. Mills was lying dangerously ill there, and Bro. John Sutton wrote from Beckville, Mo, March 3d, that Bro. Wm. Hazzledine was quite low. The latter is well advanced in years.

Bro. R. M. Elvin wrote from Wesson, Iowa, February 17th, of he and Brother Anthony finishing their series of meetings at Wheeler's Grove before Christmas. But December 28th he started out again, and, with Brother Anthony, preached at Bartlett several times, with the blessing of the Spirit, notwithstanding the extraordinarily severe weather at that time. They afterwards spoke six times at another place where Brother Elvin feels impressed that several persons will eventually obey the gospel. He pays a high tribute to Bro. Anthony, to their self-sacrificing spirit and noble endeavors as a family, enduring and suffering before calling for aid from any. Bro. Elvin continued in various places, and Feb. 9th baptized six at Dawsonburg. He afterwards preached in the Court House at Glenwood and baptized three. He wrote from Wheeler's Grove, March 1st that he had preached every night but one during February, and everywhere found a great desire on the part of the people to hear the gospel, and calls more than can be filled come from all sides. He had also baptized another.

Bro. Phineas Tempest of the Mill Creek Branch, Fremont county, Iowa, writes that they find great pleasure in meeting together when they can, and now they are enjoying the blessings and the manifestations of the Spirit of God. Bro. J. R. Badham comes and preaches to them sometimes. Brother A. T. Mortimore continues his services at the county poor-farm where several are interested. Brother Tempest rejoices at the progress of God's work, and he labors thereunto, in his branch and neighborhood.

Bro. John Potts of Fall River, Massachusetts, wrote February 18th that the church was prospering there. Three were baptized the 9th, and six or eight more to be on the 23d. They have to cut the ice to find water to baptize in. And so the kingdom of heaven grows in numbers, and we hope in righteousness also.

We thank those who sent back copies of February 1st HERALD after reading and were thus able to supply some whom we had none for. It is probable that still others would like to be thus favored. We also run out of that issue of the HOPE and if any feel like sparing theirs please return them for those who wish to read them.

Bro. William Bradbury of Providence, Rhode Island, speaks of how they were favored with the presence and preaching of T. W. Smith for one week recently. Bro. Bradbury baptized four persons February 16th. Others are not far from the Kingdom and they look for a great ingathering soon, although he thinks that some within the fold are not as earnest as they should be.

Bro. Thomas Chapman writes of their branch being visited by Br. Lake, who cheered and strengthened them.

Bro. G. O. Kennedy of Jefferson County, Colorado, writes of the reorganization of the Rocky Mountain Branch, which we are glad to hear, and that affairs are moving well with them after so much difficulty.

Bro. J. A. Stewart of Philadelphia mentions the encouraging state of affairs there. He thinks that some more will be baptized in the Spring.

Bro. W. H. Kelly wrote from Sawyer, Berrien County, Michigan, February 26th that he was preaching. Weather unfavorable but the interest among the people was good, and Bro. William felt well. He wrote further, March 3rd, that he was preaching every night and had appointments ahead for a week.

Bro. W. T. Bozarth wrote from Red River county, Texas, February 23d that he was preaching constantly and thought that numbers were interested. He baptized one the 22nd, and others said that they would be ready soon. When done there he was going to Shawnee. The good wrought by Bro. Bozarth will no doubt be great, and we wish him God speed, and much success. Let the Saints remember him with other faithful laborers in the ministry, and other church work.

Mr. Samuel Blake of Harlan, Iowa, says that by investigation he is convinced of the truth of the gospel preached by us and expects to obey it. He desires to have still more light and to have the faith and prayers of the Saints, for he feels that he has long been in the darkness, and wishes to be out of it all. May he indeed find full relief and great satisfaction.

A few words from a prayer recently uttered at a protracted revival meeting in western Iowa, as follows: "Lord, send us Christ into our hearts. We do not know what we do want. Give us a controlling influence over the business men. Yes, Lord, give the business men pocket book religion." The result of their methods of dealing with the human heart and passions, was in this case, the making of one of these leading men "hopelessly insane," says the writer, so that he "believes himself to be Christ."

Bro. James Collier of Bridgeport, Connecticut, sends for tracts and books to circulate, saying that many are anxious to hear the gospel preached and he wishes that the Elders would come there, for the poor Saints there are "hungering for the bread of life." Can not Bro. T. W. Smith or some other elder or elders in Massachusetts or Rhode Island visit these lonely ones?

Bro. Gomer T. Griffith wrote February 20th from Hamilton, Caldwell county, Missouri, had baptized one at Salt River and one at Bevier,

Bro. J. T. Phillips writes from Randolph county, Missouri, that he continues to do what he can for the cause, especially in his branch, (Huntsville). He has baptized one recently, and others are convinced of the truth.

Bro. A. Bennet of Beaver, Utah, writes of the great good accomplished there by Bro. Brand's preaching. It stirred the whole place and the people came out by hundreds to hear him, and they gave marked attention to his sound preaching. Old believers say that they never heard its equal before.

Bro. J. C. Hardman of Harlan, Iowa, says that Alexander and David Beggs, two miles north of Utica, Lasalle county, Illinois, would welcome an elder of the Church who would call on them. They are relations of his.

IMMEDIATELY upon the issue of this HERALD which we get out a few days ahead of time, we expect to begin moving the presses and fixtures of the Herald Office into new quarters, a building situated on the north side, not far from the railroad depot, and as it will take several days to move and settle, and consequently this will delay the issue for April 1st, we wish to notify the saints not to be alarmed if their papers are a few days late, as they are likely to be.

In making the change we think that we are benefitting nearly all departments of the office in the matter of convenience and also bettering the situation financially for the Church and its publishing interests.

We have paid for so many years a large rent, for but indifferent accommodations, that we thought it good economy to make the present change, as well as it being a matter of comfort and a saving in running expenses, even for the time that we may stay in Plano, whether it be long or short, which time will best tell.

Therefore we will welcome the brethren in new rooms on the north of the depot, not on the south side as heretofore. Of this they will please take notice when arriving in Plano.

BRO. A. H. SMITH writes from St. Joseph, Missouri, to Bro. W. W. Blair as follows:

"I left home February 1st, and met Bro. J. T. Kinneman at the depot in Stewartville, on his way to conference of Far West District. I accompanied him and near the place of my nativity I met the Saints, among whom I found Uncle William. It was with peculiar feelings that I joined in the business of the conference; and these feelings were intensified when I was called upon to speak, and subsequently to baptize in the immediate neighborhood of my birthplace, whence forty years ago, my father and mother were driven by mob violence. I could not help thinking that God in his own time and way was preparing for the return from exile those who are faithful, to their land of promise, and my heart was soft, my trust strengthened in the work."

He had baptised one near Kingston, Mo., five at St. Joseph and Bro J. T. Kinneman four at the latter place.

SOME questions have been sent us from various directions in regard to the keeping of the day of rest. To us it seems that the day set apart for rest and worship should be kept free from secular pursuits and labor. It has been so observed by the church from its rise, and we see no reason why it should not be so kept now. To see a professed Saint, one who holds standing and fellowship with the church, at work with care-

less disregard to the custom of the country and at variance with the opinion of his fellow churchmen, while they are quietly attending worship and the service of the house of the Lord, is very inconsistent, and strangely incongruous. If strong necessity exists to save the life of stock, or wasting crops, work on the day of rest and worship may be justified for the occasion; but a constant repetition of such labor; a frequent making shift to find occasion for such labor, shows a thoughtless, inconsiderate life, which sadly mars the useful example of a man and finally destroys his influence in a neighborhood, in spite of all his professions of faith and good feeling.

We can feel some respect for a man who conscientiously believes that Saturday is the Sabbath, and keeps that day sacredly and religiously, but works upon the first day of the week. But we have no sympathy, and less respect if possible, for a man who has no such scruples, but who so carelessly manages his weekly labors as to make no provision for Sabbath observances or Sunday keeping; who permits any and all excuses to keep him and his family at daily tasks and away from the meetings of his fellow worshippers. We know Paul wrote "Let no man judge you of a holiday," but this keeping none is not within the meaning of that scripture, for they make none holy, but profane every day alike.

Sr. Margaret Thomas, of Bevier, Missouri, sends us a statement of how she was healed of what was termed a "cancer wart," by the anointing with oil and the laying on of hands. This statement is attested by several of the brethren, including her husband. We have filed it with many others in the Secretary's office, whence by and by, a compilation of them may be made for the benefit of the Saints.

WHAT right has a Latter Day Saint to take the benefit of the bankrupt law? Just the same right that any other citizen of the United States has. But if the morality of the act of any person taking the advantage of the law is enquired after, we are of the opinion no person is justified in getting into debt, unless at the time the debt is incurred he has assurances that he can pay when the debt is due, and when debts are created by circumstances of distress and necessity, no one is justified in failing to make every honest endeavor to pay them. Taking the benefit of the bankrupt law, is a legal way of discharging oneself from legal obligation to pay ones debts. An honorable man would not take this benefit, unless great necessity impelled him; and should he become a bankrupt by reason of necessity, as soon as he could refund to those losing money by his taking the benefit of bankruptcy he would do so, considering that he was under moral obligation to so do. Any one who would deliberately put his properties out of his hands for the purpose of defrauding his creditors, and so arrange affairs that he is surrounded by comfort and plenty, though bankrupt, while those whose good-will and money both have been used to accumulate his wealth, are perhaps, distressed, or in want, is bankrupt in character and moral worth; he has descended to systematic robbery. A man may possibly fall into misfortune; business ventures may fail him; others may take advantage of him, or thieves despoil his goods, in which case he may be unable to keep his engagements, but

these misfortunes if he be really honest, will pass to his credit with those whose debtor he is, and they will by forbearance and aid help a man to get upon his feet and encourage him to go on; or will forgive him his debts, thus freeing his mind from its oppressive burden. But to dishonestly defraud, is no better than stealing, in fact it is stealing, and the command is "Thou shalt not steal." A man may very properly make such preparations during his season of success in business, that should reverses come, and disaster overtake him, his family may be secured from want; but he ought to do this before his resources and funds become morally those of his creditors; if before this, it is legitimate; if after, it is wrong.

QUESTIONS AND ANSWERS.

Questions.—Can a Priest administer the sacrament when an Elder is present, under any circumstances?

Answer.—Yes.

Q.—Can a lay member take any part in the business of quarterly conference; namely: speak, vote, act on committee or in any way take any part in the business of the conference? If the answer is "Yes," define the part or place which lay members can act in. We will suppose that a question of supporting an Elder in the field with money or means, came up in conference, and it was carried that an elder should be so supported. Suppose again, there is a lay member willing to give largely to the support of this Elder, has he any rights in this matter, only to give of his money, sit still and see others vote and act as they see proper; and they may not have a single dime in controversy. [If a lay member has rights, what are they?

A.—The answer is "Yes," the "part and way" are all of them. The right of all members to a voice in the business transactions of the district conferences, has hitherto been accorded from custom. Upon what precedents or rule of law the custom grew, we do not know; and however much it may now be questioned, or doubted, it remains by custom unchanged, and will do, we presume, until it shall be definitely settled further on. We can not take it upon ourself to change by decision, what has so long obtained by custom. Already the mutterings of distant thunder, portend storms that may arise, having for their centre and darkness, the grasping of the priesthood for power; and a fear that personal ambition is darkening the counsel, wisdom and customs of the past; therefore we do not care to increase the "noise of the fear."

Q.—If a brother in the church be in debt to an other brother, and does not appear to aim at paying him, what is to be done? The creditor does not wish to go to law at any rate before the unjust; but is he to have no way of obtaining his due? Or, should he lay his case before some of the officers of the Church for them to decide whether the brother be a transgressor, or no, and deal with him accordingly?

A.—If he does not aim at paying, he is a transgressor; for the law requires him to pay his brethren their due, as well as all other men; and if after following the instruction of Mathew 18, 15, 16, he will not offer satisfaction, tell it to the Church, (officers or council) and if the Church decide that he is a transgressor, they will of course cut him off, and then the brother can have

restitution through the laws of the land.—Mill. Star, vol. 1, p. 94,

Q.—If a person after baptism should become offended with the branch president and refuse to let him confirm, and an Elder not of the branch should go and confirm secretly, would the confirmation be a legal one? If not, would a vote of the branch accepting her as a member, make it legal?

A.—Such confirmation if done with the knowledge of branch officers, although irregular, would have the irregularity removed by the subsequent vote; otherwise it would not carry fellowship. If it should be followed by the gift of the Spirit, it might safely be accepted as legal, by vote of branch. It would be better that the cause of offence be removed before even such a confirmation should take place.

Q.—If money is given into the hands of a brother for the building of a meeting house, is it not his duty to report to the branch how the money has been expended; and how much the meeting house cost.

A.—Yes.

Q.—If the brother failed to report is it the duty of the president of said branch to call for the report.

A.—Yes, after a reasonable time to repent has been granted.

Q.—Is it lawful for a member of the Church, who has refused to do his duty, who has not taken sacrament for a year or over, and has ordered his name to be taken off the Church record repeatedly, to bring charges against a brother which cannot be proven according to the laws of the Church, for the purpose to stop an ordination?

A.—No law that we are aware of, would justify such a proceeding. Persons are in good standing before the law until some steps are taken against them; and so legally, any one in the Church may prefer charges against an other, and the accused must stand the chances of a trial. It sometimes happens that charges are true that cannot be proven.

Q.—Should an Elder call the majority of a branch together twenty miles from the place of meeting and by their vote ordain one of their number without any previous notification? Would the ordination be a legal one, provided none of the members resided in the place where the ordination took place?

A.—Yes, provided all the members of the branch were present and voting; or all had notice so that they could attend and vote. It would seem that circumstances might be of that sort that would bring such an ordination within the rule, "but the presiding elders, &c., may ordain where there is no branch that a vote may be called." D. of C., 17, 16. If not, such ordination would not be according to law, nor rule of the Church.

A CARD OF THANKS.—We the Saints of the Buckhorn Branch of the Church, hereby return our thanks to the Saints of the Botony Branch for the sum of fifteen dollars towards paying the debt on our meeting house; also to Brn. Phelan Shaw of Wilksport, and Hector Gawley of Tilbury, for five dollars each for the same. Signed, George Cleveland, president; Richard Coburn, clerk, of Buckhorn Branch.

ROSD EAU, Ontario, February 24th, 1879.

Towers are measured by their shadow, and great men by those who are envious of them.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Feb. 25.—Reports from Russia in regard to the plague are more favorable than heretofore, no further deaths or new cases in the districts.

The Pope, in reply to an address from the Cardinals emphasized his desire to reconcile both princes and people to the Church; yet an unflinching intention to maintain the right and independence of the Church against all who make war against her.

In an engagement at Olivares, Antioquo Panama, between the government troops and the revolutionists, the latter were defeated with the loss of 25 men.

Another shock of earthquake was felt at Arequipa on the 7th ult.; also sundry shocks at Iquique.

Prospects of good crops on the Pacific slope are very favorable, the number of acres under cultivation is largely in excess of last year. One estimate puts the grain yield of Solano county at 6,000,000 bushels. Reports from other portions of the state are equally favorable.

26th.—The committee to superintend the burning of infected houses in the plague districts of Russia has begun operations. Severe shocks of earthquake at Rome yesterday; also at Sienna, where two churches were overthrown, and two priests and several villagers were killed.

Rumors of further trade depression and failures in England continue, and in Scotland great indignation is manifested at the inadequacy of the punishment of the Glasgow Bank directors, that it is very small in comparison with that meted out to lesser criminals.

Advices from Mexico indicate that the revolution in Sonora is assuming alarming proportions.

Fires at Elgin Ill. yesterday, destroyed \$7,000 worth of property. Also the town of Taylorville, Texas, was almost entirely destroyed; loss \$50,000. Also two thirds of the business portion of Bamberg S. C.

Tremendous storms continue in the south of France, where hundreds of people are thrown on public charity by the inundation of their houses. In Spain also there has been much damage and loss of life from the same cause.

Some mills at Preston, England, burned; loss \$150,000. A fire in Manchester, England; loss \$500,000.

A heavy storm prevailed yesterday throughout Italy, the sea inundating a large portion of Venice, and the coast from Genoa to Naples is strewn with wrecks. Parma, Piacenzia, Milan and Florence were damaged by the storm. The English Steamer Silistra was wrecked at Salerno and eighteen persons were drowned. At Naples an eruption of ashes from Mt. Vesuvius took place.

Fires yesterday: At St. Joseph Mo; loss \$20,000. At Pensacola, Fla., 20 buildings destroyed; loss \$125,000. At St. Louis, Mo., rolling mill; loss \$857,000.

28th.—Of forty-nine persons on board of the British Ship Adriatic, which was wrecked recently near Dundirk, only seven are known to have been saved.

During the storm which raged throughout Italy on Monday night, part of a church near Sienna was blown down while the people were at mass, killing five persons and wounding twenty-four. At Contaurio the vault of the church yielded to the force of the storm, killing the priest who was celebrating mass, and injuring a number of the congregation.

An avalanche near Marburg, Germany, killed twenty-one persons and destroyed nine houses.

Fires yesterday: At Monroe Mich., the Court House; loss \$40,000. Steam mills at Monticello, Iowa; loss \$12,000. Frey's livery stable, New York, forty-three horses burned, some of them very valuable; loss \$100,000.

29th.—There is more snow on the French slope of the Pyrenees than the oldest inhabitants remember having seen there before.

Forty-three Spanish sailors were drowned while on their way by boat from Ferrol to spend the carnival in their native villages.

Channel storms and snow drifts on the Continent prevent postal communication with England.

The Mayor of Sheffield, England, states that there are 4,000 persons destitute and 400 families actually starving in that city.

An outbreak of yellow fever of a very severe character has occurred among the shipping at Rio De Janeiro Brazil.

A house at Carbon Hill, Ohio, burned yesterday, and the occupant, after rescuing his wife and youngest child, was overcome by the smoke and heat while endeavoring to save the remainder of his family and perished with six of his children.

30th:—The Spanish Steamer *Guillermo* from Baltimore for Liverpool, and the British Steamer *Istrian* from Liverpool for Boston, came into collision on Sunday off the coast of Scotland. The *Guillermo* took fire and sank. A number of the crew are missing, but are supposed to have been picked up by another steamer.

Gloomy accounts are received from Hindoostan relative to suffering caused by famine in Cashmere.

March 3d.—A fire at Reno, Nev. yesterday, destroyed all the business portion of the town, together with three trains of cars. Loss \$1,000,000. Five persons are known to have perished. A warehouse at Columbus, Ohio, burned; loss \$31,000.

4th:—The plague has made its appearance in St. Petersburg.

The Royal castle of Terouven, the residence of Ex Empress Carlotta, wife of the late Emperor Maximilian, was destroyed by fire yesterday.

The house of Peter Drouillard near Sandwich, Canada, was burned on Sunday morning; two daughters aged 9 and 15 years respectively were burned to death.

5th:—The war of factions in the French Assembly continues to increase in bitterness. France is fast drifting into anarchy.

The river Theisz in Hungary has overflowed its banks, inundating a vast tract of country. Troops with pontoons have started out to save life.

A fire at Silver City, Nev., yesterday, destroyed eighteen houses; loss \$50,000.

The roof of the post office verandah at Mansenville Vt. gave way under the weight of snow, killing one person and seriously injuring a number of others.

6th.—A telegram from Nagasaki, Japan, states that the British ship *Star Queen* has been wrecked on South Gotos, and the captain and twenty-one of the crew were drowned.

An explosion in a pit in England, killed nineteen persons.

A severe storm in the Canton of Vaud, Switzerland, has destroyed property to the amount of eight hundred thousand dollars. In one district four hundred thousand trees were blown down.

A premature explosion of nitro glycerine at Dutch Gap, on the James river, Virginia, killed two white men and one negro.

An explosion of gas in a colliery near Pottsville, Pa., killed three men, and severely burned three others.

The Grand Trunk Railroad Company's building in Montreal, Canada, took fire yesterday, and two of the employes, unable to escape, were burned to death.

The Central Iron Works, Brooklyn, N. Y., were burned last night; loss \$100,000.

THE WRONG SERMON.—Parson Green, a preacher in the habit, sometimes, of drawing from a box of sermons bequeathed him by his father, who was also a minister, upon one occasion got hold of a sermon, by mistake, which the old gentleman had preached to the State prison convicts. It opened well, and the congregation were becoming deeply interested, when all at once the pastor surprised them with the information that "had it not been for the clemency of the governor every one of them would have been hung a long time ago."

To-morrow may never come to us. We do not live in to-morrow. We can not find it in any of our title deeds. The man who owns whole blocks of real estate, and great ships on the ocean, does not own a single minute of to-morrow. To-morrow! It is a mysterious possibility, not yet born. It lies under the great seal of midnight—behind the veil of glistening constellations.

Correspondence.

JERUSALEM, Union Co., Iowa.
February 13th, 1879.

Brethren Joseph and Henry:—Leaving Plano Dec. 6th, I stopped at Kewanee three days; thence to Princeville, remaining two days; thence to Peoria, and remained four weeks, during which time we delivered nine discourses. The Peoria branch was not in as flourishing a condition as might have been desired. We sometimes fail to behold manifest in people who become identified with Christ's church the saying of Paul's, "If any man be in Christ Jesus, he is a new creature, old things are passed away, all things are become new."

We left Peoria for Davenport, Ia., Jan 9th. Here we found the Saints quite lively and awake to the interests of the cause. Last summer, when in Davenport, the Saints were not as lively as they might have been, but, thank the Lord, our labors in their midst, then and in October were blessed to their good, they having acted in harmony with suggestions we were enabled to give, as well as advice in the way of righteousness. We ascribe the honor to God. We delivered six discourses while in Davenport, having remained ten days. From thence we went to Newton. Here the Saints requested us to preach to them, which we did twice, being there but three days. The Newton branch we are pleased to say, has improved spiritually since our last visit there. We went from Newton to Harlan, from thence to Shelby, where we had the satisfaction and pleasure of meeting Brother John H. Lake, who was holding a series of meetings in the Baptist church. The minister's "time" having expired, it was a most propitious opportunity. By invitation of Bro. Lake, we were privileged to speak to the people on the morning of January 26th and evening of 27th; we enjoyed good liberty of the Spirit. While we were there, a lady offered herself for baptism; others were believing. On January 30th, we went to Council Bluffs. We met Bro. Charles Jensen, who conveyed us to the home of his step-father, A. Hall. We remained in Council Bluffs one week, preaching six times to quite large and very attentive audiences. The Council Bluffs branch is "down hill" a little, has been for some time past; but we have good reason to believe that the Saints in general were refreshed and strengthened by our visit and labors, God was with us by His Holy Spirit, unto whom we give the honor and thanks. Our labors were desired to be protracted, but other matters called us hence.

On February 7th, we went to Glenwood, stopped over night with Bro. E. L. Kelley, who gave us a few words of encouragement, in telling of his perusal of the Book of Mormon, and his belief therein. It is not impossible for a man to be a good Latter Day Saint, and a good lawyer simultaneously, "as some have vainly supposed." We arrived at Creston on the morning of the 8th. We met Bro. Walter D. McKnight who is teaching school at Jerusalem school house, about six or seven miles north-east of Creston. On Sunday morning we were invited by a "would be" Disciple minister to speak, we did so. We spoke also to the people on Monday and Tuesday evening. In the evening of the 9th, we heard a Methodist minister display his powers of rhetoric at hermeneutics; but we think he became somewhat intricate. The gospel of Christ is too plain to allow of any private interpretation. Oh, it is to me a precious theme. When I, by the eye of faith, "view the grandeur of the message of life," its power to save, Christ's willingness to redeem, God's love, yea the arms of His love reaching far out, and taking within their God-like embrace all, yes all that is called humanity, it causes me oftentimes to shed tears of joy and gladness to think, yea more, to know of the God in whom we trust and have believed and received into honest hearts (I trust) "the truth" as it is in Christ, it causes my soul to be filled with gratitude "unto Him who has called and saved us by His grace." The whole desire of my heart is to be saved in the kingdom of God. Sometimes I wonder, can I be saved, will the Lord graciously accept of one so weak as I? I

feel to say to the church, I am not a member of its society, because of anyone belonging to me, neither because of another's entreaties; but Oh, because God, in his love hath given me an assurance of the divinity of His great Latter Day Work. I am a full believer in *all the truths and principles of doctrine* taught in the Bible, Book of Covenants and Book of Mormon, which alone, I believe, God asks man to believe and endorse and obey. And any Elder that assumes the responsibility to teach or advise contrary to such, he is doing that "which God commanded them not," and is unwarranted, unsafe and may be dangerous. We are not to preach our opinions, but "Christ and Him crucified," and all true principles according therewith. To this end may all the ministry labor, is the prayer and desire of yours in hope of the "abundant life."

J. FRANK McDOWELL.

NEPHI, Utah, Feb. 17th, 1879,

Bro. Henry:—I preached at Round Valley to a large congregation and preach here to-night and to-morrow. There has been no public preaching here yet. It is a place notorious for murder, etc. I found a brother, Jackson Smith, born in North Carolina, April 2d, 1815; baptized by Geo. M. Hinkle, September 5th, 1832, in Monroe county, Missouri, confirmed by him. Ordained a Seventy by Joseph Young. Refers to John McIntosh, Alex McCord, Wheeler Baldwin. His wife, Mary Smith, was born New York, baptised September 16th, 1834 in Kirtland by Brigham Young. They desire their names presented to the General Conference to be received on original baptism. Your brother in love,

E. C. BRAND.

OREGON, Mo., Feb. 18th, 1879.

Brethren Joseph and Henry:—We are alive in this portion of the vineyard, so far as our mortal life is concerned, but our spiritual life would make a better showing if it was quickened a little. Yet there is one thing my experience in the Latter Day work has taught me, that the quickening influences of the Holy Spirit only given to them who exert themselves, and place themselves in the proper conditions for its reception by doing their duty. Notwithstanding we have many good noble souls in this district, and one would probably be at a loss to tell where to draw the line between good and bad, as all express a love for the truth, (and so far as I am acquainted are living lives creditable to the communities in which they reside), but so far as pushing the work out into those portions of our district where the truth has not been preached, our efforts have not of late been such as they ought to have been. But at our conference of Feb. 15th and 16th, several resolutions were adopted, which, if lived up to, will enable us to make a different showing in the future. I am not yet in the condition to prosecute what should be my part in the work as fully as I ought, but Elder Thomas Nutt was intrusted with the work of pushing forward into new fields. He is fully capable and willing, but in order that his heart may be cheered on the way, it will be necessary that the brethren and sisters shall perform their part of the contract, that of supplying the wants of his family while he is laboring for the Master. One reason why we have so many complaints of neglect of the families of those who are out in the field, (I am speaking of those Elders who are out laboring in the districts), is the neglect or inefficiency of the Deacons of the branches, whose duty it is to see to temporal matters, not only local ones but also to remember the honor of the branch, which with the other braces of their district, covenanted to support the family of the one whom they endorsed as their traveling minister. These families should be well attended to; for, where is the father who can have the heart or spirit to preach acceptably if he thinks that the loved ones at home may have to go to bed supperless and rise breakfastless? Instead of continuing his labor, he would be very apt to fly to the rescue of the loved ones, lest he might be considered an infidel or worse. Such families do not of necessity require money altogether. The Saints in this western country are mostly agriculturalists, and there need be

no want. The Deacons of the several branches, if energetic and alive to their duties, can make the families of their traveling Elders rejoice and be glad by presenting them with corn, potatoes, beef, bacon, a half dozen chickens, with a score of other things which the brethren and sisters could and would donate willingly, (and never miss them as they would money), if their deacons would only look after it, and he can always find some brother who would be willing to go with his team to collect it together and deliver it. Suppose these Deacons should collect a little more than is necessary for the family to eat, it can readily be turned into money to provide for other wants, or traded at the stores for that purpose. We need a little more of the practical business of life in this direction, mixed in with the singing and praying, to make our workers efficient in their fields of labor. An Elder's mind should be free from care as to his family, and he should have full confidence that his babes at home are cared for by those who covenanted with him, with each other, and with their God to do so. Our conference passed off in peace; the only difficulty being that we were too crowded the school house not being half large enough to accommodate the people. I trust good was done by the word preached, and that in the Lord's own due time we may reap the reward of our labors by an increase to his kingdom. Any of the brethren who were appointed to missions from the General Conference whose field of labor covers this district, will receive a hearty welcome by us in this district.

Your Brother,
WM. HAWKINS.

TUNNEL HILL, Johnson Co., Ill.,
March 1st, 1879.

H. A. Stebbins, Beloved Brother.—Your favor of the 25th came to hand yesterday. I am preaching every night to good audiences. The last two nights I preached to full and attentive houses in the town of Tunnel Hill, four miles from here, and on Monday night I preach there again, after which I leave for Springerton to attend the conference of this district. I have been here nine days and have preached twelve times. I have occupied Presbyterian, Methodist and Baptist churches. Two have been baptized. I suppose the Clerk will furnish you the items. Many seem interested, and the general decision is that our position is well taken and cannot be successfully assailed. I am trying to arouse the saints here to take the *Herald* and *Hope*, I know not how successful I shall be. We have had very cold weather. A good deal of sickness from colds, and I do not wonder when I see the cold houses they live in. It tries my endurance as well as my courage. But I am well, thank God. Your brother in Christ,

CHARLES DERRY.

FARMINGTON, Van Buren Co., Iowa.
January 29th, 1879.

Brother Joseph.—We have just received the *HERALD*, and it causes us to rejoice and also to mourn. To rejoice when we see the good letters and hear the good reports from other parts of the "Lord's Vineyard," and to mourn when we see the dark cloud that hangs over us here. Yes, the cause languishes here, and has been going backward for some years past. I have often felt inclined to write to the *HERALD* and make our case known, but have declined doing so until the present, hoping that some of the brethren and sisters more competent than myself would do so, or that we would have better news to tell. This branch numbers fifty, and there are between thirty and forty members living near enough to attend the meetings; and last summer the average attendance was about from six to ten, and yet the attendance is very small. If some of the Elders traveling this way would stop and preach a while in Farmington and the surrounding country, I think much good might be done, for the people are living and dying without the privilege of hearing the gospel. And we know that those who would come, would be well cared for while here, and helped on their way. There are some honest hearted Saints here yet, who are striving to hold on to the faith, and who desire to see the cause prosper.

Thank the Lord for the *HERALD* and Church publications. They have been a blessing and comfort to us, and were the means of bringing us to the knowledge of the truth when we lived away in Canada, our native land. O how do Saints live without them? With an earnest desire for the good of the Latter Day Work here and everywhere, I subscribe myself, your Sister in the Gospel Covenant.

MARY J. WARNOCK.

DELOIT, Iowa, Feb. 14th, 1879.

Bro. H. Stebbins.—Bro. J. A. Goff and myself went from here to Cherokee, about 50 miles north of here, arriving at Bro. Kents' on Saturday evening, February 8th. Next morning and evening preached five miles south of Cherokee to a crowd of attentive listeners. There is a branch here of seven or eight members, who seem to be alive in the work, presided over by Bro. J. A. Wedlock. They had made it a subject of prayer, that some of God's servants might be directed that way. This branch was organized about eight years ago, but it has been visited but a few times. Brethren Clothier and M. T. Short baptised seven there last fall, doing a good work. There has much prejudice existed, but the consistent lives of the majority of the Saints have been a potent influence for good. A Baptist friend remarked to me that she had noticed one thing in particular concerning the doctrines we preach, viz: That it had a tendency to make men a great deal better, referring at the same time to the contrast in the manner of living of some of the Saints there, before and after their obedience to the doctrine taught by us. Just so, Bro. Henry, and this is the legitimate fruit of gospel light—to turn men from their evil ways, and turn them into works of righteousness and good deeds. Such remarks I love to hear of our brethren; for where such examples are associated with precept, the confidence of the people is gained, making it easy for an Elder to accomplish a work there. I am glad to know that in the president of the branch, Bro. J. A. Wedlock, we have one, whom not only the flock under his care, but also the entire community, place confidence in, as a man of integrity. We continued preaching to a full house all the week except on Thursday evening, when a prayer meeting was held, at which young and old took part. After services on the second Sunday four were baptised by Bro. J. A. Goff. Held meeting again at night, house densely packed, and others presented themselves for baptism, and the next morning Bro. Goff administered the rite to seven more—making eleven in all. At our confirmation meeting at Bro. Bennett's the spectators who had been at the water, also met with us there. The Spirit of the Lord was with us in its cheering power. We then took the parting hand of brethren and friends, after giving a promise to return to them, as they desired to hear more of our doctrine, and I believe there are many more there who will embrace the truth. This was a profitable as well as enjoyable visit for us, especially to me, and I feel to say that it is good to be in the service of the Master. Yours in love of truth,

W. WHITTING.

MOSS POINT, Mississippi,
Feb. 6th, 1879.

Dear Herald.—After writing from Baddad, Florida, I attended the Florida Conference, which was held with the Cold Water branch, Jan. 4th, 5th and 6th. The weather not being favorable, the attendance was small. On the 4th, between two and three inches of snow fell, more than was ever before seen by most of the inhabitants. Since that time the weather has been warm and pleasant, and now flowers are blooming in the woods. The Saints of Coldwater and Santa Rosa branches, furnished me the means for my journey, and, on Jan. 8th, I started for this field. I stopped first at the Perseverance branch, Baldwin Co., Ala. I thought I discovered an increase of individual righteousness with some, but in others there seemed to be no change. Here I succeeded in procuring a traveling companion for the trip, Bro. James S. Faulk, who is with me yet, and who appears to be devoted to the cause. We preached once at

Point Clear, where we waited for a boat. January 20th, arrived here, found most of the Saints doing well, and some of them have made progress beyond my most sanguine expectations. When Bro. West and I were here last summer, they gladly received the word, but now, thank God, they have received the Spirit of the gospel. Surely the Lord has been with this people to sustain and strengthen them. Without His help they could not have endured the tide of opposition and made the progress they have. I have been greatly encouraged since coming here. We can well afford to work when God works with us. Though I had great sacrifice to make, yet to-day, I would not exchange the sweet privilege of telling the story of the cross for the monarch's diadem. To see those who have been delivered from the thralldom of sin, kneel and thank God that we have been sent here, is enough to arouse the most desponding heart. It brings to my mind the promise of the past, when but a child in my mother's arms, and the blessing was pronounced upon my head, "If faithful your voice shall be heard in the mountains, to the salvation of many souls." When twelve years old, Bro. Blair in confirming me a member of the Church pronounced the *very same words*, though he had not heard of the above circumstance. Again when I was ordained by Bro. James Caffall the promise was, "If you continue faithful, thousands shall yet rejoice that they ever heard your voice." "If faithful" In these two words lie the secret of the whole matter, and if I can live to realize the fulfillment of these promises, I hope I shall consider no sacrifice too great. The assurance that I have been instrumental in God's hands in causing others to rejoice in the truth, makes my heart swell, and causes my eyes to fill with tears of joy, and my joy shall be full "in the sweet by and by." Then let persecution rage and trials come, while God is my strength I shall not fear.

Since arriving here, we have held thirteen meetings, and have baptised fifteen more honest souls. I believe these are those who will make useful men in the kingdom of God.

Two copies of the *HERALD* have been taken here since the organization of the branch, and the good they have done can not be told. They have strengthened the Saints spiritually, and have caused some to quit the use of tobacco and coffee, with a view of being more cleanly, and consequently more acceptable with God, as well as being more able to help the cause financially. This is a good lesson for those who are older in the cause. I persistently refused to bring any one with me who was a user of tobacco, and since coming here I am confirmed in my course. Should I have brought a man here who used it, when seeing the course the Saints here (some of them) have taken, I would have felt mortified, and if he had not, I would have been ashamed of him. And now permit me to respectfully request that none come here as teachers who have need that one teach them the first principles of decency. To-morrow we cross to the west side of Pascagola river, to open a new field. Pray for us. Yours rejoicing in revealed truth.

HEMAN C. SMITH.

AALBORG, Denmark,
Feb. 10th, 1879.

Brethren Joseph and Henry.—I wish the Church would do something for the Danish Mission, and send more laborers. There are more calls for preaching than I can fill. Many are seeking for the truth, and want to be obedient to the same. I hope the Church will send some one in the spring. I have baptised four this season, and others are ready.

I wish and pray to the brethren and sisters in the Church that they would translate some hymns and spiritual songs from the Saints' Harp to the Danish language, so we can have a hymn book of our own. The Church can get them made into books or can send the copy to me and I will get them printed here.

Brethren, is it not possible that the *SAINTS' HERALD* can be translated to the Danish language, to strengthen the Saints, and also to educate others. Do what you can for it is the work of the Lord, and the salvation of mankind. Please send the hymns as soon as possible.

I have asked the president of the Brighamites here to defend their position in a debate, taking the Bible, Book of Mormon and Doctrine and Covenants as the standards, but he say, "No," and he also acknowledged that they had secret combinations in their church. I told him that it was built up by the devil, (Book of Ether, 515.) The president's name is Christensen.

May God bless his work and Church is the prayer of your brother in Christ.

PETER N. BRIX,
Norregade No. 14,
Aalborg, Denmark.

LEWISTOWN, Ill., Mar. 1st, 1879.

Bro. Joseph:—We have been blessed with the company of Bro. Patterson, and with some good preaching to the satisfaction of all that heard him, and a good number had the pleasure of hearing. In Bro. Patterson the church has a good and faithful representative, and an able expounder of the faith; I wish there were one hundred and forty thousand such. There are plenty of opportunities in this section for just such men, and I trust you will suffer him to come back into this district. I am at work every Sabbath in some locality or other, and also am requested to hold meetings on week nights; but my work is of such a nature that I must attend to it. I have promised to speak week nights though, as often as possible; this is the reason I want Bro. Patterson retained in the district. The people are anxious to hear, more so than ever; and I must say, freely, that I don't want any one to come but a competent elder; not but that all the elders are good men, or ought to be, but not every man calling himself an elder is capable of telling the gospel story as it should be. I speak to-morrow, March 2nd in a Methodist church, an entirely new place, by urgent request, and if the weather is favorable I look for a large turn out; at least it is so reported. Hoping that good may come of it I remain yours in the one faith,

T. F. STAFFORD.

57 Stocks Street,
MANCHESTER, England,
February 17, 1879.

President Joseph Smith:—I enclose you one of our hand bills announcing a course of Sabbath evening services, which we are now holding in this city; and which, so far, have been attended with most excellent results. Since the organization of this branch the brethren and sisters have been most assiduously sowing the word, and not without some effect. We have many inquirers, and we believe earnest inquiries into the doctrine we teach; and believe that quite a number of them will soon be added to the Church. There are quite a number of friends who regularly attend our meetings and express themselves much pleased with the doctrines we teach, and the spirit manifested in our meetings.

We have our fellowship meetings at the Saints' meeting room, from 2:30 to 4 p. m., and preaching meetings from 6:30 to 8 p. m., each Sabbath day. Then, for visiting purposes, the city is divided into districts, over which district teachers are appointed, who are supposed to visit the house of each brother or sister, at least once during each month, and report upon the condition spiritually of their respective district at each monthly business meeting. We have also established fellowship meetings in each of the districts, that in, No. 1 district being held at the house of Elder and sister McCue, No. 7 Freeman St., Renshaw St., Hulme, Manchester; presided over by Elder Baty; hour of meeting from 8 to 9 p. m. each Thursday evening. No. 2 district being held at the house of Elder and sister Henry Greenwood, 33 Lodge St., Queen's Road, Manchester; president, Elder Robert Baty; hour of meeting, 8 to 9 p. m., Tuesday evenings. And such fellowship meetings.

Gladly young and old assemble;
Sweetest songs rise from the soul;
Saints rejoice and sinners tremble,
Power unseen pervades the whole.

Faithful Saints, refreshed and strengthened;
Drooping ones revived and cheered;
Thus their happy days are lengthened,
Thus Jehovah's name revered.

Friends as well as Saints say that they feel

that each meeting is getting better, and they are feeling more and more of that sweet peace obtained by practice of gospel precept. Well may the Saints thank God that he has brought them within the light and liberty of the gospel of the Lord Jesus Christ. Dear brother, who can realize like the Latter Day Saints may, if they will, the spirit of that hymn—

"Sweet is the work, my God, my King,
To praise thy name, give thanks and sing;
To show thy love by morning light,
And talk of all thy truth at night."

Surely none to the same extent that the Saints here are doing. Will all this love for God and his cause fade from the hearts of the Saints? Let us hope not; let us pray not. Pray to him we love and trust, that he will by the assistance of his Holy Spirit enable us to overcome our weaknesses and short comings, that we may ever stand with an eye single to his glory. Pray for us, beloved President, that our union may continue to increase, and that our love for each other and the gospel of Christ may never grow less. In this part of the vineyard we feel assured that if we continue to try to walk uprightly and just before our fellow creatures, and before God, the cause of the Reorganization will make substantial progress, and many will be added to the fold of Christ. May the blessings of our Heavenly Father abide with you, dear brother, and with all who labor for Zion's welfare, is the earnest prayer of your humble co-worker in the cause of the Lord Jesus Christ, JOSEPH DEWSNUP.

DENNISPORT, Cape Cod, Mass.,
February 24th, 1879.

Bro. Joseph:—Yours of 17th inst received. I am glad to hear that Bro. Nelson is going to return so soon to Tahiti. I believe he will succeed in carrying out his plan. May God abundantly bless him, and grant him success, and that he may prepare the way for others to occupy that field with him. I am satisfied that your judgment concerning my remaining in this eastern field instead of returning to April Conference, is correct. And that it meets the approbation of the Elders and brethren here is seen in the unanimous vote of the late conference here, on a resolution to request the extension of time for my labors here. I have preached almost nightly in this place since February 1st, and have had full houses and excellent attention. I have baptized thus far eight persons, all married people but one young woman. There are several others about ready—and may obey before I leave, which will be the latter part of this week I think.

There is a great anxiety for my labors manifested by Bro. Gilbert, president of the Fall River Branch, for the Sectarian priests are doing all in their power to stop the work there, and have created an immense excitement, and as usual call the attention of numbers to the claims of the Church, who would otherwise never have taken pains to learn what she taught and practiced. Ann Eliza Young has been there trying to analyze Mormonism; and through the public prints, and by circulating every book and tract that they can find written against "Mormonism," the enemies of truth are trying to destroy the work.

They are not as wise as Gamaliel of old, by a great deal, for he justly concluded, that "if this counsel or this work be of men it will come to naught, but if it be of God ye can not overthrow it." And that the Fall River Pharisees can not overthrow the same counsel or work now, they will find to their present sorrow and their eternal shame. If the Lord did not intend to do, and was not already beginning to do, a glorious work in Fall River, Satan and his emissaries, the hireling priests of Orthodox Infidelity, would not be so enraged.

The Saints there may congratulate themselves that the Inquisition and its tortures are not permitted in these days, by force of public opinion, for "to will is present," "but to perform" that which is in their hearts, they "find not." I expect to go there as soon as I am at liberty.

Bro. Gilbert and the rest of the brethren, are kept hard at work in the factories and other avocations, and have no time to study, or to post themselves as they desire, yet they are able to refute any attack that can be made on the faith and order of the Church; while the clergy of the city

have but little else to do than to "encompass sea and land" to hinder the work of God.

Poor blind guides, like their ancient brethren, the Pharisees of the first century, "they neither enter into the kingdom of God themselves, and they who would enter they hinder," or try their best to do so.

But then, as the Adversary knows "he has but a little season" we can not be surprised that his fast friends and honored agents have "great wrath." But why do the heathen rage, and the people imagine a vain thing? for "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Let the Saints everywhere pray earnestly for their brethren and sisters in Fall River, Mass., that shame and confusion shall speedily overtake the enemies of the work of the Lord, and that the honest inquirer after truth may be led to see and embrace the gospel.

Saints who wish to correspond with me will please enclose their letters (marked simply Thos. W. Smith, and put a postage stamp on the inside envelope), in an envelope addressed to E. N. Webster, 191 Hampden St., Boston Highlands, Mass., for it is more than I can expect of Bro. Webster to remain my letters, paying new postage on each; and besides this, not more than one in ten, who write to me for counsel and instruction, or who expect a reply, ever think of sending a stamp for reply— Your brother in the field,

THOS. W. SMITH.

GREEN CENTER, Ind.,
March 10th 1878.

Bro. Joseph and Henry:—I feel thankful to write and send a few words of encouragement to all the brothers and sisters. I feel good in the work of the Lord; and that I am numbered with his people. I have been in this church forty seven years. I feel that I am as an old oak tree that stands the storms; and the winds blow, but the old oak stands there still. I have been driven from my home and rolled from post to pillar, but the old oak tree stands there still. I mingled with the afflictions at Hawn's Mill, Missouri. I helped to bury eighteen of the dead the next day after the mob; and the rest of us got away the best we knew how. Before leaving there we would retire to the woods at night, for fear of the mob. We left there and went to Nauvoo and settled there; and there we were plundered and robbed again, and driven from our homes. I was out to this country on a visit at the time of the battle there, and when I got back this had occurred; I saw your father, Joseph, and his brother Hyrum lying corpses. It looked sinful, and God also knows it was sinful. May God touch and tender the hearts of such people.

From Nauvoo we followed our shepherd to Council Bluffs, and then the leader took his flock and went to Salt Lake. I saw I was not a sheep of that fold, so I followed him not; for I felt that he was not in that straight and narrow path that leads from earth to glory; and felt that he was going out of the bounds of Zion. I can say this is a rolling work. Yours in Christ,

JACOB HUNTSMAN.

PROVIDENCE, R. I. Feb., 19th, 1879.

Bro. Stebbins:—Agreeably with the wishes of the saints of Brooklyn N. Y., who invited me to assist them in spiritual labors, I have the pleasure to inform you that they are now an organized branch with nine members in a good working condition, Bro. Joseph Squires Presiding Elder, and Elder Thomas Truman acting teacher. An excellent spirit of meekness and unity prevailed during every gathering while I was with them, and especially characterized the reorganization of the branch. Having felt with pain their weariness in their scattered condition for some years past, I regard my privilege to witness their union a special joy permitted me of the good Master; almost immediately after a feast at our district conference at Dennisport. That occasion was attended by a large delegation from abroad, the Fall River saints furnishing an excellent choir,—and Bro. T. W. Smith and wife with their efforts in behalf of the Great Latter Day work, with the unity of the saints, rendered the season especially refreshing and edifying. We earnestly

hope Bro. Smith and wife will be permitted to stay in this region much longer. There are many calls for them, and for others, more than can be met by the ministry here. The work never looked more promising in New England. The harvest is fully ripe. May the good Master send forth more laborers to gather the fields. Yours for Zion's prosperity,
C. BROWN.

CASS COUNTY, Nebraska,
February 15th, 1879.

Dear Herald:—From January 24th to February 16th held twenty-two meetings in Cass and Saunders counties, Nebraska. Three adults were added in the former place January 26th; ice twenty-two inches thick. Tuesday eve February 11th, at Clear Creek in Butler county, after closing a discourse, I gave liberty for anyone to ask questions, when a Mr. Clark came on the platform, sung, prayed and gave a discourse of one hour's duration, though the gentleman assumed great piety, and with upturned eyes claimed that God for Christ's sake had pardoned his sins etc., yet his discourse was most foul and vindictive. His soul was much grieved that we were permitted to have access to the school-house. I think he could give emphasis to "Joe Smith," the best of any one I ever heard, and had I the awarding of a premium for the best effort of scandal and abuse, I think Mr. Clark would get it. To aggravate and provoke in a manner that we would interfere and prevent him from speaking, so that he might have it say that we dare not allow him to talk because of his ability to expose, appeared to be his policy; but the more he abused the more we would not speak. So the gentleman was uninterrupted until he had spun his yarn, when, with considerable agility, he made tracks for the door and left very abruptly. I invited him to stay a few moments, but his excuse was, it was growing late. On Thursday evening I replied. The weather was nipping cold, but the house was crowded. I have never thought Joseph Smith a perfectionist, but always feel exceedingly well in defending him from all such ungodly and unmanly attacks, as this one. Our reply was lengthy, but the best of order and attention was had, save from the man himself, who kept moving from one side to the other, whispering to those of the audience who sympathized with him. Previous appointments prevented my staying to hear him make another onslaught, as he proposed doing. I did not think it worth while to miss an appointment for so unworthy an opponent. But I intend to return there.

He, whether saint or sinner, is worthy of little notice who, in order to establish a reputation or to make a point, will degrade the dignity of manhood, and give evidence of vindictiveness instead of fair argument to prove his position; all such will find a level. He is not the purest who is the most blatant in giving publicity to the faults of others; though it sometimes happens that such an one shines for a time, but a reputation obtained by an observance and practice of right, will stand the test of time. 'Tis quite possible that he who never desires to do wrong, may be tempted so as to do wrong after all, but if the desire for right is strong enough he will, after a calm reflection, have a desire to retract, and with an understanding that no condemnation follows a confession of, and forsaking the wrong, he will make one and return. And, humiliating as a confessing of and forsaking a wrong is, 'tis much better than making the faults of others a constant stumbling block, or neglecting duty and cherishing a constant hatred against those who may have offended us, especially when we call to mind the decision of our Savior that he cannot be forgiven who does not also forgive.

In prosecuting my mission I found three obstacles, viz: spelling schools, protracted meetings and cold. We ought to be making greater efforts towards individual righteousness, leaving all other matters with God, who governeth all things after the counsel of his own will. I have been quite busy in my way, and I find it quite compatible with my profession, as well as profitable, to try to know and attend to my own affairs. Openings for preaching are increasing, and orthodoxy is becoming alarmed. They make few converts at their protracted meetings. Sceptic-

ism and infidelity run rampant; wickedness increases. Much indifference among some of the branches, but some members are untiring in their efforts.
JAS. CAFFALL.

Conferences.

Central Kansas District.

Conference convened at Fanning, Kansas, Feb. 1st, 1879; David Williams, president; William Williams, clerk.

Branch Reports.—Atchison 37, 4 Elders, 1 Priest, 2 Teachers. Good Intent 25, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Netawaka 14, 4 Elders. Fanning 13, 2 Elders, 1 Priest. White Cloud not reported.

Elders David Munn, Thomas Davis, Griffith George, Wm. Hopkins, John Richards and David Williams, and Priest Hyrum Parker reported in person.

At 7 p.m., preaching by David Williams.

Sunday.—At 10 a.m., preaching by Daniel Munn and Griffith George; at 2 p.m., prayer and testimony meeting; 7 p.m., preaching by David Williams.

Adjourned to Atchison, May 3d and 4th, 1879.

South-Eastern Ohio and West Virginia District.

A conference convened at Syracuse, Ohio, Dec. 28th, 1878; Edmund Thomas, presiding; Thomas Matthews, clerk.

Branch Reports.—Syracuse 45. Minersville 9. Lebanon 22, same as last report. Jackson 7, same as last report.

Elders' Reports.—Ed. Thomas, David Hopkins, president of Syracuse Branch, David Thomas of Minersville, and L. W. Torance of Lebanon reported, also Elders E. Thomas, John Harris, David Matthews, Sr., and Thomas Matthews, and Priest Lewis Walters.

At 7 p.m., preaching by David Thomas.

Sunday.—At 10:30 a.m., preaching by Lewis Walters and Ed. Thomas; at 2 p.m., prayer and testimony meeting; at 6 p.m., preaching by David Matthews, Jr., and Edmund Thomas.

Adjourned to Syracuse, April 27th, 1879.

Western Maine District.

A conference convened with the Little Deer Isle Branch, November 9th and 10th, 1878; J. C. Foss, president; M. R. Cousins, clerk.

The following branches reported verbally: Brooksville one added. Little Deer Isle, Bear Isle and Green's Landing the same as last reported.

Sunday.—At 10:30 a.m. and 2 p.m., preaching by J. C. Foss; evening, a short lecture, and then exhortations and prayers. Some of the brethren made resolutions to come up with newness of life to battle for the crown and white robe. There was not a very full attendance, owing to unfavorable weather.

Adjourned to Green's Landing Branch, May 3d, 1879.

Fremont District.

A conference was held at the Gaylord School House, Fremont county, Iowa, February 1st and 2d, 1879; Daniel Hougas, president; Wm. Leeka, clerk.

Branch Reports.—Farm Creek 27, 1 Elder, 1 Priest, 1 Teacher. Plum Creek 80, 1 High Priest, 2 Seventy, 8 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 received and 2 removed by letter. Shenandoah 92, 1 High Priest, 1 Seventy, 7 Elders, 4 Priests, 1 Teacher. Elm Creek 28, 2 Elders Priests, 2 Teachers, 1 Deacon. No report from Nephi and Mill Creek.

Reports of Elders.—John Goode, W. Baldwin, A. T. Mortimore, Moses Gaylord, S. S. Wilcox, E. F. Hyde, G. E. Deuel, Wm. Gaylord, J. Griffith, Geo. Kemp, J. V. Roberts, R. J. Anthony, R. M. Elvin, Simon Dike, Sen., J. J. Kaster, — Hersha and E. Benedict reported; also Priests Stubbard, Tempest, Wolsey and Donaldson and Teacher Simon Dike, Jr.

Report of Bishop's Agent.—"Received \$31 20; paid out \$26.00; due Agent last report \$17.15,

total \$43.15, balance due Agent \$11.95.—Wm. Leeka, Agent."

John Goode, in behalf of committee appointed to visit Nephi Branch, reported. Also a committee of inquiry reported.

Reports were received and committees discharged.

D. Hougas, Wm. Leeka and E. Benedict were appointed to investigate the matter at Nephi and report at next session.

Elders J. V. Roberts, A. T. Mortimore, James Calkins, E. Benedict, John Goode, G. E. Deuel, E. F. Hyde and Priest Stubbard were appointed to fields of labor.

Upon recommend from the Elm Creek Branch, G. F. Waterman was ordained an elder by S. S. Wilcox, D. Hougas and R. M. Elvin.

Preaching at 7 p.m. by R. M. Elvin.

Sunday.—Prayer meeting at 9 a.m.; preaching at 11 a.m. by R. M. Elvin; social meeting at 2.30 p.m., and preaching at 7 p.m., by R. M. Elvin.

A good spirit prevailed during the entire session, with a large representation of members and others.

Adjourned to Shenandoah, May 31st, 1879, at 10 a.m.

Alabama District.

A conference was held January 4th, 1879, in the Lone Star Branch, Monroe county, Alabama; G. T. Chute, president; W. D. Clark, clerk.

Branch Reports.—Flat Rock 32, 1 Priest, 1 Teacher; 2 expelled, 3 baptized. Lone Star, Butler, Pleasant Hill and Macedonia not reported.

Elders H. C. Smith (by letter), G. R. Scogin, W. J. Booker and G. T. Chute reported; also Priest W. D. Clark and Teacher E. Jones.

The resolution adopted at the conference of July 1878, that reads: "Resolved that this conference will give one hundred dollars to the support of the family of an elder who shall take the field for twelve months," was rescinded.

Resolved that if the Bishop's Agent have any means in his hands for the family of Bro. W. J. Booker that he hand it to him.

Adjourned to the Butler Branch, May 3d and 4th, 1879.

Kent and Elgin District.

A conference convened in Zone Branch, Canada, October 12th and 13th, 1878; Arthur Leverton, president; Joseph Emmett, clerk.

Branch Reports.—Zone 35, 2 Elders, 3 Priests; 2 baptized, 2 died. Buckhorn 58, 2 Elders, 2 Priests, 2 Teachers. Wellington 11, 1 Elder, 1 Priest; 1 baptized.

Seventies' Reports.—Robert Davis had preached in Carlingford, Usborne, London, Dresden, and in Olive Branch, Ontario; and in Lexington and Forester, in Michigan, held one discussion; baptized 26; received \$16.00 cash. Geo. W. Shaw had preached in Botany Branch and Lindsley church, also near Dresden.

Elders' Reports.—Arthur Leverton labored some in Botany and Wellington branches, also at Louisville; baptized one. George Cleveland reported local labor, and some in Michigan, where he organized a branch; baptized three. Norman Blakely had baptized two. Charles Badder reported.

Priests John Hartnall, James Robb, John Traxler, John Taylor, Peter McBrayne and Joseph Emmett reported; also Teachers E. Coburn and L. Badder.

James Robb, Bishop's Agent, reported: "Received \$22.40; expended \$14.50; balance on hand \$7.90."

Resolved that we consider Bro. Benj. Blackmore's ordination illegal. Referred to Brn. Joseph Luff, Norman Blakely and Chas. Badder, as a committee of investigation.

A. Leverton, R. Davis and J. Luff were appointed to investigate the difficulties in the former Lindsley Branch, and they may reorganize said branch, if they deem it advisable.

N. Blakely, R. Davis and G. W. Shaw were appointed a court of elders to sit upon the cases of those desiring to be "cut off."

Geo. Cleveland was appointed a "Trustee in Trust" for the Lindsley Meeting House.

Auditing committee on books of John Traxler,

late Bishop's Agent, reported "Nothing on hand." Report received and committee discharged.

That the Bishop's Agent pay John Traxler forty cents for the district account book.

Joseph Emmett was released from district clerkship, and Richard Coburn was appointed in his place.

8:30 P. M.—Committee on Benj. Blackmore's ordination reported that they did not consider the reasons given for declaring said ordination illegal, to be sufficient to render it invalid, and unless something further be presented, they recommend that said ordination be acknowledged.

Report received, recommendation adopted, and committee discharged.

The court of Elders appointed to sit upon the cases of those requesting to be cut off, reported that they found Charles Dunn, Wm. Lewis, John Emmett and Robert Cleveland to be in transgression, and they recommend that the conference expel them from the Church, according to their request.

Decision of court sustained, and recommendation adopted.

Resolved that no person belonging to any branch of this district shall be ordained to any office whatever, before he shall have been referred to his own branch.

A report and an appeal from Buckhorn Branch, for aid in paying for their church, was presented. It reads as follows: "Paid out \$289.00, and \$100 yet to pay. Any wishing to help can address Richard Coburn, Rond Eau, Ontario."

A vote of thanks was tendered to the Zone Township Council for the use of the Town Hall.

Resolved that Joseph Emmett receive a letter of removal and commendation from this conference.

That we extend an invitation to the authorities of the London District to labor in our district.

Sabbath.—At 9 a. m., prayer and testimony meeting led by Robert Davis; a good time was enjoyed. Preaching at 10:30 a. m., by Joseph Emmett; at 2:30 p. m., by Joseph Luff; at 6:30 by J. J. Cornish.

Adjourned to Buckhorn Branch, June 7th and 8th, 1879.

Philadelphia District.

A conference was held at Philadelphia, Penn., February 23d, 1879; William Small, president; Joseph A. Stewart, clerk.

Branch Reports.—Philadelphia 48, 5. Elders, 2 Priests, 2 Teachers, 1 Deacon. Hornerstown 12, 1 Elder, 2 Priests, 1 Teacher, 1 Deacon.

Elders John Stone, Asa Copeland, Herbert H. Beaumont, Elias Lewis, Joseph A. Stewart and William Small reported in person and Benjamin O. Herbert by letter.

Resolved that all money collected for the expenses of the secretary, be handed to the president, to be handed to the secretary of the district.

Adjourned to Philadelphia, Sunday, May 24th, 1879.

North-East Missouri District.

A conference met in Bevier, Missouri, February 1st, 1879; Wm. B. Smith, president *pro tem*; John T. Williams, clerk *pro tem*.

Branch Reports.—Bevier 69, 9 Elders, 2 Priests, 5 Teachers, 1 Deacon; 4 received and 1 removed by letter. Hannibal 21, 4 Elders; 2 received by vote, 1 expelled, 1 ordination. Salt River 22, 1 Elder, 1 Priest, 1 Teacher; 1 ordination, 1 marriage. Huntsville report rejected.

Financial.—Bevier: Received \$20.80; paid \$20.11; balance 69 cents. Hannibal received and paid \$8.50.

Resolved the request of the Huntsville Saints that the name of the branch be changed to Renick, (where a majority of Saints reside), be granted.

Elders Wm. B. Smith, Charles Perry, G. T. Griffiths, D. D. Jones, J. T. Williams, Samuel Reed, Ephraim Rowland and Thos. D. Reese reported in person, and J. T. Phillips, John Taylor and E. L. Page by letter. Priests Frank Mussel and Nelson M. Ridings; Teachers Jacob Waltenbaugh, J. T. Morgan and J. T. Richards, and Deacon Samuel Moss reported.

Report of Bishop's Agent accepted. [Not given.]—Eps.

Preaching on Saturday evening, and on Sunday morning and evening, by Wm. B. Smith, the brother of Joseph and Hyrum, to large audiences, and much interest was manifested, and much prejudice seemed to be removed by his discourses.

Resolutions were passed to sustain the First Presidency, Bishops and Counsellor, and all the authorities of the Church in righteousness.

Thus passed a peaceful and pleasant conference. Adjourned to Bevier, May 3d, 1879.

London District.

A conference convened at London, Ontario, Oct. 5th, 1878; Joseph Luff, president; J. A. McIntosh, clerk.

Branch Reports.—London 133. Usborne 27. Carlingford 15. Toronto 21. Bayham 14. St. Thomas 19.

Resolved that we accept Rules of Order to govern this District.

The committee on St. Thomas affairs reported. Report accepted and committee discharged.

Elders' Reports.—Joseph Luff has preached since last conference sixty-two times, traveled fourteen hundred miles and baptized five; has experienced God's help and power in many places. John Cornish preached sixty times, baptized sixty-five, and, with Robert Davis, organized three branches; traveled almost 1000 miles; received from Saints about \$20, from Bishop \$20; finds more calls than he can fill. George Mottashed baptized two. S. Brown baptized two. J. A. McIntosh baptized one. E. Harrington reported; also Priests T. A. Phillips, C. Pierson, R. May, G. H. Graves, G. Harrington and E. Sparks, and Teachers J. Cornish and A. Clow.

T. A. Phillips was ordained an Elder by branch vote.

Resolved that we recommend George Mottashed to Bishop Rogers for appointment as Agent for the London District.

Port Stanley, one end of the dividing line between the districts, is on Lake Erie, not Lake Ontario as printed in last minutes.

Adjourned to Carlingford, June 7th, 1879.

Northern Illinois District.

A conference was held at Streator, LaSalle county, Illinois, February 1st and 2d, 1879; W. W. Blair, chairman; W. M. Walp, clerk *pro tem*.

Branch Reports.—Mission, last report 74, present 104, 2 Elders, 2 Priests, 1 Teacher; 26 baptized, 4 gain by error in previous report. Burlington (Wis.) 34, 1 High Priest, 5 Elders, 1 Deacon; 2 baptized, 2 died. Piper City 16, 1 Priest, 1 Teacher. Sandwich 56, 1 First Presidency, 1 Bishop and High Priest, 1 of the Seventy, 4 Elders, 1 Deacon; 1 died, 1 removed. Plano 182, 2 of the First Presidency, 2 Apostles, 1 High Priest, 1 Seventy, 9 Elders, 6 Priests, 3 Teachers, 2 Deacons; 4 baptized, 1 received, 1 removed by letter, 2 died. Braidwood 57, 3 Elders, 1 Teacher, 2 Deacons; 1 died, 1 baptized.

Elders Joseph Smith, W. W. Blair, Odin Jacobs, R. Wooliscroft, Jacob Stanley, and Teachers C. A. West and Hans Hayer reported in person, Elder H. A. Stebbins by letter and P. S. Wixom by proxy.

Resolved that a two-days meeting be held at Mission, June 7th and 8th.

At 7:30 p. m. Joseph Smith preached.

Sunday.—At 10:30 a. m. W. W. Blair preached; at 2:30 p. m. social and sacrament meeting, in charge of Francis Lofly; at 7:30 p. m. Joseph Smith preached.

Adjourned to Braidwood May 31st and June 1st, 1879.

PORTRAITS.—We have now in addition to the previously advertised card photographs of the elders of the Church, some of Bro. Charles Derry and M. T. Short; also some of Bro. Thomas Dodson, that aged and beloved soldier of the Cross, who died at Deloit, Iowa, last year. Price, twenty-five cents, postage paid. We have also sample cards of the large picture advertised on last page of HERALD.

He who wishes to secure the good of others has already secured his own.

Miscellaneous.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Died.

MOORE.—At Providence, R. I., February 18th, 1879, of lung fever, Catherine, daughter of Bro. Edwin and Sr. Elizabeth Moore, aged 4 months. Funeral sermon by Elder William Bradbury.

CLARK.—At Kingston, Caldwell Co., Missouri, December 17th, 1878, Sr. Celia S. Clark, aged 48 years, 3 months and 27 days. She was a member of the Church for over six years, and bore her testimony to the last, and died in faith that she would come forth with the Saints in the first resurrection.

WINEGAR.—At Wheeler's Grove, Iowa, September 20th, 1878, of diphtheria, Emma E. Winegar, aged 1 year, 11 months and 20 days.

WINEGAR.—At Wheeler's Grove, Iowa, September 25th, 1878, of diphtheria, Samuel D. Winegar, aged 6 years, 4 months and 23 days.

HUGHES.—At Manchester, England, November 20th, 1878, Leonard, son of Elder Thomas and sister Martha Hughes, and grandson of Brother and Sister Mathers of Nebraska City, aged 2 weeks. Not lost, but gone before.

ARROWSMITH.—At Manchester, England, January 25th, 1879, of bronchitis and debility, Elder Jonathan Arrowsmith, aged 53 years. He was baptized into the Reorganized Church, September 17th, 1876, by Elder Thomas Taylor. "Blessed are the dead who die in the Lord."

WASHBURN.—At Galien, Michigan, February 15th, 1879, of consumption, Sr. Susan A. Washburn, aged 24 years, 7 months and 29 days. She triumphed in the faith of Christ. Funeral services by Elder W. W. Blair, at Galien, on February 18th; text, Job 14: 10.

POTTER.—At St. Joseph, Missouri, August 26th, 1878, Bro. John A. Potter, aged 47 years, 5 months and 4 days.

ROBERTS.—At Independence, Missouri, January 22d, 1879, of pneumonia, Sister Jane Roberts (colored), aged 45 years. She was born in Alabama. Funeral sermon by Elder J. W. Brackenbury.

BEAGLE.—At Independence, Missouri, January 8th, 1879, after an illness of but five days from taking cold, Sister Mary Beagle, aged 40 years, 2 months, 15 days. She was baptized by Elder J. W. Brackenbury in 1875. Funeral sermon by Elder W. T. Bozarth.

WILKINSON.—At Providence, R. I., February, 1879, of croup, Annie Wilkinson, aged 3 years. Funeral sermon by Elder William Bradbury.

WILLIAMS.—Near Galesburg, Illinois, August 11th, 1878, Sister Dinah Williams, aged 20 years the day she died. She was baptized by Elder M. T. Short, July 30th, 1878. Funeral sermon by Elder J. H. Hopkins.

HARROWN.—At his residence in Millersburg, Mercer county, Illinois, December 27th, 1878, of quick consumption, Brother John W. Harrown, aged 36 years and 6 days. He leaves a wife and five children to mourn his loss. He obeyed the latter day work November 25th, 1877. Funeral services conducted by Elders J. F. Adams and E. T. Bryant.

TERRY.—At Millersburg, Illinois, February 20th, 1879, of membranous croup, David, son of Brother Joseph L. and Sarah E. Terry, aged 2 years, 11 months and 24 days. Funeral services by Elder E. T. Bryant.

"Rise early, if you wish to become rich or conquer an enemy." "What is the most beautiful thing? The universe. The strongest? Necessity. The most difficult? To know ourselves. The easiest? To give advice. The rarest? A true friend."

A fool never admires himself so much as when he has committed some folly.

Board of Publication Meetings.

A called meeting of the Board was held in Plano, Illinois, January 3d, 1879; present Brn. Rogers, Stebbins, Scott and Blair; Bro. I. L. Rogers, presiding; Bro. Joseph Smith acting as clerk.

Minutes of the November meeting were read by Secretary Cooper, corrected and accepted.

The auditing committee presented a report, showing a thorough examination to have been made so far as they had gone, but in consequence of business calling Bro. Conover (the chairman) away, it could not be finished by the present committee. Whereupon Bro. Conover was released and Bro. Blair was appointed in his place, and the committee was continued and to report at next regular meeting.

Brn. Rogers and Stebbins were authorized to examine, make purchase of and fit up the building now offered the Board in Plano, for the use of the Publishing House.

Brn. Rogers and Stebbins were appointed to examine into other methods of keeping the mailing lists and mailing books, and to adopt the best, if they find any other ways better than our present ones.

Adjourned with benediction by Bro. Stebbins.

JOSEPH SMITH, Clerk, pro tem.

A regular meeting of the Board was held in Plano, Illinois, March 4th, 1879; present Brn. Rogers, Stebbins, Scott and Blair; I. L. Rogers, presiding; I. N. W. Cooper, secretary. Prayer by Bro. Rogers, and the minutes of the previous meeting were read and accepted.

The Secretary read his financial report of the Board of Publication, for the half year, ending February 16th, 1879:

Cash on hand, August 16th, 1878	\$ 197 83
Total cash receipts on Herald, Hope, Advocate, books, tracts, and other merchandise, and that taken on deposit	\$5,341 30
Total	\$5,539 13
Expenditures for paper and printing material; postage on Herald, Hope, and Advocate; postage on books and tracts; to employees; on building purchased; for freight and expressage, coal and wood; to Bishop Rogers on Church account; and to parties having deposits; total of	
	\$5,200 88
Cash balance, February 16th, 1879	338 25
Total	\$5,539 13

Signed, I. N. W. COOPER, Secretary.

The report was adopted.

Bro. Blair, of committee on "Joseph Smith the Prophet," reported that the committee (Brethren J. Smith, Blair and Stebbins) had taken steps to have the work corrected and revised.

Brother Stebbins, chairman of committee on Synopsis, reported having written to thirteen of the Elders for assistance in arranging Bible texts on given subjects, and in proper order, and some of them had replied offering to help as they might have time and opportunity, and he presumed that all would do what they could as soon as possible.

Bro. Blair reported having examined the tract on the Book of Mormon, and finding it an excellent production; but, also, having some serious defects. The committee had sent their notes on the matter to the writer of the article.

Brother Blair had also examined the work on "Presidency and the Priesthood," at the wish of the author, who intended to revise it before publication.

Bro. Stebbins reported the printing of 1000 copies of the abridged Harp, 200 pages, 281 hymns, being contained in it, and the edition has been sent to the binders for readiness before the April Conference.

Bro. Rogers reported having made the purchase of the building, as authorized by the Board, and having obtained the deed. Bro. Stebbins reported the first cost of the building as \$700, and the fitting up and putting in order as costing \$350 or \$400 more, and that it was nearly ready for occupancy.

Two forms of subscribers' account books were presented by the committee, which was continued till a selection is made by them.

The auditing committee submitted a report

of their labor. Their work was accepted and they were released, and Bro. Blair of their number was appointed, with the Secretary, to complete the work.

Adjourned with benediction by Bro. Stebbins.

I. N. W. COOPER, Secretary.

To District Clerks.

Having been requested to define the duties of district clerks as to branch reports coming into their hands, and as to the records of the branches in their several districts, I reply that for the convenience of the Church Recorder it is best to send to him either the original reports soon after the conference of the district to which they were sent is over, (after the district clerk has recorded them in his own book), or else a copy of the reports to be made, (in order to save postage), and sent to the recorder, which some have chosen to do, and if they are careful to obtain all the items from the reports and to decipher and copy correctly all the names, dates, etc., this does very well.

Branch clerks should try to obtain and put on record and on their reports, the items of birth, baptism, confirmation and ordination of all who become members of their branches, whether they enter by baptism, by letter or by vote on certificate or other evidence of baptism. I need the careful aid of all branch and district presidents and clerks in order to have correct records of the whole Church, but some pay no attention to the matter, or only when continually appealed to. I hope to make as near a correct showing of the branches in all the world as it is possible to do, in the General Conference minutes of April 1879, if the brethren will aid me who can.

HENRY A. STEBBINS,

General Church Recorder.
Plano, 1 ls., March 7th, 1879.

Notes from London, Ontario.

The following extracts from a London, Ontario, paper, sent us by Bro. Joseph Luff, with appended note to us from him shows the controversy there and the erroneous teachings of those who can pervaricate in order to do injury:—

LONDON, Ont., Feb., 22d 1879.

The leading spirits of the Latter Day Saints in this village claim to have performed a miracle. It will be remembered that a man named Wm. Rae was badly scalded at the Victor Oil Works several days ago. Dr DeLom was called in and attended the man for four days, getting him, by skillful treatment, out of danger. At this stage the chief Saints of the above-mentioned sect put in an appearance, and informed the Doctor his services would be no longer required, as they wished to "anoint the injured man, and heal him by a miracle." They took the precaution, however, to ask the Dr. if he would resume his treatment in case the miracle failed. He very naturally replied in the negative. Nothing daunted, they set to work, removed all the dressing, anointed their subject and went through the ceremony incident to the performance of their miracles. Strange to say the miracle did not in any way interfere with the previous action of Dr. DeLom's treatment, and Rae continued to progress favorably. It seems a trifle strange, however, that these economical healers did not "perform" on the injured man previous to the time mentioned, but they evidently had "a method in their madness."

TRUTH vs. RUMOR.

Editor Free Press:—In your issue for Saturday evening last, under the head of "London East Notes," a paragraph appears containing many misstatements. Now, inasmuch as you have published the matter referred to, and it is calculated to create a false impression upon the mind of the public, to the injury, perhaps, of the Latter Day Saints in London, will you kindly allow us, through your columns, the privilege of presenting the facts as they occurred, and which may be abundantly proven. When Rae was badly scalded, on Friday morning, Dr. DeLom came at the request of others, and against the expressed wish of Mr. Rae. He attended him three days, (not four), and on the fourth morning was informed by Mr. Rae

that his services were no longer required, and he has not attended him since. If his skillful treatment brought the man out of danger, then the praise is for him; but he informed Mrs. Rae to the contrary, and told her to watch him about the ninth day, &c. The "chief saints" referred to never saw the doctor at all, hence the statement that "they informed him that his services were no longer required, as they were going to anoint the injured man and heal him by a miracle," also that they "took the precaution to ask a resumption of the doctor's treatment in case the miracle failed," is a glaring falsehood. The Saints referred to never heard of the accident until Sunday, when they were specially requested by Mr. Rae (through his messenger) to come up and administer to him according to the direction given in James 5: 14, 15, which they did that evening. This statement will perhaps remove the cause for wonder "why these economical healers did not perform before." They never mentioned "miracle," nor do they now "claim that a miracle has been wrought." Whatever conversation was had with the doctor in the house was by Mr. and Mrs. Rae themselves, not the "Chief Saints." Mr. Rae is still alive, and willing to answer any questions put to him. It would be well, therefore, before the result of his injury is finally decided, for interested parties to visit the house and enquire of him or his wife as to the truth of either of the contrary statements. Truth, though scarce, is precious, and sometimes found where unexpected, as well as vice versa.

Respectfully yours,

JOSEPH LUFF.

London East, Feb. 24, 1879.

This man (Rae) was injured by falling backward into the large glue pot, used in the refinery cooper shop, and scalded from his head to his thighs on the back and a large place on his breast, as well as his arms, down to below the elbows. The scald was deep and very sore. It occurred two weeks ago last Friday, and the man is now able to walk about the room at intervals, as well as feed himself, and we expect to see him fit for work very soon. He is not a Latter Day Saint, and was once a bitter opponent, but now a believer, as his actions prove. Yours,

JOSEPH LUFF.

PRAISE.

TUNE.—"Let the Lower Lights be Burning."

Praise the Lord of life and glory,
For the truth he has revealed,
May we ever give him honor,
And the truth always believe.

CHORUS.

Yes, we'll love him, and we'll praise him,
And his name we will adore;
We will serve him, we'll revere him,
We'll obey him evermore.

Hark! we hear the music ringing,
In the bright celestial dome;
O, 'tis angel voices singing,
Bidding us a welcome home.

Listen to the angel voices!
Hear how loud their music swells!
The seraphic host rejoices,
'Tis the place where saints shall dwell.

J. F. McDOWELL.

15 March 79.

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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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. 26.—Whole No. 415.

PLANO, ILLINOIS, APRIL 1, 1879.

No. 7.

DUTY TO BE DISCHARGED.

"And he that repenteth not of his sins and confesseth them not, then ye shall bring him before the church, and do with him as the Scriptures saith unto you, either by commandment or revelation. And this ye shall do that God might be glorified, not because ye forgive not having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your lawgiver."—D. C. Sec. 64.

So plain and emphatic is the above, that it removes the necessity for disputation; unless a love for controversy instead of a desire to know and do what the law directs, exists; which unfortunately is too frequently the case. We are made free by the truth, doubtless, but the freedom or liberty thus enjoyed, neither authorizes nor justifies us in seeking to change or modify any duty the law reveals; or to remain indifferent to the performance of those duties. When Christ explained to the Nephites the doctrines on which there had been disputations, He forbade further disputation concerning points of his doctrine, and said, "Behold this is not my doctrine to stir up the hearts of men with anger, one against another, but this is my doctrine that such things shall be done away with." B. M. Sec. p. 444. And may it not, in view of the above, be taken for granted that inasmuch, as our duties are clearly defined, that disputations thereon should be done away with among us. If the Nephites whom Christ had instructed in the points of his doctrines were not justified in disputations, neither are we.

Differences of opinions on matters of business or other topics outside of the Gospel economy, do and will exist; and when held in respect, as they should be among Saints, benefit more than otherwise. But as it regards our duties as officials and non-officials, there exists a necessity for a unanimity of feeling, professing as we do to be members of the one body. We never think of discussing the manner or mode by which we shall receive men and women into the church. If it be said that the plain manner in which it is made known, supercedes the necessity for discussion thereon, it may be said with equal propriety that the duties incumbent subsequently to our baptism are equally plain; and therefore we cannot dispute thereon, and be justified. What could be more plain than the above instruction showing what shall be done with transgressors. They are not to be cast down and trampled on. No, but to confess and repent. This gives the erring one a chance to turn

from his evils or wrong doing, and receive help to get and remain on a more elevated plain. We are not to crush the fallen one, but are encourage him to rise; but if he will not repent after the required labor has been performed, then, "Ye shall bring him before the Church. And this ye shall do that God might be glorified not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your law giver." We would forgive; we would have compassion and say to the one refusing to repent and confess his sin, Go thy way, let it pass; it is hardly worth while to bring him before the church, all of which would be well enough; but so far is the law from justifying this course of procedure that the bringing of such a one before the church is made obligatory; and a failure or neglect to do so brings condemnation, or the above, with other items of similar instruction are void of significance, or force, and might as well be stricken out.

Some have thought because of the above that all labor and investigation, attendant, in bringing those guilty, that would not confess and repent, before the church, must be done in a public meeting of all the members of the branch. Wherever this has been attempted, it has only been like lacerating, or causing the wound to bleed afresh. A brief examination will suffice to learn of a more excellent way. Christ, in Matthew 18th chapter instructs him offended with his brother to go to him and tell him of his fault. If he hears him, the matter ends; if he hears him not he takes one or two others. If he hears them not, then he is to be brought before the church, and if he fails to hear the church, then let him be "as a heathen man, or a publican."

Here we discover a system by which the necessary labor to deal with a transgressor may commence, and be carried to a final issue, which might be difficult to understand, but for the latter day revelation through the Palmyra Seer, in the light of which the matter is made plain. The moral vineyard of the Lord is divided into branches and districts, being integral parts of the body or church; each branch and district having power to regulate their own affairs or do whatever business is necessary to be done. But in this business they cannot conflict with the general laws of the church or ignore the doing of a General Conference or assembly without transcending their bounds. Should it so happen that a General Conference should pass upon any measure, or measures, the carrying out of which would prove oppressive to any branch or district; or if any defect could be pointed out in any measure passed, those feeling op-

pressed or detecting the wrong, might petition the body and be heard, at a proper time and place. But no branch or district, or the members thereof, are justified in refusing to endorse the action of a General Conference because of their liability to err. Each branch has power to elect or appoint officers to preside over it, and to perform the necessary labor. First, a presiding elder, and he doubtless, is one of the elders referred to on page 140, D. and C., who is to see that the law is kept, if practicable, and the number of members demand it, a priest, teacher and deacon may be appointed. Should the numbers increase, so as to preclude the possibility of one priest and teacher performing all the labor required, others may be appointed; nor would it be amiss to district the branch where the members are too numerous or scattered for two officers to visit, and let a priest and teacher have charge of and visit the members of each district; nor would it be a violation of any written law, for the presiding elder, priest and teacher, to come together once a month, or as often as they might decide; not to cavil over controverted points of doctrine, but to counsel together; to instruct each other in their duties, and decide what would be for the best good of the saints under their watch-care. And if it should happen that Bro. A. should offend Bro. B., Bro. B., if the officers of the branch to which he belongs have been diligent in teaching him his duties, will go straight to Bro. A. and tell him his fault. If he, Bro. A., fails to hear him, he, Bro. B., will ask for the interposition of another, which we understand, should be the teacher. If the teacher and Bro. B. fail, then another, that in the mouth of two or three witnesses every word shall be established. Now, thus far, the instruction of the law given has been observed; still Bro. A. is stubborn, and fails to be reconciled. Now the Great Teacher says, he shall be brought before the Church. How is this to be done? The Seer of the latter times taught this, page 147 D. and C.:

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone. And if he or she confess not, thou shalt deliver him or her up to the church, not to the members but to the elders. And it shall be done in a meeting, and that not before the world."

The one refusing to be reconciled is now to be brought before the Church, or the elders; these elders being authorized to act for, and in the name of the Church. Bro. A. and all concerned are before the elders, and, very properly, not before the world; for it may be possible that Bro. A., after all may vindicate or prove himself innocent before this, a legal tribunal of the Church; and if this

affair had not been known, as it ought not but to those called to act, it would prevent the world from having suspicion against Bro. A. without cause, as none should be thought or published as transgressors, until guilt has been proven by a proper investigation.

These elders, two or more, have been called a court of elders; which others have said was improper, because a court has power to decide as to the guilt and inflict punishment. Be this as it may, it will suffice for the present that these elders form a legal tribunal, whether it be proper to say they are a court or not.

We will suppose that it is made to appear to these elders that Bro. A. has offended Bro. B., by evidence which can not be rebutted, and he Bro. A. still refuses to hearken, they can only decide by evidence given, neither should they wish to decide otherwise. Their decision is presented to the branch for whom they have acted; the case is a clear one; the great Law Giver has declared what shall be done to the one refusing to hear the one, and the two, and the Church, "he shall be to thee as a heathen man or a publican."

And the elders shall lay the case before the Church, and the Church shall lift up their hands against him or her, that they may be dealt with according to the law of God." All this is very plain, and yet differences exist. Some understand, for instance, that a negative vote to a decision of elders appointed as above, is not permissible or contemplated in the law. If it is the law is not very explanatory upon the matter.

The Rules of Order, with a chapter on Elders' Courts, has been submitted to the Church referring to the difference existing in the matter, which is right. Supposing it not to be treason, I venture an opinion, viz: If two or more elders are legally appointed by an organized branch to try a case, who are known to be God-fearing and honorable men, and they give their decision in a manner evincing that the case had been properly handled, evidence of which would be seen to a greater or less extent, in the presentation of the decision, I should consider it the duty of that branch to accept that decision; I see no reason for a negative vote. But I do understand that provisions are made for an appeal if the person against whom the decision is made so desires. The privilege of a negative vote presents a capital chance for lovers of controversy, under the pretext of not wishing to raise their hand against a fellow creature; and with the right of negative vote, there is a possibility of the decision of the elders being voted down.

The right of appeal is a sufficient preventive to injustice, if properly carried out. But a thought of injustice should never enter the mind of those who are called to adjust difficulties.

While section sixty-four, as quoted above, states that the non-repentant shall be brought before the Church; the forty-second section shows how they are to be brought. By comparing spiritual things with spiritual, we understand. But theories, are often fortified by isolated passages, when, if a wider range was taken, texts and contexts more critically examined, they would appear to us in another light.

One reason that Christ assigned for praying that his disciples might be one, was that the world might believe the Father had sent him. (John 14: 21). While I never look for such

a oneness as advocated by some, that the improvident and non economist shall share the fruits of the frugal, industrious and economical, I do think that in church discipline, rule, or government we shall be as near a unit as we are in what is commonly called the first principles of the gospel; which would be evidence to the reflective that we were of God, which evidence ought to exist. Let us then, as elders, priests, teachers, deacons and members, go to, learn, and perform the duties of the present hour. They will prove the legitimate stepping stones to future greatness. The mysteries and wonders will be made clear in God's way and time. Time spent in digging down after them to the extent that hinders us from performing the duties incumbent now, is time lost. I would not stultify nor hinder investigation, by any means, nor hinder any brother writing or expressing himself on any subject the Church has not declared upon, as to him may seem good, for which he alone is responsible; but the avowed doctrines of the Church should remain, be taught as they are. The world is subsisting to a very considerable extent at the present time, upon sensationalism and excitement. Let us take care that we do not get a relish for it.

Other items suggest themselves; but finding that I have already extended beyond the anticipated limits, I will stop. Should you, dear *Herald*, decide the above would dim the light reflected through your columns; or the trimming to make them presentable would consume too much time, you can consign them to oblivion.

JAMES. CAFFALL.

[One good way to oneness in Church discipline is for all who are to be governed to consent to that construction of the law governing the Church, that those to whom the duty of construing it devolves have given. For instance, the item of law respecting elders' courts plainly states that the elders find only the guilt or innocence, but do not pass sentence. It is the duty of all branches to accept (receive) the finding of their courts; but the affixing the penalty is with the Church. We seriously question the propriety of putting any motion to a body of people for their vote, that denies the call of the negative vote].—Eds.

PHYSICAL POWERS EQUAL.

In the rural districts of Portugal, the women work in the fields from early childhood, share in to the full the toil and fare of the men. Yet a more healthy, comely and contented race of women is not met with the wide world over. No pale, thin, careworn matrons or maids are found among them, but almost without exception, they are vigorous in frame, strong and lithe in step, and cheerful and winning in countenance. Something of this is to be ascribed to the feeling of security and independence that comes from a sure tenure of their homes, which, though rented, are retained for generations on comfortable terms. Something is owing, too, to a genial climate, and to the comparative ease with which the necessities of life can be provided. Yet the fact tends to show that with identical habits of living, the physical powers of men and women should be equal.

UNIVERSAL SALVATION.

That salvation is for the whole human family is evident from the Scriptures

"Save, to rescue, to spare, to except. Rescue, to deliver from confinement or danger."—Webster.

That God (or Christ) is the Savior of all men, we will endeavor to show; but that there is a special salvation for those who believe and obey the gospel we think can be sustained by the Bible. If Christ be the Savior of all men; then so far the doctrine of universal salvation is correct. But that the word salvation does not necessarily imply that there is no punishment hereafter, is evident from our quotation from Webster. That the word punishment does not, nor can not mean the inflicting of a ceaseless and never ending pain, is also evident from the same source: for he says that it is a penalty inflicted, or suffered as a reward for crime. Where and when shall we receive the full reward of our crimes, if we are to suffer a never ending torment through the ceaseless ages of eternity? Do we not read that God will reward every man according to his deeds, whether they be good or whether they be evil? How will he reward us if we are to all eternity suffering pain and torment; and never get our reward? When will he have fulfilled his word, if our punishment is never completed?

That the sinner may and will be eternally the loser; and hence suffer loss, but not eternal punishment, we will prove from God's most sacred word. That God or Christ is the Savior of all men is evident from 1 Tim. 4: 10, 11.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe. These things command and teach."

This special salvation we shall have occasion to refer to by and by.

What things command and teach? Why, that "God is the Savior of all men, especially of those who believe." Now as Paul says: "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness," (see 2 Tim. 3: 16, I. T.) Let us learn if we can what the Scriptures teach in reference to these two salvations; the general or common, and the special salvation.

Is it necessary to give the definition of the word special? If so, Webster says it is "peculiar, appropriate, specific." Now, as God's people are a peculiar people, zealous of good works, they ought to have a peculiar, or special salvation. Again, Paul says:

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22.

How did Adam die? Did he die a natural death? Were the seeds of dissolution and decay planted in him; and were those properties inherited by his posterity? If so, then in Christ there is a remedy for all this, and we are not responsible for his transgressions. Neither ought we to be. Again, Paul says:

"But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."—1 Cor. 15: 23.

Who are the first fruits? Christ. First

fruits of what? Of the resurrection. Adam died a natural death as well as a spiritual death; Christ died a natural death, but not a spiritual death. Christ was made alive, or rose from a natural death. He was first to rise from the dead to immortality. (Rev. 1:5; Acts 26:23). Hence he was the first fruits of them that slept. "Afterwards they that are Christ's at his coming." Who of the inhabitants of the earth are his? Let us see.

"I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine."—John 17:9.

Then these are the ones who are to be made alive at Christ's coming; are they not? Certainly.

But, says the objector, does not your text say that Christ is the Savior of all men; how about those who are not his at his coming? Why, they must slumber on one thousand years; (as every man is made alive in his own order); before they can be made alive in Christ.

What, are the sinner and the ungodly to be made alive in Christ? Certainly; for as in Adam *all die*; even so in Christ *all* are to be made alive; but each man in his own order, or time. Christ, first, as we have shown; then they that are his at his coming, second coming, for Paul was speaking of his coming in the future from his day. Then the rest of the dead a thousand years hence, or after the resurrection of those who are Christ's at his coming. Do you want the proof? If so, here it is. In Revelations, we find an angel descending with a chain and binding Satan for one thousand years:

"And I saw thrones, and they that sat upon them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: [now mark the expression]: and they lived and reigned with Christ a thousand years."—Rev. 20:4.

They were dead, for they had been beheaded for the witness of Jesus and his word. They were (are to be) resurrected, for they were those which the Father had given Jesus; which were to be made alive at his coming. They were not those who were resurrected at at Christ's crucifixion; for in Rev. 4:1, the angel was showing John things which must take place thereafter.

Now mark this expression: "But the rest of the dead lived not again till the thousand years were finished." Again, verse 6:

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

Then we are to have two resurrections in the future, from John's day; and they are to be one thousand years apart, and the righteous are to reign with Christ a thousand years on the earth. Remember this, for we may want to refer to it again. "But," says one, "where is your proof that the saints are to reign on the earth?" You will find it in Rev. 5:10. But is the resurrection from the dead all the salvation there is for the sinner? No; for their sins are to be forgiven them, and they are to come forth out of the pit or prison; they are also to inherit a glory, as we shall prove.

That there are three classes of the human

family, viz: the righteous, the sinner or common wicked unregenerate man, and the ungodly man, who has known the ways of God, having walked therein, and having tasted the joys of the world to come, and then turned therefrom. We will endeavor to show, also, to some extent, the conditions of each of these three classes. We have already proven that as in Adam all die, even so in Christ all are to be made alive, or to come forth in the resurrection, and that they are saved from a ceaseless sleep in the grave.

If the righteous are to receive a special salvation, then of necessity there must be different degrees of glory, or we may say different heavens. Well, as Webster defines heaven to be a place of (or for) the blessed; hence, a place of happiness, we will say that there must of necessity be more than one heaven, nor would it be a difficult task to prove such a position, especially when Paul says that he knew a man that at a certain time was caught up to the third heaven. This harmonizes with the Psalmist David where he makes use of the term, "the heaven of heavens; also with St. Paul, where he says that there is one glory of the sun, which is one; another of the moon, which is one also; and another glory of the stars, which stars are not one but many and various in their brilliancy and magnitude. Now, there being different degrees of glory or happiness, is it not equally necessary that there should be different degrees of punishment and misery, both in regard to duration of time and to magnitude, that God may mete out to every man a just recompense of rewards or punishments, according to their merits or demerits? That the wicked, impenitent man is to come forth out of the pit, prison, or hell, (which are synonymous terms) we will now attempt to show.

"Son of man wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit."

"Whom dost thou pass in beauty? go down and be laid with the uncircumcised."

"They shall fall in the midst of them that are slain by the sword; draw her and all her multitudes."

"The strong among the mighty shall speak to him out of the midst of hell with them that help him; they are gone down, they lie uncircumcised, slain by the sword."—Ezekiel 32:18-21.

Again, Isaiah 24:21, 22:

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

To show that this pit or prison is not the grave as some try to make it appear, we will turn to Zech. 9:11.—

"As for thee, also, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein is no water."

Can this refer to our graves? Do not our graves receive water from every refreshing shower? Verse 12—

"Turn you to the strong holds, ye prisoners of hope; even to-day do I declare that I will render double unto thee."

Then they were prisoners of hope, were they not? They were those who had never heard the gospel of Christ, or at least who had not obeyed it, for had they obeyed it they would never have gone to the pit. For, as

Paul says that the "gospel of Christ is the power of God unto salvation to every one that believeth" (Rom. 1:16). Then as they had not embraced this saving gospel, hence were not saved, they must go to the pit or prison. Then, as Peter tells us, that "the gospel was preached to them that are dead that they might be judged according to men in the flesh, but live according to God in the Spirit." (1 Pet. 4:6). Peter says again:

"For as Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also [the spirit] he went and preached unto the spirits in prison; which some time were disobedient, when once the long suffering of God waited in the days of Noah."—1 Peter 3:18-19.

Well might these prisoners in the pit wherein is no water be called prisoners of hope, when, as Ezekiel says, the strong amongst the mighty shall speak to them out of the midst of hell; even unto those who were slain by the sword. We say, well may they be called prisoners of hope, if Jesus who was put to death on the cross and quickened by the spirit was to go and declare unto them the glad tidings of the gospel, and thus speak words of consolation, comfort and hope.

Now, as we are writing of those who are not Christ's at his coming, who have not obeyed the gospel and endured faithfully unto the end, we will see what Isaiah has to say upon this important subject:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isa. 24:21, 22.

By perusing this whole chapter of Isaiah the reader will learn by the events therein contained, that it is about the time of the second coming of our Savior, that those events take place; that is, after those who are his at his coming shall appear with him. Then as we have shown that the rest of the dead, (wicked dead), rise not till the thousand years are finished; truly it will be after many days that they are visited.

But that we may learn more concerning this strong one among the mighty who is to utter his voice out of the midst of hell, we will turn to Isaiah:

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. * * * I the Lord have called thee in righteousness, and will uphold thine hand, and will keep thee, and give thee for a covenant to the people, for a light to the Gentiles. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42:1-7.

David declares that his heart was made to rejoice:

"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."—Acts 2:27.

That this had reference to Christ is evident from the following verse:

"He seeing this before, spake of the resurrection of Christ, that his [Christ's] soul was not left in hell, neither did his flesh see corruption."—

This reference is to be found in Psalms:

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forever more."—Ps. 16: 9-11.

St. Paul tells us, in the fourth of Ephesians, about Christ going down into the lower parts of the earth, that he might fill all things; while Ezekiel calls it the nether parts of the earth; also the pit; yes, and even hell. Zechariah speaks of this place where Christ went to preach to the spirits in prison, as the pit wherein is no water. Isaiah calls it the pit, the prison; also the prison house, where those who abide there sit in darkness.

In Matthew 5: 25, 26, we are exhorted to agree with our adversary while it is in our power, lest we be cast into prison; that we should not come out thence until we had paid the uttermost farthing.

Now let us turn to St. Matthew, to see what is the final reward of those who come forth at the last resurrection.

"When the Son of man shall come in all his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 31-34.

Who was this kingdom prepared for, from before the foundation of the world? Was it for those who had obeyed the gospel? Evidently not, for they had long before this been judged, as we shall try to prove before we are done. Let us see what the decision of the judge is, and for what they are to enter this kingdom. The king says unto them:

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."—Vs. 35.

Here is not a word said about their having obeyed the gospel, and thus being entitled to a place that Jesus was to prepare for them after his passion; for he says of certain ones, "I go to prepare a place for you, that where I am there ye may be also." But of these it would appear that for certain noble deeds and meritorious acts that they had done, they were to inherit a kingdom prepared expressly for them from before the foundation of the world; while those who have obeyed the gospel from the heart, having been baptized by or with both the water and the Holy Ghost; received the Spirit whereby they were enabled to cry Abba Father, in very deed; also, received a testimony for themselves that they did positively know of the truth of the work, or cause that they were engaged in. They also reigned with Christ one thousand years on the earth, or during the millennial reign; hence had already entered into the realms of bliss, or that place specially prepared for them. But when those to whom Jesus was now speaking wished to know when they had done any of these noble deeds unto him; he said:

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me."—Vs. 40.

These then were not the brethren of Jesus, but they were the blessed of the Father, be-

cause they had done certain noble deeds unto the brethren of Jesus? So it seems.

If the righteous, those whom Jesus calls the blessed of his Father, are not the brethren of Christ, who are? Let us see. It will be remembered that Jesus said on one occasion, that if any man will do the will of his Father who is in heaven, the same was his mother, sister and brother. On another occasion, that if any man should do the will of his Father, that he should know of the doctrine. Then there was a doctrine to be observed in connection with this brotherhood of Christ, was there not? So it would appear.

Let us see, if we can, whether those who had obeyed the gospel, the Saints, had been judged or not. In Matthew twenty-fifth, beginning at the fourteenth verse, we find the Savior making use of a parable to this effect; that a certain man about to take a journey into a far country, there to remain for a long time, called unto him his servants and divided unto them his goods; at his return those servants came to him to render an account of their stewardship, and to report how they had used those talents delivered unto them.

"And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25: 20, 21.

The same was said by him that had received the two talents; his Lord also told him, in consequence of his integrity and faithfulness, that he should be ruler over many things, and for him to enter into the joy of his Lord also. But when the wicked and slothful servant, who had not improved upon the talent that was given to him, gave an account of his stewardship, he received a far different sentence, as we learn by the account given.

When the Savior came to earth, over eighteen hundred years ago, and chose his servants, the apostles and elders, committing unto them his goods, the Holy Ghost, with the priesthood, and then went away into a far country or place, there to remain for a long time; and while there to prepare a place for those who are to be his at his second coming; and after receiving an account of their stewardship, and finding them faithful unto the trust committed unto their care, he shall receive them unto himself. While those servants who have refused to occupy, or improve upon the talents committed unto their trust; and have even scoffed and made ridicule of the things of God, after having received them, having crucified, as it were, their Savior afresh, and thus brought a reproach upon the cause of Christ after once having known the truth. They are the ones of whom Paul says in Hebrews:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing that they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6: 4-6.

Of whom he says in another place, that we are not even to pray for such. Then well may it be said unto them as in Matt. 25: 30, that they shall be cast into outer darkness, where there shall be weeping and wailing and gnashing of teeth.

Now, having proven from the Scriptures that God is the Savior of all men, specially those that believe; that through Christ all come forth from the grave, and are thus saved from an endless sleep in the same; that Christ was first to arise from the grave to immortal life; then they that were his at his coming; that it was those who received the gospel and obeyed the same who were his at his coming; that the rest of the dead, or the wicked dead, were to come forth at the last resurrection; that they were the ones who were to stand before Christ at the general judgment to receive from him their sentence according to their merits or demerits; we have also endeavored to show, that although they were called sheep, or the righteous; and admitted into that kingdom prepared for them as the blessed of the Father, that they were not the saints, as that place was prepared for them from the foundation of the world; whereas, the saints are to meet Jesus at his coming, and to receive their part in a place that he went to prepare for them after his suffering on the cross. We have also referred to Peter, where the gospel was preached to those who had died without the gospel, (them that are dead), that they might be judged according to men in the flesh, also live according to God in the Spirit; that the strong among the mighty spoke to them out of the midst of hell; or in other words, that Christ preached to the spirits in prison, that they might be brought out of the pit.

We wish now briefly to notice some of the different glories or kingdoms that the Father hath in reserve for the inhabitants of the earth, and then close.

Paul, in speaking of the different glories, says:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another [in the singular number] glory of the moon, and another glory of the stars; for as one star differeth from another star in glory, so also is the resurrection of the dead."—1 Cor. 15: 40-42.

Then as there are different degrees of glory as proven by our last quotation, it will be an easy matter for the Allwise Judge to reward every man according to the deeds done in the body; for every man to be made alive in his own order and time; when the times (in the plural) of refreshing shall come from the presence of the Lord; and thus make the Scriptures harmonize.

That the Saints may continue faithful, and see that they always have oil in their vessels with their lamps; and thus secure that special salvation which we have endeavored to set forth in this article, is the prayer of yours in Christ.

THOMAS HOGGAS,
W. R. CALHOON.

MISSION, Illinois, January, 1878.

It is well enough to hang up a chromo with "God Bless Our Home" on it, but it will do no harm to help the matter by a little less fretting. A great many people ask the Lord to do what they will not lift their fingers to do themselves.

Every rich man must watch lest he tread upon the poor. It is not in human nature to be rich and humble. Grace is required.

We must not judge a man by a word or a single action. Life is composed of so many inconsistencies, that we would often take the exception for the rule."

The pleasure of doing good is the only one that never wears out.

"PAY THE PREACHER."

This is something that is spoken of among the brethren quite frequently; and is a thing commented on to some extent among all of them, but especially by the preachers themselves, by writing articles in the HERALD to that effect. Now, if I criticize any, I mean to do it in the most pleasant mood and in good humor, aiming at no particular person but the preachers in general, or nearly so, hoping that some may profit thereby. I notice among the traveling ministry quite fine clothes, which in former days of the church, according to history were unknown. I have read the Bible and Book of Mormon sufficient to inform myself that ministers don't need pay exclusively, and it is folly for them to try and convince me that they need as much as they make at their trade or profession. They say that to-day is not eighteen hundred years ago, and therefore, they can't follow every letter of the law, they have to vary a little to suit the times. Now, if we vary in one thing, we can in another. One is precisely as much limited as the other. You may say that where you devote all your time that it is absolutely necessary that you should have pay, but not so. Read Book of Mormon, Chap. 16 of Book of Alma. "Now Alma said unto him, thou knowest that we do not glut ourselves upon the labors of this people; for, behold I have labored even from the commencement of the reign of the Judges until now, with mine own hands for my support, notwithstanding my many travels round about the land to declare the word of God unto my people; and notwithstanding the many labors which I have performed in the church, I have never received so much as one senine for labor." I could give many more instances if my memory did not fail me. Now, our righteousness must exceed that of the Gentiles; but does it? If we pay our preachers, do not the Gentiles even the same. Moreover the world will say, "Your ministers preach for the hire thereof." I understand through the columns of the HERALD that the most of what are called our best ministers are doing but little for want of money. Now preachers, let a young man of nineteen, the weakest of the weak give you a little advice. God has chosen you to preach the gospel, don't stop to buy a high hat and kid gloves. (Have your daughters learn music and fashion, but learn her to fear God also.) Just pick up your staff, don't think of getting a brother to haul you to the train, but just start afoot and from house to house, village to village, city to city, say nothing but repentance to this generation; as the Lord commands so do. Never mind being called a tramp; many of the witnesses of Jesus were used worse than a tramp; be honest, clear, work when it is necessary, and keep God's commands, and you will come out all right. You will be rewarded a hundred fold for all your labor as Jesus has promised. Never mind what the world thinks of you, nor fear them; the Lord will guide you. You are going out to try the world, to condemn it, it is impossible to do it in any other way. You need not ask the brethren for money, save it is for the poor, and never mind wheth-

er your daughter's dress is made in fashion or not, or whether she can play on the organ, or whether she has been to high school or not, but learn her to be meek, humble and lowly of heart, as well as yourself and the rest of your family. And keeping God's commands say nothing but repentance to this generation. And as I said before, you will receive a hundred fold for your labors, for Christ has promised it. I do not speak as one that knew these things of myself, but as they are in accordance with God's laws, I desire to see them kept. I have thought many times that I would write to the HERALD, but I am such a poor, weak, failing member that I thought I could not do any good, but I have ventured, and hope you will forgive if I have offended any. Praying for the general welfare of God's people, I am your brother in the bonds of Christ.

VINCENNES, Iowa, August 22d, 1878.

J. S. PARRISH.

WORD OF WISDOM.

To all who have taken upon them the name of Christ, whether strong or weak, rich or poor, to you this word is given. Our wealth, honor, or position, will not shield us from the destroying angel that will soon pass over the land; our poverty will not gain pity sufficient to save us. To one and all this word is sent, and obedience is demanded of all alike; yes, "all who are, or can be called Saints."

Do we believe the Word of Wisdom is a revelation from God? If we do, it should be to us one of the most precious words of counsel that has ever been given to man for his temporal salvation, and should be hailed with delight by every lover of the latter day work. If it is nothing but the production of man it should be regarded as such, but we should rejoice that man is endowed with such wisdom, for it is truly a good thing. Is God a changeable being? No! "I am God, I change not, therefore ye sons of Jacob are not consumed." He says further, "The works, and designs, and purposes of God can not be frustrated, neither can they come to naught; for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from what he hath said; therefore his paths are straight, and his course is one eternal round. Remember! that it is not the work of God that is frustrated, but the work of man; for although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God." (See D. and C., sec. 2, par. 1, 2).

We are told in the Book of Mormon, that the Lord does not speak except it be for the benefit of man. Now if the Word of Wisdom is the word of the Lord it must be for our benefit. He has not left us in ignorance as to how we shall be benefitted by obedience to it, but has told us in plain terms the nature of the blessings we shall receive.

If we set at naught the counsel of the Lord and give heed to our appetite, shall we escape

the vengeance of a just God? Verily no, for "God doth not walk in crooked paths, neither doth he vary from what he hath said." If God should promise certain blessings on certain conditions, and we disregard those conditions, it would be contrary to reason and the word of God to expect the blessing. Yes! we forfeit the blessing, let it be ever so great, if we disregard the conditions, let them be ever so small.

Christ said to Nicodemus, "Except a man be born of water and the Spirit he can not enter the kingdom of God." Could Nicodemus have entered the kingdom of God if he had disregarded the plan of entering in? No, you say he must obey the gospel or he can not be saved. I do not believe that Christ could have been glorified with the Father if he had not been baptized, for he said to John, "Thus it becometh us to fulfill all righteousness." The Word of Wisdom is just as essential to our temporal salvation as baptism is to our eternal salvation. One is given us as a principle with promise and so is the other.

We have heard it remarked that the Word of Wisdom was not intended to be observed until the Saints gathered. To this we would answer, that it is to be with the Saints the same as it was with the children of Israel. (See Word of Wisdom). They were in the land of their enemies when the destroying angel passed over the land of Egypt, and the angel knew them by the blood being sprinkled on the lintel of the door; and just so the Saints, some of them, will be in the midst of Babylon when the angel passes over this land. The Saints are to receive this sign, that they may escape the hand of the destroyer. Others have said that obedience to the Word of Wisdom is only a matter of conscience. I understand that to mean if we can break the Word of Wisdom with a clear conscience it is no sin. We are not heathen, neither are we to be governed by the law of conscience; we have the Spirit and the word to guide us.

The Lord told Adam that he could do as he pleased about partaking of the forbidden fruit, he told him also what the result of disobedience would be, and then left him to act for himself; so the devil seeing an opportunity to do evil, took advantage of it at once, and told Adam that there was a mistake some place, and that he might eat of the tree of knowledge, and that he should not die, but should become wise, knowing good and evil. So Adam hearkened unto the voice of Satan, and brought upon himself and his posterity a calamity, from which all will never be fully redeemed. Just think of it! such a small act, eating the fruit of one tree, and such a terrible calamity the result. Yes, and such another small thing, only chewing a little tobacco, or drinking a little tea, coffee or beer, or occasionally indulging in a little good wine. Brethren and sisters, can we escape if we disobey the word of God? May God help us to consider and act wisely while we have the opportunity.

But, says the objector, Bro. G. drinks beer, Bro. B. chews tobacco, and Bro. S. smokes. Well, suppose these brothers do indulge in these bad habits, does that excuse us? If the President of the United States should commit murder, would we be justified in doing the same because he did, and because he stands at the head of the nation? No, but all good citizens would say, Bring him to justice. I

do not know that these brethren are guilty of these evils. I hope not, but if they are, I would say to them, Repent at once, and set an example worthy of imitation, that men (brethren) may see your good works and be brought to glorify our father who art in Heaven.

What is the Word of Wisdom, is it a commandment? No, says one. Well, should we hesitate to obey it on that account? "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 about much righteousness, for the power is in them wherein they are agents unto themselves. * * * And inasmuch as men do good, they shall in no wise lose their reward."—D. & C. 58: 6.

According to this we are not excusable for disregarding the Word of Wisdom. If we want a reward we must do some things that are not commands but merely sayings, and these prove our love for him who is the author of those sayings, "He that hath my sayings and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my father."—Jesus.

Some object to the Word of Wisdom on account of what has been said in Doctrine and Covenants, section 49, paragraph 3, and I have been referred to it while teaching. "And whoso forbiddeth to abstain from meats that man should not eat, the same is not ordained of God; for behold the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have an abundance; but it is not given that one man should possess that which is above another, wherefore the world lieth in sin; and woe unto that man that sheddeth blood or wasteth flesh and hath no need."

To this I would reply, If the Lord declares in the Word of Wisdom that flesh is not to be eaten except in cases of cold or famine, and I teach the necessity of a strict observance of that principle, I do not consider that I am commanding to abstain from meats. To abstain in the sense here mentioned, is to refrain from meat at any time and under any circumstances. The Lord is here referring to the Shakers who command to abstain from certain meats at all times, and he says that persons who do this are not ordained of God; but afterwards he tells us just when flesh should be eaten.

Do you think it right for Saints to kill rabbits, squirrels, or even chickens in summer or when they have no need? No: we should use these things in the season thereof and sparingly. "Just stop here," says a good brother or sister, "If you are going to be so nice about the Word of Wisdom just stop eating corn bread, for it says, that wheat is for man." I do not want to be too nice about the Word of Wisdom or anything else; but I want to do what is right if I can learn what that is. Those who object to using corn bread, will please read a clause just preceding this and then conclude. "All grain is ordained for the use of man, and of beasts to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth."

"Again all grain is good for the food of man, as also the fruits of the vine, that which yieldeth fruit whether in the ground or above the ground." If God says that all grain is good for the food of man, who has a right to say that it is not? Who is man that he should instruct the Lord? We should rather repent of our sinfulness and neglect of duty, if the preamble to the Word of Wisdom is the word of God, then we are instructed by the Lord that the Word of Wisdom is the showing forth of the order and will of God in the temporal salvation of all Saints in the last days. If this is the order and will of God, why should we try to frustrate the purposes of God by disregarding his word and still expecting to inherit the land of Zion? Can we expect to inherit the land of Zion while we are yet in the thralldom of sin? If so, our hopes are vain. We cannot change the purposes of God. To see the necessity of an obedience to the Word of Wisdom, let us take a look at some of the branches of the Church. We go into a branch of the Church of ten or fifteen members, some obey the Word of Wisdom wholly, some in part, and others not at all, and we find that almost every subject outside of the first principles of the gospel is spoken of with a difference of opinion. Whence the division? Is it not on account of a lack of wisdom? This must be the case; if so how great the necessity of having this wisdom. Can we gain this desired treasure (wisdom) in any other way than the way which God has appointed? If so, why was the Word of Wisdom revealed? And if we can gain an inheritance in Zion, without obedience to the Word of Wisdom, why was it made known to us, as the order and will of God in the temporal salvation of his Saints?

I read in the *Herald* of June, 1874, of certain men in the days of Joseph the Martyr, being brought before the Church and tried for breaking the word of wisdom, they were found guilty and excommunicated.

Now I want to ask, by what authority were these men expelled from the Church? Was that act in keeping with the law and testimony? If so, why was the order of the house of God changed? If this act was not sanctioned by the Almighty, then, those who expelled these brethren were guilty of assuming authority that did not belong to them. God is no respecter of persons.

He would not allow us to reject the word of wisdom, and then give us an inheritance in the land of Zion, while those who were the first laborers in the kingdom and were just as good as we are, were expelled for the same act. Are we so highly favored to day that we can do as we please, and escape punishment while our brethren had to pay the penalty? I do not desire to find fault, or to put too much stress on the word of wisdom, for I think the word of wisdom just fills the place it was designed to fill, the same as any other saying of the Master's: "This we ought to observe and not to leave the other things undone."

For all saints who will remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navels and marrow to their bones, and shall find wisdom and great treasure of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint, and I the Lord give unto them a promise, that

the destroying angel shall pass by them as the children of Israel and not slay them, Amen." These promises are made on conditions, and if we can obtain the promises without obedience, it will be because the Lord has forgotten the conditions, or we will be saved on the ("plea of ignorance.") There is one thing more I wish to speak of and then I will leave the matter for all those who love the truth.

"And ye shall remember the Church Articles and Covenants to keep them." "And again, the Elders, Priests and Teachers of this Church shall teach the principles of my Gospel, which are in the Bible and Book of Mormon, in the which is the fulness of my Gospel; and they shall observe the covenants and Church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the spirit ye shall not teach."

Is not the "word of wisdom" a covenant?

Does not God make covenant with man, that if he shall obey this word he shall receive these blessings? Do we not desire to escape the flaming scourge that shall soon overspread our land? Do we desire to stand justified in the day of visitation? If we desire to answer yes to each of these questions, we should hasten at once to yield a willing obedience to the principles which will secure for us the desired blessings.

I write this article with no other object in view, than to see the saints gathered, and placed beyond the reach of the enemy of souls. Let us get rid of the filth that has been accumulating in our systems by the use of tobacco, strong drink, tea, coffee, and other things which are not good for man; put off the old man and his deeds, and put on the new man, and be renewed after the image of Him who created us. Let us no longer disgrace the image of our maker by the use of those things which impair the mind, and render us unfit for the duties that are devolving upon us. O! that I could say something that would convince ALL saints of the necessity of living by every word that proceedeth out of the mouth of God; If I could do this I would think myself more than paid for all the trouble it would cost me.

With charity for all the weak, and an earnest desire to see Zion flourish, I remain your brother in the love of truth,

M. B. WILLIAMS.

A SHARP VOICE.

The following selection is from Elibu Buritt's book just published:

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a

snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys of home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best pies and cakes for guests, and all their sour food for their own board. I would say to all boys and girls, "use guest voice at home. Watch it by day, as a pearl of great price, for it will be more to you in days to come than the best pearl hid in the sea. A kind voice is a joy like a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life."

THERE IS NO DEATH.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! An angel form
Walks o'er the earth with silent tread,
And bears our best beloved away,
And then we call them "dead."

RAINY SABBATHS.

Rainy Sabbaths test the mental and spiritual resources of those who remain at home because of the storm. How do they spend the time which, in other circumstances, they would have given to the house of God? We have often laughed at the story of the Scotch house-wife who, on looking forth at the clear sky on a beautiful Sabbath, exclaimed, "Pity me, anither dry Sabbath; I'll no get my drawer cleaned out yet!" and we would be far from supposing that any of our readers employed themselves on a wet Sunday in any such way; but how do they engage themselves? The answer to that question will determine very much the measure and strength of their piety. Do they relish a quiet hour of personal communion with God? Do they gather the members of the household together, and spend awhile in the study of the Scriptures? Have they any books upon the closet shelf which they reserve for such opportunities as a wet Sabbath affords? Or is the hour wasted in sleepy idleness or gossipy conversation? Do they content themselves with the perusal of some so called religious novellette, which is made up of three parts sentiment and one part unreality? Or, entering fully into the meaning of the grand old Scriptural word "meditate," do they take a subject out of the Bible and hold their attention to it for a time, turning it round and round, and shaking it as one shakes a heavily laden bough until the fruit falls into their laps? These are important questions. A Christian is really what he is when he is alone, and so a rainy Sunday may be a heaven-sent test to lead us to the discovery of ourselves.

The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.

ORIGIN OF THE TELESCOPE.

With reference to Galileo's claim to be inventor of the telescope, M Wolf quotes (*Annalen der Physik and Chemie*), from a manuscript of Scheiner (1616) in a library in Zurich, a curious passage, of which the following is apart: "It must be allowed first, considering what the telescope does, that Baptista Porta has better right to be thought the inventor, because he describes, after his own way, in obscure words and puzzling expressions, an instrument like the telescope. But secondly, if we speak of the telescope, as it is now used after general perfection, we must say that neither Porta nor Galileo is the first discoverer of it, but the telescope in this sense was discovered in Germany, among the Belgians, and that accidentally, by one Kramer, who sold spectacles, and either for amusement or experimentation, combined concave and convex glasses, so that with glasses he could see a quite small and distant object large and near; at which success being rejoiced, he united similar pairs of glasses in a tube, and offered the combination at a high price to wealthy people. Thereafter they (the telescopes) became gradually more common among the people, and spread to other countries. In this way two of them were brought for the first time by a Belgian merchant to Italy; of these, one remained long in the college at Rome; the other went first to Venice, later to Naples; and here the Italians, and especially Galileo, at that time Professor of Mathematics in Padua, took the opportunity of improving it, in order to apply it to astronomical purposes, and extend its use further. Thus the telescope, as we have it to-day, was discovered by Germany and perfected by Italy; the whole world now rejoices in it."

THE MAJESTY OF THE SCRIPTURES.

I confess to you that the majesty of the Scriptures astonishes me; the holiness of the gospel is an argument which speaks to my heart, and which I should be sorry to be able to answer. Read the books of the philosophers with all their pomp; how petty they are beside this! Is a book at once so sublime and so simple the work of man? Can it be that He whose history it relates was himself a mere man? Is this the tone of an enthusiast, or of a mere secretary? What sweetness, what purity in his manners! what touching grace in His instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what acuteness, what justness in His replies! what empire over his passions! Where is the man, where is the sage, who knows in this way how to act, suffer, and die, without weakness and without ostentation? When Plato describes his imaginary good man, covered with the opprobrium of crime, yet meriting the rewards of virtue, he paints, trait by trait, Jesus Christ. * * * What prejudice, blindness, or bad faith does it not require to compare the son of Sophroniscus with the Son of Mary! What distance between the two! Socrates dies without pain, without ignominy! He sustains his character easily to the end. If

he had not honored his life with such a death we should have thought him a sophist. They say Socrates invented ethics; but others practised morality before he taught it. Aristides was just before Socrates described justice; Leonidas died for his country before Socrates taught the duty of patriotism. Sparta was temperate before Socrates praised sobriety; Greece abounded in virtuous men before he defined what virtue is. But Jesus—where did He find the lofty morality, of which He alone gave both the lesson and the example? From the midst of a furious fanaticism proceeds the purest wisdom; among the vilest of the people appears the most heroic and virtuous simplicity. The death of Socrates, tranquilly philosophizing among his friends, is the sweetest one could desire; that of Jesus, expiring amid torments, abused, ridiculed, cursed by a whole people, is the most horrible which one could fear. * * * Yes; if Socrates lives and dies like a philosopher, Jesus lives and dies like a God!—*Rosseau.*

HEALTH AND HAPPINESS.

One of the most important means of securing and retaining good health is to live happily. Some one has said: Live in the sunshine at home, although clouds of perplexity environ you in the business marts. Bring smiles into the realm where so much heart service is expended for your comfort. Be a welcome presence to the smallest child, even to the very house dog, to puss upon the rug. A benificent and loving spirit diffuses its influence from the highest to the lowest. Enter the home as you would some pleasant, safe retreat, where love and peace await you, leaving behind all that annoys and worries and disturbs you outside. As before marriage you always revealed your better self alone to the eyes of the beloved, so continue to be that higher self throughout.

Prayer the Secret of Power.

We must prove ourselves true sons of the closet; mighty in supplication, as well as mighty in the Scriptures, if we would be successful winners of souls. No man can be a holy man who is not a man of prayer; hence a prayerless ministry will be a powerless one. "I ought," says M'Cheyne, "to spend the best hours of the day in communion with God; it is my noblest and most fruitful employment, and ought not to be thrust into a corner." I am persuaded of this, dear brethren, if we thrust prayer into a corner, God will soon thrust our usefulness into a corner. The most useful men have been pre-eminently men of prayer. Baxter is said to have stained his study walls with the breath of prayer, and John Welsh would spend sometimes seven or eight hours a day in the closet, and used to keep a plaid upon his bed that he might rise at night. Sometimes his wife found him on the ground weeping, and on asking the cause, he would reply: "I have three thousand souls to take care of, and how do I know how many of them are prospering?" John Livingstone says: "I found that much studying did not so much help me in preaching, as the getting my heart brought to a spiritual disposition. There is sometimes somewhat in preaching that can not be ascribed either to the matter of expression, and can not be described what it is, or from whence it cometh—but with a sweet violence it pierceth the heart and affections, and comes immediately from the Lord; but if there be any way to attain to any such thing, it is by a heavenly disposition of the speaker.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, April 1, 1879.

EDITORIAL ITEMS.

AS WE write, March 25th, we find ourselves to be nearly settled in our new quarters, and expect to go to press to-morrow and next day with the three papers. Consequently we will not be a great deal behind time, if any, to our subscribers. It is two weeks since the work of taking down the shafting and machinery begun. The job of moving was a tedious one, and attended with some inconveniences, but with no mishaps or breaks. And, finally, we feel at home in the new rooms for the editors, secretary, compositors and pressmen, all departments being lighter, drier, cleaner, and in other respects more comfortable than the old; and besides it is our own, and we will not be paying out thousands of dollars for which there is no adequate return.

Bro. F. C. Warnky wrote from Alamosa, Colorado, March 5th, that he was going to Del Norte to preach for a week there.

Bro. G. H. Hilliard wrote March 10th, of the able preaching being done by Bro. Charles Derry in the South-eastern Illinois District. Their conference had just closed.

Bro. Worden Whiting wrote March 8th, from Dowville, Iowa, of his return there from Cherokee, Iowa, where Bro. J. A. Goff baptized four more, making fifteen in all recently. The branch now numbers thirty-two.

Bro. James Williams of the Lexington Branch, Michigan, writes that though but eight in number as yet, still there are quite a number of others attending the meetings, and he hopes to see quite a growth of numbers in time.

Bro. G. W. Shute wrote from Smith County, Kansas, March 10th, that Bro. I. N. Roberts and himself were holding meetings in that county, with good success. About eighteen members are there now and they expect to organize a branch of thirty or more soon. Truly the laborers who go forward are being blessed.

Bro. I. N. White wrote March 11th that Bro. N. Stamm and himself held a series of meetings in the Des Moines Valley Branch, March 2d to 9th., They enjoyed the Spirit of the Master. Six were baptized, and others seem near to the door of the Kingdom.

The Butler County (Ohio) *Democrat* for February 27th and March 6th, contains an article entitled The Mission of Jesus, signed L. D. S., being written we suppose by Bro. M. B. Williams of Middletown, Ohio. It is well written, and is especially devoted to the redemption of earth's children through the atonement of Christ, and to the degrees of salvation and glory.

Bro. J. M. Tullar wrote from Shenandoah, Iowa, March 12th, that Bro. Forscutt was then delivering a very interesting course of lectures on the gospel at that place.

Bro. Joseph Squires writes from Brooklyn, New York, that they are having good meetings.

Bro. O. H. Brown of Omaha, Nebraska, says that the Saints there are enjoying the Spirit of God to a good degree, and the sick are healed through the ordinance provided in the word.

Bro. F. P. Scarcliff wrote from Holden, Johnson County, Missouri, March 12th, mentioning the great enjoyment he had at the Central Missouri District Conference, March 1st and 2d. The Holy Spirit and its gifts were present to cheer and strengthen the Saints. Many calls for preaching in that district. Bro. Scarcliff also attended the conference of the Independence District, March 7th and 8th, and there the same Spirit existed, and the calls for preaching were also many. Those districts need some laboring ministers to devote their time exclusively to the cause there.

Some one writes to change HERALD address from New Marion, Indiana, to Chancy, Illinois, but signs no name. Will some one please inform us who has removed as above.

Sister Lizzie Wiper of Dexter, Noble County, Ohio, writes that the Saints there hold regular meetings and receive of the Holy Spirit, blessing and confirming them. Sr. Wiper enjoyed the article on "Pride" by Sr. Carrie A. Thomas, and gives her testimony as to the truth of the work, and exhorts to economy, and to an abstaining from useless and harmful luxuries and to give the savings to the spread of the gospel.

Bro. Joshua Armstrong, President of the Southern Nebraska District, writes that ministerial labor is lacking there, although plenty of elders have been ordained if they would only preach. He therefore appeals to them not to waste the time allotted to them to add to their talents by putting to use those that God has already given them, for, he says, "If we cannot use that which has been bestowed upon us, we ought not to have suffered ourselves to have been ordained. But, as we are ordained to our several offices, let us magnify our calling." Bro. Armstrong has baptized two this winter in the South Bend Branch since the three baptized by Bro. Caffall the first of February, but the bad weather and roads prevented his doing as much through the district as he intended doing, to try and answer some of the many calls that have been made for preaching in that country.

Bro. Arthur Hailey, of Missouri, writes of the death of Bro. Daniel Fisher, the Spirit of prophecy three days before his death saying that the time of his departure had come, and speaking comfort to his wife. Thus the aged ones are passing away. Bro. Hailey is loaning his bound tracts and with good effect, and wishes that he had a dozen copies for that use.

Sister Carrie Sund of Sacramento, California, inquires if there are any Swede elders in the Church, as she would like some one who speaks that language to visit her parents at Stenchfield, Isanti County, Minnesota, so that they may hear the gospel, as there are no tracts in that language to send to them. She thinks that good could be accomplished there among others of that nation, and she will assist in paying the expenses of any who may be sent there. Her father's name is Peter Sund.

Bro. G. W. Beebe of Browning, Carroll County, Iowa, looks hopefully for the time when a minister of the gospel will come there to labor. The Holy Spirit confirms and blesses him, and the HERALD is food to him. He keeps it and various tracts, the "Seer," "Voice of Warning," etc., out among his neighbors, preparing the way for preaching when it comes. Doubtless the authorities of that district will try and do something to aid Bro. Beebe, as soon as they can.

Bro. E. N. Webster, of Boston, Massachusetts, says that there was a large attendance at the conference at Dennisport, March 1st, and the word spoken by Bro. T. W. Smith and other elders, was well received. The Saints wish to retain Bro. Smith in that field for some time to come. Bro. Webster's health has not been good lately, and he was confined to the house when he wrote. Elder Cummings of the Utah society has been writing articles for the Boston *Herald*, defending polygamy, etc.; but our people intended to present the true faith and to expose the evils introduced and practiced by the apostasy. Bro. J. W. Nichols, now eighty eight years old, "is enjoying excellent health and spirits, and full of faith and confidence in the triumph of the work," says Bro. Webster.

The Kansas City (Mo.) *Tribune*, of March 7th, contains eleven columns about Cherokee County, Kansas, and its towns and business prosperity. In the sketch of Weir City is a notice of the general merchandize house of Bro. C. M. Fulks, post-master of that place.

Bro. A. F. Rudd of Dow City, Iowa, says that the Galland's Grove District Conference was a very good one. Many Elders were present, including Bro. J. C. Crabb of the Little Sioux District. Bro. Caffall came, but was called away to preach a funeral discourse at North Coon. Bro. John Pett also mentions the peaceful and enjoyable conference, and says that considerable labor has been done the last quarter in the district, resulting in fifteen baptisms at Pilot Rock Branch alone. A branch is also likely to be organized at Shelby Station. Bro. Pett says "And so the work prospers and triumphs gloriously," as it undoubtedly will if the elders are diligent, and the Saints are faithful and true to all their obligations in life.

Bro. Elias Land of Limestone County, Texas, writes of blessings from the Lord, such as immediate and comforting answers to prayer received by himself and family. He intends to improve all opportunities for preaching that are opened to him, or that he can make.

Bro. Frank Hackett writes from Sauk County, Wisconsin, that the result of the labors of Bro. F. M. Cooper and himself has been to the removing of a great deal of prejudice among the people, and to the confirming of the Saints, so that the work is gaining and faith and spiritual gifts and blessings increase among the Saints.

Bro. Josiah Curtis of Johnson County, Missouri, says that the Clear Fork Branch numbers thirteen, and they have enjoyable meetings. There is a good field for the ministry in that region, for very little of it has been cultivated. Bro. Curtis preaches some. He was challenged to hold a discussion on various points, but the gentleman failed to present himself at the time appointed; but Bro. Curtis improved the day in preaching, and also spoke there afterwards. He says that so good a field needs an able and experienced elder to accomplish a lasting work, but asks the prayers of the Saints that he may prove faithful and do what he can.

Bro. Gomer Griffith writes from Hamilton, Mo., March 10th, 1879. He was preaching frequently and was well received. Numerous calls for the word.

Bro. Richard Coburn of Rond Eau, Ontario, says that he feels strong in the faith and rejoices in the work.

Bro. T. W. Smith wrote from Boston, Mass., March 15th, that himself and wife came from Dennisport (Cape Cod) the day before, he having baptized eleven people during their sojourn. They expected to return there before long.

Sister Nellie Hansen of Florence, Benton County, Iowa, says that she has heard no gospel preaching for three years, and she is hungry for the preached word, though the HERALD, HOPE and ADVOCATE are invaluable to her spiritual life.

Bro. Geo. N. Davidson of Scots Bay, Nova Scotia, discovers that prejudice among his neighbors is breaking away, as even some are standing up for his belief as being a better religion than much that is current and popular, therefore Bro. Davidson feels encouraged. He is strengthened to bear his testimony, and he finds that his constancy and faith in so doing carry conviction to some hearts that he has truth on his side, and he finds himself growing stronger.

Bro. James A. McIntosh, of St. Thomas, writes February 28th, that he had been laboring at different places near St. Thomas, with varying success. At Wallacetown he met with considerable opposition, one phase of which was the old Spaulding story revived. It is astonishing how silly a story will be accepted as against the truth.

Bro. R. C. Elvin was at the Raperville schoolhouse near Dewitt, Saline County, Nebraska, on the 6th of March, where he says, "I am anchored down till they say 'what shall we do to be saved.'" He reports good prospects. He had preached at Wilbur, at Sr. Gardner's and Bear Creek, to good houses in most places. Bro. John Peathoud had visited him and reported six ready for baptism. Bro. Elvin returns thanks to Brn. Anthony, Tripp, Savage and others for their kind support extended to him.

Brethren Edwin Crum and Mitchel Haynes, from Noblestown Branch, near Abilene, Kansas, have been in Plano, on business connected with the starting of a foundry enterprise in Abilene. These brethren state that the cause is gaining ground in that region. The continued efforts of Uncle John Landers in the gospel, and a fair effort to live justly upon the part of the Saints, are having their effect upon the people. More opportunities for the preaching of the Word than the limited number of workers can fill. Bro. Crum is satisfied that a good work will be done in that section of Kansas, as a "great and effectual door" is opened there. We commend the patience and good works of these Kansas Saints, and shall hope that in every region where our people may choose, or be called to dwell, their influence may be for good, by reason of good lives and godly conversation.

Bro. L. Niedorp of St. Joseph, Missouri, mentions the recent acceptable labors at that place of Brn. W. W. Blair A. H. Smith, James Caffall and J. T. Kinneman. Bro. Alexander gave them several very excellent discourses says Bro. Niedorp.

Sister Caroline Wayt of Glen Easton, West Virginia, relates her pleasing experience with the Saints of the Pittsburg District in conference at West Wheeling, Ohio. There was preaching by Brn. Ellis, Craig and Brown, and the prayer meetings were a spiritual feast from the Lord. Sr. Wayt and the others of the Fair View Branch enjoy the Spirit in their branch meetings, and do the best they can in the absence of preachers.

Bro. G. F. Waterman of Glenwood, Iowa, is desirous that the elders who pass that way will give them a call, not pass through without stopping. The sermons of Bro. R. J. Anthony late in January cheered them and awakened an interest outside. Bro. R. M. Elvin also preached there in February and baptized three.

Bro. Jacob Stanley of Streator, Illinois, feels grateful for the blessings and the comforting assurances given to the Saints by the Lord of the vineyard. Their branch now numbers forty-six. Brn. J. Kier, F. Lofty, T. W. Smith, W. W. Blair, J. S. Patterson and J. W. Mathers have all been there and preached. Prejudice has greatly decreased and among the Saints, the blessings and gifts of the Spirit are enjoyed. Bro. Stanley rejoices in the progress of the work, and enjoys the HERALD's teachings and cheering news. He exhorts all to godliness of life, of conduct and of conversation.

Sister M. A. Christy of Portlandville, Iowa, says: "It seems to me that the Saints who live where they can enjoy attending preaching, prayer and testimony meetings ought to live in a very close walk with God. * * * We lonely ones, who do not have the advantages others do are trying to walk and live so that the destroying angel will pass over us." She says that the three or four sisters there meet together and read, and talk of the work of God, and are blessed in so doing. Her health is not good, and she wishes the faith of the Saints in her behalf. We do not think that we will have room for a good letter from Bro. C. Derry to these sisters.

Bro. Joseph Lampert speaks of the excellent meetings at Binghamton, Outagamie County, Wisconsin, Jan. 11th and 12th. Their next session of conference will be held April 5th and 6th.

The Jury in the case of Robert T. Burton, on trial in Utah for the murder of Mrs. Bowman, killed during the Morrisite war in Weber Valley in 1862, brought in a verdict March 7th, of not guilty.

Sister Angeline Houghton at Wilton, Will County, Illinois, says that she hungers to hear the gospel preached once more, and reads and re-reads the HERALD for her comfort and strength. May the Spirit be with her to give instruction and assurance.

We are indebted to Brn. T. R. Hawkins, Joseph A. Stewart and M. B. Williams for papers received; also to Sr. Mary Lee for a Reedsburg, (Wis.) *Free Press*, which contains another historical sketch of "Mormonism," wherein the oft repeated Spaulding fiction is given of the origin of the Book of Mormon. It is of course full of errors and but a rehash of what many a man has ignorantly or wilfully told for truth when it is not, but these things will wear out in time, and it is not worth while to reply to the same nonsense every time. Have patience to abide, and God will justify his truth before all men ere long, and those who make lies their refuge will see and know it.

Bro. John S. Page, of Independence, Missouri, is in receipt of a pleasant letter from Sr. Savary, widow of Elder Richard Savary, of Pittsburg, Pennsylvania, who is still in the faith. She expresses pleasure that Bro. John S. has united with the Reorganization, and hopes he will become a steadfast expounder of the faith, as was his father. We endorse this hope. Sr. Savary remembers when Bro. Page was baptized by her husband.

No numbers for February 1st HERALD or HOPE on hand, as we have before notified. We thank those who have returned theirs after reading. We have sent them as far as they would go, to new subscribers.

Bro. Wm. Ray of Casey, Adair County, Iowa, would like to have the elders who may pass that way to call at Casey.

Those elders who have been requested by the Board of Publication to compile proof texts on the various subjects are informed that what is wished for is the texts written out, copied from the King James' translation, and not any from the Book of Mormon, Doctrine and Covenants or other works. Do not give the references only but copy the proof texts that are considered applicable, being careful that it is done word for word as the text reads. If desired we will willingly pay for the paper and postage required.

Bro. Samuel Crum of Carrolton, Missouri, wrote March 21st, that he had baptized three more, recently. He renews the HERALD and ADVOCATE, and says: "I think that they should be in every family of Saints who wish to be posted about the church and its work and progress."

Bro. Joseph Luff wrote from London, Ontario, March 17th, that he was on his way to Toronto and was to answer a call made by a Saint who has been quiet for fourteen years, but now awakens to the value and earnestness of the work, and calls for Bro. Luff to come and preach where he lives. Bro. Luff writes, "I have had great liberty in preaching in London lately. The congregations here and in Usborne have been good. Some of the branches of this district show signs of improvement. May the work go on. I feel anxious and willing to keep in the field, and *any part of the world* that the Spirit points out for me there is my choice. I thank God for the gospel and that my wife is willing to make any required sacrifice for its spread."

Bro. Ralph Jenkins sends a Corsicana (Texas) *Index*, containing what claims to be "Visions given by the Holy Spirit," to some gentleman in that place, January 8th to 11th, 1879, they being believed to be "a picture of the world's history in the near future." Europe and America, according to these visions, are to be filled with scenes of carnage and desolation, the end being the coming of Christ, and the setting up of the reign of peace. Bro. Jenkins says he visited Mr. Goodnight, one of the gentlemen concerned, and presented our claims as the true Church preparing for Christ's coming and being arrayed to meet him, and Bro. Jenkins thinks that Mr. Goodnight will investigate. The value of the visions time will tell. There may prove to be some truth in them, and they may be found like many other self-made interpretations of the prophets, or like the fabricated visions or baseless spiritual manifestations that please and so often delude, not being of God.

Bro. Jerome Ruby in Jones County, Iowa, says that they are having good attendance at the meetings.

Bro. E. C. BRAND writes from Malad, Idaho, as follows:

"We have had a fair conference. I have been preaching every night since last Friday to large congregations. Malad Branch are determined to throw off lethargy and revive themselves. Prospects for them and the work here are now good. I expect to return home about the 28th of March."

CANADA AFFAIRS.

BRO. JOSEPH LUFF, writing from London East, Ontario, February 28th, 1879, states:

"I would like to make an appeal to the Saints through the HERALD, on behalf of the Toronto Church, as the two Saints upon whom rests the burden of payment for the building in which they meet, are poor, yet are struggling to keep the interest paid up. The remainder of the Saints there are too poor to do anything. There is a mortgage of \$1,000 on the building. Business reverses have spoiled the calculations of our ablest supporter there; therefore we are trying to raise a subscription to pay off as much as possible of the principal, and thereby reduce the interest as well. Any assistance will be thankfully and cheerfully received at Box 38, London East, Ontario."

If we could make any special reference to a Branch where individual industry and personal sacrifice were deserving of reward in aid and help, we should certainly name the Toronto Branch. The church was originally bought by a great personal sacrifice, and under discouraging prospects; but it was deemed the only course to pursue at the time, and it is a great pity some one could not be found able and willing to now lift the burden, by generous aid.

There are other churches in a similar condition and it would seem impracticable to pay the debts out of general church funds, which should be employed to speed the gospel plow; but individual sacrifice might do it.

Bro. Luff also writes of the spiritual condition of the London district. He has had a great deal of opposition, and from sources whence he should have had help. He is a sound adviser, and will be proven a safe and judicious man in the field. Branch officers will do well to consult with him, before putting half digested measures into execution. We have prayed and do pray that the spirit of wisdom may be with Bro. Joseph Luff in his initial labor for Christ.

Bro. A. Leverton, president of Kent and Elgin district, we hope will be able to maintain the good reputation hitherto enjoyed by him. His district has been a scene of sore and continued distress. The Lindsley Branch had been in disaster, and the prospect before Brother Leverton at the time he was chosen to preside, was not a flattering one; but we believe that it was undertaken in good faith. We see that the Conference for this district invited the Elders of the London District to labor in their field; this is right, interchange labors, and cultivate reciprocal relations. We are pleased to learn that the Branch at Blenheim had nearly completed paying for their house of worship. We hope never to forget the one evening we spent at Blenheim, and the liberty we enjoyed in that same house, speaking to the Saints and others on the latter day work. May the Spirit foster the good work among our Canada Saints.

READ what tobacco will do for a bird, just breathing it. How about the human who inhales it piping hot?

Ladies who have pet canaries should put a veto on smoking in the room where they are. In Davenport a very musical songster hung just above the chair in which a gentleman was in the habit of sitting and smoking. As time wore on it was noticed that the bird had ceased to sing as much as formerly. After a while the bird ceased to sing altogether. Finally, one day the bird was observed wildly endeavoring to keep on its perch, and floundering about the cage as though dizzy and very weak. It occurred to the

gentleman and his wife that perhaps the tobacco smoke might have something to do with the bird's strange condition, and it was taken into another room. The pure air seemed to have an effect. In a day or two it was heard singing, though in a weak and tremulous voice. After a week had gone by it began to send forth notes of purity and clearness; and at the end of a fortnight it was itself again.

"TEA TOPERS, ATTENTION."

THE selected article in the HERALD with the above title has attracted considerable attention among our readers. And from what has been said to us by those we meet and by what others write, it appears that a good many who had previously been in the practice of drinking tea have stopped its use since reading said article; yes and some of them have also ceased to drink coffee, and we hope that none will do as we have heard the fear expressed, "stop the tea, and drink all the more coffee." Many who believe that these drinks are harmful and that God has discounted the use of them will no doubt be glad to see a reformation with many more:

Of the effect produced by reading the article in question we reproduce the words of a brother in northern Illinois and those of a sister in Canada. The former is sixty years of age, as is his wife. He says:

"I was in the habit (tea drinking) up to the time I read that piece, but the story of the stamping with bare feet, the sores running, etc, turned my appetite so that I have no taste for it since; neither has my wife nor any of my family. It will save us quite a store-bill too, and I would advise the elders to read that article to their hearers before dismissing their congregations; it will put on the cap sheaf."

The Canada sister writes as follows:

"We thank you for that article on tea-topers. For I think it will do much good. I have heard several sisters say that their tea had not tasted good since, and several have quit its use already. This will do for the weaker vessels, but you will have to select something stronger for the strong ones, because I have not heard of but one brother quitting it. I have always been subject to the sick headache, and on wash-day I always had my extra cup. Last Friday and Saturday I had the headache, and as I was to go to church on Sunday, I made an extra cup to keep my head right, but while waiting for the family to get ready for breakfast, I took the HERALD and read that article. I thought of my tea, and I was sorry I had made it; but I must not waste it, so I tried to drink it, but it made me sick and my head ached worse than ever. I have not tasted tea since that day, and I have not had the head ache since."

WE have just received several boxes of books, the cost of binding of which is four hundred dollars, Harps, Seers, Doctrine and Covenants, Books of Mormon and Rules of Order. Hence we hope to fill at once all waiting orders for styles of binding of which we have been out for a time, though very sorry that the delay has existed at all. But now that we are settled and better prepared for work, we trust to have no more delays of the kind hereafter.

In addition to our book list we now offer for sale the abbreviated Harp, or hymn book, containing 281 hymns, in four styles of binding, two of cloth and two of leather, prices, twenty-five, thirty-five, sixty and seventy-five cents, postage paid.

Bear in mind that this collection includes the most commonly sung hymns from all parts of the book, bound in their order and with an index to first lines. And at the prices given it would seem that many branches could supply their congregations with this book, strangers as well as their own members, at little expense, and to much profit in the singing line. Traveling elders will find them also convenient for their own and congregational use if they have two or three where they need aid in singing.

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MR. W. H. EARLS of Traverse City, Michigan, writes:

"I find that the preachers of this place dislike your doctrine. When they come into my shop and see the *Herald* lying on the table they look it over and say 'Well, you have turned Mormon, have you.' I reply 'If the Bible makes me a Mormon I wish it would make Mormons of more of you.' I get all kinds of whippings, but I do not take them unless the Scriptures give it. Truth will whip the best of us who are out of the ark of safety, me for one of them. Remember me in your prayers."

We trust that this volunteer defender of the gospel will go on in his defense of truth and yet become obedient to it and bring others to the same happy condition.

QUESTIONS AND ANSWERS.

Question.—Is it right to partake of the sacrament on Sunday morning as well as in the afternoon?

Answer.—We never knew of the Lord's Supper being administered twice in the same day to the same congregation. If the question means whether it would be proper to administer the sacrament in the forenoon, we would reply, it is not forbidden, nor is it prescribed; but propriety suggests that supper usually comes in the after part of the day. Where circumstances render it inconvenient to administer the sacrament in the evening, it may be done in the forenoon.

Q.—What is the "mark of the beast?"

A.—Whatever marks show that the life has been devoted to vice, immorality, debauchery and kindred evils, are marks of the beast, literally.

Q.—Under whose jurisdiction do members of the Church at large come?

A.—General officers of the Church; but they may be dealt with for immoral conduct by the officers of the nearest branch.

Q.—What are we to understand by "not discerning the Lord's body?"

A.—To "discern the Lord's body," is to have received the Spirit by which we comprehend what and where the Church is.

Q.—Why did Christ, upon several occasions, when he had healed persons of sickness, charge them to tell no one of it?

A.—We do not know.

Q.—Is it right for a sewing circle to make up garments, and sell tickets to any who will buy, and thus dispose of what is made?

A.—It is of doubtful propriety for any people to denounce lotteries, games of chance, and other schemes of obtaining money in which the cupidity and covetous nature of mankind are excited by the hope to secure something valuable for a small outlay, and then assume to sell clothing, or articles of ornamentation by ticket as the question suggests, usually styled raffling. We should prefer to sell the articles made at private sale, or at auction to the highest bidder, where the competition is open and honorable. The morality that makes such methods of raising money for Church purposes innocent is the old one "the end justifies the means;" which is by no means true. What is reprehensible in the world's people is far worse.

in those professing religion. Church gambling is as wicked as secular gambling; and if this selling of goods by chance can come under this head it is not proper. We believe that direct methods of raising money for church needs to be the best.

Q.—Is a person under obligation to join some branch of the Church, even if they hold an Elder's certificate of baptism?

A.—So says the General Conference, that all persons baptized into the Church should unite with the nearest and most convenient branch.

Q.—What is the meaning of the 13th verse of the 3d chapter of St. John?

A.—That no man had at that time ascended into heaven but Christ, who was the Son of Man. This is all that the verse seems to imply; but the querist and many others would like to know how Christ was on earth and in heaven too. To this we answer, that it is likely that this is one of those enigmatical sentences the meaning of which is to be inferred; as, for instance, "For our conversation is in heaven" (Phil. 2: 20); "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God not made with hands, eternal in the heavens" (2 Cor. 5: 1); and others of a similar character. Christ evidently wishes to convey the same idea that he does when he says, "I and my Father are one;" and that in spirit, essence and power the Son of Man is both on earth and in heaven.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

March 7th.—The Russian Government has discovered a plot for forcibly liberating the Nihilist prisoners.

The greater part of the town of Meringen, Switzerland, has been destroyed by fire. One thousand of its twenty-eight hundred inhabitants have lost all they possessed, and the majority of them are houseless and homeless.

Fires yesterday: Dent and Downey's warehouse, Columbus, Ohio; loss \$12,000. Also the flouring mill of J. H. Keedy at South Bend, Ind.; loss \$20,000. Also at Fairfield, Maine, five buildings destroyed, and flames still raging.

8th.—A famine is raging in the most fertile portions of Bolivia. In the District of Cochabamba, from eight to ten die daily of starvation. In one small town, two hundred and six persons died in twenty days.

At Ogden, Utah, in the case of R. T. Burton, charged with the murder of Mrs. Bowman, during the Morrisite trouble seventeen years ago, the jury, after being out nearly two days, returned a verdict of "not guilty."

A dispatch announces the death, night before last, at New Britain, Conn., of Elihu Burritt, well known in this country and in Europe as the "learned blacksmith."

Fires yesterday: The packing house of T. M. Sinclair & Co. at Cedar Rapids, Iowa; loss \$25,000. Also the residence of Daniel Shaw, at Eau Claire, Wis.; loss \$10,000. By the burning of a house at Haysville, Pa., a young lady lost her life; cause of the fire "reading in bed."

10th.—Reports from Afghanistan state that the English troops have sustained two severe defeats at the hands of the tribes in the interior of that country.

The plague is abating in Russia.

Six buildings were destroyed by fire yesterday in East St. Louis, Illinois. In one of them five persons were burned to death. The testimony at the coroner's inquest points strongly to incendiarism as the cause of the fire.

In a fire at Georgetown, D. C., three children were burned to death.

11th.—Disastrous floods are reported in Hungary. Many villages have already been swept away. Two of the three dams protecting the town of Szegedin from the Theiss river have given way,

and the bursting of the remaining one, which is hourly expected, will render seventy thousand people homeless.

The floor of a hall at North Berwick, Maine, gave way yesterday, precipitating one hundred and fifty persons to the floor below, seriously injuring a large number.

The recent rains and sudden thaw have inundated the southern suburbs of Buffalo, N. Y. Several bridges have been carried away. A family of four had their house washed away, and the party was forced to take refuge in trees.

During a scramble for oranges among some colored folks at Lincoln, Nebraska, a lamp was knocked over and exploded; one person fatally, and another seriously burned.

Altherby's grist and saw mills at Orrillia, Ontario, were burned yesterday; loss \$25,000.

12th.—Advices from India state that the people of Cashmere are dying of famine like flies. The present rate of mortality will nearly depopulate the province by the end of the year.

A fire north of Yankton, Dakota, swept over fifty square miles of forest, destroying timber, houses and cattle, valued at \$25,000.

Fourteen fishing vessels, forming part of the fleet, belonging to Gloucester, Mass., which were anchored on George's Bank, are supposed to have been lost during the severe gale of February 20th. Their crews numbered one hundred and forty-six, of which number, forty-one leave widows and nearly one hundred children.

The remaining embankment which protected the town of Szegedin, Hungary, from the river Theiss, gave way at three o'clock on Wednesday morning, inundating the town to the depth of fifteen feet. Hundreds of people are drowned and eighty thousand people are homeless. One hundred square miles of the surrounding territory is covered with water, involving the loss of all the crops.

A tornado destroyed a number of houses, barns, and other property in Macoupin county, Illinois. Two persons were killed and a number wounded.

Eleven buildings in Hannibal, N. Y., were burned last night.

14th.—Later accounts from the submerged town of Szegedin, Hungary, do not lessen the extent of that calamity. Six thousand persons are still surrounded by water. The houses were mainly built of sun-dried bricks, and they crumbled by the action of water. The situation of those who failed to escape is perilous in the extreme.

Fires yesterday: At Onslow, Jones county, Iowa, twelve houses burned; loss heavy. At East Pepperell, Mass., Leighton's shoe factory burned; loss \$30,000.

15th.—Still later accounts place the loss of life caused by the inundation of Szegedin at several thousands. Sickness has broken out among the refugees camped in the vicinity.

A pilot boat was run down by a steamer off Dungeness, Scotland. Ten pilots and five of the crew were drowned.

Fires yesterday: A prairie fire near Abilene, Kansas, destroyed a large amount of corn and wheat stored in the suburbs of the town. Loss estimated at \$100,000. The Taylor Iron Co's. car wheel foundry and machine shop at Highbridge, N. J.; loss heavy.

15th.—The South Chicago Watch factory, employing seventy hands, was burned on Saturday evening; loss not stated.

16th.—Owing to the increasing boldness of Socialistic agitators, the German Government has declared a state of siege in Berlin.

The village of Vernet, France, containing one hundred houses, has been totally destroyed by fire.

The damage to Szegedin and surrounding country, caused by the overflow of the river Theiss is estimated at seven millions of dollars.

Fires yesterday: At Fountain City, Wisconsin, Carisch Brothers' dry goods stores; loss \$8,000. At East Saginaw, Michigan, Bradock & Son's saw-mill; loss \$3,000. At Newark, N. J., Hall, Hat, & Parker's factory; loss \$40,000; two hundred hands thrown out of employment. At New Orleans, La.; loss \$50,000.

The Riverside Presbyterian Church near Chicago, was burned on Sunday morning; loss \$12,000.

19th.—A great fire is raging in the city of Rangoon, India.

A store, dwelling, and railroad depot at Tustin, Mich., were burned last night; loss \$6,000. A warehouse at Minneapolis, Minn., was burned last night; loss \$16,500. Also a flour mill at Auburn, N. Y.; loss \$40,000.

20th.—Eight officers belonging to the Russian Imperial Guard, have been arrested at St Petersburg, charged with Nihilism.

The British steamer *Bolivar*, from Liverpool to St. Thomas, came in collision with the Haytian steamer *Michael*, sinking the latter and drowning sixty persons.

At Bleiburg, in the Austrian Tyrol, an avalanche crushed ten houses. Forty persons were killed, eighteen injured, and fifteen are missing.

An explosion in a colliery at Pottsville Pa. killed two men and injured two others.

A prairie fire in Republic and Cloud counties, Kansas, swept over an area ten miles long and three miles wide. One person was burned to death and one hundred homes consumed, besides large quantities of grain and hay.

The town of Pineville, Missouri, was almost entirely destroyed by fire last night, only four houses escaping. Also a fire at Vicksburg, Miss., caused a loss of forty thousand dollars.

March 22d.—The French iron-clad ship *Arrogante*, foundered off the coast of France on the 19th. Forty-seven men were drowned.

By a prairie fire in Lincoln county, Kansas, three persons were burned to death.

Two men were killed at Springfield, Mass., by the explosion of a boiler. Also at Clayburn, Texas, two lives were lost from the same cause.

Fires yesterday: A furniture factory at Burlington, Iowa; loss heavy. Also several buildings and a quantity of grain at Big Ridge, near Sioux City, Iowa; loss three thousand dollars.

Correspondence.

INDEPENDENCE, MO.,
March 11th, 1879.

Bro. Henry:—Since writing last I have labored some for the Master. At Downville school-house, near Weston, Iowa, I spoke eight times. At first the congregations were small, but before the close the house was full, and an excellent spirit was manifested by the people. They expressed themselves strongly in favor of more preaching. The Saints and friends were very kind to me. I attended the quarterly conference at Wheeler's Grove, 22d ult. No business of great importance was accomplished, but there was a large attendance of people, yet very few of the officials were there to discharge their duties. I continued meetings for several days and baptized two on March 1st. At 5:30 was up, and at 7 a.m. was in the water, that a soul might obey the law of adoption. The same evening I ate my supper at Dawsonburg, distance forty-five miles. Rode in a cold wind and over a very rough road. 2d inst., spoke twice at Dawsonburg, and arrived at home on the 3d, where I remained a few days for repairs, and to do some business. On the 7th inst., shook the parting hand and next morning arrived at this place about daylight. I viewed the "TEMPLE LOT." It is a very nice piece of ground, and a beautiful building spot.

The Saints of this place believe very strongly that the set time has come to favor. This seems to be a pleasant and peaceable city, and a good farming country is around it. But no saint should come here, unless he is able and willing to work, and has some means to purchase property. In this manner, and with a heart set to do the will of God and keep the law, a large body of Saints may come here and live, and be the means of doing great good. The conference was well attended, and the business was accomplished with a good degree of satisfaction. I was cheered in meeting with Bro. Alex. H. Smith, but very sorry to witness his feeble condition of health. Of former friends I met Brn. J. J. Kaster and Joseph F. McDowell. Also met a host of new friends. Among the latter Dr. Wm. E. McLellan, whose whole conversation is upon the principle of Mormonism. At some other time I may furnish you

some of his statements. Last evening I administered baptism to William Brown, formerly of Bickerton's church of Pennsylvania. He has lately come here from Newton, Kansas, and seems to manifest a love for work; and he expressed himself as feeling like a little child, when he came up out of the water. May God bless all those who seek for the right and the spread of the truth.

March 17th.—I have preached here for a week, and there appears to be some interested in our cause. But for severe weather baptism would have been administered yesterday. This is the most peculiar field of labor that I have been in during this winter; but I am still confident that the truth will prevail over all hard sayings against our founder and the organization and calling we seek to honor. Those who come here should be established in their faith, and should have some knowledge of Mormonism from its first, and wisdom and meekness should be the two strong principles of their teaching. Should you think of me while addressing the throne of grace, ask the Father to give me confidence, strength and wisdom, that I may abide unto the end. Yours in Christ,
ROBERT M. ELVIN.

England, Dec. 12th, 1878.

Dear Herald:—At the present time the inclement weather confines us prisoners at home by the fire-side. For a quarter century we have been privileged to enjoy the genial clime of California, away down upon the Pacific shores, where the cold, frosty, biting blast of winter is not known to any great extent, and where the deep white snows that pay their annual visit to this and other countries are rarely seen; but time that works its changes to all in the common pathway of life, has brought them to us likewise, and here we are among what is termed the pleasantries of old England. Well, if we should judge from the expressive blue noses, purple cheeks, and hunched up aspect of the pedestrian generally, we should think after all such can not be very pleasant, but seemingly the old adage is true with the people here, "ignorance is bliss;" not knowing any more pleasant condition. But with us how is it? Not very pleasant, thank you, but acting on the principle, "Make the most of everything," we are trying the best we know how to overcome those unpleasantnesses of climate by less pedestrian exercise than those who are compelled to take it; and having better and bigger glowing fires than I fear many people in this land are blest with; still the time is hanging heavy on our hands, and sometimes we feel almost at a loss how to while the time away. Many times I am led to reflect upon myself and surroundings twenty-six years ago. Then, as now, I was anxious for the cold winter months to be as fleet as possible, for then I was contemplating and preparing to leave this land for distant climes, even America. But that long interval is filled with rich experiences, and many a dear-bought lesson, I assure you; and in the usual and perhaps the best way of all others to acquire profitable experience by the things that we suffer. Well, I am not going to relate the character of my sufferings to your readers, because no doubt many of them have had very similar ones, and their recital would perhaps give them unnecessary pain, we will just allow the curtain to remain as it is, and with those who have gone, done, and seen as I have, there is room to be thankful that we have escaped the "fowler's snare," and that our surroundings are immeasurably better after all. I was going to say, let us forget the past; but no, that would never do. The scenes and miseries of our follies, should ever be in our remembrance, and then we remember the cause that produced them, and with a recollection of our past follies we can readily and compassionately commiserate other's woes: for there are yet many who have suffered equally, and perhaps more than we, but who have not as fortunately and quickly realized the lesson they teach as we did; and then again there may be others who are just as credulous as we were, and who only await the opportunity to plunge into the vortex as readily as we did.

These fireside reflections have many times suggested an article for my pen upon the subject of the Gathering; but as many times I have refrained because of the proscriptive spirit that has to

be dared in writing views that are not altogether current with the body; however we will essay it, and trust to the arguments for our vindication.

Ever since the commencement of the latter day work, the doctrine has been a fruitful and pleasant theme for the flippant writers and fluent speakers of the Church. To the body perhaps no other doctrine has given so much comfort, because associated with it in the immediate future, so much was promised and hoped for. The doctrine certainly exercised a strong binding tendency upon the body, and more than any other it proved a strong incentive to those who believed it, to be willing to make every sacrifice a duty to be in harmony with it.

More especially since the martyr's day, while under the influence of that seductive syren song, many thousand of poor innocent ones have blindly achieved their own irreparable ruin. To those who have been immediately associated with the various schemes put forth as positive definitions of the doctrine, it is no exaggeration to say that many happy homes have been broken up and destroyed by following after those "will o' the wisp" shadows. Neither can it be denied that by so doing, many, very many splendid independencies have been in a most ruthless manner and in an incredibly short time swept away, bringing torment of mind and wretched poverty to those who once happily owned them. Many of these are still living, hopelessly crushed in spirit, leaving them destitute of aim or lawful ambition. And then we have not said all, for how many are still living, pitiful burdens to themselves in their wretched physical deformity; created so by the act of following after that alluring phantom. And then again what a host of sincere ones have yielded up their precious lives to the ruthless violence of a cruel fanaticism, the bitter elements, privation, want, and other cruel causes, all encountered in chasing this fatally common error.

For at least forty years this untiring work has been going on, and the principle is still alive and persisted in, making it quite evident that many more valuable lessons, only obtained by suffering have yet to be bought; and seemingly the end will never be seen until reason shall assume its proper throne, and men, and women too, stand still and calmly consider the whys and wherefores of such palpable failures. To the considerate mind it requires but a few thoughtful moments in which to scan over the whole field of operations, and the verdict must be that utter failure has attended every movement made pretending to be carrying out the abstract doctrine.

At this point I wish to be distinctly understood by all my brothers and sisters in the Church, that I am not by this prepared, notwithstanding all the failures of the past, to pronounce against the abstract doctrine of the gathering; and furthermore, I am at a loss to know how any person can suffer them to disturb his faith in the doctrine as a necessary and indispensable part of the grand whole; that it is correctly foreshadowed as a work to be yet accomplished in the future, in the revelations of God to the first people raised up, must candidly be admitted; and that that people were favored with the privilege and necessary instruction upon some points, and to a certain extent for a practical carrying out of the doctrine can not be denied; but still there is a growing tendency to deny its necessity and practicability in the future. As yet I can not afford to see it in that light; at the same time, I am determined to be just liberal enough to exercise no proscription upon any person who chooses to look upon it differently. Of one thing I feel quite certain, that although we enjoy immense advantages, having revelation's slight to guide us, we are far from being impervious to error; and possibly the advent among us of some determined iconoclast occasionally would have a most beneficial effect in clearing away some of our useless idols that we have been bowing down to so long. The old proverb says that "God's glory consists in his hiding up his works." And I think all will be ready to admit that he deals out even to his own people a knowledge of his inscrutable works with a severe economy. I say let the iconoclast come and sweep away our refuge of lies, if we are hiding behind it; and God be praised for any new light or information he may give to his servants.

But to return to our subject more closely. In view of so much failure in the past, and the possibility of more in the future, the stubborn query; What has and may yet cause more? stands staring us in the face. If the reader will exercise patience with me for a few moments, I will endeavor to partially answer it by relating an incident that recently came under my notice, and of which I took note at the time, as I thought how valuable a lesson it contained.

Comte de Chambord is an anxious believer in his Divine(?) right to the throne of France; and consequently is not a pleasant admirer of the present Republican government; he says "The revolution is a social doctrine, a political doctrine, which pretends to found society on the will of man instead of the will of God, on the supremacy of human reason in the place of the Divine law."

An admirer of the Republic answers him tersely, thus, "No doubt democratic government is based upon the people's will, yet that is chosen as a foundation, not because the will of God is rejected, but because it is not known."

Some facts, in both statement and answer, have a pertinent application to our question. Those men who championed those ill-starred expeditions, called gatherings, were also professed believers in the prominent doctrine of divine law having precedence to laws founded upon human reason. Very excellent doctrine and abstractly true, we verily believe, and these men in claiming that they in their proceedings were only carrying out schemes having their foundation and character in divine law, must also be prepared to admit that their failures with all the miserable results that have attended them must be the direct result of divine law also. Monstrous admission, yet the facts in the case will warrant no other logical conclusion.

Our conclusion of the matter is this; that those men knew as little about divine law, as Comte de Chambord would have known, even were he today seated upon the French throne, and in the absence of this knowledge, they formed their outrageous projects upon human reason instead. We do not deny, but we very much doubt, but they may have thought they had divine approbation, and were carrying out divine law, but the disastrous results that have followed their works will not admit of any such conclusion, but rather point out unmistakably that there was not only an utter absence of God's sanction, or law in the whole proceedings; but rather a great deal of reckless and cruel work that even human wisdom would most emphatically condemn.

Let us follow the subject further, and look at the gathering in another phase, that separates it entirely from those monstrous assumptions that have wrought such misery and woe to thousands, and destroyed the belief of thousands more in the latter day work. I mean in its abstract sense. This will bring it home to ourselves, and possibly may help cure that restless disposition, ever more or less prominently manifest among us touching the doctrine.

The Gathering certainly was a church doctrine revealed as distinctly and foreshadowed in the revelations as clearly as any doctrine of the Church. If any condition of the Church in the future seems evident to our limited foresight, it is that at some future time it will have a distinctive and independent character; the wasting and exhaustive tendency of the present principalities and powers of the world, marks to us as clearly as possible that they are weighed in the balance and will rapidly decline under the pressure of influences over which they will have no control. This condition of things is clearly revealed; whereas, on the other hand, an opposite condition is foreshadowed for the cause of Christ. The logical deduction from this presumption is that of necessity this people will sooner or later concentrate and become a distinct body. But how, and when, are perplexing questions; and it might, I think, be questioned if there is any person living that can answer them. That a community of this character will converge and establish itself with its own voluntary momentum independent of any divine direction I can not believe; any attempt to do so, now or hereafter, would be but a repetition of those events that have so signally failed.

I do not think a single member of the Church can be found who will claim that a sufficiency is already written to warrant the undertaking by this present Church. However that may be, I know we have some very excellent authority to warrant the truth of the inference. Not having the proper data at hand, I only speak from memory, but believe it serves me correctly on this occasion. Bro. Joseph, the president of the Church, owing to the earnest anxiety and possible solicitation on the part of members in relation to gathering, sought for in divine presence, further information about it; and candidly tells the Church that "no answer came." This certainly gives the matter much support. The evident lack of understanding in the Church upon the subject, also gives an additional support. And above all the diversity of the opinion manifest by the repeated attempts to formulate practical measures ought to be sufficient to put the matter above all disputation.

If it should still be maintained that the present record is destitute of all ambiguity and in its clearness should be accepted as suitable, and enough to warrant a practical and present application, I am sure the person who could and would elaborate upon its details, and out of it formulate a plan that would tell us when to begin and carry it out properly, would receive the lasting gratitude of all interested in the subject. If our present record is defective in its deficiency, it may then be consistently enquired of what service is such a record to us. In our opinion had this inquiry been made forty years ago, and answered and understood as it appear to us, how immeasurably better off thousands would be to-day in numberless ways. In one sense, I do not regret that it was not so understood, because our excessive ignorance has resulted in more real practice and sound knowledge of humanity; not only in the sense of its true greatness, but in its astonishing weakness, than we could possibly have acquired in any other school; and who that are included in the number of credulous ones of the past can feel one pang of regret for actions that brought for them such priceless lessons, that qualifies them to resist such follies in the future.

It is our candid opinion that the gathering is to us only a prospective work, like many other recorded prophecies, having reference to our present dispensation for its fulfillment. Our present record is simply the foreshadowing, accompanied with a few preliminary details that were given to the first people raised up. Had that people honorably observed the first detailed outlines, without doubt further details of the grand comprehensive scheme would have been from time to time given as circumstances would have called for them, and there would have been no failure. As it is, they are still hidden up in the Divine Economy and there they will remain, and we cannot bring them forth until the auspicious moment arrives. And no effort put forth by us, or any other body of believers to carry it out, because we find the doctrine and a few preliminary details upon the record, can ever succeed. It seems evident to me that we should live and act in the light of present revelation, and not that of the past. This is the assumed foundation of our work. It is the successful weapon that has to thousands cleaved asunder the superstition of the present age, and must be the foundation upon which the superstructure of a redeemed world must stand. Should we not still contend earnestly for this preeminent faith.

Before closing, a few more words may be written upon one detail found written in connection with the doctrine; it partakes in a manner of the character of a parting counsel to that people to whom the work was revealed, after they had proven themselves unworthy instruments to carry it out. It is found in sec. 102, par. 7. "And let all my people who dwell in the regions round about, be very faithful and prayerful and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not of judgment, neither boast of faith, nor of mighty works, but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you grace and favor in their eyes, that you may rest in peace and safety, while you are saying unto

the people, execute judgment and justice for us according to law and redress us of our wrongs."

Very many of our people are found quite willing to accept this paragraph as a proper license for themselves, and the members in general to undertake a gathering together in the manner described, I can not so view it. What right, I ask, have we to appropriate a commandment of this character to ourselves, when it is evident it was given to another people for a special object, it being peculiarly suited to the strange surroundings of the people at that time. Any one who will read understandingly can discern at a glance, that the purpose for which it was given no longer exists; and consequently the commandment, or counsel ceased from the moment of its termination to have any vital force. If it gives us the right to gather in as described, we must undertake to contend for justice and judgment for the wrong committed upon the people immediately concerned at the time; as both are inseparably connected. I presume that however much we may feel persuaded that many innocent ones suffered with the guilty at that time, we would not feel justified in pleading the cause of that people as a body; believing as we do that the sufferings and ultimate expulsion of that people from the land was the legitimate result of their own transgressions of divine law and commandments.

In all the written word I discover no license for us to attempt any measure of gathering in a Church capacity. That which is written was given to another people. With them and their law we have nothing to do. Whatever there may be in the future for us to do, we can only surmise. In hope and effect there will be a gathering as foreshadowed in the written word; but we must wait and act only upon a special law to us to that effect; and it strikes me at this moment that the sooner we disconnect whatever practical measures may be set in motion for mutual benefit, from all church connection, the sooner we will be showing our respect for that divine wisdom underlying the words of the paragraph we have quoted. I have nothing to say against legitimate effort being made to improve the condition of the poor, but everything in its favor, and subsequently may say something about joint stock companies, building associations, &c.

T. J. ANDREWS.

SUGAR GROVE, Mason Co., Mich.,
March 16th, 1879.

Bro. Henry:—It will be four years in May since we have been visited by any of the traveling ministry; and, although I have tried to impress upon their minds the necessity of living in humble obedience to the will of God, yet our branch is in a sad condition; for, although we have twenty-five members within three miles of our place of worship, yet oftentimes there are not enough of the Saints comes out on the Sabbath for a prayer meeting. I have an appointment for preaching every two weeks, but sometimes am compelled to give it up for want of some one to preach to. We have some in our branch who are trying to keep their lamps trimmed and burning; and if some one could come and labor with us awhile I think there might be some good done. I regard our district president, Bro. W. H. Kelley, as a man whose whole soul is in the work, but his field is large and he and his co-laborer cannot visit all the branches. Yet I hope we may be visited soon as possible. Praying that the Spirit of the Lord may direct in all the proceedings of the conference, I remain your brother and fellow laborer for the Master,

E. A. SHELLEY.

LOGAN, Iowa, March 18th, 1879.

Bro. Joseph Smith:—I hasten to inform you that the good Lord has been with us at Magnolia, during the past winter. Bro. Mark H. Forscutt was with us a short time, some few weeks since, and his labors were crowned with success; four were baptized during his sojourn, and three since. Our conference passed off very pleasantly, with a good representation from portions of the district, and we felt refreshed and strengthened to persevere in the good cause we are engaged in. Several are enquiring, and we hope will, ere long, embrace the truth as it is in Christ Jesus. Yours in Christ,

P. CADWELL.

LONDON, Ontario, March 17th, 1879.

Bro. Henry:—I feel it good to be a Saint, and I thank God that he brought me to see the light of the same. It is about three years since I embraced it, and I only regret that I did not live more faithful up till the present time, but many seasons of rejoicing have I had, and many times has my soul been lifted with the spirit that Peter received by which he knew that Jesus was the Christ. I am at loss to express my gratitude to God for the blessings he has bestowed upon me since I obeyed the gospel. I have seen the sick recover by the laying on of hands, and devils cast out, and those that were poisoned raised to perfect health and strength. These are the signs that Christ promised should follow the believers. And further, I have heard the gifts of tongues, and of prophecy. All this goes to confirm me in the latter day work. I feel like spreading the truth far and wide. May God enable me to do so, and in due season I shall reap if I faint not. I have been ordained to the Aaronic priesthood about nine months. I have baptized two since, but have not done any public preaching as yet, but hope to do so shortly, by the help of God, and then may I go forth with the power and proclaim it valiantly to my fellow men who are in darkness, that many may rejoice in glorious work of the latter day.

GEO. E. HARRINGTON.

SCOTS BAY, Nova Scotia,
March 12th, 1879.

Bro. H. A. Stebbins:—Some of the neighbors are getting interested in reading the Church papers, and prejudice is breaking a little; in fact some of them are contending in behalf of my religion as being of a better quality than much that is current. I am striving to so live that my light will shine, and I hope that I am doing better this year; for, to tell the truth, I did the two years past feel discouraged, yet would not deny the faith for my right hand. And now, dear brother, when I am in social meeting with Adventists or others, the Spirit comes upon me, and I feel so strong and happy I can speak and bear testimony of the latter day work, feeling that the Spirit that gives utterance is carrying conviction. I love to speak when all fear of man fleeth away and words flow apace. I feel like singing praises to our God, and though poor in this world's goods, sometimes of late I feel rich. Thanks to God. I pray that the author of the great work of the latter days will keep you and all the constituted authorities of the church full of wisdom love and light, that the weak and isolated one may be fed and strengthened till all become strong in one mind and faith, then the good things promised will be sure to come as the Lord hath spoken. The more I learn of this work the stronger is the tie. I often sing "There is a land immortal," in memory of Bro. Joseph in Californian travels. Yours in hope,

G. N. D.

St. LOUIS, Mo., March 6th, 1879.

Bro. Joseph:—When out in the field of labor as a traveling elder nearly thirty years ago, I often felt much benefited and blest, especially when worn down from lack of food and hard usage, in communing with those I knew to be my friends, and to those I would often try to go or write, and I think now that these personal communications as well as even epistolary are sometimes the means of great good, and even an assisting grace, especially when the interest of the Gospel of Jesus Christ and the work of the Kingdom of God becomes a necessary burden of our souls. I have been watching this interest as the president of Gravois Branch, for the past sixteen months with a great deal of jealous care, knowing that the enemy is ever on the alert, and ready to sow his tares;—and I thought this evening I could not spend a few moments to greater profit than in reporting to you—knowing that all these fields of labor are ever and continually upon your mind, and that you not only sympathize with the brethren, but your whole heart is with them in their endeavors to build up the kingdom of God; this, every faithful Latter Day Saint will always try to do for the glory of Christ, especially when he remembers that he is one of Christ's fellow heirs. With this in view, we as a branch are working and praying that the glorious gospel of the

Son of God as revealed by the Prophet Joseph, may triumph over error; and we are very thankful that our heavenly Father gives us a great deal of encouragement if not in present fruits, in future rewards—and who is there that has such a glorious future as the faithful Saint. It is true that many have trying vicissitudes to pass through here, but the future to such will be a very blessed reality, if faithful.

Dear brother, with these thoughts upon me with increasing interest, and I rejoice exceedingly that I am thought worthy to be allowed to help herald its glorious truths, but there is one thing that gives at Gravois great solicitude, that is the continued sickness of our much loved president of the conference, Bro. W. H. Hazzledine, he is very sick; will the Saints pray for him. Your brother and fellow laborer in Christ,
W. STILL.

WANSHP, Utah, March 10th, 1879.

Bro. Henry A. Stebbins:—Since my last letter I have been preaching in Union Fort and Sandy; also at Mill Creek, where I baptized four, one being the wife of Bro. Surridge and sister to Gomer Griffiths, and two daughters and one son. I blessed three of their children, and had a very good time in company with brother W. P. Smith of Union Fort, who is one among the few who have stood nobly for the cause of Christ; and, fearless of all persecution, he has held high the banner of light and truth among his fellow men. God bless this aged veteran for the noble defense he has made for the pure and undefiled gospel. It was a day together long to be remembered. I was two weeks at Salt Lake City, and I hope they were not spent in vain. I found some old friends dear to me for twenty-three years ago. I tried to bring them back to the love of God that we once enjoyed together. I visited friends and Saints and had a good time. I feel some better in health, but riding hurts me very much. I start to-morrow for Wahsatch county, Heber City, and Midway. I trust God will give me strength to discharge the work before me. I desire it for Christ's sake. Love to all. Your brother,
M. FYRANNO.

BURNSIDE, Ills., March 6th, 1879.

Brethren Joseph and Henry:—The conference of the String Prairie and Nauvoo District was held at Keokuk, Iowa, March 1st and 2nd, and it was indeed a season of rejoicing; and one long to be remembered by all who attended. The gifts of the gospel were poured out abundantly, in admonition, prophecy, speaking and singing in tongues, with the interpretation following, while the harmony, quiet and peace of the Spirit was ours to enjoy throughout the entire business sessions. Many Saints, long resident here, say it was the most joyful and glorious session of conference ever held in the district. May God thus continue to be with us, even unto the end, is the prayer of your brother in the gospel,
JOSEPH A. CRAWFORD.

Conferences.

Pottawattamie District.

A conference was held at Wheeler's Grove, Iowa, February 22d and 23d, 1879; Jas. Caffall, president; Frederick Hansen, clerk.

Branch Reports.—Wheeler's Grove 77, 1 High Priest, 5 Elders, 4 Priests, 2 Teachers, 1 Deacon; 11 baptized. North Star 32, 6 Elders, 2 Teachers, 2 Deacons. Crescent City 39, 4 Elders, 2 Priests, 2 Teachers, 1 Deacon. Fontanelle 16, 4 Elders, 1 Teacher; 2 received by letter. Council Bluffs 134, 1 Apostle, 1 Seventy, 8 Elders, 3 Priests, 3 Teachers, 2 Deacons; 3 received by letter.

Elders Samuel Longbottom, R. M. Elvin, D. Hougas, Frederick Hansen, James Caffall, C. G. McIntosh, A. J. Fields, Lyman Campbell, Hans Hansen and H. N. Hansen reported.

Report of Andrew Hall, Bishop's Agent.—“On hand at last report \$57.05, received in tithings and offerings \$38.35, total \$95.40; paid to Jas. Caffall \$21.30, balance on hand \$74.10.”

Missions appointed and continued: Hans Hansen, James Caffall, E. C. Briggs, Fred. Hansen, Wm. J. Cook; also R. M. Elvin, by request.

James Caffall was appointed delegate to the General Conference, and the Bishop's Agent to pay his expenses out of the Church funds.

Resolved that all Elders and Priests desirous of magnifying their callings shall report themselves at the next session, either in person or by letter.

That the district clerk purchase the “Rules of Order” for use of district.

Preaching during conference by James Caffall, and R. M. Elvin.

Adjourned to meet at Crescent City, Saturday, May 31st, 1879, 10:30 a. m.

Wyoming Valley District.

A conference was held at Plymouth, Penn., February 22d and 23d, 1879; Henry Jones, pres.; William Harris, secretary.

Branch Reports.—Hyde Park at last report 32, present number 30, 5 Elders, 1 Priest, 2 Teachers; 1 removed by letter. Danville 7, 1 Elder, 1 Priest. Plymouth at last report 12, present 14, 2 Elders, 2 Priests, 1 Deacon; 1 baptized, 1 received.

Elders Wm. W. Jones, Lewis B. Thomas, John R. Griffiths, Henry S. Gill, Henry Jones, Thos. A. John, and Priest Wm. Harris reported in person, James Jenkins by proxy, John Edmonds, William Crumb, Lewis D. Morgan and Priest Lewellyn Harrison by letter.

Report of W. W. Jones, Bishop's Agent: “On hand \$7.20; received Danville Branch \$3.00, Hyde Park \$11.00, Plymouth \$1.58; paid Henry Jones for traveling expenses \$2.10; total in hand \$20.68.”

Hyrum Shaffer was cut off from the Church at his own request.

Resolved that any officer or member who becomes drunk and repents shall be forgiven; but if he does it again he shall be cut off from the Church.

That we discountenance dancing, in every sense of the word, because of the evil connected therewith.

That Elder Henry Jones spend all his time to labor in and travel through the district the ensuing three months, and he is hereby authorized to draw from the Bishop's Agent, funds to defray his expenses.

Sunday.—At 10 a. m., preaching by Henry S. Gill and Lewis B. Thomas; 2 p. m., by Wm. Harris and John R. Griffiths; evening by Thomas A. John and Henry Jones.

Adjourned to Danville, May 24th, 1879.

Little Sioux District.

Conference convened at Magnolia, Iowa, February 28th, 1879; J. C. Crabb, president, and P. Cadwell, assistant; Donald Maule, clerk, and Levi Gamet, assistant.

Several resolutions were presented and discussed, and the following was adopted: Resolved that we believe that it would be for the best interests of the Church if the Unionburgh, Six Mile Grove, and Spring Creek branches, would unite together and form one branch, agreeing upon a central place of meeting.

March 1st.—Wm. Chambers reported the spiritual condition of the Spring Creek Branch as being good; J. M. Putney reported the Union Center Branch as good; and John Conyers reported that those who attend the prayer meetings are blessed with the Spirit; P. L. Stevenson reported the Little Sioux Branch as improving; P. Cadwell reported the Magnolia Branch as being in good condition, with two or three exceptions.

Branch Reports: Spring Creek, at last report 39, present 42, 5 Elders, 1 Teacher, 1 Deacon; 3 baptized. Magnolia, at last report 129, present 134, 2 High Priests, 1 Seventy, 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; 5 baptized. Pleasant View, at last report 18, present 18, 3 Elders, 2 Priests, 1 Teacher, 1 Deacon. Unionburgh, at last report 35, present 34, 9 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 died. Little Sioux, 132, 4 High Priests, 1 Seventy, 5 Elders, 3 Priests, 3 Teachers, 1 Deacon; 5 received by letter. Buena Vista returned to the branch for correction.

Elders J. M. Harvey, J. R. Lambert, and David Chambers reported by letter, and Elders John Conyers, P. L. Stephenson, J. M. Putney, S. Mahoney, S. W. Condit, H. Garner, C. Downs, Bran-

son Lewis, A. W. Lockling, D. Maule, Phineas Cadwell, L. Marchant, J. C. Crabb, and Priests Levi Gamet, Benj. Kester and J. C. Johnson, reported.

J. M. Putney, chairman of committee to audit Bishop Gamet's books reported; report received and committee continued, with request to report at next conference.

David Chambers was continued in his former mission, and Benj. Kester and Branson Lewis were released from theirs. J. F. Mintun stated that the Pleasant View Branch has its difficulties, but the members want to do right.

A question to the chair as to whose duty it is to labor with scattered members, was answered.

An hour was devoted to free discussion on the duties of Priests, Teachers, and Deacons, in branch labor.

On recommendation of Little Sioux Branch, Geo. S. Hyde was ordained an Elder by James C. Crabb, S. W. Condit, and P. Cadwell.

At 7 p. m. a prayer and testimony meeting, conducted by Wm. Chambers and J. M. Putney, in which the Saints had a season of rejoicing.

Sunday, March 2d.—At 11 a. m. preaching by S. W. Condit; 2:30 p. m. the sacrament was administered by J. M. Putney and J. M. Harvey; preaching by J. C. Crabb.

A two-days' meeting was appointed at Pleasant View Branch, May 10th and 11th, 1879; Phineas Cadwell to be in charge.

At 7 p. m. preaching by J. C. Crabb.

Adjourned to Little Sioux, 11 a. m., June 7th, 1879.

Far West District.

A conference was held at Center Prairie Branch, Mo., February 22d and 23d, 1879; J. T. Kinneman, president; J. M. Terry, secretary.

Branch Reports.—Stewartsville 76; 5 received by letter. German Stewartsville 24; 4 received and 1 removed by letter. Delana 50; 2 received and 5 removed by letter. Center Prairie 19; 1 died. St. Joseph 84; 2 received and 1 removed by letter. Pleasant Grove 27; 1 received and 6 removed by letter. Starfield 28; no change. Far West 41; 4 received by letter, 5 baptized, 1 died.

Elders Thos. Worrel, Lorin Babbitt, F. M. Bevins, F. C. Graham, Wm. Lewis, E. Binstead, D. E. Powell, D. J. Powell, Geo. C. Smith, Senterlow Butler, Arnold Neeser, J. C. McIntyre, Ezra Hayden, T. Hindirks, John Burlington reported by letter, and Wm. Summerfield, Jacob Snyder, A. G. Weeks, A. J. Seely, T. J. Franklin, J. D. Flanders, Jas. Richey, R. Phillips, L. Booker, Uncle Wm. B. Smith, J. D. Craven, A. H. Smith, G. T. Griffiths, J. T. Kinneman, and J. M. Terry in person; H. Sherard by proxy. Teachers Henry Casto and F. Hill and Deacon Henry Edwards reported.

The secretary was instructed to again forward to the Church authorities the evidence in the Bishop case, the documents having been lost when sent before.

Bishop's Agent Reported: “On hand last report \$2.11, received, \$9.95; paid for orders 30c; balance on hand \$11.76; T. Kinneman Ag't.”

The Elders and Saints received many words of encouragement from Brn. Wm. B. and Alex. H. Smith. Saturday evening, Bro. A. H. Smith preached; Sabbath, at 11 a. m., Uncle Wm. B. Smith preached; at 7 p. m., A. H. Smith preached. The Spirit's presence was had, and consequent peace was enjoyed.

Adjourned to Stewartsville, June 8th and 9th, 1879.

Des Moines District.

A conference convened in Saints' Hall, Des Moines, Iowa, March 8th and 9th, 1879; John X. Davis presiding *pro tem.*; John Sayer, clerk, assisted by W. Barbee.

Branch Reports.—Independence 54; 8 Elders, 1 Priest, 1 Teacher. Newton 51, 6 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 marriage; Thos. Reed and Edward A. Deuel dropped from the branch record; they are scattered members, residence not known. Des Moines 42, 2 Elders, 2 Priests, 1 Teacher, 2 Deacons; 1 removed. Des Moines Valley 31, 2 Priests, 1 Teacher; 2 died.

Elders T. E. Lloyd, R. Young, M. Houghton, J.

Sayer, I. N. White, J. X. Davis, N. Stamm, and W. C. Nirk reported; also Priests C. Merrill and D. C. White, and Deacons M. Craycraft and W. Barbee.

At 11:30 a.m., preaching by I. N. White; at 2 p.m., sacrament meeting in charge of John X. Davis and Robert Young; the Saints were greatly blessed in giving their testimonies to the truth of the work; at 7:30 p.m., preaching by T. E. Lloyd.

Adjourned to Newton, Iowa, Saturday, May 31st, 1879, at 3 p.m.

Nodaway District.

A conference convened at Liberty School House, Nodaway county, Mo., February 15th, 1879; Wm. Hawkins, president; Joseph Flory, clerk.

Branch Reports.—Oregon 32, 5 Elders, 1 Priest, 1 Deacon; 2 baptized, 1 died, 1 cut off. Platte 41, 7 Elders, 1 Priest, 1 Teacher, 1 Deacon; 2 baptized, 2 removed. Guilford 16, 2 Elders, 1 Priest, 1 Deacon; 4 removed. Ross Grove 39, 4 Elders, 1 Priest, 2 Teachers; 1 baptized, 1 removed, 1 died, 1 ordination.

The branches of the district were reported as in a general good condition.

Elders Thos. Nutt, Chas. Williams, P. Rasmusen, Benj. Fisher, R. C. Moore, J. Flory, A. Jacobson, Ole Madison, R. T. Ross, Jr., A. N. Byergaard, Wm. Reeves, Wm. Hawkins, S. Alcott and Wm. Powell reported their labors.

A motion to renew the licenses of the elders of the district was discussed and lost.

Elder Thos. Nutt was recognized as a traveling elder in the district, and the branch presidents are requested to solicit means for the support of his family while he is out preaching, to be held by the branch treasurers subject to his demand.

A. N. Byergaard, Bishop's Agent, reported: "Balance last report \$4.80, received \$23.65; sent to Bishop Rogers, \$23.65; balance on hand \$4.80."

Joseph Smith and his Counsellors, the Bishop of the Church and his Counsellors, and the general Church authorities were sustained.

Preaching on Saturday evening Sunday.—At 10:30 a.m., an hour of free discussion; afternoon and evening, preaching.

Adjourned to meet at Ross Grove School House, at 10 a.m., August 2d, 1879.

Decatur District.

A conference was held March 1st and 2d, 1879, at Lamoni Branch; E. Robinson, president *pro tem.*; O. B. Thomas, clerk, H. R. Harder having moved away.

The report of the Davis City Branch in last minutes was corrected.

Committee on the case of Bro. J. W. Mather reported and were discharged. A motion was made to adopt the report, but a substitute was offered and adopted, that we object to the case being referred to his quorum, and we hereby repeal the act of a former conference to so refer, and that we table the report now before us.

Following this, E. Stafford, Geo. Adams and O. B. Thomas were appointed as a court to try the case, all papers pertaining to the case to be referred to this committee.

Branch Reports.—Lamoni, at last report 209, present 215, 2 Apostles, 1 High Priest, 4 Seventies, 20 Elders, 5 Priests, 4 Teachers; 1 baptized, 2 received by certificate of baptism and 13 by letter, 8 removed by letter, 1 died, 1 marriage. Little River, at last report 104, present 97, 2 High Priests, 5 Elders, 5 Priests, 2 Teachers, 1 Deacon; 1 received by certificate of baptism, 3 removed by letter; resident members 86, non-resident members 11. Davis City, last report 35, present 40, 1 Seventy, 3 Elders, 3 Priests, 2 Teachers, 1 Deacon; 1 baptized, 4 received by letter. Allendale, last report 47, present number 45, 3 Elders, 2 Priests, 2 Teachers, 2 Deacons; 2 removed by letter, 1 died, loss by illegal baptism 1. Union Hill 13, 2 Elders, 1 Priest, 1 Teacher; branch not reported in good working order, owing to the scattered condition of the members, and want of preaching. Lucas and Lone Rock branches not reported.

Official Reports.—Of the quorum of the Twelve, Z. H. Gurley; High Priests, James Anderson and E. Robinson; Seventies, C. H. Jones, S. Ackerly, and J. W. Gillen; Elders E. Banta, J. Snively, A.

W. Moffet, Geo. Adams, R. Lyle, I. P. Baggerly, F. Leonard, M. McHarness, A. J. Blodgett, O. B. Thomas, P. Harris, J. P. Dillen, W. N. Abbott, Geo. Bird, J. Johnson, H. Church, E. Stafford; Priests, E. H. Gurley, and Teachers A. K. Anderson and D. Young.

Committee appointed to visit Lone Rock Branch reported, found nothing to do.

O. B. Thomas was appointed as District Secretary.

Resolved that we request the several branches of this district to require one week's notice of members desiring letters of removal.

Davis City Branch desired the conference to appoint Elders to keep up regular preaching there during the ensuing quarter, and the president called for volunteers, which was responded to.

Resolved that T. J. Bell prosecute the case of J. W. Mather, in behalf of the conference.

That the court of elders on this case be required to report at the next conference.

O. B. Thomas was released from said court and P. Harris was appointed in his stead.

Sunday.—At 10:30 a. m., preaching by Z. H. Gurley; 2:30 p.m., some time was spent in testimony, and a good measure of the Spirit being present; followed by the administration of the sacrament. Evening, preaching by J. W. Gillen.

Adjourned to Lamoni, May 31st, 1879, at 10 a. m.

Miscellaneous.

Resolution of Fall River Branch.

At a regular business meeting of the Fall River Branch, the following was adopted:

Whereas, we the Fall River Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, do believe that dancing, novel reading, and theatre going, are unchristianlike, and tend to bring reproach upon all who profess to follow Christ, and also to draw our minds from Christ, and the things of Christ; and

Whereas, Christ has taught us that we can not serve God and Mammon; and

Whereas, these things are plainly manifested "that, they are not of God," therefore be it,

Resolved, that we, the Fall River Branch, do condemn all such practices among our members, and that we will proceed against any of our members who shall be guilty of these things, the same as for any other unchristian like conduct.

JOHN GILBERT, *Prest. of Branch,*
THOMAS WHITING, *Clerk of Branch.*

FALL RIVER, Mass., March 9th, 1879.

Notices.

KENT AND EGIN DISTRICT.—The conference of the above district will be held at Buckhorn Branch, Ontario, June 14th and 15th, 1879, not June 7th and 8th, which was an error in writing the minutes. Richard Coburn, district clerk.

Information wanted of William Cooper Royal, who, when last heard of, was at Council Bluffs, Iowa. If he (or any one knowing where he is) would inform James Green, Willow Creek, Gallatin county, Montana, they would confer a great favor.

United Sisters' Mission.

Brother Joseph:—We, the sisters of the above named society, feel desirous of communicating with you again, having sent you an account of the organization of the society which appeared in the *Herald* some few years ago; and as we have been silent ever since, we now desire that the readers of the *Herald*, especially our sisters in the Church, should know that such society is still in existence; and that, notwithstanding we have had much to discourage us at times, and have met with many trials by the way, yet we have, by God's help, been able to surmount all difficulties up to the present time; and we rejoice to say that we are now in a prosperous state.

Our weekly meetings consist of singing, reading the Scriptures, testimony, and the exercising of our faith and prayers on behalf of the cause; particularly that God's blessing might rest upon his

priesthood; in short, we meet to strengthen and build each other up in a spiritual sense, by which means many a drooping sister has been revived and encouraged to set out afresh.

At the close of our meeting we each contribute our mite: and every quarter we hold a tea meeting followed by a business meeting, when the money is taken out, and used in various ways by common consent, for the benefit of the branch. As regards the needlework part of the business, that is undertaken by the sisters and done at their own homes, and presented at the quarterly meeting. Among many other things that have been made are two baptismal robes for the use of the branch. Though our numbers have been few and our means small, we have been able to do much by way of assisting the poor. But what is most precious to us, is the fact that the Lord owns and blesses us by the gifts of his Spirit. In the last quarterly meeting he poured out his Spirit in the gift of prophesy, expressing his pleasure at what had been done; and promised, if we kept faithful, overcoming Satan, he would increase our means and our numbers; in less than a month sisters were added to the Church by baptism, and our weekly collections were nearly double what they had been; which gives us great cause to rejoice, knowing indeed that the Lord does not despise the weak things of the earth; nor is he confined to numbers or to place, but is willing to bless those who diligently seek to please him and to cultivate his Spirit. It is our earnest and united desire to do the will of our heavenly Father and to become useful members of society, by doing the best we can in all things. Our motto is to listen to no slander; but where there is a grievance to strive by our labors and acts of love, as well as by our prayers, to put all wrongs right. May this and every other good desire grow stronger in the hearts of all the Saints throughout the world, is the earnest prayer of your sisters in London.

ESTHER OLIVER, *Secretary.*

LONDON, England.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

CLAPP.—At Guadalupe, California, March 14th, 1879, to Bro. Joseph C. and Sr. Sallie Clapp,—a son. Brother Joseph says, "I am the richest man on the coast."

Married.

GEORGE—SAVERY.—At the residence of the bride's sister, Mrs. Salyards, East Liberty, Pittsburg, Pa., March 19th, 1878, Bro. William C. R. Pope George and sister Alma O. Savery, both of Pittsburg Branch. Ceremony by Elder James Brown.

See the bridegroom stand erect,
See his brow with honor stamped,
He no other bride expects,
He no other bride doth want.

May their peace and love increase and abide.

KEMP—GAYLORD.—At the residence of brother Robert Winning, St. Joseph, Missouri, March 5th, 1879, Elder George Kemp, of Tabor, Fremont Co., Iowa, and Miss M. Gaylord, former Matron of the Home of the Friendless at St. Joseph. Ceremony performed by Elder Alexander H. Smith. They go to their home in Tabor, Iowa.

Died.

LANE.—Near Pittsfield, Illinois, January 19th, 1876, Bro. James Lane, in his 68th year. The deceased was born in England, October 16th, 1808; united with the old organization while there; emigrated to this country in the Spring of 1851, in the ship *Ellen Maria*. During the dark days he often spoke of the time when young Joseph would lead the Church, and he united with the Reorganization, July 29th, 1866, and remained a faithful member until death.

SELLE.—At Miller, LaSalle Co., Illinois, March 10th, 1879, of consumption, Sr. Sarah Ann Selle, wife of Mr. John C. Selle, of Marseilles, aged 34 years, 1 month and 10 days. She was born February 1st, 1845; baptized August 10th, 1872, by her brother, Elder Thomas Hougas. Her funeral,

at the Mission Branch, was largely attended by the brethren, sisters and friends, by whom she was highly esteemed. Funeral sermon by Elder H. S. Dille.

SHUMWAY.—At the residence of his son-in-law, Bro. L. P. Russell, near Inland, Cedar county, Iowa, of cancer and general debility, January 31st, 1879, Elder Otis Shumway. He was born in Belchertown, Massachusetts, July 21st, 1798; baptized in Genesee county, New York, October 1832, by Elder John P. Green; afterwards ordained to the office of Elder—then Seventy—which he continued till his departure hence. He bore his long, painful illness with patient meekness, and now is at rest. Services by Bro. W. T. Mailand. Text: "Blessed are the dead, that die in the Lord; they do rest in peace and their works do follow after them."

"Tis done, the last, no other grief
Like this can bow us down,
The only thought brings relief,
The Savior claims his own.

Our mother has but lately passed
Into that land so fair;
Five children saved among the best,
Have gone before her there.
Now father's gone; oh, happy they!
United ne'er to part.
That we may meet them all one day,
Dear Lord, thy grace impart.

PERLA WILD.

ANDERSON.—At Miller, Illinois, February 7th, 1879, Mary Eveline, daughter of Andrew H. and Martha E. Anderson, aged 6 years, 1 month and 29 days.

HAYER.—At Miller, Illinois, March 8th, 1879, Minnie Theresa, daughter of E. L. and M. Hayer, aged 1 year and 8 months.

WILSON.—In Red River county, Texas, January 22d, 1879, of pneumonia, Samuel M. Wilson, aged 54 years, 6 months and 22 days. Though he had been in the Church but a short time, he died firm in the faith of the latter day work.

DRURY.—At Alliston, Ontario, February 10th, 1879, Thomas Drury, husband of Sister Drury, of that place, aged 40 years and 3 months. Born in Canada. He was a kind husband, and favorable to the latter day work. His death was the result of an accident with which he met some four days before. It has cast a gloom over the homes of several. Upright in life and peaceful in death. May comfort and consolation be given to the bereaved.

BIRD.—At Pleasant View Branch, Cherokee county, Kansas, March 2d, 1879, Bro. Benjamin F. Bird, aged 52 years, 7 months and 12 days. Funeral sermon by Elder M. T. Short.

BIRD.—At Pleasant View Branch, Kansas, October 16th, 1878, L. A., the infant daughter of Bro. Richard and Sr. Jane Bird, aged 1 year, 1 month and 5 days.

LANE.—Near Pittsfield, Illinois, February 11th, 1879, of lung fever, Sr. Hannah Lane, wife of James Lane. She was born in England, January 1st, 1822, was therefore in her 58th year.

CLARK.—At Newton, Iowa, December 18th, 1878, of lung disease, Elder Tally Clark, president of the Des Moines Valley Branch. Bro. Clark went to Newton, to attend district conference; and while there took sick. He was a promising young elder. He obeyed the gospel February 14th, 1875. Born in Jackson county, Ohio, August 3rd, 1840. His wife and six children and many friends mourn his loss.

McKEE.—Near Stewartsville, Missouri, March 7th, 1879, Mary Emery, daughter of Bro. Thomas and Sr. Jane McKee, aged 8 years, 10 months, and 12 days. The beginning of her sickness was whooping cough. For eight weeks she was relieved of her pain several times by the goodness of God; but notwithstanding the prayers and faith of the saints her race on earth was run. Funeral service by Elders Wm. Lewis and John T. Kinne-man.

GRAVES.—At St Thomas, Ontario, December 3d, 1878, the wife of Bro. G. H. Graves, aged 24 years and 6 months.

CALKINS.—At Mill Creek, Iowa, March 12th, 1879, James Madison, son of Bro. James W. and Mrs. Eliza Jane Calkins, aged 15 years, 4 months, and 28 days.

WICKER.—In Des Moines Valley Branch, Iowa, January 19th, 1879, of consumption, Brother Samuel Wicker. Born in Fayette county, Ohio, December 21st, 1822; embraced the gospel June 7th, 1875; died in full hopes of a glorious resurrection. Funeral sermon by Elder I. N. White.

SMITH.—Near Cheeseland, Angeline Co., Texas, January 16th, 1879, of pneumonia, sister Nancy Smith, one of the honest in heart, who, as soon as she heard the word of truth, yielded obedience. We need not doubt that she will receive the reward promised. The funeral of the two brethren Robuck and this sister, will be preached in one discourse, April 20th, 1879, by Elder J. W. Bryan.

HINCKLEY.—At Mooresville, Livingston county, Missouri, March 6th, 1879, after an illness of three months of consumption, Sr. Clara Hinckley [Age not given.—Eds.]. Funeral sermon by Elder Emsley Curtis.

A Western Wonder.

The greatest wonder in the state of Iowa, and perhaps in any other state, is what is called the "Walled Lake," in Wright county, twelve miles north of the Dubuque and Pacific railway, and one hundred and fifty miles west of Dubuque city. The lake is from two to three feet higher than the earth's surface. In some places the wall is ten feet high, fifteen feet wide at the bottom, and five feet wide at the top. Another fact is the size of the stones used in construction, the whole of them varying in weight from three tons down to one hundred pounds. There is an abundance of stones in Wright county; but surrounding the lake to the extent of five or ten miles, there are none.

No one can form an idea as to the means employed to bring them to the spot, or who constructed it. Around the entire lake is a belt of woodland, half a mile in length, composed of oak; with this exception the country is a rolling prairie. The trees must have been planted there at the time of the building of the wall. In the spring of 1856 there was a great storm, and the ice on the lake broke the wall in several places and the farmers in the vicinity were obliged to repair the damages to prevent inundation.

The lake occupies a ground surface of 2,800 acres; depth of water as great as twenty-five feet. The water is clear and cold; soil sandy and loamy. It is singular that no one has been able to ascertain where the water comes from, nor where it goes, yet it is always clear and fresh.

Fidelity to Employers.

We do not hesitate to give it as our deliberate opinion, that the greatest peril which threatens our working people does not grow out of over hours or over work during any number of hours, be they more or less, but out of a general want of fidelity to their employers during working hours. What are the facts? I buy a pound of sugar. My grocer sends me only fourteen ounces. He robs me of one eighth of what I pay him for. I pay a working man for eight or ten hours of faithful labor. He renders me one hour less than I pay him for. He robs me of so much service. Had he stolen a like amount in money out of my drawer, we should all know how to characterize the deed. Is it any better to steal my time than it is to steal my money? Go into any place where large numbers are employed. How many are ready for work when the clock strikes the hour? How many quit five or ten or more minutes before the hours of labor are over? How much time is wasted in useless conversation? A street show sees a hundred heads at the window. Where are the employer's interests meanwhile? And even when the hands are employed, how little of skill and force are put into the work, and how imperfect are the results!

What is to come of all this but a gradual sifting out of the faithful and conscientious working men from the faithless and careless ones? The former class will get full work and full wages, and the fewest hours convenient with the mutual interests of both parties,—while the latter class will have work half the time, and spend the other half in idleness, clamoring for eight hours, as full time for a day's work, and putting in peril the interests of better men.

A Relic of Ancient America.

Appropos of the fact that the absence of the remains of horses on this Continent, of a period anterior to its settlement by Europeans, is sometimes used against the Book of Mormon, by its enemies, I give to the readers of the HERALD the following circumstance, for which we are indebted to Mr. Higby of Plano, who was an eye-witness to the fact. In the year 1862, a Mr. Ward sunk a well on his farm, situated one and one half miles north of Waterman, in DeKalb Co., Illinois. When at the depth of twenty-five feet below the surface, he found a heap of compost, mixed with straw, which had apparently been thrown out from a horse barn. Some fragments of wood were found at the same place in a very good state of preservation. The pile was about two feet deep, and covered the entire area of the well, which was situated in a bed of sand, on an elevation overlooking a valley. Both the compost and the straw were well preserved, so it was impossible to mistake its character. The place where it was found, the depth of earth covering it, its general appearance, and the circumstances attending its finding, all tend to show beyond the possibility of a doubt, that it had been buried centuries ago; thus proving beyond question, that horses did exist, and were used by men in America long before Europeans imported them.

CHARLES.

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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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1 April 79.

Look Here.—A mark opposite this notice will in form 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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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. 26.—Whole No. 416.

PLANO, ILLINOIS, APRIL 13, 1879.

No. 8.

CHRIST'S SECOND COMING.

Kind reader, your attention is respectfully solicited to the consideration of the subject suggested by the above caption, and while we extend this invitation, we are not unmindful of the probability of your having become skeptical through the many sounds that have, and are being heard by men; who, not only declare themselves competent to make so certain a sound as, not only to prove Christ's second coming scriptural; but to decide upon the time when he (Christ) would show himself. Hence it has been, since 1843, that several times have been decided upon, and places designated to which the believing ones have gathered with fond anticipation of being caught up, and undergoing their great and final change; but despite all these preparations, the heavens still retain him, and will retain him "until the times of restitution spoken by the mouth of all the holy prophets since the world began." (See Acts, third chapter).

We should not expect that God will in any way be directed by our pet theories. So far from this, that it is his to command, ours to obey. It is therefore to be hoped that the non-ability of man to delve into God's mystery will prove a sufficient admonition to lead him to be satisfied, and seek to govern himself by what He has revealed. We have no condemnatory remarks, but rather believe that those who have taught as above, have had good motives, for they have doubtless met and contended with opposition, as Christ's second coming and reign upon the earth has been very unpopular; but while evidence of sincerity may exist, it by no means proves the validity of any system or doctrines advocated. There must of necessity be a standard of appeal, to settle points of doctrine of a religious character. We therefore ask you to calmly consider those evidences we shall hereafter adduce from the Bible, in favor of the above subject, we only design to notice a few of the many evidences that exist. We shall make no effort to add to or detract from what we shall find written in the Bible, believing as we do, that men assume forbidden ground, when they attempt to modify, or in any way meddle with, what God has revealed for the benefit of man; but we believe whatever conditions are revealed to man in the word, that man should yield unqualified obedience to the same.

The first prophetic declaration we shall notice is found in Jude, who tells us that Enoch, the seventh from Adam, prophesied thus:

"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 their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—vs. 14-15.

The above is emphatic, and quite free from ambiguity, that all may comprehend, and as none of the events here made known were fulfilled at Christ's first appearing we are led to the conclusion that it relates to his second coming. Before introducing other evidences, we suggest to you, kind reader, the condition of the ungodly at the time of his coming, and that those who oppose or disbelieve in his second coming will be among the ungodly.

An examination of the nineteenth chapter of Job enables us to know that Christ's second coming was not a doubtful one to him; hence we hear him exclaiming thus:

"O that my words were now written; O that they were printed in a book! That they were graven with an iron pen, and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and though after my skin worms devour this body, yet in my flesh shall I see God: whom I shall see for myself and my eyes shall behold and not another; though my reins be consumed within me."—Job 19: 23-27.

If we admit that it was the inspiration of the Almighty that gave him understanding, then it furnishes an evidence in favor of the subject under consideration. We are aware that these declarations of Job have been and to-day are freely criticised. Even many who profess to accept the Bible as a light to their feet and a lamp in their pathway, are slow to admit the correctness of Job's teachings relative to the place of his future abode. It furnishes evidences in favor of the subject under consideration notwithstanding.

We now wish to cite you to Matthew, twenty-fourth chapter. There we find Christ and his disciples assembled near the temple at Jerusalem, and the following questions propounded to Christ. "What shall be the sign of thy coming, and the end of the world?" Strange topics upon which to talk, certainly. Christ's coming and the end of the world, in the light of Scripture, signifies an end to all human governments, or the fulfillment of the prayer taught the disciples by Christ, "Thy kingdom come, thy will be done on earth as in heaven," and these ancient disciples were so interested as to enquire when so glorious a time was to be brought about; but Christ did not give them a direct answer to their questions, but instructed them in regard to the events that were to precede the destruction of Jerusalem, that they might know when to flee to the mountains. He did, however, speak of signs that should precede his coming, and the

end of the world, and said when the fig-tree buds it is known that summer is nigh, so likewise when ye see these things, lift up your heads and rejoice, for your redemption draweth nigh. These sayings appear ambiguous to many, but they are consistent when properly understood, and afford much consolation to the believer. We find nothing said by the Savior as to the time when he would return to the earth, and the world or wickedness would end. But we learn that the predictions he made in reference to destruction coming on the Jews, the demolishing of their temple, and Jerusalem being trodden under foot of the Gentiles, were literally fulfilled.

Of the Emperor Julian it is said, he made an extraordinary effort to rebuild the temple, and reinstate the Jews in their own land. Whether thus prompted by pure philanthropy towards the Jews, or a desire to falsify the predictions of Christ, we will not stop to enquire; but the story has it that balls of fire came in such close proximity to where they were working as to necessitate them to abandon their project. The fulfillment of these predictions encourages us in the belief that those which relate to his second coming will also have a literal fulfillment.

We next examine a question recorded by Luke, Acts 1: 6, 7:

"When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power."

It would appear from the foregoing that they had been taught that which led them to believe that the kingdom was at some time to be restored to the Jews. Hence the question, "Wilt thou at this time restore again the kingdom to Israel." He said nothing to lead them to believe they were in error in supposing the kingdom was to be restored to the Jews, and certainly it would have been a fitting time to have corrected them. But his non-effort in this direction furnishes evidence that their expectation of the restoration of the kingdom to the Jews was begotten in their minds through his (Christ's) teachings, and hence correct. But he did tell them, which we should not overlook, that it was not for them to know the times the Father had put into his own power.

Look a little further, before you pass from this chapter, and we are informed that while the disciples stood witnessing the ascension of the Savior, two men appeared in white apparel, and informed them that the same Jesus which was taken up from them should so come in like manner. And thus we find in their

ministerial labors they taught that Christ's return to the earth was a reality. And here we notice an objection—perhaps you, kind reader, have heard it. It is that the apostles expected and taught that Christ would come in their time and were deceived.

This question can better be settled by an appeal to what they taught on this very important subject. The Apostle Paul received no tuition from Christ while he was prosecuting his ministerial labors on the earth; yet we find him, in common with those apostles who traveled with Christ in the days of his ministry, teaching the second coming of Christ as an event to come. See 2 Thess. 1:7, 8.

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

It is hardly possible to mistake the meaning of the apostle; but while he speaks so positive of Christ's second coming, and the effects produced by his coming, he makes no attempt to fix the time for that great event to take place. He did say, in the following chapter, that that day (the day of Christ) should not come "except there come a falling away first," but did not say when the falling away should come, or how long it should last. It is plain to be seen from the foregoing that he had a positive knowledge that the day of the Lord would come, without knowing when. It might have come, therefore, in their time, or in two thousand years after, for anything they said about the time; hence the objection based upon the hypothesis that they were deceived, is unscriptural, to say the least of it, and but a poor excuse for a non-interest in so important a subject as the second coming of Christ.

As additional evidence of his return, we read in 1 Thess. 4:14-18:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then they which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

You, kind reader will, we think, be led to think seriously upon this subject. See what grand events are to be brought about! The dead in Christ are to be brought and ever remain with him (Christ). And should you wish to know where so glorious a throng are to be located; we are told by Peter there is to be a new heaven and a new earth. We shall not attempt to tell you the mighty changes which will take place to make the earth new. We only expect to notice facts as recorded, and if by so doing you shall be induced to make a more thorough and systematic investigation, we shall consider our object accomplished. For additional evidence that glorified beings will reign on the earth; see Rev. 5th chapter, verse 10.

"And has made us unto our God kings and priests; and we shall reign on the earth."

Many more Scriptural evidences might be adduced in favor of the subject under consideration but sufficient has been noticed to establish his personal appearing and reign upon

the earth. We will now enquire what means shall be used to prepare the way for His coming and kingdom. It can hardly be expected that so grand an event can be brought about without a preparatory work; nor can it be expected that said preparatory work can be brought about without a delegation of authority from God. Be not startled, kind reader, you know we have not sought to lead you into any bye and forbidden paths thus far, nor do we desire to. We ask you to consider a verse in Matthew, twenty-fourth chapter.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

We gather from the foregoing that at some age subsequent to the one in which Christ made this declaration, that the gospel was to be preached, and that would be a sign that would evidence His new approach. Perhaps kind reader, you may be somewhat puzzled to see the consistency of such a declaration. Come and let us reason. The popular idea is, that the gospel has always been preached, from Christ's day, to the present, and popularity is hard to attack; but we refer to the standard of appeal, and by so doing we can determine this very important question before we can decide whether the gospel has been preached as claimed, we must learn what that gospel is. Christ authorized his disciples to preach the gospel to every creature and strictly charged them to teach them (the people) to observe all things whatsoever he had commanded them. What they did teach then must be the gospel, and any thing different must be a perversion of that gospel. We find that these ambassadors taught the people faith in God, repentance from dead works, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost, the resurrection from the dead and eternal judgment, that the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance; while the manifestations of the Spirit were knowledge, faith, gifts of healing, discerning of spirits, divers kinds of tongues, interpretation of tongues, prophecy, miracles, helps, governments, apostles and prophets, for the work of the ministry. Such were the teachings of the apostles. But as we have noticed Paul predicted a falling away, and we are bold to say that he referred to a falling away from the gospel; and when we examine the past and the present we are led to exclaim with Wesley

Where shall I wander now, to find
Successors they have left behind?
The faithful, whom I seek in vain,
Are mislaid from the sons of men!

Of the ancient Saints there are no successors; we mean to say, there are none who received the authority to teach and have taught in purity the gospel that was taught by Christ and his apostles, and the multiplicity of societies claiming to be Christ's, furnishes evidence in favor of the above; we are therefore led to declare that an entire falling away from the ancient order of the gospel has taken place. And in view of this and the declaration of the Savior, before referred to, we say that power given with a command to again preach the gospel, will be one of the signs of the near approach of the Son of God and the end of the world. We know, kind reader, this is very opposite to modern religion; but

be patient and follow on, we shall not digress from our purposed plan. We read in Revelation 14:6, as follows:

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.

This was written by John about ninety-six years after Christ's ascension to heaven; and was to come to pass, at some future time from John's day. Now the prophetic declaration of Paul touching the falling away, and the saying of the Savior before alluded to, that the gospel of the Kingdom should be preached in all the world, and the angel seen by John with the gospel to be preached to all nations should awaken in your mind a deep interest and lead you to calmly reflect with prayer to God that you may see aright.

If it be a fact that God would send an angel at some time subsequent to the time John so declared, judging from the past, we would not expect that this angel would preach and sojourn among men, but that he would commit the message, with authority and command, to a man or to men, to deliver it to others, and thus it be made known to all dwelling upon the earth. Nor would we expect that the great and mighty of the earth would be called. Let our minds go back to the time Christ made his appearance among men, and we find that a very humble individual was appointed as his forerunner, called John; but it is said he was sent from God. He was clothed in camel's hair; a leathern girdle about his loins; his meat was locusts and wild honey, and he came out of the wilderness. His external appearance was not very prepossessing, nor did the world see evidences of his having been sent. He came from God, nevertheless, and he was a messenger before Christ's face. We claim, in consideration of Christ's return to the earth, there exists a necessity for a preparatory work, and the past justifies us in saying that to effect this preparatory work, men must be commissioned from on high. Nor must we look for a selection from the gay, nor from the ranks of those who have been bold in their declaration that the day of revelation has past; but from the poor and humble. We tell you, then, in words of truth and soberness, that the selection has been made. It was not a John, nor did he dwell in the wilderness of Judea; but his name was Joseph, and he dwelt in America. Now, kind reader, we pray you not to stop here. If God, eighteen hundred years ago, could use so humble a personage as John the Baptist, and subsequently call illiterate fishermen and use them as instruments to preach the gospel; if in keeping with his decrees, can he not through similar instruments at this time accomplish a similar work; or has the lapse of a few hundred years shorn God of his power? You, kind reader, will certainly agree with us that it has not; but his power is to-day as it ever has been. You may ask for evidences of the above declaration. We will proceed to give them.

Joseph Smith declared that he commenced his ministry by and with a command from heaven. Whether his pretensions were true or false, it certainly agrees with scripture; for every prophet we read of was thus sent. He taught faith, repentance, baptism by immersion, for the remission of sins, the laying on

of hands, as noticed before. He also taught the second coming of Christ to reign on the earth, and the gathering and re-establishment of the Jews in the lands of their fathers, agreeably to the covenant made with Abraham; all of which accords with the scriptures God has given. But should you, gentle reader, object to these evidences in favor of Joseph Smith's mission, on the popular religious grounds, that the gospel has always been preached, our arguments brought forth to prove an apostacy from the apostolic order of the gospel to the contrary notwithstanding, we would respectfully suggest a more rigid and thorough examination of the claims of the present teachers and professors of religion. They claim authority to preach the gospel because Christ gave his apostles a commission to preach the gospel in all the world. The apostles ordained elders after the above commission, and Paul taught in Rom. x., or he asks, "How can they hear without a preacher, and how shall he preach except he be sent;" and in Heb. v-4, "No man taketh this honor upon himself but he that is called of God as was Aaron." The above proves the necessity of calls from a legitimate source in order to empower men to preach. Then are the claims of the present teachers valid in the light of scripture? We answer, No. As further evidence, we find that except a professed faith in Christ, repentance, praying, &c., the whole of the apostolic teaching and practice are ignored. This may appear severe, but we do not feel justified in trifling with so important a matter.

We now notice an objection to Joseph Smith's mission: The days of revelation and prophets are past, or, that no more revelations were to be given after the days of the apostles. We unhesitatingly say that such teaching is unscriptural. For the proof, see Jer. xxxi. 31, 32, 33: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord, But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it upon their hearts, and will be their God and they shall be my people." You must admit, kind reader, that that which is spoken of in the above scripture cannot be accomplished without revelation and prophets. It is quite clear that the covenant here spoken of, was to be made at some period subsequent to the apostolic times; for when Christ appeared, they, the Jews, were subject to the Roman power, and by this power their temple was demolished and scattered in all the world, and their city was and has been trodden under the foot of the Gentiles.

The apostle Paul is plain upon this matter. In Romans 11: 25 he says:

"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits), that blindness is in part happened to Israel, until the fullness of the Gentiles be come in."

The logical deduction of this would be, that when the fullness of the Gentiles comes in, that the blindness will be removed from Israel.

You will admit that the teaching of Paul is confirmatory of the prophetic declaration of Jeremiah, and upon a calm consideration of the course of procedure of the religious reformers, that they have failed to notice and teach to the world the designs of God, made known in the above, and many other similar prophetic declarations in reference to making a new covenant with, and restoring the kingdom to Israel. So far have they been from teaching this, that it seems that the fulfillment of unfulfilled prophecy, is a matter entirely lost sight of by them. True, it is, that many have visited the holy land, and made known the result of their travels thereto, and the many evidences seen of Christ and his disciples traveling and teaching in the cities and villages, either from the rostrum or by the means of letters and tracts; and have mourned over the state and condition of the people; and have told the people that all the misery and trouble to which they have been subject were because they rejected the prophets that were sent unto them; but remain silent as death and mute as the grave touching the future dealings of God with that people reflected through unfulfilled prophecy. And upon further consideration, you will also find that these reformers are not only silent upon unfulfilled prophecy, but have changed the ordinance of baptism; for whereas, the apostles taught baptism by immersion, to adults for the remission of sins, the reformers have, that is, many of them, and still continue to teach infant sprinkling; and, whereas, the laying on of hands was taught by the ancient apostles for the gift of the Holy Ghost, following the administration of baptism by water, and that those they baptized and upon whom they laid their hands, were told, not only, that by their faithfulness that prophecies, tongues and miracles would follow them, but how they were to use these blessings so as to prevent confusion; and, whereas, those apostles taught that God had placed in the church apostles, prophets, pastors, teachers, &c., for the work of the ministry and the edifying of the body (or church), these reformers agree in saying that all these things are done away; that remission of sins can be obtained without baptism; that the laying on of hands is too simple in such an enlightened age as ours; that miracles, and apostles, were only given to establish the gospel; that we have greater facilities for education; that our theologians graduate from seminaries of learning, and this supercedes the necessity of all these powers and gifts possessed by these illiterate fishermen of Gallilee; or, in other words, we don't want this man (Christ) to reign over us. And thus it is that Paul's prediction, in reference to a falling away, is literally fulfilled.

In view, then, of the great preparatory work necessary to be brought about before Christ's second coming, we say that there exists a necessity for men to be commissioned from on high, for previous to God bringing to pass any works among the children of men in previous ages, he has first revealed his secrets to his servants, the prophets; and we say, that the great preparatory work to be consummated prior to the second coming of Christ, will not be an exception to this rule. Hence, kind reader, if Joseph Smith and those called to co-operate with him, are not the chosen messengers for the above preparatory work, then we must look

for others. We know that from the time that Joseph Smith declared that he by the commandment of God, and agreeably to the laws of his country, did, on the sixth day of April, one thousand eight hundred and thirty, organize the Church to be known as the Church of Jesus Christ of Latter Day Saints, the world has been saying he was not the man. This popular cry has been raised, nor has the sound died away to this day. But, notwithstanding all this, kind reader, the contents of this small tract are presented to you for a two-fold object: First, as a testimony that God did call and qualify Joseph Smith for a prophet, and that he did organize the Church according to the apostolic order, and laid the foundation of the latter day work, which will ultimately end in the second coming of Christ and in restoring the kingdom to Israel. And also to suggest to you, that if the gospel taught by Paul and Peter was Christ's gospel, and the organization as taught by these men, the only gospel and organization recognized by God; then we say that while there may have been many people who have meant and who did well according to the light and knowledge they have had, that all the reformers have failed to introduce a religious system that in all particulars will agree with the one built up through the instrumentality of the apostles, under the guidance of the Spirit of revelation. Nor has the Church the apostles established, or its form been kept by men to whom they transmitted their authority.

Second, to invite you not to be startled or offended with anything we have said, but pray and search to see if these things are so.

Should you wish, on application to Henry A. Stebbins, Plano, Kendall Co., Illinois, Box 50, you can purchase books and tracts, illustrative of our faith and doctrine, at reasonable rates; or for two dollars and fifteen cents per annum, you can have the True Latter Day Saints HERALD, issued semi-monthly, (our Church organ) sent where you may wish, and should the Latter Day Saints hold meetings in the locality where you may be, we advise you to go and hear them.

WHAT AN ELDER HEARS BY THE WAYSIDE.

In my scribble of what an Elder hears by the way side, I see that I gave offense to some of my brethren, and it is more than probable that some of my sisters are offended too. I ask all who are offended to forgive me, as I had no intention to offend any one, and I will endeavor to correct my statements, so that they will convey my intentions better. I had no intention to insinuate that I thought, or that others said that Bro. Joseph, or Bro. Blair, or any other brother was using or spending the tithing or sacrifices of the church for tobacco or strong drink, or in any other unlawful way; but that these with other evils had been practiced in the old church and that the people had been deceived and had lost confidence; and that many are standing aloof from us, talking about these things and watching and waiting to see what the Reorganization and its authorities will do.

I am sorry that I repeated what others said in order to justify themselves in following the fashions of the world. I find that many of the saints and others that once had a name in the

church, are looking for a perfect church, with all its authorities perfect; in fact, they want to see perfection in every body else and then they will stop trying to justify themselves by quoting the faults of others, and look for perfection in themselves; and of course they will then take hold and help roll the work ahead and stop finding fault with others. So mote it be.

A. HAWS.

LIQUOR STATISTICS.

The *National Temperance Advocate* has received from Dr. Edward Young, Chief of the United States Bureau of Statistics, the following unofficial letter in relation to the liquor-traffic in the United States, which may shed a light on the hard times problem.

BUREAU OF STATISTICS,
WASHINGTON, D. C. May 27th, 1878.

"Sir: I have the honor to state that the only official information I am able to afford, in regard to the consumption of spirituous, vinous, and fermented liquors, is derived from the report of the Commissioner of Internal Revenue, showing the quantity of spirits and beer on which duty was paid; and from the returns to this Bureau showing the quantity and value of spirits and wines imported from foreign countries. The figures are respectively as follows:

Distilled spirits, exclusive of brandy made from fruit, withdrawn for consumption during the year ending June 30th, 1877.....56,848,525 gals.
Fermented liquors, paying a tax of \$1 a barrel.....9,074,306 bbls.

IMPORTS OF LIQUORS DURING THE FISCAL YEAR 1877.

Spirits of all kinds,1,386,670 gals.
Wine in casks and bottles, computed in gallons,5,723,469 gals.
Native wines, brandy, etc., made from grape and other fruit, and made wines.....quantity unknown.

From the Report of the Commissioner of Internal Revenue for 1877 the following data are obtained:

Amount received from retail liquor dealers paying a special tax of \$25 each.....\$3,840,469

Amount received from wholesale liquor dealers paying a special tax of \$100 each.....449,729

It will be seen that the total number of retail dealers in the year indicated was 153,618; and that of wholesale dealers, 4,497.

The average amount sold by each is unknown, but is estimated as follows:

153,618 retail dealers; average sales, \$3,000 each.....\$460,854,000
4,497 wholesale dealers; average sales, \$30,000 each.....\$134,910,000

Total.....\$595,764,000

Another estimate of the aggregate amount of money actually expended in the United States for liquors is as follows:

Whiskey and other spirits, 56,848,525 gallons, at \$6 retail.....\$341,091,150

Fermented liquors, 9,074,306 barrels, at \$20 retail.....181,486,120

Imported brandy and other spirits, 1,386,670 gallons, at \$10 retail... 13,866,700

Imported wines, 5,723,469 gallons, at \$6 retail.....34,340,815

Domestic wines, brandies, etc. 25,000,000

\$595,784,785

If the foregoing estimates are not excessive, it is evident that the direct cost of the drinking habits of this country exceeds *five hundred and ninety-five million* dollars, or an average of about thirteen dollars for each man, woman and child in the United States!

Enormous as is this expenditure, it is gratifying to know that there has been a decrease not only per head but in the aggregate, which a few years ago exceeded six hundred million dollars, being an average of about \$16 per head.

Careful estimates show that there are over six hundred thousand drunkards in the United States, and that seventy thousand die annually who go to the grave of a drunkard. Every year one hundred thousand men and women are sent to prison under the influence of intoxication, while three hundred murders and suicides occur from the same cause. Two hundred thousand orphans are yearly thrown upon the charity of the world by this curse of intemperance. Nine tenths of our crime, and not less than seven eighths of the pauperism is the immediate result of strong drink, and that at a cost to the government—besides individual want—of not less than \$60,000,000 every year.

The *Herald* for February 1st, contains a letter from Bro. Joseph R. Lambert, in which occurs this remarkable sentence, "J. D. Bennett, the Infidel, says, 'the devil is dead,' and ministers have nothing more to do." Therefore to Bro. Lambert are the following lines most respectfully dedicated, as a reply to the implied imputation cast upon

J. D. B.

MY CREED.

This life is but a transient scene
Of fleeting joys and grief;
Which fadeth like a passing dream,
Or as the autumn leaf.

But God is good, his mercies great,
I see them all around,
And these do fully compensate
Though sorrows should abound.

In woodland, clothed in living green;
In fields, so fair and gay;
Sweet birds beneath the shadows sing
To cheer us on our way.

The eagle on the mountain height,
The herd upon the hills;
The kids that graze with fond delight
Beside their native rills;

The azure dome, with stars begirt;
The royal king of day;
The moon, with soft and mellow light,
Their beauties, all display.

The season comes with gentle pace
And golden waves the grain;
The forest yields, with pliant grace,
To zephyrs from the plain;

The autumn landscape far is strewn
With beauties fair and bright;
The earth in winter's snowy gown
Of pure and spotless white;

The Bible too, a sacred chart,
To man by God was given;
And I will clasp it to my heart,
O, precious gift of heaven;

And Mormon's book, of golden page,
What glorious truths unfold;
O! may they spread from age to age,
To millions yet untold;

O, blessed boon of latter days,
The "Law" to guide the church,*

*"Covenants."

And lead us into wisdom's ways,
And warn us of the scourge;
All these are gifts of God, divine,
Most precious in my eye;
Of joy and truth, exhaustless mine,
On which we can rely.

I love this work—God's blessed way—
I love its purity;
It keeps my soul each day by day
From infidelity.

Should Satan rise, or hell menace,
My progress to oppose;
I'll trust in God for conquering grace,
And triumph o'er my foes.

This is my creed, my brother dear,
And has been since my call;
And though no friend should offer cheer,
It saves me from a fall.

J. D. BENNETT.

AMBER, Iowa, February 5th, 1879.

SEE WHAT YOU DRINK!

The following receipts for the manufacture of whisky, brandy, gin, lager beer, etc., are furnished by a converted liquor dealer of Brooklyn. They are what are used by distillers, liquor-dealers, and compounders, and if we should give the quantities of each, which we have in our possession, any one could make their own spirituous or malt liquors. Read the following and *drink no more!*

Bourbon or Rye Whisky is manufactured with highwines, commonly called fusil-oil whisky, made to-day and drank three days after; contains also vinegar, syrup, oil of Bourbon, water, French coloring, bluestone, and other poisonous chemicals. Costs, from 90 cents to \$1 per gallon; retails from \$5 to \$6 per gallon.

Cogniac Brandy. French or cologne spirits, burnt sugar, oil of cogniac, vinegar, bluestone, Jamaica rum, honey syrup, port wine, French coloring, alum, and aloes. Cost, \$2 per gallon; retails from \$6 to \$10 per gallon.

Irish and Scotch Whisky. Canada highwines, or new distilled whisky one week old, saltpetre, fine salt, essence of oil of Scotch or Irish whisky, fusil-oil, syrup, bluestone, St. Croix rum, some imported Irish or Scotch whisky for flavor. Cost, \$1.50; retails for \$6 per gallon.

Old Holland Gin. French spirits, water, oil of juniper, syrup, white-wine vinegar, bluestone, New England rum, peach pits, with some imported gin for flavor.

Old Tom Gin. Same ingredients, but double sugar to make sweet. Cost, \$1.25; retails for \$5 per gallon.

The above is sold by druggists for medicine for kidney disease.

Jamaica and St. Croix Rum. Double-refined highwines, French coloring, oil of rum, fusil oil, vinegar, bluestone, burnt sugar, molasses syrup, with some imported Jamaica, Cuba, or St. Croix rum for flavor; alum, aloes, prune juice.

Stock Ale or Porter is diluted with oil of vitriol, strychnine, and aquafortis to make it keep.

New ale is diluted with oil of vitriol, damaged molasses, and bilge water from sugar or molasses vessels.

Lager Beer, and what drugs it contains. A little malt, plenty of water, some inferior hops, rosin, tar, saleratus, soda, with four different kinds of chemicals, to keep it after brewing.

THE DEATH OF THE TWO MARTYRS.

Joseph; Dear Nephew:—Several times I have taken the pen to write you on the subject of this caption, the death of the two Martyrs, and the principal causes that led to their death. But the causes have been so misunderstood and I have felt so diffident about writing the facts in the case as I understand them, that I have refrained from the task, for fear that the circumstances I have to name might throw a back influence upon the character of the man whom we all esteem as the prophet of God; and the longer I have put this matter off, the more and more I have felt it impressed upon my mind that I should write. The history and the circumstances connected with the death of your father, and your Uncle Hyrum, are events that transpired, for the greater part while I was residing in Philadelphia in 1842-3-4, having charge of the Church in the east. But the links in the chain of circumstances that I am about to relate were occurrences that took place while I was on a visit to Nauvoo, for the purpose of attending the April Conference in 1844.

After attending the Conference held by the Church at that time, and also several of the political caucuses to nominate candidates for President of the United States, and business matters of this sort having been disposed of, (in which Lyman Wight, Brigham Young, John Taylor, Willard Richards, and H. C. Kimball were the principal speakers), I began to arrange matters to return to my family who were, as I have before stated, residing in the City of Philadelphia; and on the morning previous to my leaving Nauvoo, I called on your father and took breakfast with him. While seated at the table a conversation was had participated in by your mother, concerning some things that she had learned in the discharge of her mission among the Saints as one of a committee appointed by the Female Relief Society, to visit the Saints and look after the interest of the poor of Church; to enquire after their occupation and financial prospect for food and means of support. In relating her report she said, that some complaint had been made to her by females whom she had visited, that John Taylor, Willard Richards, and Brigham Young had been teaching some doctrines among the Saints privately that was going to ruin the Church, unless there was a stop put to it, as it was contrary to the law and rules governing the Church. Your father remarked that he would attend to the matter as soon as he got through with his troubles with the Laws and Fosters. But mark you their conversation took place only a few days previous to your father's death. What that private teaching might have been, that those persons whom your mother named, were circulating in a clandestine manner, (since there has been so much said about a doctrine called the plural wife doctrine on this subject), I leave the reader to judge.

One other point I wish to notice in the conversation that took place while I was eating at your father's table, and that was, as the conversation turned upon Brigham Young, your father remarked that with regard to the

charge brought against those brethren, that he expected that he would have trouble with Brigham Young, especially, and added that "should the time ever come that this man B. Young should lead the Church that he would lead it to hell." And these words I remember as plainly as though they were spoken but yesterday; as at this time I had not known that there could have been a charge of fault brought against the man. My association with this man Brigham Young for near three years previous, had been very limited, in consequence of our different localities and fields of labor.

These matters that I have thus named do not comprise the whole ground of the causes that led to your father's death; although in part it did, as this secret evil that had crept into the Church, by means of this private teaching, gave food and material for the *Expositor* press to pour out its vials of wrath upon the head of the prophet, making him responsible for the conduct and teaching of these secret and clandestine teachers. What fixes the stain of guilt upon these parties named in this letter making them more criminally murderous, is the part that the City Council at Nauvoo took in getting up the ordinance which resulted in the destruction of the *Expositor* press. And I wish here to name the fact that the principal instigators in getting up that ordinance were men who feared the revelations that this organ (*Expositor*) was about to make of their secret and ungodly doings to the world. The persons who were most conspicuous in the work, and were the means of bringing on the scenes that finally resulted in the bloody tragedy which took place at Carthage Jail were no other than John Taylor and Willard Richards, who by constant importunities prevailed upon your father to sign his own death warrant by placing his name to that accursed ordinance which resulted in his death and the death of your Uncle Hyrum.

To these importunities of Richards and Taylor I was a witness, and was present when Richards brought in the book containing the ordinance and asked for your father's signature to make it a law in the City of Nauvoo. I remonstrated with Richards at the time, against my brother Joseph putting his name down in such a place, as it would most certainly result in his death. Richards, failing to secure your father's name at this time, both he and Taylor called on your father the next morning, with feigned tears of desperation, expatiating upon the great necessity of having that *Expositor* removed, as a means to the further growth and prosperity not only of the City of Nauvoo, but of the cause of the Church abroad. Thus these men, with the sophistry of their lying tongues, like wolves in sheep's clothing, ensnared the prophet from off his watch tower, and led him as a lamb to the slaughter, they promising, also, to be his assistants in case he should fall into trouble, as a result of his name being placed to that ordinance. This accounts for the whys and the wherefores, that Taylor and Richards were both in the jail at the time your father and your uncle Hyrum were murdered. The principal reasons why these conspirators against your father's life did not suffer the same fate that your father and your uncle Hyrum did, are, because, like cowards they hid themselves away—Taylor under a bed that was in the room where the prisoners were confined and

Richards behind the door. Thus you see, by the secret workings and secret doings of these men for years gone by, the Church was robbed of her prophet and patriarch, by a most hellish plot that had been in vogue for not only months, but years previous to the time of their deaths. When I see men whose finger stains show positive signs of their guilt in the death of the martyrs, now revelling in the spoils of the Church robbed from the innocent and unsuspecting saints, I cannot restrain my pen from writing the facts and incidents that I do know before God and man were the means of your father and uncle Hyrum's death.

There is one more fact I will notice and that is, that however strange or great the testimony that might be brought against these men, John Taylor and others, in this murderous affair, the Utah Mormons would not credit it though one rose from the dead to bear witness of it, and as for the redemption of any from their blindness, who have willingly given their names in support of this great apostacy, I am in much doubt that there are many who will be saved or forsake the great error they have fallen into.

And especially do I believe this in regard to the remnants of the Smith family in Utah, whose chances for knowing the erroneous position they are in, and with ample proof from the Word of God that their whole system of church organization is founded in corruption and fraud; and still they persist in their unholy alliance with that apostate and God-forsaken people. "There are none so blind as those who will not see."

This, then, is the end of this epistle, and I conclude with many good wishes to you and to all good saints. Your brother in bonds of love.

WM. B. SMITH.

KINGSTON, Caldwell Co., Mo., March 25th, 1879.

STARTING IN LIFE.

The first lesson a young man should learn is, that he knows nothing. The easier and more thoroughly this lesson is learned the better. A home-bred youth, grown up in the light of parental admiration, with everything to foster his vanity and self-esteem, is surprised to find, and often unwilling to acknowledge, the superiority of other people. But he is compelled to learn his own insignificance; have his arts ridiculed, his blunders exposed, his wishes disregarded, and he is made to act in a very sorry figure, until his self-conceit is abased, and he feels that he knows nothing.

When a young man has thoroughly comprehended the fact that he knows nothing, he is of but little value, the next lesson is, that the world cares nothing for him. He is a subject of no man's overwhelming admiration; neither petted by the one sex, nor envied by the other, he has to take care of himself. He will not be noticed till he becomes noticeable, till he does something to prove that he is of some use to society. No recommendation or introduction will give him this; he must be something to be recognized as somebody. There is plenty of room for men in the world, but there is no room for idlers. Society is not very particular as to what a man does, so long as he does something useful, to prove himself to be a man; but it will not take the matter on trust.

GOSPEL LIBERTY.

That there is liberty in the gospel was, I presume, at one time admitted by all; but that that liberty is enjoyed in the church to-day, is a question pending discussion.

There can be no liberty to benefit or bless without law, and law defines what shall be done, and prohibits what shall not be done.

The understanding of the law is a matter of great importance, for all things are, or should be governed by it; not only here but in the hereafter. There are revealed in the gospel certain essential principles, and these have been from time to time which the "memory of man runneth not to the contrary," recognized as the fundamentals. That which forms the "pillar and ground of truth," is found in the declared and authorized tenet; and it would seem to be unreasonable to formulate another tenet or doctrine without another revelation.

Upon matters clearly revealed and defined as tenets of faith, the liberty according to the law does not warrant teaching to the contrary; and right here comes in the line of demarcation. That which is not clearly revealed, and that which is undefined by the church as a matter of belief, is open for investigation and discussion, and herein consists one of the liberties of the gospel. Who can show us a law that would compel us to accept as a matter of faith, that which has not been defined? The very absence of such law, and the fact that liberty is by the law, should send the blush of shame upon any man that would dare to trample upon one of our most sacred rights.

It is gross injustice to deny to another an opinion, when we possess no more than an opinion thereon ourselves, in that the subject is one that has not been determined. A matter is determined, when it is set beyond controversy, not by the preaching of some great elder, but by the action and decree of the general church, authoritatively; and until such action is had, the *pro* and *con* of every matter the subject of enquiry, are open for discussion, for all, not for one view alone, but for all the shades of opinion. Every man in Christ has rights that all are bound to respect; and when this is not done, then the boasted liberty of the gospel, by a gospel-professing people, is purely fictitious. The opinion of one, upon a matter undetermined, is just as authoritative as that of another; and were it otherwise, then there must be an inequality before the law. It follows, if we admit the liberty of the law of God, that it is not a crime against God, man, or the church, to hold an opinion upon a subject that has never been defined; even though it be unwise, according to common sentiment.

That man or ring of men that would seek to engraft views upon the church as authoritative (as if by sheer audacity) and at the same time deny to another the right to think and speak upon matters undefined, are a common enemy, disturbers of the peace, workers of injury to the cause of Christ and humanity, and as such the subjects of flagrant bigotry,

their motives may not stand the test of close scrutiny.

It must be conceded that individuals that act aggressively do not in all instances look into the looking-glass of the law of liberty, and behold themselves in their true state; for it is patent that in numerous instances in the experience of this people, that those who were loudest in denunciation of one who had, or may have promulgated an error not common, were of narrow, conceited minds; or else simply used the occasion to give vent to spleen. Yet this does not, and can not apply to all instances of difference; for many pernicious doctrines have been met in their incipency by the good, and wise, God-fearing men of this generation; but then it was a simple question of right and wrong; law, or no law. There is a vast difference between a radical right, or wrong, and one of mere speculation and opinion upon unimportant differences.

"When doctors disagree, who shall decide."

The very genius of the gospel would suggest, as uttered by the Redeemer, "Whatsoever ye would that men should do unto you, do ye even so to them;" but this, to our shame, is theory and not practice; for were it practice and theory, men would not be made offenders for a word, nor would any be hoisted to the cynosure of all by a species of red tapeism under the special plea of charges, when they have only differed from self appointed judges in matters of opinion.

O! what shall the harvest be? Let us hope that the harvest may be one of blessing, that good may accrue from evil, that lessons of benefit may be derived to the permanent blessing of the body; and that in no instance may it be the scene of personal "axe grinding," which in nowise is conducive of good.

What good can result from ostracising, or driving good men and women out of the church; for the simple reason that they fail to see all things in the light that others do? Will the church in so doing, rise upon a broader platform, in the practice of gospel liberty? Is the cause of Christ advanced by detracting from the liberty of the gospel? If it is, then is there any reason why the church should not establish a sort of "holy inquisition," and thereby reenact the dark scenes of by-gone ages? The writer is pained in contemplating such events, and the great harm that must ensue to the church, except she wears the mail and armor of charity, love to God, and peace and good will to man. It may not be wise to talk upon mysteries; but wise men sometimes do; and where one is countenanced, all should be the law to one is the law to all.

Where is there a people that have done more speculating than the Saints! To issue a bull now, shutting the whole of it off, would be the same as to stop the revolution of the earth in an instant, to spread world wide destruction. But with some this is not contemplated—only the punishment of an eye that has offended a tongue.

The remedy is seen in the desire to condone the mistakes of others, realizing that even we may be in the wrong. The rule of right does not consist in assuming for self pompous infallibility, for that attaches to no man, whatever may be the station, in the wisdom of God, he may be called upon to occupy.

"Follow after charity," was one of the grandest utterances of the illustrious Paul. It is

grand, because it is the highest human attainment; for without it all other gifts would be as graces bestowed upon a barren waste; and therein, with the use of common sense and moderation, all the evils of conflict in matters of opinion only, would vanish as frost before the genial rays of the god of day, and good would result, and the usefulness of none be impaired. While we assume authority over others, and appoint ourselves censors of their views, may we not forget that one day we too may be judged by the Great Judge, "weighed in the balances, and found wanting." And while we may be in possession of great light even, yet are we justified in assuming that we know it all, and, that which we do not know is not worth knowing; for when we take that stand, we simply wrap around ourselves a mantle of intolerable bigotry, and shut out the light of heaven, and diminish that which we have.

Lest any should presume from the fact of having passed into greater light, that all is now possessed, we would refer them to the wise Paul, who said, "We now see through a glass darkly," and of the glorious future, "but then face to face." Let no man be wise in his own conceits.

I subscribe myself a well-wisher to Zion's cause, and a looker on. J. U. STICE.

THE TWIN BROTHERS.

The twin brothers, Esau and Jacob, a likeness, the Church of Jesus Christ of Latter Day Saints in type.

"And, behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth; and things which are in the earth, and things which are under the earth; both above and beneath, all bear record of me."

And Rebecca the wife of Isaac, the son by promise, conceived, and the children struggled before the birth. (First figure).

At the birth of Esau, Esau came first, then Jacob caught hold of Esau's heel. (Second figure).

Now Esau, because the oldest, held the birthright, but not considering it of any value, sold out to one who prized it very highly, even Jacob, (third figure), making three witnesses.

Now, after the little stone that was to roll forth until it filled the whole earth, was cut out of the mountain, there was increase, prosperity and peace for the space of a time; and the time drew nigh when an evil spirit that was not of the Lord entered, and abominations, seditions, and divisions crept in, and breaking up, scattering and going into darkness resulted, and the Lord withdrew his presence from them. The majority of this seemingly dead body, with Brigham Young as their leader, journeyed into the wilderness, even to the Great Salt Lake, and there they set up their idols, and submitted themselves unto the powers of their strange god.

There was savory soup (polygamy) made and set before Esau, (the body which was

nigh unto death), and he was commanded to eat. "And Jacob said, Sell me this day thy birthright." "And Esau [Brighamites] said, Behold, I am at the point of dying, and what shall this birthright profit me?" So he despised it and sold out. They partook freely of their savory soup (polygamy), and their eyes were opened, and the dead body got new life into it, raised up its head, opened its mouth and began to speak great swelling words. Its voice was like that of a lion when he roareth, fire and smoke issued out of its mouth, and it even defied the powers of earth and hell; and, like Esau, received a mark, which was the mark of a beast, and a decree went forth from the first beast (Brigham) that they should not buy nor sell, save of them that had the mark in their forehead or in their hand, ZCMI, with a bull's head or a bull's eye, such as you can see in every town all over Utah.

Other beasts arose and exercised all the power of the first beast, (Brigham's Counselors), save the first beast, who made himself like unto the Most High, who caused that as many as would not worship the image of the beast should be killed. (Blood atonement).

Other abominations were mixed in the cup, and the daughters of Zion made to drink freely, and there was no rest day nor night, and the smoke of their torment ascendeth up forever and ever, and according to the word of the Lord we must be justified in the belief that he has rejected them and all their works, losing their birthright, and consequently receiving no blessings.

Now to solve the problem of these figures and the word of God, we will proceed to establish the younger brother, the Reorganized Church, on the figure of Jacob, the last figure now to be first. We find that body under young Joseph Smith in possession of the birthright, and the consequent blessings that belong, coming up right upon the heels of the old, the Utah brother; and, verily, the struggle is now going on for the right. And as Jehu said, "Who is on the Lord's side?" Who? Read Gen. 28: 12-14.

"And he [Jacob] dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending upon it. *** And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

We will turn again and look a little more after this first son, which, according to the word of God, the record stands against them, for by their works ye shall know them. Jesus says, "I came not to bring peace into the world, but a sword." Further, "My word is truth; and it is the sword of his Spirit, which is the sword for his people to use for their defence, for reproof and for instruction. Brigham was for drawing his bowie knife and sending people "to hell across lots." Our Lord said, "Peter, Put up thy sword," (bowie knife), "for he that taketh the sword shall die by the sword." Brother Esau threatened to kill his brother Jacob. In the same family of destructive spirits stands Brigham, flourishing his sword.

The Lord says, "I loved Jacob and hated Esau." Contrary to the law or will of his father, Esau took Canaanitish women for his wives, which was a grief of mind to Isaac and Rebekah. Brighamites are in the same order.

The milk which the Utah Saints are being fed upon, the Lord has declared an abomination. Truly, Utah has been, and now is, a boiling cauldron; it will cleanse the people, taking off the scum.

But, "thou shalt not seethe a kid in its mother's milk." Our very oldest brother's offering was not accepted. And why? Good and evil are twin brothers, born of the same mother. First evil, then the good. When the Lord works, the better wine comes after they "have well drunk." Rise, and let us be going. Yours in gospel bonds,

ARCATE, Humboldt Co., Cal.

WM. M. BOHALL.

CHURCH GOVERNMENT.

We write to offer a few remarks concerning the true character of the government of the Church; and also to learn if the Latter Day Saints have the proper form of organization, as spoken of by Paul, wherein he says:

"That in the dispensation of the fulness of times [completion of dispensations] 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: 10.

We understand from the Biblical history that in the earliest existence of the church, it had its various officers according to the order of the various dispensations. Adam was a high priest; Abel was a priest also. There were patriarchs, such as Abraham, Isaac and Jacob. There were prophets; Moses was one; he was also a high priest. Aaron and his sons were chosen to assist him. (Exo. 28). They were priests of a lower order. "And it shall be a statute forever unto their generations."—Exo. 27: 21. Moses was commanded to choose twelve men for a special purpose. He was also commanded to choose seventy men. (Num. 11: 16). There were elders in Israel. There were teachers also. (2 Chron. 17: 7). There were men in the days of Solomon appointed by him to attend to the affairs of the temple, filling the capacity of the officer now called deacon. Here, then, we notice that we have the names of prophets, patriarchs, high priests, twelve, seventy, elders, priests, teachers and deacons.

We come now to what is termed the "Christian dispensation;" and we learn from the reading of Mark 3: 14:

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."

These twelve were termed "apostles." (Mark 6: 30). As for prophets, we read Acts 13: 1:

"Now there were in the church which was at Antioch certain prophets."

Again we read, Luke 10: 1:

"After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come."

In Titus 1: 5:

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

Eph. 4: 11:

"And he gave some *** pastors, [or priests], and teachers."

"Let the deacons be the husband of one wife."—1 Tim. 3: 12.

We must not forget the "bishops."

"This is a true saying, If a man desire the office of bishop, he desireth a good work."—1 Tim. 3: 1.

From whence originated this "saying?" It must have been among the Jews of the old dispensation, and Paul did not ignore it. I believe, by what we read in the Doctrine and Covenants, the bishop is to "receive the tithings." Hence Melchisedek must have been a bishop in that remote age.

Well, where are the "high priests?" I believe, from what God has revealed in these last days, that the "First Presidency" is composed of three high priests. Jesus said unto Peter: "I will give unto thee the keys of the kingdom."—Matt. 16: 19. The "keys of the kingdom" belong to the chief ruler of the church, the president. There were two men who were associated with Peter, James and John. Hence, we infer that those three men constituted what is now understood by revelation, "the First Presidency of the church." Now Paul has asserted by inspiration that all these officers were placed in the church for a purpose, a special purpose. (Eph. 4). Are they in this church of Latter Day Saints? We answer, Yes.

I believe that Joseph Smith, the Martyr, was called of God. I believe that God instructed him how to thoroughly and completely organize the church. I believe that God told him how to divide these several officers into quorums, so many constituting a quorum, according to the authority of the officers. It is God's plan, and no man can alter it. Let any one read the seventeenth, sixty-eighth and one hundred and fourth sections of the Doctrine and Covenants, and then presume that Joseph Smith invented the order. Not one office can be dispensed with. Not one quorum but what has its duty to perform, that no other quorum has full authority to perform for it, or in its stead. What beauty and symmetry there is in it—God's holy plan! It is folly for any person to say that Joseph Smith was a false prophet; it must be proven, and that by the doctrines he advocated. If what Jesus Christ and the apostles taught in their day was true, then what Joseph Smith taught is true also. He denied no commandment, no ordinance of the gospel that Christ instituted for the benefit of mankind did he dispense with. Christ did not deal in non-essentials, neither did Joseph Smith, who claimed to be God's prophet and Christ's ambassador. We have in brief given the true order of the church. Ever and anon. JOS. F. McDOWELL.

No minister of the present day can expect to become deservedly popular with a fashionable congregation unless he makes the route to heaven an allegorical excursion trip on a chartered steamboat, when you've got a right to have things about as you want them, stop where you please, start when you get ready, and drink mint juleps through fear that river water might make you sick.

The deacon of a Washington church, while recently counting over the collection money, found an old and faded piece of paper, which proved to be his own nearly outlawed note for \$30, which the holder, unable to collect, had turned into the treasury of the Lord.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, April 15, 1879.

ONE prevalent and mischievous source of annoyance and trouble in the Church, is the foolish and pernicious habit of some to raise questions of worthiness to fellowship, founded on sins committed by persons before entering the Church. All sorts of misdemeanors, by all sorts of persons, committed at all periods of time prior to hearing the gospel, are made offences by these busybodies, harpies, who delight to feed upon the short comings of their fellowmen. We are disgusted with them. Any one hearing the gospel, and deciding to obey it, may, if they choose, make a statement of any sin lying heavily upon their conscience, to the elder who is to baptize them, but such confession cannot be forced from them. Persons whose lives in a community are known, and who receive the gospel and present themselves for baptism, do thereby publicly confess their conviction of sin; and if they are received unto baptism, their sins are presumably forgiven them, and to our view it is illegal and decidedly unchristianlike to afterwards make them offenders, either by relating the sins or transgressions of which they may have been guilty in the form of scandal, or by charging them with wrong doing and putting them upon trial for their fellowship and standing.

It is very humiliating to a person fully awakened to a sense of sin and the fact of a redemption from the consequences thereof, after they have done what is commanded in the word of God, to be told that they are still amenable to trial before a human tribunal for acts for which they had already pleaded before a heavenly court, and received tokens of divine clemency in a conscious assurance that their sins had been remitted unto them.

Human ingenuity must be severely taxed, if any more ingenious device to alienate the regard of newly made converts to the truth, than the circulation among the Saints, their brethren, by busy tongues, of their short comings before entering into the covenant of peace can be found; it is an abominable torture to which they are subjected, useless, foolish, cruel and wicked; deserving the most unqualified condemnation. So far as we are concerned, we denounce such conduct and censure those guilty of it.

BRO. JOSEPH LAKEMAN sends us a Boston *Evening Transcript*, of March 18th, containing a letter from a correspondent to that paper, in which is a statement from the pen of Bro. Lakeman, of Grand Manan, New Brunswick, which is pithy, straight, and to the point, written in reply to the letter of B. F. Cummings, an elder from Utah, published in a late issue of the *Advertiser*, making gross misstatements respecting the question of polygamy. One of these misstatements is to the effect that Joseph Smith, the martyr, published the Book of Covenants containing a revelation given in 1843 authorizing and commanding the practice of polygamy; when Mr. Cummings, and everybody else who knows anything of the history of the Church knows that in no single edition of the Doctrine and Covenants issued by any

portion of the so-called Church of Latter Day Saints, including the Utah Mormons, before the year 1876 is this alleged revelation of 1843 contained. In an edition published by the Utah Mormons in 1876 this revelation was inserted, by whose authority we do not know; as we have never seen any act of their council or conference published directing its insertion.

We wrote the *Advertiser* in reference to the letter of Eld. Cummings, correcting his misstatement, which letter of ours was published in their issue for March 13th, a copy of which has not yet reached us.

Bro. Lakeman's statement makes the issue plain, and arrays Mr. John Taylor of 1850 against Pres. John Taylor in 1879, strikingly to the discredit of the latter.

We are right glad to note that in almost every quarter of the States, wherever these misstatements are made, some standard bearer is ready and willing to step out in defence of the truth. We are gratified that the good Spirit is providing defenders of the gospel so widely; and commend our brethren for their watchfulness and zeal. Bro. Lakeman has our thanks. The *Transcript* correspondent says of him: "Elder Lakeman is a man of character and good standing in the community where he lives, and besides, he is well read in the matter of his church history."

Our friends, the Adventists, have again fixed upon the day when things earthly are to be wound up. This time it is the 11th day of next July, so soon after the National day of Jubilee, that many of those who get enthusiastically patriotic on that day will hardly have time to get sober from their revels before the dread tocsin will sound that warns the world to flee from the face of Him that cometh.

The day of his coming has been so often set by these men, and time has so persistently kept up its steady march without stopping to fulfill their predictions, that there must be very many among the faithful of their flock who will hardly prepare their ascension robes, as that may again be a lost work.

We feel assured that many have strong desires for the coming of the Savior; and are prepared, so far as the mere philosophy of belief is concerned, for that coming; and if this were all the preparation needful they may be able to shout, "Come, Lord Jesus, come quickly." But we have always hitherto been led to think that no person was properly prepared for Christ's coming until by the influence of the gospel hope, and the Spirit of Christ that should accompany the gospel, their life had become thoroughly in accord with the theory of salvation.

Besides this we can not see that man can surely predict that great Second Coming until the gospel has been "preached in all the world as a witness unto all nations," in pursuance of and in keeping with the Great Prophet's own words, as found in Matthew 24th, wherein it is so stated.

When that prediction has been fulfilled then we may confidently look for his coming. We can not feel elated or alarmed at the near approach of July 11th, 1879, as if the day of the Lord were near at hand, until we shall be assured that the gospel has been heard in all the world, by every nation; and when this has been done, should we be living then, we shall be satisfied that he will come, and whether we have that thorough preparation we referred to or not, we

shall expect the end. In the meantime let the Saints pay heed to the injunction, "Ye have no need that that day overtake you as a thief in the night;" be ye also ready.

SOME good soul, resident in Kansas, sent us a copy of the *Chronicle*, published at Abilene; and upon looking over it we discover Bro. N. VanFleet's name in it, and conclude that it came from him. In it there is a fair notice by a correspondent who writes from South Logan, of the Saints there and of the preaching of Bro. James Perkins, of Nebraska, who has been at work there for a few weeks past. In the course of the notice this correspondent says: "If there has been any inspiration vouchsafed to man since the days of Christ and the Apostles—verily he possesses the attribute." This is excellent praise, and when connected with the fact, that Brother Perkins has baptized several there, and others are "like Felix, almost persuaded," as the paper states, is indicative that the Spirit is with the brethren there. May the good work continue. A letter received by Bro. Stebbins, dated March 20th, from Bro. Perkins, states that five were baptized in Logan Valley. He had been there about three weeks after the 1st of February, and had preached several times to good audiences. He has been sick, but was better when he wrote. Bro. and Sister VanFleet had cared for him during his illness. May they ever be blessed for their kindness.

EDITORIAL ITEMS.

THE article by J. U. Stice, in this issue, is quite a good one, regarding it from the point from which the writer views it; but he should write another in which he should regard the rights of the many, called the body, as to whether there were any rights belonging to the body, accruing to it by virtue of organization, which the members of that body as individuals are under obligation to respect; or are the rights of the individual more sacred, and to denominate in matters of controversy upon the subject of opinions and the expression of them.

Sister Mary J. Salisbury writes from Fountain Green, Hancock county, Illinois, that she is receiving much joy and comfort in the work. She has been nearly four years a member of the Church and is most thoroughly convinced of the truth of the gospel, and writes for the encouragement of all. We thank Sister Mary for her words of encouragement and cheer. She holds that "prayer offered under the power of the Spirit is the prayer of faith, and the only one that heals the sick;" and wishes some one to write and tell what the prayer of faith is.

The address of A. J. Seely is wished for by Sr. Emeline Seely, Wheeler's Grove, Iowa.

Bro. A. C. Everett, of Paw Paw, Michigan, writes cheerily of his faith in the work of God and of his seasons of rejoicing with the saints in their meetings, from time to time, at which the Spirit of God is given, confirming and strengthening them. Bro. Everett desires to do all he can for the Master, and we earnestly hope that he will not flag in zeal, but may increase in strength in every way, and be able to accomplish much, even all that may be demanded of him in his time.

We thank Sr. D. Rood, of Lapeer for a copy the (Mich.) *Clarion*. Also, Bro. W. Cloggie for Salt Lake *Deseret News*.

Sister Sarah Munns, of Good Intent Branch, Kansas, writes of her joy in the gospel and of the saints being edified by the visit and preaching of Bro. R. J. Anthony there, and at Atchison and Netawaka. A better interest was also manifested than ever before by the people of the neighborhood, and at Netawaka the people were astonished at the soundness of the doctrine presented. The calls for preaching are very many, more than can be filled, in that region. The following newspaper clipping is correspondence from Netawaka to the *Hatton Signal*, Kansas: "The series of meetings conducted by Rev. Anthony, of the Latter Day Saint profession, for the week, continues with unabated interest. Those who are willing to omit prejudice and sectarianism readily acknowledge him an excellent speaker."

Bro. J. A. Stewart, of Philadelphia, Pa., sends a copy of an old poem which we think to publish. He mentions some interesting meetings and preaching had there, with prospects of good results therefrom.

Sister M. Mansfield of Winterport, Maine, writes spiritually and feelingly of her hope in the gospel of Christ and the truth of God, as revealed to us, and she bids us God-speed in our work of enlightening the honest and endeavoring to cheer and bless those who have need thereof. We thank her and pray for her advancement in the divine life.

Sister Jennie E. Scott of Monterey, Indiana sends her testimony to the truth of the gospel, and gives a history of her acquaintance with the work, her mind being gradually led to investigate and to read and pray about it, which resulted in her conversion, and she now feels that she grows stronger and firmer in faith and in knowledge. May she be confirmed and strengthened always to follow Christ, and to live and labor for his work.

Bro. E. L. Page, of Hannibal, Missouri, writes under date of March 23rd, that the spiritual condition of the saints of the North-eastern Missouri District is good, while there is a growing desire among the people to hear the word of life. Bro. Page has been preaching across the Mississippi River, in Illinois, where he had a respectful hearing and calls for regular services. All it needs is laborers, for the spirit of inquiry increases among the people, he says, which is the case nearly everywhere now, and a good hearing and other courtesies are extended now more than ever before.

Bro. W. T. Bozarth wrote from Cameron, Missouri, March 27th, that he arrived at home from Texas the 21st. He was needed at home because of sickness there, and was also ill and weary himself with travel and ministerial labor, but was gaining when he wrote. He left the Saints where he labored in fine spirits, and the cause prospering. He says that he never saw a greater interest displayed any where than there is in the Texas field. He baptized eleven on his trip and organized the Red River Branch. He intends to begin ministerial labor in Missouri as soon as possible.

Bro. Chauncy Loomis, of Madison county, Nebraska, says that they have kept up their branch meetings, but that he has done but little preaching outside of it. Some good Saints are there, he says, and some seem not active enough for their own and others well being.

Bro. E. M. Reynolds, of Sac county, Iowa, gives some items of the needs of the work at the Camp Creek Branch, and he feels gratified that he has been brought to know the truth. They look for Bro. Clothier to come among them and preach.

Sister Abigail Trowbridge, of Greenwood, New York, says that she remains firm in the faith, and she and others would like to hear the voice of a gospel preacher in their land.

Bro. H. R. Harder and family, recently of Decatur county, Iowa, have located in Clay county, Kansas, where we hope they will do well. The invitation to "call and see" them we would be pleased to accept, if it ever becomes convenient to do so.

Bro. Joseph Lakeman, of Grand Manan, New Brunswick, writes that he is watching, waiting and laboring for the Master's cause, and has the assurance that he will reap in due time. The people have so far changed in their feelings the last year or so that numbers who were bitter opposers of the gospel now listen with respectful attention, and he has invitations now to preach in places where but a few months ago he could gain no admission, and he feels that ere long some honest hearted ones will make covenant with Christ in baptism.

March 22nd, Bro. T. W. Smith was at Fall River, Massachusetts, and was speaking to the people there in Clafin Street, Flint Village; so states a notice in *The Daily Record* of that date. Bro. Smith has an excellent article on the "Origin of the Mormon Bible," in the *Fall River Daily Herald* for March 23th, which we shall try and give to the readers of the *HERALD* next issue. The *Record* for the 27th contains a review of a sermon by Bro. Smith, that is very fair.

As may have been noticed in the price list of the *HERALD* we have reduced the price of roan gilt Harps from \$1.75 to \$1.50, and morocco marbled from \$2 to \$1.75; and those agents who have any on hand will please send notification of what amount of these styles they had on hand April 1st, and we will credit them with above reduction.

When a district nominates a brother for Bishop's Agent the officers thereof should send an official notification to the Bishop, I. L. Rogers, Sandwich, Illinois, of the same, as being necessary before an appointment will be announced.

Bro. T. J. Martin of Audubon, Minnesota, writes feelingly of the time of severe sickness had among the Saints of that region recently, and we do indeed extend our sympathy and prayers in their behalf that the cloud of afflictions may be removed by the goodness of God, so that they may rejoice plenteously and give thanks.

Sister M. Loomis of Nebraska, feels interested in the progress of the cause, and exhorts that with a pure heart the Saints should rejoice in the progress of the work, and that they be not envious of each other, or jealous of each others authority or position, for these feelings and their expression by word and act are the cause of much evil. Whosoever does good should be rejoiced with, whether his talent be great or small. We cannot keep God's full commandments to us unless we love each other truly and without envy or selfishness.

We thank the following for papers and clippings: R. M. Elvin, John Macauley, Joseph Hammer, Edward Rannie, Jun., T. R. Hawkins, William Street, and Thomas Henning.

Bro. A. J. Kenison of Eagle Rapids, Smith county, Kansas, mentions the good preaching by Brn. I. N. Roberts and G. W. Shute, in his neighborhood recently. The attendance was good considering the busy time among the farmers, for the people were interested. The ministers of other societies cried "False prophets," "Delusion" etc, and opposed the teaching of the ordinances of the gospel of Christ taught in the Scriptures—baptism and the laying on of hands. Bro. Kenison would like to have some Saints settle in his neighborhood.

In our issue for March 15th was published the minutes of Kent and Elgin and London (Canada) District Conferences, showing an adjournment of both to June 7th, 1879. On the appearance of these minutes in the *HERALD*, the president of the London District notified the branches thereof that a change of date ought to be made, in order to allow visitors to and from both districts, and advising that a vote be taken in each branch to decide the matter. Subsequent to this a notice was received at the office and published in the *HERALD* for April 1st, to the effect that a mistake had been made in writing the minutes of the Kent and Elgin District, and that their conference had adjourned to meet on the 14th and 15th, instead of the 7th, as published. If the branches of London District have voted for a change, will they now rescind that resolution and meet according to original adjournment, on the 7th June, at Carlingford. Bro. R. Brown will be at St. Mary's Station with teams to convey visitors to the place of meeting, on the 6th, from 12 o'clock noon.

Sister Sarah A. Rose of Grayville, Ohio, is doing what she can by talking with and instructing her friends and neighbors, and feels blessed of God's Spirit in so doing. She also loans her *Heralds*, *Hopes*, etc., and one lady is interested whose influence and ability may do good to the cause, and Sr. Rose is glad in the truth and power of the gospel.

Bro. H. R. Mills sends us some copies of the *Christian*, published at St. Louis, Missouri, in which a contributor for that sheet essays to ridicule the translation of the Bible, by Joseph Smith. He claims to see wonderful things, but really makes out nothing against the book whatever.

Bro. W. S. Taylor, of Columbus, Kansas, writes that the work of the gospel is gaining with them in the Spring River District. Bro. M. T. Short has been in those regions, preaching, and he baptized six in one place. Bro. Taylor feels alive and rejoices in heart over the progress of the cause, though his health has been poor for two years past.

Also there will soon be ready a large number of the small hymn pamphlet, by Bro. T. W. Smith, "Songs of Zion," which has met with so much favor heretofore. Price, ten cents each, or one dollar per dozen.

Bro. Henry Halliday of the Salem Branch, Iowa, writes that the work of God is onward there, and that their meetings are well attended, they being blessed also with the Holy Spirit and its gifts and manifestations as promised in the word of God. A number of those without are investigating the truth. Bro. Halliday was recently badly injured by being kicked by his horses, so that he became unconscious, but he was greatly helped through the ordinance provided by the

Lord in his gospel law, Brn. George Sweet and William and David Chambers officiating.

In late notice of labor by Brn. I. N. White and N. Stamm, the name of Bro. W. C. Nirk should have been either sent or mentioned as laboring with the other two brethren.

We have just printed a large edition of the sixteen page tract, by Bro. T. W. Smith, called "The One Baptism." This is an excellent exponent of our position on this important doctrine of Christ's Church, sustained by scriptural and historical proof in full, and it meets a demand that no other tract does, and we hope to see a large sale of it made, regretting that we have been out of it so long a time. See advertising column for prices.

We sincerely commend the following to the elders of the church, especially to younger ones of that body; and should there be any of the older ones who are over fond and susceptible, we would heartily commend the course advised therein. The rapid increase of crime in what is called by the world the christian ministry, warn us that the elders of true faith must be very circumspect. No true servant of Christ can afford to compromise his character, and that of the flock, by indulging in undue familiarity with his sisters and co-workers in the church, and to those out of it he should be upright both in precept and example.

LETTERS TO A YOUNG PASTOR.

UNDUE FAMILIARITIES.

"MY DEAR YOUNG FRIEND:—You know that I have abiding confidence in your good sense and the purity of your character. But there is a subject of special delicacy on which I must write you, not that I think you need precautionary words respecting it more than any other young pastor upon whose reputation rests no reproach.

You have in your church and congregation many interesting women married and unmarried. It is your privilege and right to cultivate their acquaintance and society. You will need to do so for your own sake. The society of intelligent and refined women will prove your best school for the cultivation of good social manners; and a genuine politeness, an ever-present freedom from embarrassment and restraint in social life, are attainments which no young minister can afford to think lightly of. It will prove an un-failing source of usefulness, influence and power. The society of such women as those to whom I have referred will also prove a fountain of timely suggestion. Questions will arise in your pastoral experiences in which their opinions will be worth more to you than those of men. Give such women your confidence, and through them seek to develop the real strength of the whole sisterhood of your church. Probably two-thirds or three-fourths of all the church are women, and their capacity to bless the church and the community is in every respect too important to be neglected or undervalued.

Then be on terms of cordial friendship with the women of your church. But never suffer yourself to forget, in these expressions of friendship, that you are expected to behave like a considerate gentleman and a Christian pastor—that you are bound by the highest obligations to overstep no law of Christian propriety. "Be ye clean that bear the vessels of the Lord," was the word given by the greatest of the evangelical prophets, in the midst of one of his most splendid visions of what was to come; and the greatest of the Apostles enforced a yet broader application of a like precept, when he said, "Abstain from all appearance of evil."

You do not need to be told in how many instances scandal has been brought upon our holy cause by forgetfulness, on the part of ministers, of these laws of Christian life. The records of

what was at first merely an indiscretion, ending in humiliating disgrace, have too often saddened and sickened all hearts to need repetition here. "Abstain," then, "from ALL appearance of evil"—from everything which with seeming reason might be construed into a breach of propriety in the society of women. Many of us have known men who could not come near to an interesting woman without doing or saying something that was indecorous or vulgar. I have repeatedly seen a minister kiss other men's wives with his arms around their persons. I could name others who have the habit of putting their hands on the shoulders or arms of their lady acquaintances. Every well bred man knows that to take such liberties is a gross vulgarity—more than the "appearance of evil." It is evil itself, and the breeder of evil. Outside of his own family circle, and that of a very small number of closely related friends, no man is excusable in touching more than a lady's hand, and then only at meeting and parting, or in rendering a needed personal assistance. The beginnings of scandal are in the violations of restrictions such as these.

I once knew the pastor of a village church who would not ride in a buggy with any women but his own wife or a near relative. No man had a keener sense of the pleasure and profit of woman's society, and no man was more heartily welcomed into such society. But he would do nothing that could be tortured into undue familiarity with women. It might have seemed inconsiderate at times for him to excuse himself from "giving a ride" to a lady friend when he went to fill an evening district-school appointment. But he felt that it was a restriction he must put upon himself for "the cause' sake," and he has always believed he did right. If he erred, it was on the safer side.

Now, my dear young friend, you know how to be frank and cordial. You know how to converse interestingly on many subjects. Your nature has much of the social element in it. Continue to be yourself, always and everywhere; but NEVER, under any circumstances, neglect to govern your intercourse with women by the strictest rules of politeness and propriety."

Sincerely yours,

An Exchange.

THE Shenandoah, Iowa, Reporter, of March 21st, 1879, contains the following excellent notice of the preaching of Bro. M. H. Forscutt in that place:

"Last Sunday evening's lecture closed the series of lectures on the Principles of Faith of the Latter Day Saints, delivered by Elder Mark H. Forscutt. They ran through a course of two weeks, and were so interesting and entertaining, that the lecturer had a full house almost every evening, and on Sunday evenings especially it was crowded by eager and attentive audiences. We do not flatter Elder Forscutt when we say that, in our opinion, the subjects taken under consideration were ably and intelligently treated, and that the line of argument adopted by him required a thorough acquaintance with sacred and profane history, besides the ability to analyze, explain, interpret and apply prophecy, and furnish undeniable examples of its fulfillment. The ease, order and harmony of his argument proves him to be a painstaking and skilled debater of no mean order, and the fluency and copiousness of his language, combined with a vein of wit and humor which ran all through his discourses, lent them a charm which, if treated by a less talented person, they would not otherwise have possessed. The Latter Day Saints ought to highly esteem so able an exponent of their views, for we believe there are but very few of their number capable of advancing so able, cogent and exhaustive an argument on the principles of their faith as he does. The education which he received in the Old Mother Church stands him in good stead now in sustaining and defending his advanced religious theories. We trust that these lectures will not only have the effect of rooting and grounding the Latter Day Saints in the faith, but also of inducing them to do all the good they can in this world; for, as both St. James and St. Patrick, who were pretty good

saints, affirmed, "Faith without works is dead." And we don't think that any saint, however modern, will deny the fact.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

March 24th.—Advices from Cape Town represent that the English troops who are operating in Zululand, as in a perilous condition, being almost surrounded by the hostile Zulus.

A number of lives have been lost by the burning of the Dreher brewery, Vienna, Austria.

Several houses were destroyed by fire yesterday at Elgin, Illinois.

25th.—Severe shocks of earthquake occurred in Northern Persia, March 22d and 23d. The towns of Minaeh, Tark and Mannan were totally destroyed. Out of eleven hundred inhabitants only a few escaped death.

Two men were instantly killed yesterday by the falling of the Empire Colliery, at Wilkesbarre, Pa.

Fires yesterday: At Oelwein, Iowa, a number of buildings were burned; loss \$17,000. A residence at Washington, Iowa; loss \$2,000. At Philadelphia, Pa., a ham curing house; loss \$25,000.

26th.—Floods still threaten destruction in portions of Hungary and the remainder of the city of Szegedin is in danger of being swept away. The water breaks over the dikes and inundates the country.

The weather all over the British Isles is reported as being cold, a bitter wintry wind blowing, and in Scotland there are snow storms, as well as on the west coast of England.

Queen Victoria has started on a tour of the continent.

27th.—The famine in Upper Egypt still continues, and men, women and children are said to be starving "like dogs."

A large portion of the town of A Kyab, Farther India, was destroyed by fire recently; loss two million five hundred thousand dollars, and thousands of people were made homeless thereby.

The danger in the flooded district of Hungary is decreasing.

29th.—It is announced that the King of Burmah will form an alliance with China against England.

Gen. Grant will visit Siam at the invitation of the King.

The attention of the British Parliament is officially called to the depression of trade and labor that exists in the kingdom to the damage of all classes.

31st.—The British troops and Afghans are fighting occasionally.

Thirty-two thousand dollars worth of property, buildings and their contents, were burned in the small town of Seneca, LaSalle county, Illinois, the 29th inst.; a heavy loss.

April 1st.—Col. Pearson and a body of British troops are besieged by Zulus in South Africa and an attempt is being made to send sufficient relief to set them free, though the country is swarming with the natives.

In another fight in Afghanistan two thousand natives were defeated by the British troops.

Gen. Crook and a staff of officers held a council yesterday at Omaha with Standing Bear and eight other Indians of the Ponca tribe, who were taken from the north and placed in the Indian Territory, in a hotter country, and where they have suffered in various ways by neglect, etc., and they appeal for redress.

A woman and her two daughters and a young man were riding to their home near Decatur, Illinois, day before yesterday, when a thunder storm came up and the lightning killed the young man and one of the young ladies instantly. The others will recover from the shock.

2d.—To prevent any further trouble between the Turkish people and the Bulgarians, Austria, Russia, England, Turkey and Italy are to take joint occupation of the province of Roumelia.

A battalion of French Zouaves were caught in a snow storm in Algeria, March 28th, and nineteen men perished. Fourteen others had to go into a hospital.

3d.—There is much despondency over the mercantile prospects in the British Isles. The balance of trade is said to be overwhelmingly in favor of the United States.

Forty English soldiers in Afghanistan were swept away and drowned, while crossing the river Cabul, March 31st, with their squadron.

5th.—It is stated that the ruler of the Zulus in South Africa is ready to make peace with the English. He states that the war, on their part was a matter of accident, not of premeditation.

Thousands of deaths have occurred in Upper Egypt from the famine there, and the situation continues as bad as ever.

The Egyptians, in an effort to break up the slave trade in Central Africa, visited the gathering places where thousands of slaves were held for shipment. A conflict occurred, and the Egyptians slew a thousand of the natives and defeated them.

Quite a heavy fire occurred in St. Louis, Missouri, last night, and also a \$50,000 fire at Dayton, Ohio.

7th.—The claim of the Zulu chief that he wants peace is understood to be that he wishes to gain time till their harvest is gathered, before renewing the war. The Zulus still have the best of the situation against the British troops now there, but a relief force is on its way from Cape Town.

After the battle already reported between the Egyptians and the slavers the former followed the latter and slew two thousand more of them.

8th.—General Garibaldi has come to Rome from the country, almost dying and will probably soon end his days there.

Thirty thousand English miners and weavers are out of employment.

9th.—In South Africa a detachment of British troops in charge of a convoy of supply wagons for the besieged forces, were attacked by four thousand Zulus, March 12th, and overpowered, the most of them slain and the wagons and ammunition taken.

Correspondence.

MY MISSION TO SOUTHERN ILLINOIS.

BY CHARLES DERRY.

Dear Herald:—I arrived at Jeffersonville, Wayne county, Illinois, on February 10th, was met at the Depot by Bro. George Hilliard, President of Southern Illinois district, who gave me a hearty welcome to his District, and took me to his house, where I was made welcome to his hospitality. Arrangements having been made for the use of the Methodist church in Jeffersonville, I occupied it two nights, and although the weather was cold and stormy, I had good attendance and attention. Only a few Saints were present as they live several miles from town. I afterwards preached in father T. P. Green's house; and in a school-house. Audiences not large but attentive. I tried to show the object and power of the gospel and the necessity of its admirers living up to its precepts, that their lives might be a continued testimony of its truth.

On the 15th Eld. Hilliard took me down to Springerton in White county, where I preached three times in the Saints' neat little church, to a full house of apparently interested listeners of various shades of opinion. The Disciples have a church here, but it appears the Saints church is most patronized by the people. By the kindness of the brethren my fare was paid to Tunnel Hill, Johnson county, a distance of about eighty miles. I was met at this place by brethren Elisha and Frank Webb, who furnished me a horse to ride to their home, four miles away. It was night and I could not judge of the country through which I passed, but I could see that it was in the backwoods. I placed myself at the disposal of the Branch President, Elder Elisha Webb, and as meeting had already been appointed, I commenced business at the Webb school-house, on the 19th, to a closely packed audience. Some who were not Saints came sixteen miles to hear. The virtue of patience was well exercised, for half of the audi-

ence had to sit on fence rails, and many had to stand; but they seemed hungry, and I fed them with the bread of life to the best of my ability, during six discourses in the Webb school-house and one in the house of Brother Daniel Webb, who was sick, three were baptized.

Bro Elisha Webb having secured the use of the Cumberland Presbyterian Church at Vienna, we travelled through the cold, over fearful roads, about nine miles to that place, where we preached twice. The citizens of that town manifested their desire for truth by flocking together to the extent of two in number. Yes, dear HERALD, all of two came to show their appreciation of our devotion to their spiritual interests, and, mark you, both races were present in those two—black and white. Eight more came about nine miles, and we had gone there to preach and we did so, and God was with us. The black man expressed himself as pleased, and the white man wanted us to stay and preach at night, so that he could make a few cents by ringing the bell and lighting up. We did so, and had the privilege of preaching to about forty, from town and country. I had good liberty in showing why I was not ashamed of the gospel of Christ. At the close of the meeting, a tall soldierly looking man, standing in a crowd near me, stretched out his hand from the midst of the crowd to me, at the same time saying "Sam Hess," and politely invited me to go home with him. I accepted the invitation, and Bro. Webb went also, when I found the gentleman's name was Samuel Hess, a colonel of the army in the late war. We were treated kindly, but I soon discovered the Colonel was drunk. His wife told us that her son-in-law declared we had preached the truth. She told him she knew the blessings were with our people, for she had seen the sick healed. I had a very bad cold on my lungs, and the Colonel was very solicitous for my welfare, and after I was in bed he set to work to make me some apple vinegar, but I told him I needed sleep more than the vinegar. The next morning I was amused, when he invited us into breakfast, he remarked, "We will dispense with prayer this morning," at the same time it needed no discernment to see that prayer was not among the practices of the family. However, we were treated kindly, and before we left he subscribed twenty-five dollars towards building a meeting house for the Tunnel Hill Branch. Bro. Webb paid the sexton seventy-five cents for the lighting of the house and ringing of the bell, and as I did not feel able and was unwilling to ask Bro. Webb to pay any more, we left Vienna until a more convenient season.

On the Sabbath I preached in Bethel Baptist Church, not a square of glass in it, but the sunshine had free course through the open windows, and so the superior light of heaven beamed upon the people, but I fear the shutters of the mind were closed, for they did not seem desirous of hearing more. The Wesleyan Church was secured and on the first evening, the local minister, seeing a larger audience than generally greeted his eyes, bethought himself of an insurance debt that hung over the building, and, no doubt, pondering in his mind how the incubus could be removed, light dawned upon his troubled soul, and at the close he announced that a collection would be taken up to lift that debt, the next evening. It was the neatest piece of Methodistical meanness I had ever seen. I preached again the next evening. The preacher was there, taking full benefit of the sermon, with his face buried in his hands, perhaps dreaming of the pennies that would soon drop into his hat. The sermon closed, but alas for his insurance debt, sterner thoughts had crowded his brain and, either he had forgotten the "right smart chance," or his righteous soul was grieved to such an extent that he could not pass around his cranial cover, for not a word was said about the collection. When it came to the test, he had not assurance enough to collect the insurance fee. He will have to rub his face against the kettle again, before he makes a successful Methodist preacher.

A gentleman named Vincent sent an urgent request that I should preach in his new house. I complied, and after the meeting commenced, a note was handed from a stranger, requesting me

to preach on the subject of "Modern Revelation and the Divine Claims of Joseph Smith." I did so, with good liberty and general satisfaction. I preached three times in the town of Tunnel Hill, to very large and attentive audiences. The branch is about four miles from town. All the Saints and some outsiders took every pains to make me comfortable. They are poor, generally, but love the work, and are very willing to comfort those who labor for it. They are trying to build a Church house, 30 x 40 feet. The sills and some of the lumber were on the ground, and I trust they will never slacken their hands until the work is accomplished, for they need it, and it will be a source of blessings when built.

On the 4th of March I returned to Springerton, wearied with almost incessant preaching, rested that evening, and preached on the next. On Friday, Southern Illinois District Conference opened, presided over by Eld. Hilliard. I preached, and on the Saturday evening I had the pleasure of hearing him. I found him a plain, forcible preacher, a close reasoner, indeed, an able defender of the truth, and as earnest as able. I preached twice on the Sunday to large audiences. Rumors were afloat that the champion of Campbellism in this county had announced his intention to fling the gauntlet in my face for debate. In fact, good authority declared that it was sent to our meeting, to be hurled in christian defiance at your humble penman as soon as he closed his sermon. I noticed a gentleman taking notes, right before me, but he soon got weary. The Christian friends loudly boasted of the expected challenge, and threatened our annihilation; but, thanks to his mercy, or fears, the dread gauntlet was not thrown, and we still live, but their empty boast has destroyed their influence.

The conference was a pleasant one. Bro. Isaac M. Smith was called into the travelling ministry. A young man of good talent, humble disposition, gentlemanly bearing, unflinching in his trust, and unwavering in his devotion to the cause of God. He is loved by all who know him, and will faithfully represent the Church of Christ wherever he goes. With brethren Hilliard, Thomas and Morris, I bade farewell to the Saints of Springerton, amid the tears and blessings of the Saints who came to the depot to bid me good bye. While with them, every kindness was shown to me in their power, and I felt to bless them as I saw their devotion to the truth, manifest in their kindness to me as its servant.

I returned to Father Green's, where I was kindly treated. I preached to a few in his house. From there Bro. Hilliard took me to Dry Fork, where I preached four times during the week, and on Sunday morning, (March 16th), I preached the funeral sermon of Brn. Nathan Morris, Benjamin Ballowe and his wife, and two little children and two children of Bro. Morris, all of whom died four years ago of small pox. Good attention was given. A heavy snow storm was raging, and we had to forego our evening meeting. I enjoyed the hospitality of Bro. John Thomas and daughter, while in Dry Fork Branch, until Sunday night, when Bro. Walker took me under his wing and sheltered me from the storm, and on Monday morning he took me in his sleigh to Brush Creek, (fifteen miles). I preached at Brush Creek Branch six times, saw one baptized, performed, in connection with brethren Isaac Morris and John Henson, the confirmation rite, at the close of which, while singing a farewell hymn, saints and strangers came one by one to give me the parting hand, and I could but feel to bless them, for their eyes and hands at once expressed their love. I prayed my heavenly Father to bless them and I bade them farewell, and was taken by Bro. Morris to Xenia, Clinton County, Illinois. Here I had the pleasure of meeting Bro. Hilliard again, and hearing him preach in the Christian Church to a large and respectable audience of all classes. The next day, (Sunday), I preached twice in the same Church. We had good attention. Ministers, Merchants, Doctors, Lawyers, and all classes present, and I trust good was done. I am sure friends were made by the utterance of truth, and kindly words were spoken to us by our stranger friends. I trust Brn. Hilliard and Morris will gather in the fruits. They are both very highly

esteemed by all classes, and are well known. They are the right men for the respective places they fill, and they fill them with honor and dignity.

I want here to say that in Jackson county the labors of Brn. Joseph Clapp and Joseph Lambert are well and lovingly remembered; and will not be forgotten. In White and Wayne counties, the labors of M. H. Forscutt, R. M. Elvin, Wm. Anderson of California, and W. W. Blair are highly appreciated. Nor do the Saints in Wayne forget the labors of Father Hazzledine; but they cherish his memory as that of the just and the true. It does me good once in a while to know that I have not labored in vain, and I love to let the above brethren know that their works of love are not forgotten. The Saints in this entire district love the truth and are anxious to see it prosper. Good feelings generally prevail, and the love for their president is general, in fact I heard of no complaint from but one source, and after hearing both sides, I am forced to the conclusion that a more perfect understanding of motives would dispel all differences and cement them as one. Bro. Hilliard has my highest confidence as a man and apresiding officer, and I look for good results from his labors, as there has been in the past.

I thought I saw among the brethren of this district too great a desire for debate. I believe in defending the truth; but I think it not wisdom to go out of my way to seek for debate. I find that when circumstances demand my defense of truth I can look to God with confidence for help, and he has never failed me yet; but if I foolishly seek for debate relying upon my own wisdom, I can not ask God with proper assurance for his aid; and I dare not risk a failure for the truth by fighting for it single handed. I must have God to help, or my own arm fails. I am glad to see Saints proud of the superiority of their religion over the bogus creeds of humanity; but while I would encourage a just pride in this particular, I would suggest that it would be better to reduce our beautiful, God-given theory to practice, and prove to the world its superiority and divinity by yielding the fruit of righteousness in our lives. Let them see that it makes us better men and women than those who believe not the fulness of the gospel.

My labors here are finished. God grant that they may yield the peaceable fruits of righteousness, in the bringing of many into his kingdom. I bid the Saints in Southern Illinois farewell; I thank them for their kindness and love, and I pray they may all be gathered in the garner of God, and that I may have the honor of being numbered with them there.

Near STEWARTSVILLE, Mo.,
December 3d, 1879.

Sisters Christy, and Lilly Smith and all saints and friends at Portlandville, Iowa.—Beloved in the Lord, I am well thank God and trust you all are. I often think of you, and pray that mercy, grace and peace may be yours to enjoy. I hope before this you have been cheered with the presence of Bro. Samuel Longbottom. It would have afforded me much pleasure to have been permitted to visit you, and to break the bread of life to you once more. Here the saints have a good church-house of their own, and they seem to be improving the time. I came here yesterday and preached last night. Although roads are soft, yet numbers came five or six miles.

Well, what progress are you making in your own spiritual growth? Do you find temptations thick in your pathway? Do you feel yourselves tried sorely? Do moments of darkness almost obscure your path? These things are a part of the heritage of the saints, and are very essential, to teach us how weak we are, and how much we need a God, and a Savior. Without these we should never know ourselves, and if we are ignorant of ourselves how can we know God? Eternal life has never been promised to those who do not need it, nor to those who have never been tried. "To him that overcometh will I give to inherit eternal life." If there were no trials and temptations there would be nothing to overcome and hence no crown. Thank God for trials they develop the man, they discover to us our weak points, and they lead us to cast about to find help from some greater source than ourselves. Then we prove the goodness of God and taste his bound-

less love; and then we are drawn nearer him, and see more of his beauty and loveliness, and can better admire him, and appreciate his boundless love. Thus we become prepared to dwell in his presence, and to partake of his glory. There is no cloud so dark but there is a silver lining behind, that even melloes the darkness and makes it more endurable to our hearts. The Son of Righteousness is but just behind the darkness, and ere long will penetrate the gloom and disperse it, and then how bright the glory and how tenderly it is softened that our eyes may gaze upon it, without being over dazzled by the sight. Surely God is good and all his ways are love and truth. Continue to watch and pray, and strive for that holiness and purity which alone will enable us to dwell in his presence. Continue to seek for such gifts of the Holy Spirit as God in his wisdom sees are suitable to your wants and condition. Do not seek for them out of idle curiosity; but seek for such as will enable you to glorify God. Everything must be done for his glory. Joseph was not permitted to receive the sacred record, until he was prepared to use it for the glory of God. The things of God are sacred; and the man who uses them for self aggrandizement will find them a curse instead of a blessing. Cherish the love of God, and you will love your fellow man. Love is the fulfilling of the law. When the love of God fills our hearts there is no room for envy and jealousy, none for hatred and malice. Remember Paul's word, "In malice be ye children, but in understanding be ye men." May the fear and love of God abide in your hearts. May the graces of the gospel adorn your lives, and may you grow up to the perfection of holiness, to the fullness of the stature of men and women in Christ Jesus, is the prayer of your humble brother in the gospel,

CHARLES DERRY.

EDENVILLE, Iowa, April 4th, 1879.

Bro. Henry.—I am now holding meetings ten miles north-east of Grinnell, Poweshiek county, Iowa. Having a good time and full houses. This is a Methodist neighborhood; they closed their church house against me, thinking I would be discouraged and leave the neighborhood—but the people said, "Come to the school-house," which invitation I gladly accepted—although the school-house had never been opened for any public services. I held four meetings, and one young man arose and asked for baptism. I telegraphed for Bro. D. C. White, of Newton, to come to my assistance, and he responded. Many are believing our report, and we feel that God has a people here. At times I feel down cast, because of my inability to present the word. But since here, while at secret prayer, the good Father opened the heavens to me and poured forth his Spirit, which gave me evidence of my calling and put new vigor in my effort. To God be all the praise.

I. N. WHITE.

MONTROSE, Iowa,

April 2nd, 1879.

Dear Herald.—Having just returned home from Hancock county, Illinois, from a short mission, and will say that so far as good attendance, attention, and liberty is concerned, I had as good success as one need wish. I baptized none because I did not have sufficient time to expound the doctrine. But there is an interest awakened, and if it can be followed up will result in inducting some into the kingdom. I delivered eight discourses in the school house in district No. 1, Bear Creek, with the privilege of the school house still further. I also preached twice in the village of Basco. Good attention and most excellent liberty, especially on the second night.

Basco is about seven or eight miles by rail from Carthage, and the school house in district No. 1 is about five. I never felt so well in the gospel since I embraced it; never felt the burthen of my calling so heavily; never felt the worth of souls so much, and never felt or saw the profound sublimity and grandeur of this great latter day dispensation as I have this spring. To have the mind expanded and to see in some small degree (though greater than ever before) is a feast to the soul indeed. As Bro. Crawford said in last *Herald*, that the Saints of this district at the late con-

ference had a feast of good things given of the Lord, so they had, but I think I had greater blessings while on this short mission than I experienced at the conference. I could find places to preach in almost constantly if I only was free.

And I believe the time is in the near future that it will so be, but by what means I do not see. There are many old hard shells in Hancock county, that are in the way somewhat of the progress of the work; but, by proper care, the gospel standard will be planted right in Carthage. 'Tis a point that I have my eye fixed upon. The few sisters in Montrose still love the cause.

There was born to D. D. and E. E. Babcock, March 30th, 1879, a daughter; mother and child doing well. Yours in gospel bonds,

D. D. BABCOCK.

OAKDALE, Nebraska, March 3d, 1879.

W. W. Blair, dear brother, before me is the *Herald* for February 15th, 1879. On page 52, Br. Wheeler Baldwin states that the conference where High Priests were first ordained, was held on the fourth of June 1831. My grandfather, Lyman Wight, agrees with him. This seems to conflict with the history of Joseph, which says it occurred on the sixth. Before me is the journal of my grandfather, and thinking that it may be of some use to you I will quote an extract in regard to said conference. He states—"On the 4th of June 1831, a conference was held at Kirtland, Ohio, represented by all the above named branches." (He does not mention the names of the branches in this journal). "Joseph Smith, our modern prophet, presided. Here, for the first time, I saw the visible manifestation of the power of God as plain as it could have been on the day of Pentecost; and here, for the first time, I saw the Melchisedec priesthood introduced into the Church of Jesus Christ, as anciently, whereunto I was ordained, under the hands of Joseph Smith; and I then ordained sixteen" (instead of 25) "others, (such as he (Joseph) chose) unto the same priesthood. The Spirit of God was manifested to the healing of the sick, casting out devils, speaking in unknown tongues, discerning of spirits, and prophecying in mighty power. After two days the Conference broke up, and the following Revelation and Commandment were given." (D. and C., s. 52, old ed. s. 66).

H. O. SMITH.

BANDERA, Bandera Co., Texas,
March 26th, 1879.

Editors Herald.—I write to inform you of the state of the work in this mission. As a general thing the outlook is by no means discouraging. The calls for the word are numerous, and from all parts of the field. The ministry has been attended with good results. Since my return here several have been baptized, and the prospects are fair for quite an ingathering at no distant day. I am now of the same opinion as when I left the field last summer, namely, that a good work can be done here with the proper care and effort. I have but one fear. This country is just passing the ordeal of a severe and protracted drouth; there having been no rain, in this section of the state, to amount to anything, since last August. The crops already planted are suffering for want of rain, while a great many have not planted yet although it is past the usual planting season. In fact, many have not been able to plow their ground, on account of its being so dry and hard. If seed is planted, there is not moisture enough in the earth to cause it to germinate. Many think that if we do not get rain soon, crops will be almost a total failure. And if such should be the case, it is hard to tell what will be the result; for, on the average, not more than one in ten have enough to do them six months. These things will have a telling effect upon the work here. The Saints being generally poor, will scarcely be able to live, much less to sustain a missionary and his family. We desire the prayers of the Saints for the success of the work in this field. The work is the Lord's and he will take care of it, whatever may transpire amongst the sons of men.

Struggling, hoping, praying for the good of Zion's cause, I still have the pleasure to be, yours in bonds of peace,

D. H. BAYS.

UNCLE William writes, from Kingston, Mo., as follows:

I now come more to the main object of this letter, and that is, to tell the Saints through the HERALD, if admissible, that Zion in Missouri is redeemed; and that the feelings and spirit of the people in this Far West district, as almost universally expressed, are "Come in, come in, ye Mormon Saints, and possess the goodly land." All around the old city of Far West land and farms are for sale, and at reasonable figures; and such is the civilized condition of the country, that Saints can purchase land and live on it without molestation. And now is a good time to make purchases, as many of the people in this country are anxious to sell out and go into Kansas, or locate in other parts of the west. Lands that are under fence and well improved, near the city of Far West, can now be had for ten, fifteen, and twenty dollars per acre, according to the value of their improvements. Some lands unoccupied, held by persons not living in the state, can be obtained on easy terms. Lying near the city, one farm enclosing city lots is now for sale. This country, Far West, retains all of its beauty for landscape and for richness of soil. This is a great farming country, stock of every kind, and fruit and honey. For the last forty years the timber has grown in great abundance, splendid groves nearing the city, mark the spots where forty years ago, there was nothing but bare prairie; once patches of hazle brakes, but now beautiful groves of timber, large enough for rails or other uses have grown up for fire or farming purposes. On next Sunday the 30th of this month, I expect to meet a large number of the Saints at Far West, and there to speak to them from the Temple corner stone, and send report after meeting. More anon,
WM. B. SMITH.

PLANO, March 20th, 1879.

Brother Henry:—When I wrote last fall, I was in northern Indiana, and about to go into the school room for the winter. My school began Dec. 16th, and closed March 7th. While endeavoring to aid myself financially, I have not forgotten the glorious latter day work, but have endeavored to tell the people of the only sure way of salvation. Last August I applied for a school in Indiana, but before the school meeting I delivered three discourses in one of their school houses, and consequently I did not get the school. Just before I returned to Knox, a kind old gentleman, of the Disciple order, invited me to call on him when I could make it convenient, so, the first Saturday after I began my school I called. He soon assailed me about education, claiming that it was only a human institution. I took the negative, and referred to the most prominent of ancient historians, and from these, with the Scriptures, I found sufficient evidence to prove that human education was of divine origin, and I finally succeeded in drawing him into a theological channel, beginning with the Papal apostasy, the foundation of Babylon, the birth of her daughters, even to the last granddaughter, which I let be the Disciple reformation. He admitted by the evidence produced, that God had nothing to do with any of these churches, consequently, when I arrived at the Disciple reformation, it was an argument he was hardly expecting. He seemed bewildered and made a faint effort to defend the order, but he had admitted too much, and the facts were against him. I passed nearly the whole day with him, setting forth the various evidences of the latter day work, speaking on the Book of Mormon, restoration, the work and suffering of Joseph Smith, in fulfilment of prophecy; and from that time I have been welcome at his house whenever I could be there. During the winter the United Brethren began a revival, and about the middle of February I again visited his house. I attended three of their meetings, with his family, and left an appointment. Our United Brethren, hearing of this, their leader advised them, (so I was told), to turn the oil out of the lamps. But we were well provided with light in spite of them. I spoke once after that to a good-sized and attentive gathering, and last Sunday evening I spoke in the Grovertown school-house to a well-filled house. While teaching my term of school, I have preached nine times, and have

found some good honest hearts, who gladly heard the word, and who in due time will rejoice in the liberty and blessings of the gospel of Christ. I expect to return to Stark Co. this fall. Whether I shall remain there during the winter or not, I cannot say.

With all the discouragements I have met, among brethren, as well as in the world, my heart is in the great and glorious work. To me it is dearer than life, and never shall the indifference of brethren, or the scorn of the world, darken or obliterate the evidence and love that is in my heart for the great work of truth; for I know of its truth and power, by that knowledge God has given me by his Holy Spirit. Your brother in the everlasting Gospel,
FRANCIS EARL.

SYRACUSE, Ohio, March 9th, 1879.

Brothers Joseph and Henry:—Enclosed in this letter you will find two short notes sent to me by sister Spann, in a letter dated March 7th. Bro. and sister Spann are but young in the Latter Day Work; yet their life is worthy of imitation by many of the older Saints. There are no saints living near them; that is, they live a long distance from their branch. They never saw any one of the traveling ministry; only the local. Their whole soul is in the Latter Day Work. They live in the country, and when preaching is at their house, people coming from a distance are fed by them. Sister Spann is a woman of great faith and by what I have seen myself when going there to preach, the neighbors have a great respect for them. May God bless them, and increase their faith in the name of Jesus to the conversion of many honest souls.

In connection with Brn. David Matthews and Edmund Thomas, I have been preaching there with fair liberty. It is my impression that God has a people there, if the Elders will continue to preach to them, and distribute the bread of life to hungry souls. Brn. McMurray and Torrance, of Dewitt's Run, will preach for them on Sunday, March 19. May God bless them. If the Lord will, on Sunday March 30th, Bro. David Matthews Jr. and myself will preach there. May God bless all the honest in heart everywhere to obedience to his holy word, and the saints to live worthy of the name they bear. This in short from your well wisher and brother in the Latter Day work,
THOMAS MATTHEWS.

NEAR SYRACUSE, O., March 4th, 1879.

Mr. Smith:—*Sir*: I feel it to be a duty to write a few lines to the Herald: I am not a member of your church yet, but I think I will be before long; I believe in your faith and doctrine. On the 16th of January, I was taken with a pain in my leg that I could not get around. My husband wanted to get a doctor, but I told him to take me to Mrs. Ann E. Spann's a member of your church, and she could cure me. It was so far to an elder I could not go. We went to Mrs. Spann; I told her what I wanted, she said she had no power in herself. I told her that through her I could be healed. After praying she anointed my leg with oil, in the name of the Lord, and in less than three minutes the pain left and I have not felt it since. I give God the praise. From a friend of the Latter Day Work.
MRS. VIRGINIA E. DEAN.

Witness { THOMAS DEAN
 { JAMES E. SPANN
 { ANN E. SPANN

KIRTLAND, Lake Co., O.,
March 13th, 1879.

Brother Joseph and Henry:—This beautiful Spring morning, while the birds warble forth their sweet songs of praise, I take pen to write. The few saints here rejoice in the great work of the last days, and we feel the great need of being very faithful, very humble, and prayerful, and diligent, knowing that the days are evil, and the evil one goeth about like a roaring lion seeking whom he may devour. We long to see the Elders of Israel coming this way. There is a good field here for a good live Elder. The only Elder here (Br. R. Fuller) is poor in this world's goods, and has a family to care for, and cannot go out to preach without neglecting them, and that would not do, for he would be called worse than an infidel. We had a very profitable prayer and tes-

timony meeting last evening, though only three of us, yet feel truly that God is not always with the multitude, but where two or three are met together in his name, there will he be and that to bless. We had an exhortation given in tongues by Br. Fuller, interpreted by the unworthy writer of this, and it will be long remembered by me. It seems while I write I can yet hear these words ringing in my ears and filling my heart with joy. The last part was thus:

"Jesus is coming; prepare, prepare!
Jesus is coming with saints in the air!
Prepare, O, ye saints, prepare!
O, ye who are lukewarm, I pray you awake! prepare!
For Jesus is coming with saints in the air!
Prepare, O, prepare!"

Brethren and sisters, shall we let the cares of life so take up our attention, that we shall not have our lamps trimmed and burning, and oil in them? Shall we be so conformed to this world, that that day shall come upon us as a thief in the night? Let us watch and pray that that day come not upon us unawares and we be found without the wedding garment on, without which we cannot enter to the marriage supper of the Lamb. Pray for me, that I may be one of the wise virgins. With love to all lovers of truth and righteousness.
S. C. H.

TAYLOR, Texas, November 29, 1879.

Brn. Joseph and Henry:—This day two others have obeyed the truth, and there are several others that will as soon as they hear the gospel explained. Therefore we are very anxious to have an Elder sent to us; for there can be a good work done here. We have some of the same opposition that the Saints have everywhere. The world wishes for a debate, as soon as an Elder comes. I call them the world because they do not keep the commandments. Respectfully,
J. O. STEWART.

March 23rd, 1879.

Dear Herald:—Though there has been much said against the uses of tobacco, tea, and coffee, I am surprised it takes so little effect upon the Elders and those professing to be called saints of God, that they do not guard against such uses; especially in meetings. How can we expect to receive the Spirit of God with a piece of tobacco in our mouth? Or what is more disgusting than to see a member sitting over a spittoon in prayer meeting or other places, where God commands us to come with clean hands and pure hearts, that our temples may give free course for the spirit of God. I believe that tea and coffee are injurious to any one; then as saints of God, let us use a little more energy and abstain from them. I have felt better since giving up my cup of tea. I believe we would have more of the Spirit of God and less sickness if we would quit these filthy habits; try it brethren. Yours for the gospel, and the progress of Zion,
H. R. W.

TABOR, Fremont Co., Iowa,
April 1st, 1879.

Dear Herald:—Please allow me through your columns to thank the saints of Idaho and Utah, as well as some of Nebraska and Iowa, who so kindly aided me and ministered to my wants, during my late mission, and to inform them of my safe arrival at home, and that I expect still to labor in the interest of that mission, although not present with them. I subscribe myself their brother in bonds,
E. C. BRAND.

KIRTLAND, O.

Bro. Joseph:—The piece in the Herald referring to tea being so poison, reminded me of a prophecy of your father's, years ago in the temple in this place; that the time would come when evil designing men would poison tea to that extent that it would be unfit for use; and also other things. When I read that piece it brought it to my mind plainly. I remember at the time of the Church being driven out of Missouri of a circumstance that then took place, that makes me shudder to think of it; and to think that the cry of the blood of the saints ascends to the ears of the Lord of the Sabbath. A girl by the name of Fanny Tuller then lived with a family by the name of Beauregard, a methodist minister. The mob, of which he was one, shot some fourteen or

fifteen, while in a shop where they had fled for refuge and afterwards boasted that they put their guns through the logs and shot them dead. Among those shot was a man by the name of Warren Smith, and this man Beaugard pulled off Warren's boots and offered them to his hired man; he refused them, so he took off his own and handed them to him, and put the others on his own feet. He boasted that he was in the mob and helped to shoot them. The young lady came here to Parkman, to make a visit and was at my house and told me she knew it to be true. May God have mercy on all such ministers.

R. DAYTON.

Conferences.

South-Eastern Illinois District.

A conference was held at Springerton, White county, Illinois, March 7th, 8th and 9th, 1879; G. H. Hilliard, president; I. A. Morris, clerk.

Preaching on Friday evening by Charles Derry. Saturday, March 8th.—At 9 a. m., the Saints had a season of prayer and testimony.

At 2 p. m., Branch Reports.—Brush Creek 66, 2 Elders, 2 Priests, 2 Teachers; 6 baptized, 2 died. Dry Fork 17, 3 Elders, 2 Deacons. Deer Creek 20, 1 High Priest, 3 Elders 2 Teachers, 1 Deacon. Springerton 50; 2 removed by letter. Tunnel Hill 76, 5 Elders, 1 Priest, 2 Teachers, 1 Deacon; 3 baptized. Elm River, not reported.

Elders C. Derry, J. F. Thomas, I. A. Morris, M. R. Brown and Elisha Webb reported in person, and I. M. Smith by letter. Bro. Derry has been in the district twenty-five days and preached twenty-five times.

Isaac M. Smith was appointed to labor in the District, under the direction of the president.

C. Derry to represent the District at the Annual Conference.

Bishop's Agent's Report.—“Amount received \$6.50.”

On motion this was given to C. Derry, to help defray his expenses to General Conference.

At 7 p. m., preaching by G. H. Hilliard.

Sunday—Morning, preaching by Bro. Derry; at 4 p. m., sacrament; at 7 p. m., preaching by Bro. Derry.

Adjourned to Brush Creek, Saturday, May 1st, 1879, at 10 a. m.

Kewanee District.

A conference was held at Peoria, Illinois, March 1st and 2d, 1879. At 10:30 a. m. preaching by J. S. Patterson. R. J. Benjamine, clerk, *pro tem*.

Branch Reports.—St. David's 10, 1 Elder, 2 Priests, 7 removed by letter, 1 died. Canton, 1 baptized. Millersburg 46, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 3 baptized, 2 received and 6 removed by letter, 1 died. Henderson Grove 32, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; no changes. Kewanee 114, 1 High Priest, 10 Elders, 3 Priests, 3 Teachers, 1 Deacon; 8 expelled. Peoria 26, 2 Elders, 1 Priest, 1 Deacon; 1 removed by letter. Princeville 14, no change.

Financial reports of branches received were read and approved.

Bishop's Agent Report.—“Amount due me last report 70 cents; paid out \$3 95; now due me \$4 65; received nothing. R. J. Benjamine Agent.”

Elders R. J. Benjamine, J. S. Patterson, J. A. Robinson, H. C. Bronson, Lewis Jones, reported in person, and E. T. Bryant, T. F. Stafford, J. H. Hopkins by letter. J. H. Hopkins, E. T. Bryant and T. F. Stafford were sustained in their missions, and J. S. Patterson was returned from General Conference to labor in connection with T. F. Stafford.

The president was instructed to inform the Bevier Branch of the facts in the case of John T. Williams, and to further inform them that the same reasons still exist that caused the action of the Kewanee District Conference.

R. J. Benjamine, Lewis Jones and J. A. Robinson were appointed to investigate the appeal asked by Sister Sumption of Kewanee.

J. S. Patterson and Lewis Jones were appointed to investigate the causes of an appeal asked by George Secor of Peoria.

J. S. Patterson, Lewis Jones and R. J. Benjamine were appointed to investigate the causes of an appeal asked by Sister Hurstine of Peoria.

The committee in case of Charlotte Herstine and Jane Robinson reported finding no cause for action, and sustained the former decision.

In the case of a charge preferred by Sister Herstine against the President of the District for condemning the spirit manifested through her, we agree that by virtue of his office he holds the right to judge all spirits manifested under his presidency; and we further agree, from evidence admitted by both parties, that he did not err in the case reported to us.

In the case of George Secor, who desires to know if he can not be received back into membership without baptism, we agree that there is but one solution to the question, namely that he shall manifest to the satisfaction of the Church that he has truly repented and then he may regain membership by baptism.

The district secretary was ordered to write to each branch to send funds to the Bishop's Agent for the spread of the gospel and to pay the expenses of a delegate to General Conference.

Saturday evening preaching by J. A. Robinson, Sunday morning by J. S. Patterson, in the afternoon sacrament and testimony meeting, and in the evening preaching by J. S. Patterson.

Adjourned to Canton, June 7th and 8th, 1879.

Independence District.

Conference convened March 8th, 1879; J. J. Kaster presiding; C. C. Frisby clerk.

Elders J. W. Brackenburg, S. O. Waddell, F. M. Sheehy, J. G. Bauer, A. Lloyd, Wm. Newton, C. M. Schroder, F. Campbell, S. G. Mayo, J. J. Kaster and C. C. Frisby reported as still striving earnestly for the great cause. G. W. Pilgrim had no report. A. H. Smith of the Decatur District and R. M. Elvin of the Southern Nebraska District reported. W. B. Tignor, Wm. Pond and F. P. Scarcliff reported as having labored as circumstances permitted. Priests Anderson Cox and Wm. Pooler had labored some.

The Bishop's Agent reported no moneys collected, none paid out, had received a list of property etc.

Mission fields in the district were appointed to Wm. Newton, J. F. McDowell, A. Lloyd, C. M. Schroder, J. J. Kaster, F. M. Sheehy, C. C. Frisby, F. Campbell and S. O. Waddell.

A. H. Smith to represent the district at the April conference.

The secretary was appointed as the treasurer of the district, and he was authorized to receive moneys necessary for the expenses of the secretary's office and to issue licenses, charging an amount therefor equal to the expenses.

At 7 p. m. preaching by R. M. Elvin. Sunday, 9th—A. H. Smith preached at 11 a. m.; sacrament meeting at 2 p. m., J. J. Kaster in charge; J. F. McDowell preached at 7 p. m.

Monday, 10th—Resolved that we give the building committee entire control as to where, when and to what extent we will build, they being limited to the last report.

R. M. Elvin was sustained in his mission.

Adjourned to June 1st, 1879, at 9 a. m.

Central Missouri District.

A conference convened in the Waconda Branch, March 1st, 1879; J. D. Craven, president; A. N. Ware and C. Prettyman, clerks.

Branch Reports.—Grand River 29, 1 Elder, 2 Priests, 1 Teacher, 2 Deacons. Hazel Dell, last 19, present 19, 3 Elders, 1 Priest. Waconda, last 25, present 25, 3 Elders. Clear Fork, last 14, present 14, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Valley, report returned to branch for correction.

Elders C. W. Prettyman E. N. Ware, J. W. Johnson, Joseph Westwood, Emsley Curtis, E. W. Cato, Josiah Curtis, G. T. Griffiths, Wm. B. Smith, — Richey, Aaron Young, David Powell, F. P. Scarcliff and J. D. Craven reported.

Resolved that the building committee be sustained, and that the presidents of branches act as agents to solicit subscriptions of money or material, to be paid, on or before the first of September, 1879, and report to the secretary of committee.

That the Knoxville Branch be disorganized, and that letters be granted to the members in good standing.

That some one be sent into Johnson county to organize a branch there.

Adjourned to J. D. Craven's, June 7th, 1879, at 10 a. m.

Bishop's Agent reported: “Received during the quarter \$9.90; paid E. N. Ware \$4.25, C. W. Prettyman \$5.55; balance on hand \$2.10; since paid to G. T. Griffith \$2.25.”

A. C. Inman was granted a letter of removal.

Prayer and testimony meeting at night.

Sunday.—At 9 a. m., prayer meeting; at 11 a. m., preaching by G. T. Griffiths.

Pittsburg District.

A conference convened at West Wheeling, Ohio, March 8th, 1879; James Brown, president; L. R. Devore, clerk.

Branch Reports—Fairview, (W. Va.) 22, 1 Elders, 2 Priests; 5 removed by letter. Belmont, (Ohio), at last report 31, present 24, 1 Elder, 2 Priest; 2 baptized, 5 removed, 2 expelled. West Wheeling, (O), 24, 2 Elders, 3 Priests; 10 received. Lampsville, (O), 14, 1 Priest, 1 Teacher. Pittsburg (Pa.), 72, 3 received, 1 removed. Sugar Creek, (Va), Monroe and Church Hill, (O), not reported.

Elders Jas. Brown, Jas. Craig, Josiah Ells and Frederick Ebeling reported in person, and Wm. Lawrenson and Ephriam Thomas by letter; Priest A. R. Wilson in person.

The Treasurer of the Elder's fund of the Pittsburg Branch reported.

A Priest's License was granted to Robert Wiper.

Resolved that it is the duty of all the Priesthood to preach the gospel, whenever and wherever they can, whether Elder, Priest, Teacher or Deacon, and report to the District Conference.

That L. R. Devore labor as heretofore.

At 7 p. m. preaching by James Craig.

Sunday morning preaching by Josiah Ells; at 7 p. m. preaching by James Brown.

Monday—The petition of Joseph Parsons was granted and his license was restored to him.

It was decided to be the duty of this district to send a delegate to the General Conference and Josiah Ells was chosen, the secretary to notify the branches to take up a collection to defray the expenses of the delegate, the secretary to act as treasurer of said funds.

Adjourned to Lampsville, Ohio, June 7th and 8th, 1879.

Pittsfield District.

A conference convened at Pittsfield, Illinois, March 1st, 1879; J. Goodale, president; Emma E. Johnson, clerk.

Branch Reports—Pittsfield 42, 2 Elders, 1 Priest; 1 died. Alma 28, 1 Elder, 2 Priests; 5 baptized, 2 received by vote.

Bro. Goodale stated that the Saints of the New Canton Branch were so widely scattered, and their presiding officer so old and feeble, that no meetings have been held for a long time, but he considers the members as being in good faith and fellowship.

Elders J. Goodale, C. Mills and — Huffman and Priest J. Miller reported in person.

Resolved that our president report this district to the Annual Conference by letter.

Preaching on Sunday morning and evening by Bro. Goodale, on the Book of Mormon; sacrament meeting in the afternoon, when a good measure of the Spirit was enjoyed.

Adjourned to Alma Branch, September 27th and 28th, 1879.

Eastern Maine and Nova Scotia District.

A conference convened at Indian River, Washington county, Maine, March 8th, 1879; E. C. Foss, president; J. C. Foss, clerk.

Branch Reports—Olive 40; 1 baptized. Other branches not reported.

Officials present, 5 Elders, 2 Priests, 2 Teachers. Committee chosen last conference was continued, and to report at next conference.

Saturday evening, a testimony meeting.

Sunday morning, preaching by S. O. Foss; afternoon, by E. C. Foss; evening, by J. C. Foss.

A vote of thanks was given to the members of the Baptist Church for the use of their house during conference.

Adjourned to the Olive Branch, June 28th, 1879.

Galland's Grove District.

A conference convened at Dowville, Crawford county, Iowa, March 7th, 1879; Eli Clothier, president; John Pett, secretary; Chas. Butterworth, assistant.

The morning was occupied by the president and by Geo. Sweet, James Crabb, John Hawley, — Hyde and Thos. Chapman, in giving instructions and exhortations, and in relating some of their experiences in the Church.

At 2:30 p.m., Branch Reports.—Galland's Grove 221; 4 received by vote, 1 by letter. Franklin 7. Mason's Grove 94; 2 received by vote, 1 by letter. Salem 79; 2 baptized. Boonsboro 14; 2 received by vote. Coalville 19. Pilot Rock 32; 15 baptized. North Coon 17. Camp Creek 17; 1 baptized. Boyer Valley 47; 1 received by vote, 1 by letter.

Elders Geo. Sweet, W. Whiting, Ira Goff, (baptized 15), Charles Butterworth, John Hawley, John Rudd, Richard Farmer, Thomas Chapman, James Crabb and B. Hyde reported in person.

At 7 p. m., Preaching by Eli Clothier.

Saturday, 10:30 a.m.: Elders John A. McIntosh, John Rounds, Robert Butterworth, Eli Dobson and Eli Clothier reported in person, and Joseph R. Lambert, James Allen and Robert Montgomery by letter; also Priests Joseph Seddon, Harrison Rudd and Joseph Smith reported in person.

Bishop's Agent's Report.—"Balance due Agent \$2.61; received since \$71.11; paid Bishop I. L. Rogers \$66.50 and Agent \$2.61, making of \$69.11; balance on hand \$2.—John Pett, Agent."

At 2:30 p.m., Brn. Ira Goff and Eli T. Dobson were appointed to labor in Cherokee county, and can extend to Soldier Valley.

George Sweet and Joseph Seddon to labor in and near Shelby Station, (and by request of Bro. Crabb) can extend to Union Grove and Spring Creek branches in Little Sioux District.

A series of two days meetings were appointed.

The following resolutions were adopted: That from the largeness of the district the president be permitted, according to his request, to have an assistant, and to choose who he pleases to assist him.

That all conference business be transacted by the common consent the members present, except such as is strictly confined to the elders.

That in the opinion of this conference the priest of a branch has a right to administer the sacrament, when called by the presiding officer to do so, though an elder may be present.

That the Annual Conference held at Plano, April 6th, 1879, be requested to hold the Semi-Annual Conference at Galland's Grove, and that Bro. Joseph R. Lambert be appointed to represent this district at said Annual Conference.

7 p.m.—The president stated that he had made choice of Bro. Whiting to assist him in district labor.

Sunday, 11 a.m.—Preaching by James Crabb; in the afternoon by Eli Clothier and W. Whiting; and in the evening by James Crabb. The discourses were edifying and instructive and listened to with earnest attention.

Adjourned to Deloit, June 13th, 1879, at 2 p.m.

Conscience is a clock, which in one man strikes aloud and gives warning, in another the hands pound silently and strike not, meantime hours pass away, and death hastens, and after death comes judgment.

If we need a strong will in order to do good, it is more necessary for us still in order not to do evil, from which it often results that the most modest life is that where the force of the will is most exercised."

To be covetous of applause discovers a slender merit, and self-conceit is the ordinary attendant of ignorance.

The great end of a good education is to form a reasonable man.

Miscellaneous.

Notices.

SPRING RIVER DISTRICT.—A conference will be held at Columbus, Kansas, May 2d, 1879, beginning at 7:30 p.m. J. A. DAVIS, Clerk.

TO THE Saints of Utah, greeting: As several years have elapsed since a conference was held in this valley, and as it is the request of some of the Elders, and I hope the wish of all, that a Conference be called; I therefore invite all the Saints, and the brethren of the priesthood in particular, to attend a Conference to be held at Salt Lake City, on the first Saturday and Sunday in May, (3rd and 4th), 1879, at eleven o'clock, for the purpose of counselling together, for the promulgation of the cause of Christ that we all so fondly love, and to transact such business as may be for the benefit of said mission.

Ample provision will be made for all who wish to attend. Your brother in Christ,
M. FYRANDO.

Salt Lake City, April 10th, 1879.

Born.

BLAIR.—At Sandwich, Illinois, March 1st, 1879, to Charles E. and Doretta M. Westfall-Blair, a son.

NICHOLSON.—At Paw Paw, Lee Co., Illinois, March 4th, 1879, to Delos F. and Minnie C. Blair-Nicholson, a son.

Married.

PALMER—WILSON.—At the house of Mr. C. Rogers, Lancaster county, Nebraska, March 18th, 1879, by Elder J. Armstrong, Mr. William Palmer and Sister Margaret E. Wilson. May love and peace abide.

Grant now Thy presence, gracious Lord,
And hearken to our present prayer,
The nuptial vow in heaven record
And bless the newly married pair.
O guide them safe this wide world through,
Mid all the cares of life and love,
May they with joy Thy glories view,
In the eternal world above.

May their minds in future blending,
Know the purest of earth's peace,
May no evil cloud descending
Cause their perfect trust to cease;
With the other each forbearing,
When the times of trial come,
Every joy and sorrow sharing,
Fill with light the place of home.

J. A.

EDMUNDS—PERRY.—At the house of the bride's father, at Bevier, Missouri, March 27th, 1879, Brother Daniel Edmunds and Sister Lydia S. Perry. Ceremony by Elder T. D. Rees.

Died.

HOGABOOM.—At Burlington, Kane county, Illinois, February 15th, 1879, in the 86th year of his age, Isaac Hogaboom. He was a member of the old organization and was then associated with Bro. John Landers in the ministry.

BRYAN.—At West Oakland, California, March 19th, 1879, William Edward, son of Bro. A. C. Bryan, aged 17 years, 6 months and 17 days. His ailment was the hip disease, and he was a patient sufferer for five years. He was a member of the West Oakland Branch, and a firm believer in the faith. May he rest in peace.

WAY.—At Detroit, Minnesota, March 18th, 1879, of measles and diphtheria, Sister Lois Dora Way, daughter of Elder H. and Sister Jane Way, of Audubon, aged 15 years, 2 months and 4 days. She was one of the fruits of T. W. Smith's labors. Her last words were, "Don't weep, mother, I am so happy."

We shall know as we are known,
Never more to walk alone,
In the coming of the morning
When the mists have rolled away.

T. J. MARVIN.

ARNOLD.—At Plano, Illinois, March 30th, 1879, of consumption, after nine months of failing health James L. Arnold, aged 28 years, 4 months and 14 days. Funeral sermon by Elder Henry A. Stebbins, assisted by Elder Joseph Smith. Though making no profession of religion yet he had many manly qualities and was a good son to his widowed mother. The Moulder's Association formed a procession, and with music attended the corpse, from the house to the church and to the grave.

HOLT.—At San Benito, California, March 17th, of epilepsy, Mrs. Nancy Holt, mother of brothers Hiram and Eugene Holt, after a two hours sickness. Age 54. Mrs. Holt, had been a member of the Methodist Church South, for years, and was a very consistent and liberal one; she was also a kind mother and a faithful wife. Her loss is deeply felt.

HILLS.—At String Prairie, Lee county, Iowa, March 14th, 1879, suddenly, of apoplexy as it is supposed, sister Susan, wife of Bro. Allen Hills, aged 57 years. She was the mother of seven children, five daughters and two sons, the latter dying in their infancy. She was baptized March, 1861, by Elder John Shippey, and has lived as a faithful, consistent Saint should.

KEEP THE FAITH.

TUNE.—Hold the fort.

Pilgrims in this vale of sorrow,
Filled with anxious care;
Yet with hope we look for Jesus,
Rest with him to share.

Keep the faith, the Lord is coming,
Hear the watchmen cry;
Do not in the contest waver,
Victory is nigh.

Oft the heart is sad and weary,
With the toil of life;
Oft the way seems dark and dreary,
And with dangers rife.

Though our trials may be many,
And temptations strong;
Yet we can by Christ's assistance,
Overcome the wrong.

Jesus will not let us suffer,
More than we can bear;
Those who do not yield the battle,
Shall his glory share.

T. W. SMITH.

LAMONI, Iowa, July 29th, 1877.

Origin of the Mormon Bible.

Editor of Fall River Herald:—Because of the liberal spirit exhibited through the columns of your paper I am led to hope for a courtesy, very seldom extended to us by the newspapers of the country, viz, a reasonable space for a little self-defense. It is very seldom that I attempt a reply to an anonymous writer, for I assume that a person who lacks moral courage to openly father his literary offspring ought not to be noticed, as a general thing. But there are so many hundreds of honest hearted, truth-loving people, who are being deceived by the misrepresentations of those who only repeat what they have been told, or reiterate the assertions of those who know no more about what they affirm than those who circulate their stories. I am willing to think that these parties fully believe these reports. I do not wish to believe that they wilfully misrepresent us.

But as there is so much danger of violating that command, "Thou shalt not bear false witness," it is well for people to know both sides of the question, and after an accusation is denied, it would be well to keep quiet, unless some better evidence than rumor, or unsubstantiated assertions can be afforded.

The force of the opposition to our position and the point upon which the case of our opponents rests, is in the assertion, that Joseph Smith and Sydney Rigdon conjointly produced the Book of Mormon, from either a copy or the original manuscript of a certain retired clergyman, Rev. Solomon Spaulding.

This gentleman it is said finished a romance after three years labor or by the year 1812, while residing at Conneaut, Ohio. Reliable testimony in my possession prove the following facts: 1. Mr. Spaulding and family removed to Pittsburg, Pa., in 1812. 2. They removed to Amity, Washington county, Pa., in 1814. 3. Mr. Spaulding died in 1816. 4. Mrs. Spaulding (afterwards Davison) declares, that "In 1816 the manuscript then fell into my hands and was preserved carefully." She also states, that Dr. P. Hulburt obtained it from her in 1834, to get it printed, promising her one half the proceeds, this he failed to do, writing her that it didn't read as they (he and E. D. Howe,

author of the "History of Mormonism") expected, hence would not print it.

Now is it not a little surprising that somebody has not obtained either the original or a correct copy of this novel writing clergyman's manuscript and published it? And thus forever prove by a comparison that every intelligent person can make, that the Book of Mormon has been created out of said manuscript.

We will pledge ourselves to print it, under the supervision of a committee appointed by any of Spaulding's friends or relatives.

We would rejoice to have the privilege, for we are confident that we would need no further argument to prove the complete dissimilarity of the two productions.

We have challenged our enemies for nearly fifty years to produce either an authenticated copy or the original Spaulding romance, and we will pay \$1,000 for it, and return it after we print from it, to its present owner.

If neither the original "which was preserved carefully" till 1834, (four years after the Book of Mormon was published), or a true copy thereof can be provided, no candid, intelligent person will take the empty assertion that the Book of Mormon was based upon the Spaulding romance.

I have in my possession a copy of a letter published in the Quincy, Ill., *Whig*, written by Mr. John Haven, of Holliston, Middlesex county, Mass., (which I should like to publish in full if space could be allowed), in which Mrs. Davidson, (formerly Spaulding), denied positively that she wrote the letter to Dr. Storrs published in the *Boston Recorder*, (not *Journal*), that she did not sign her name to it, nor did she see it until it appeared in the *Boston Recorder*; that a Mr. D. R. Austin came to her house, asked some questions, took some notes on paper, and from these wrote the letter.

She says that she thinks some of the names in the Book of Mormon and Mr. S's manuscript are alike; that she has read the Book of Mormon; that the MSS describes idolatrous people (which the Book of Mormon does not do); that the MSS would make a book about one third as large as the Book of Mormon.

Mrs McKinstry (daughter of Mrs. S.) stated that she thought that some of the names agreed, but was not certain. She had never read any in the Book of Mormon; and that her name was not attached to the letter prepared for the *Boston Recorder* by Mr. Storrs, by her consent.

This much for the pious fraud—the forged letter in the *Boston Recorder*—pretending to give her "story of the manuscript."

In your paper it is said that Spaulding's work was never published because "probably" he "had not the money to pay for it." Could not some of the neighbors "who were deeply interested in its progress, and greatly entertained by the ingenuity of the author," furnished some help; and is it possible that such a complete means of proving the fraudulent character of the Book of Mormon as the printing of this work would have been, should for nearly fifty years remain unpublished? Hand it to us and we will print it. Was not the true reason of its non publication, that given concerning other of his novels, in Appleton's Encyclopædia, viz: their worthless character?

Of Sydney Rigdon's connection with the matter, as asserted in the *Herald*, let this suffice as a refutation.

Sydney Rigdon was born on his father's farm, at Piney Fork, of Peter's Creek, St. Clair Township, Allegheny county, Pa., February 19th, 1793, where he lived till the winter of 1818 and 1819, and followed farming and received a common English education. In the fall of 1817, he professed religion and joined the Regular Baptist Church, of that place, and in the winter of 1818 and 1819 he went to Beaver county, Pa., where he studied divinity with a Baptist preacher by the name of Clark, and was licensed to preach by the Conoquenessing Church and was ordained a Regular Baptist preacher and went to Pittsburg in the winter of 1821-22 and took the care of the First Regular Baptist Church, and continued to preach till the fall of 1824, when he left that body, not being able to endorse all their views. He and his brother-in-law, Mr. Brooks, followed the tanning business till the win-

ter of 1827-28, when he moved into the "Western Reserve," in Ohio, and there espoused the cause of Alexander Campbell and others, and preached the faith of the Campbellite or Christian Church, till the fall of 1830, when Parley P. Pratt came into that region, and preached the Mormon faith, and had with him printed copies of the Book of Mormon, which Rigdon always asserted was the first he had seen of the work in any form. Pratt baptized him, and he went to visit Joseph Smith in the winter of 1830, Pratt himself joining the church only a little while before or in September, 1830.

Rigdon affirmed always that he had no connection with a printing office in Pittsburg and that there was no man by the name of Patterson who had a printing office in Pittsburg during his residence there.

Rev. S. Williams who wrote a small work against the Mormons affirms that "Rigdon came to this city (Pittsburg) and connected himself with the Baptist Church, January 28th, 1822."

Mr. E. D. Howe in his work on the History of Mormonism says on page 289, that Mr. Patterson says he has no recollection of any such manuscript being brought there for publication.

And that Sidney Rigdon located himself in that city, about the year 1823 or 1824.

Well, as this precious manuscript, was in Mr. Patterson's possession (howbeit he has no recollection of it.) only the two years Mr. Spaulding remained in Pittsburg, i. e., from 1812 till 1814, and as it was preserved carefully as Mrs. S. says, from that time till 1834, and as Sidney Rigdon was not living in Pittsburg till 1822—or eight years after Mr. S. with his manuscript, went to Amity, Pa., how could he have an opportunity to copy the wonderful work? We challenge any person to produce any evidence that Sidney Rigdon ever saw Joseph Smith, or the Book of Mormon in any shape, till after the book was published, or that he had any connection with the church till at least eight months after the church was organized, April 6th, 1830.

The assertion that "the three witnesses confessed to having sworn falsely" is a base fabrication, it is unqualifiedly false. Beside possessing evidence that can not be gainsaid that Oliver Cowdery and Martin Harris maintained the truth of their published testimony concerning the seeing of the angels and viewing the plates, till the day of their death: (and I will gladly avail myself of the privilege of proving this;) and beside having the printed testimony of David Whitmer the other witness as it appeared in the *Chicago Times*, August 7th, 1875, I personally heard him state in January 1877 in his own house in Richmond, Ray county, Mo., in most positive language, that he did truly see in broad day light, a bright, and most beautiful being, an "Angel from Heaven," who did hold in his hands the golden plates, which he turned over leaf by leaf by leaf, explaining the contents, here and there. He also described the size and general appearance of the plates, and he further said, that he saw Joseph translate, by the aid of Urim and Thummim, time and again, and he then produced a large pile of foolscap paper closely written in a very fair hand, which he declared was the manuscript, written mainly by Oliver Cowdery and Martin Harris, as the translation was being read by the aid of the Urim and Thummim of the characters on the plates by Joseph Smith, which work of translation and transcription he frequently saw.

In conclusion, I would suggest that if the Book of Mormon is Solomon Spaulding's Romance, that the novel loving public get and read it as a novel. While I have tenfold more evidence to give in favor of the Book of Mormon, yet I will not presume on your patience further at this time. If you will kindly do what so few have the generosity, manliness and independence to do, viz: publish our brief defense, you will greatly oblige a much maligned and misrepresented people. And be it known to all, that they may expect us to defend ourselves from every assault made from pulpit or press and hold every man accountable for every unjust and slanderous attack made on us, as individuals or as a people. We fear no open manly opposition, but despise underhanded work or stabs in the dark. T. W. SMITH.

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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 79.

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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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. 26.—Whole No. 417.

PLANO, ILLINOIS, MAY 1, 1879.

No. 9.

GENERAL CONFERENCE MINUTES. APRIL 6TH TO 13TH 1879.

The forty-first Annual Conference of the Church of Jesus Christ, being also the twenty-seventh of the Reorganization, convened at Plano, Illinois, at 10:30 A. M., Sunday, April 6th, 1879, Presidents Joseph Smith and W. W. Blair being sustained as presiding officers, and Bro. Henry A. Stebbins, the Church Secretary, as the Secretary of the Conference, he to choose his own assistant. Bro. John Scott of Plano, was selected by him.

After this preliminary business the service was opened by singing, "Let all the Saints their voices raise," followed by prayer by Bro. Joseph R. Lambert, after which the hymn, "Great God attend while Zion sings," was pleasingly rendered by the choir and assisting Saints.

The President announced that the forenoons of the week would be devoted to prayer meetings early, and preaching at 10:30 o'clock, while committee and quorum meetings can also be held in the forenoons, leaving the afternoons to the regular business sessions of the Conference, with preaching again in the evenings.

Following this he preached a pleasing discourse upon the necessity of harmony existing in the religion of Christ to be preached to men. He mentioned the incongruity existing so much in the religious world, notwithstanding the efforts of reformers ever since the days of Martin Luther. Bro. Smith made a good plea for the golden mean of truth existing between the two extremes, and claimed that this was held by the Latter Day Saints, by the favor and blessing of God in revealing it to them. And the fact of this golden mean existing somewhere, or as held by us, involves the necessity of its being told, and the necessity of some one telling it. Query: Who shall tell it, what shall he tell, and how shall he tell it? Not to drive or force, but by presenting the truth and inviting men to consider it and obey it, if it be found to be what we claim it to be, and what God presents it as being in his revealed word.

After singing an hymn, benediction by the President.

At 3 p. m., met in sacrament and testimony meeting. Sung, "Christ is coming! Let creation." Prayer by Bro. James Caffall. Following this two children were blessed under the hands of Brn. J. H. Lake and J. R. Lambert. The bread and wine were blessed by Brn. Joseph Smith and F. G. Pitt, and passed by Brn. Ira Agan and P. H. Briggs. Then the time was spent in giving testimonies, relating experiences, and in singing spiritual

songs, a pleasant season of waiting before the Lord being had, in which much of the Holy Spirit was enjoyed in peace and consolation, and to the edification and confirmation of the Saints, with whom the house was well filled. Benediction pronounced by Bro. F. G. Pitt.

At 7 p. m. the house was filled to overflowing with Saints and the citizens of the place. Opening hymn, "O'er the dark wave of Galilee." Prayer by Bro. Joseph Smith. Bro. Mark H. Forseutt preached an able and eloquent discourse on the Mission of Christ. The service closed with singing "All hail the power of Jesus' name," and benediction pronounced by Bro. Joseph Smith.

MONDAY, APRIL 7TH.

At 9 a. m. a prayer meeting was held, in charge of Brn. G. S. Yerrington and J. S. Patterson. A good time is said to have been enjoyed.

At 10:30 a. m., Bro. G. E. Deuel preached, assisted by Bro. J. S. Patterson.

At 1:30 p. m., Pres. Smith in the chair. Sung "My faith looks up to thee." Prayer by W. W. Blair. A portion of the minutes of the last General Conference, embracing the most important business then transacted, and the resolutions adopted, was read. Inquiry was made concerning some remarks made by two of the brethren at last Conference, which were ordered to be published, but of which not even the resolution ordering the last one was contained in the published minutes. The President stated that he had in his possession the notes taken, that were ordered to be published, but which were not. The Secretary stated that the resolution ordering the publication of them, he sent with the rest of the minutes, to the office.

A document from the First Presidency, concerning the most important missions and their needs, and about certain matters pertaining to the Church, was read, as follows:

To the Reorganized Church, in Conference assembled, at Plano, Ill., April 6th, 1879, greeting:

The Presidency, in pursuance of duty, respectfully submit the following:

1. THE AUSTRALIAN MISSION. We are advised that Bro. Gland Rodger has already left Sydney for his home. It is, therefore of the utmost importance that he be succeeded by one or more efficient elders.

2. THE SOCIETY ISLANDS. Bro. William Nelson, who was last year authorized to go to these Islands, did go. He also placed in the Bishop's hands, \$200, to be used for this mission. In the course of the few months past, Bro. Nelson returned to California, he having remained on the island of Tahiti as long as he could safely without an official permit, which he could not obtain as an officer of the Church. After his return to Oakland, Cal., he requested a return of the \$200, he then being out of work and without means. This

was done, and not long since we were informed that he had again started to the Islands, all of which has been at his own expense, unless the withdrawal of the \$200 may be otherwise accounted.

During his stay of three months upon Tahiti, he was at Siona for the greater part of the time, and when he left there he had added some thirty to the Church, which now numbers eighty-one, and had succeeded in imparting valuable instruction upon Church government to the branch there. From a letter directed to Bro. T. W. Smith, we learn that the one who had been left there by Brn. Wandell and Rodger, who spoke English, had gone away from the island, and that the presiding elder left in charge had been deposed and severed for sufficient reasons.

There are a number of islands adjacent to Tahiti, upon which Bro. Nelson reports numbers of believers, and deems it of importance to try to obtain a hearing upon them. He intends making the effort.

3. THE ENGLISH MISSION. From reports received we deem it essential that a change be made in the presidency of the Welsh mission, and suggest the name of John R. Gibbs. We also think it important that, if the Church is now prepared to meet the expense, there should be an active elder sent, who can stay for two years at the least.

4. THE DANISH MISSION. Bro. Peter N. Brix is trying to do a good work, and it is necessary that some one be sent to aid him, or to take up the work where he may leave it.

The Presidency attempted to supply one to this mission, but failed, for obvious reasons.

5. THE CALIFORNIA MISSION. Bro. D. S. Mills has resigned the presidency of this mission, and we recommend that Bro. Joseph F. Burton be appointed in his stead. Bro. Mills has been very faithful in his service, and his resignation was advised by Pres. Joseph Smith, for causes of a local character, affecting the progress of the work in some localities, but not affecting the character of Bro. Mills. In this connection we regret to state that the health of Bro. Mills has failed him, and, as informed by Bro. H. P. Brown, it is feared that he will soon pass beyond the river. He is an estimable man and full of sympathy and noble resolution. It is fair to state that many of the branches are opposed to his resignation.

6. THE CASE OF BRO. J. W. BRIGGS. The Resolution of the Semi-Annual Conference, authorizing the Presidency to call a proper council, before which the question at issue might be placed, seemed to point out the necessity of some other body than any that had been named in connection with it. In pursuance of this view, correspondence was had with Elder Briggs, in regard to the number and composition of said council, and it was soon apparent that the only course left to the Presidency, was to issue a general call to the class of officers from which such council could be chosen, to assemble at the present session, with the intention then to perform the duty imposed by said resolution. Subsequently to this call we learned that in all probability Elder Briggs would not be able to attend. Later still, we have received an article from Elder Briggs, which will be laid before you for action. Your action on the premises will dispose of our duty. Other explanation will be made if found necessary.

7. Several matters from different localities have

come before us, purporting to be on appeal from the decision of courts of Elders and action of Conferences for districts, in nearly all of which cases only *ex parte* statements by those making the appeals have come to us; in very few cases only are the allegations and minutes of courts and conferences fully given; upon these we decline to act. In other cases, appeals and papers in them, have reached us within too limited a time before Conference to demand consideration, as the law provides that in all cases of appeal, the Presidency must first examine, and decide whether or not it is of sufficient importance to grant the hearing asked; unless, therefore, time sufficient is given by the statements and evidences being sent in time for such examination, it can not be expected that the desired action shall be granted. In some of the cases presented to us, we have already given advice and opinion, which should have been sufficient, as in them no just grounds exist, in our view, for an appeal, the matter having been properly heard.

8. THE UTAH MISSION. It appears that under all the circumstances now surrounding this mission, it should be vigorously prosecuted. The position hitherto assumed by the Reorganization is coming into prominent notice, and the time for a strong effort is at the doors. We deem it wise that the chapel in Salt Lake City should be finished at an early date.

The prospects in the general field are good, so far as open doors and opportunities for the preaching of the word are concerned. In some districts there has been a marked increase in membership, and a corresponding increase in spiritual growth. In other districts a series of continued disputes have weakened the influence of the working elders, and injured the spiritual growth of all. These disputes have grown out of several disturbing causes, chief among which is the absolute failure of differing brethren to submit to the decisions of the councils to which they have appealed, some invariably charging injustice and corruption either in the composition of the council, or in the processes of conducting enquiries by the officers of the Church, in case they are found in fault. In some others, offences are seriously aggravated by constant bickering over causes that have been adjudicated, but which are revived at successive periods of time, settlement not being followed by forgiveness from the offended. These difficulties reflect discredit upon the parties to them, and many have employed the best wisdom of the Church, to little avail; and it is with great regret that we see them occur again and again in the same branches and districts, and are compelled to hear over and over again the tales of injury which inquiry upon our part has failed to confirm in many cases. We are of the opinion that the attention of officers and people in the Church should be more constantly and actively engaged in the acquirement of personal gospel graces than in bringing real or supposed offenders against the law to judgment. We believe there has been quite too much factious "cutting off" of members where kindly forbearance and ministerial counsel would have saved them; we therefore advise as of the utmost importance that the ministry do not lend their influence to this spirit of disintegration any longer, we protest against it as beneath the dignity of their calling.

We cheerfully commend the brethren of the organized Districts to the Conference for their endorsement and support, and trust that the reports will bear out our statement of fair increase both in numbers and spirituality.

Respectfully submitted, JOSEPH SMITH
PLANO, ILL., April 6th, 1870. W. W. BLAIR.

The President presented a letter from Bro. J. W. Briggs, who had also sent a request that it be read at an early hour of the Conference, in order that it might have careful thought before action, and then be acted upon with deliberation. It was read by the Secretary:

To the Elders and Church in General Conference assembled:

Brethren: At the session of the late Semi-Annual Conference, it was voted to "Request the

First Presidency to appoint a court to try the case of J. W. Briggs, on the charges made against him at this session of Conference." Said charges being a revision of what purports to be reasons for not sustaining at the preceding Semi-Annual Conference, which "reasons" were by committee presented to J. W. Briggs, and his answer furnished them, which, with their own report, were submitted to the late Annual Conference, when the whole case was referred to another committee, composed of the Quorum of the Twelve, and by them reported upon, after which, the Conference, in compliance with the recommendation of this last committee, voted as follows: "That it is the sense of this Conference that he (J. W. Briggs) be relieved from the odium attached to his name as an officer of the Church, that he may labor in his exalted calling."

Now, therefore, I respectfully demur to the act of the late Semi-Annual Conference, aforesaid, on the following grounds:

1st. That it is unjust, and subversive of the elements of all just government, to put in jeopardy twice for the same cause, or alleged offence.

2nd. That it ignores, or violates a rule and usage of the Church, in respect to quorums, that their members ought to first, in case of grievance or accusation, be heard by their respective quorums.

3rd. That the First Presidency are not authorized to appoint a court to try the said case, the Church being governed by law, and not by the *viva voce* order of a Conference.

5th. That the aforesaid charges, based upon published articles, (except the last), in which the several questions embraced were discussed, from a Bible, Book of Mormon, and Book of Doctrine and Covenants' standpoint, are in antagonism to the declared liberality of the Church, before the world, and tends to repress investigation, and thus block the way of progress in the discovery of new truth.

5th. That the added charge to the revised list before mentioned, of denying "the law of tithing," is based upon remarks upon a resolution on that subject in open Conference, and violates parliamentary rules, forbidding the calling in question elsewhere, words (or sentiments) spoken in debate.

Without multiplying further objections to the act of the Semi-Annual Conference in my case, I respectfully request at your hands, the consideration due the subject involved, and to myself the simplest justice. I ask first, that the act of the Semi-Annual Conference, before mentioned, be by you rescinded, and an affirming the act of the late Annual Conference, before mentioned; or, second, so far modify said act of the Semi-Annual Conference as to refer the whole subject to the Quorum of the Twelve, in their capacity of a Presiding High Council. To this High Council I appeal, and from Church usage, might and do demand, as a right, to be heard before that Council.

While I do this, I am sensible that the action of the Quorum in this case is not final, necessarily, I feel it to be the first legitimate step toward such a finality, a consummation equally desirable to me and the Church.

It is not inconsistent with the foregoing to further represent to you upon the whole matter, that for twenty-six years I have watched the germinating and progress of the Reorganization with an interest exceeding that of any other subject, and have sustained a relation to it, in some respects unshared by any, and during this whole period up to the present, I have sought to promote its best interest, by a thorough canvass of all subjects relating to it, and especially in respect to the published articles complained of, my intent and whole design was to discriminate, and stimulate others to do the same, between truth and error, between the rational and the fanciful, or the fanatical. And still further, I call attention to an obvious fact, if the same course is pursued toward all others who differ from somebody else, it will result in generating hypocrisy, as a defence against accusation, or divide every branch and every quorum in the Church. To God, the heart searcher, I commend his truth and his work, and invoke his blessing and divine inspiration upon your sittings. I remain in hope,

J. W. BRIGGS.

The article not being dated, the President stated that he received it within the past week.

The President stated that he had an article from Bro. Z. H. Gurley, which would be read whenever it was called for.

REPORT OF THE CHURCH SECRETARY AND RECORDER.

Bro. Henry A. Stebbins, the Secretary and Recorder of the Church, read the reports of such of the ministry who are under General Conference appointment as have reported to this session, of which the following summary of the most important items of their labor and of the situation of the work where they have been, is published. He also read the reports of the statistical and spiritual condition of the various districts, so far as reports had been furnished him by the officers or delegates thereof, and also presented his report as Church Recorder, of the standing of all the branches upon the Church Record.

Elder *Josiah Ells*, of the Twelve, (present), reports that during the past year he has preached nearly every Sabbath, and occasionally during the week at times. He has been favored with the peaceful influence of God's Spirit, and at times with much liberty in declaring the gospel. He has baptised but twelve persons, he preferring that others than himself do this work. His physical strength is on the decline through age and disability, but he tries to perform his duty to the Church and to God, and his forty years experience in the work enables him to bear testimony of the truth of the gospel and of its promises, as restored in these latter days, and he has learned that those who are governed by the law of God, are preserved and sanctified by the same. In its doctrines only is the hope of eternal life. His recent experience shows more of a willingness on the part of the world to listen to our doctrine and to consider it. Therefore he looks for a refreshing future to the Church.

Elder *John H. Lake*, of the Twelve, (present), reports, that since October last he has travelled and preached in Illinois, Iowa, and Missouri, and has enjoyed good liberty of the Spirit in presenting the gospel; has preached one hundred and ten times and baptised twenty-two persons. He has passed through some severe trials, but says that he has been sustained by the Lord, and praises him for the same.

Elder *Joseph R. Lambert*, of the Twelve, (present), reports having preached in Crawford, Shelby, Harrison, Webster, Greene, Pocahontas, Buena Vista, Plymouth and Boone counties, Iowa; also eight times in three different places in Hancock county, Illinois, having preached in all, eighty-six discourses, besides doing other ministerial labor. Notwithstanding his continued ill health and his release from any special responsibility, he has travelled and preached abroad during three months of the time, since the September Conference.

Elder *Thomas W. Smith*, of the Twelve, writes from Boston, Massachusetts, that after the September Conference, he preached in Magnolia, Iowa; Nebraska City, Nebraska; Delano, Bevier, and Hannibal, Missouri; Pittsfield Illinois, and at various places in Southern Indiana, and in Ohio; also in Pittsburg and Philadelphia, Pa., and in places in New Jersey, before arriving in the New England States. In many of the places visited there is an earnest inquiry and a deep interest in our preaching. During six weeks at Dennisport, Massachusetts, the branch there was greatly revived, eleven were baptized, and some serious difficulties were settled. Some immediate and remarkable blessings have followed the anointing with oil and the laying on of hands, in cases of sickness and disease. He finds a far greater interest existing in the Eastern and in the New England States than had been before, and many people are found who are seeking for the religion of the Apostles' days. He has also been at Prov-

idence, Rhode Island, and is to go there again, also to Fall River, Douglas, Massachusetts. Since the above letter, Bro. Smith writes of being at Fall River, preaching, and answering publicly some newspaper attacks on the Book of Mormon and our faith. Twenty-one have been baptised there in the last two months.

Elder *James Caffall*, of the Twelve (present), reports that he has been active in presenting the word of life in Western Iowa, Eastern Nebraska, etc., and he has never felt more assurance of God being near, or seen brighter prospects for the work than now exist. He has baptised eight persons and administered to the sick with good effect. He thinks that failing to allow that other people are sincere in their belief, and also that ridiculing their views has hindered the work to a degree, by creating a prejudice in some minds, and he believes that the truth is not compromised by carefully avoiding to unnecessarily arouse the feelings of our religious opponents. These unwise ways he has seen existing in some cases where he has traveled.

Elder *W. H. Kelley*, of the Twelve, (present), reports that he has been active the most of the time in the mission assigned him, sickness preventing his labors some of the time. He has been encouraged and comforted, and has seen some fruits of his labors. The calls for preaching are many, the laborers are few. The work is in good condition, and the Saints are laboring to forward it. The success of the work was never more favorable, and we need efficient laborers to sustain the work. Brethren C. Scott, E. Davis, J. J. Cornish and B. V. Springer, have preached in Michigan and Indiana, and have acquitted themselves creditably and have done a good work.

Elder *Charles Derry*, President of the High Priests' Quorum (present), reports that since last Conference he has preached in Galland's Grove, Little Sioux, Pottawattamie and Fremont Districts in Iowa; also in Northern and Southern Nebraska Districts; then in the Nodaway, Far West, North-East and St. Louis Districts in Missouri, and recently in the South-Eastern and Northern Illinois Districts. He feels that he has done his best in all places visited by him to raise high the gospel standard to the world, and to lead the Saints to the fullness of that standard in their lives. His efforts have been nobly seconded by district and branch officers, and he has been treated with great kindness by the Saints, and with respect by the world. The desire among the people to hear he found to be great nearly everywhere, and there is a prospect for a steady growth in righteousness among the Saints, and for an increase in membership. He desires still to labor in the cause.

Elder *Wm. B. Smith*, of the High Priests, writes from Caldwell Co., Missouri, of his work in the ministry since leaving Clayton County, Iowa, (his home), January 1st. He has preached in Montrose and Keokuk, Iowa, and in Hannibal, Bevier, Breckenridge, Kingston, and other places in Missouri, preaching and conversing on the gospel almost constantly. He has aided in removing much prejudice, and has also strengthened and confirmed the Saints. He thinks that in all places where he has been the prospects are excellent for the advancement of the cause, and in North-western Missouri the calls for preaching are many and are increasing constantly. Bro. Gomer T. Griffiths is doing a good work in those regions. Bro. Smith has remained longer than he intended to stay, by reason of the many pressing calls, it being difficult to get away from them, and from the good and kind people where he has sojourned, but he feels to be with us in spirit at this session, and would like a general mission to go wherever he feels called to go, as he believes that his proper work is to do so, for he intends to continue in the field. He suggests the appointment of Bro. Griffiths to labor in North-western Missouri and Eastern Kansas.

Elder *R. C. Elwin*, of the High Priests, reports from Nebraska of having preached in various places in that State since last Conference and has endeavored to spread the truth of the gospel in new fields, away from the branches.

The Lord has blest him in his endeavors. He concentrated his efforts at a few places and labored to break down prejudice. The people were kind to him and some will obey the gospel. He baptised a few while out, and is willing to continue in the service of the Master.

Elder *M. H. Forscutt*, of the High Priests, (present), reports that since receiving his last appointment at the fall Conference he has earnestly sought to further the work of God. He has labored, as appointed, in South-western Iowa, mostly in Page and Harrison counties. He has seen but little of the fruits of his labor in the conversion of souls; though conviction of the truth seems to have been created in the minds of many. He reports having baptised five. He was called to Kansas City by the death of his wife's mother, and while in that region preached several times to small congregations during the week nights, and to a large congregation Sabbath evening, with excellent liberty. He felt that the Lord's promise to sustain him had been more than fulfilled, and that he was greatly blessed. He also preached in Independence, in the court-house. He had also had the happiness, for more than pleasure he felt it to be, to meet and listen to that venerable servant of God, Father David Whitmer, in reference to the wonderful manifestations of God's power in bringing forth the Book of Mormon. Through all the persecutions, superstitions, priest-crafts and scepticism his testimony has stood and still stands unwavering, "I know the Book of Mormon is true, for the voice of God declared it. I know that the records from which that Book were translated exist, with other records, the interpreters and the sword of Laban, for the angel of God showed them to me." Elder Forscutt says that he examined carefully the original manuscript of that Book, comparing parts of it with the published edition of the Reorganized Church. With his faith confirmed and his hopes brightened, he still desires to labor for the cause of God, wherever He and His church may appoint.

Elder *Jackson Goodale*, of the High Priests, mentions briefly (by the pen of the district clerk) his labors in the Pittsfield, Illinois, District, as travelling and preaching, and the clerk says that the Saints have been blessed by Bro. Goodale's labors.

Elder *C. G. Lanphear*, of the Seventy, (present), reports, that for the most part of the winter he has not been in the field, feeling unable to endure the severity of the cold weather. Has been out two weeks of late, visiting the brethren at Mission and Leland. He spoke at Mission on one Sabbath, and twice at Leland the next, feeling blest in preaching. He desires to do what he can and to cast in his mite for the cause as God shall give him strength and opportunity.

Elder *John C. Foss*, of the Seventy, writes from Maine, giving an account of the places he has preached in in that State. He has found a good feeling among many, and baptised ten persons. He wishes to have Rhode Island added to his field of labor, as he is invited to go there and preach.

Elder *B. V. Springer*, of the Seventy, writes from New Trenton, Indiana, that on his way from Iowa to Indiana he preached at six places in Illinois. I baptised one and assisted in the settlement of some cases of difficulty. Since the 21st of January has labored in Southern Indiana. Finds a large field there, and plenty of calls for preaching. Has opened one new field and has preached forty-five times, mostly to large and attentive congregations, and has been blest with great liberty in speaking. He places himself at the disposal of the Conference. There is a good field in that region and in Western Ohio.

Elder *John H. Hansen*, of the Seventy, writes from Kentucky that since last report he has labored in that State, in Tennessee, and some in Georgia and Alabama, preaching in that time sixty-two discourses, and baptizing ten persons. Since cold weather he has done but little; is now teaching school, but he hopes after it closes this summer, to labor in the cause. He writes that Bro. Heman C. Smith is doing nobly in the South

and hopes that he will continue there; and also writes that if Bro. Derry is continued in the St. Louis District, he would like to see his field extended to Kentucky and Tennessee. His desire to labor in the ministry is as great as ever, and he remains at the disposal of the Conference.

Elder *Robert Davis*, of the Seventy, writes from Burnside, Michigan, that he has visited several branches in Canada, but that his labors have been principally confined to Michigan, in Sanilac, Lapeer, Tuscola, Saginaw, Genesee, and St. Clair counties. He writes that Bro. Cornish has also done a great work there the past year. In 1874 there were but a few scattering Saints in those regions, but now there over two hundred who have been organized into several branches. Bro. Davis has held two discussions with ministers of other denominations.

Elder *J. T. Davies*, of the Seventy, writes from Weir City, Kansas, that he hopes to be able now to devote all his time to the ministry. The field is inviting and there is great demand for preaching. The greatest obstacle of late has been the lack of means to sustain ministerial labor, but the prospect for the future is better in this respect. He thinks that he and Bro. M. T. Short will labor together during the coming summer, if the Conference sustain them in that field. Considerable preaching has been done there by Bro. D. S. Crawley, M. T. Short, and many more of the elders.

Elder *J. S. Patterson*, of the Seventy (present), reports that sickness prevented his taking the field until January; but before that he preached some in Kewanee, and since has preached forty-four times at various places in Fulton county, at Streator and Braidwood in LaSalle and Will counties, Illinois. His health has been poor at times this winter; has never before, in all his ministerial labors, felt blessed and aided by the Spirit as he has recently. He says there is a marked spiritual improvement in most of the Saints, though in a few places the work has been hindered by personal malice and false spiritual manifestations. Satan having sought thereby to hinder the work. He has been aided and blessed by the kindness and liberality of the Saints in many instances, for which he feels grateful.

Elder *J. Frank McDowell*, of the Seventy, writes from Wyandotte, Kansas, that he has preached in the Galland's Grove, Des Moines, Eastern Iowa, Kewanee, Northern Illinois and Independence, Missouri, Districts, in all, 64 discourses. He has absented himself from the itinerant ministry because he deemed it necessary to make a change. He has been identified with the Church for about thirteen years, during more than eight years of which he has preached the gospel. Six years of the time has been devoted exclusively to the ministry, doing it cheerfully, with but one motive—to do good to his fellow men. He has had much to contend with, but God and Christ have been his stay and help. He says he has sacrificed \$4000, and has received from the Church about \$400; has spent many pleasant days and many grievous ones, having suffered from false brethren. His trials have been worse from those who professed to be Saints than from those termed sinners. He is in business near central Zion. He advises the Saints not to be hasty in going to that region. In gathering there they must not expect to find perfection, and they may be better off to stay where they are. He reports that he is not prepared to take any mission from the Conference.

Elder *Heman C. Smith*, of the Seventy, writes from Mississippi, that he has labored in Alabama, Florida, and Mississippi, and has baptised about forty-five persons and organized two branches. In Florida the work has made no progress, but in Alabama it has, and in Mississippi is in a flourishing condition. He has been assisted by Bro. Wm. J. Booker and James S. Faulk. He asks that the General Conference send some one of the ministry there to aid in the work, and thinks that a minister of the Negro race could also do a good work there. He feels that the Lord has blessed him to a remarkable degree, and that he is growing stronger in the faith every

day. He rejoices greatly in the work and holds himself in readiness to go or stay for the next six months, as the Conference may direct.

Elder *E. C. Brand*, of the Seventy, writes from Tabor, Iowa, of his recent missionary labors in Utah. He arrived in Salt Lake City, Oct 15th, and reported to Bro. Z. H. Gurley, in charge, and upon Bro. Gurley's departure soon after, he, by direction of the First Presidency, took charge of the mission, and during his stay, travelled and ministered as far south as St. George, and north as far as Malad and Elkhorn in Idaho. He was in San Pete Valley and Servier County, entirely new ground to the Elders of the Reorganization, and where excellent opportunities are afforded for the preaching of the word, and also good opportunities for distributing the printed word. He preached in seven places in Iowa and Nebraska on his way to Utah, and while there he spoke in twenty-three places, in all, ninety-three discourses, and baptized twenty-two, and travelled over two thousand miles by railroads, and nearly fifteen hundred on foot and on horseback. He also worked to secure subscribers for the Church papers and publications, and he reorganized the Beaver branch. The Salt Lake City branch he reports as being in a prosperous condition now, so also the branches at Union Fort, Beaver, Plain City and Kaysville, Utah, and those at Malad and Elkhorn, in Idaho, are in good order and doing well, some of them are small, however. No organization at Ogden. He leaves it to Bro. Fyran-do to report the other branches. Bro. Brand mentions the energy and zeal of Bro. Fyran-do, and fears that he is injuring his constitution as well as present health by his efforts. Bro. Brand writes that there is need of both an English speaking and a Danish speaking Elder in Northern Utah and Idaho, and also in Southern Utah the same, and that there should be a good and able Elder and speaker at Salt Lake City, and it is necessary that the talked of chapel at Salt Lake City be built, he thinks, as the Saints meet in a private room in a remote part of the city. Numbers of citizens are ready to assist in it. He suggests that the Conference send a man there to preach who can sustain himself by teaching school, and a well educated man would be an advantage to the cause there. He thinks that the Church should build the chapel and have the deeds transferred to its name, and then send such a man as above described there. He says also that he enjoyed the favor of the Almighty to a remarkable degree during his late mission, and he desires still to be God's servant. At present will labor in South-Western Iowa, but if the General Conference desires it, will go early next fall to Montana, that part of his mission not visited by him on his late trip.

Bro. *Magnus Fyran-do*, of the Seventy, writes from Ogden, Utah, that he has traveled and preached all that his health would permit, and has baptized twenty persons. He has been well received and has had good congregations in various places. His health is impaired by the climate and much travel, and he wishes to be released from his appointment. There are many calls for preaching both north and south in the Territory, and more missionaries are necessary to gather out the honest in heart. In these respects he has been happily disappointed, not expecting to find so many friends and good openings.

Elder *J. C. Clapp*, of the Seventy, writes from Guadalupe, California, that he has preached in Sonoma, Alameda, San Francisco, Santa Cruz and Santa Barbara counties. He has had some severe trials, but has tried to fight on, believing that the faithful cross-bearer would ultimately wear a crown. The mission has for some time been on the decline. However he does not feel to give up the contest. More laborers are needed there, and he states that he believes Bro. Charles Derry is the proper man to be sent there as a missionary. He is willing to spend his strength in the service of the Lord, and desires to labor wherever the Conference shall decide is for the best.

Elder *R. J. Anthony*, of the Seventy, writes from Blue Rapids, Kansas, that since the Fall Conference he has labored almost constantly in

the field assigned him, with the exception of a short time when kept at home by sickness in his family. He preached in Nebraska where the interest was good; better than ever before; also in South-Western Iowa and Kansas he found a great interest manifested. Has baptized eighteen persons in the time. He found some good openings for preaching, and says that there are many who are investigating and looking with favor on the work. The Saints generally throughout that region are living faithfully and their influence is being felt for good. He says the Lord has been with him, enabling him to present the truth more plainly than ever before. He speaks very highly of Bro. I. N. Roberts, and recommends that he be appointed to labor in Kansas and South-Western Nebraska. He has labored in this region since December 15th, doing excellent work, but he makes no report to Conference, because he has no direct mission and has not yet been ordained to the quorum of Seventy, as ordered by the resolution of the last Conference.

Elder *M. T. Short*, of the Seventy, writes from Cherokee, Kansas, that he has labored much in the ministrations of the word. Has preached in Iowa, Nebraska, Missouri and Kansas, finding every where open doors and eager listeners. There are demands for preaching from all quarters and many laborers could be well employed in that field if there could be found those ready and willing to work. He held one debate with an infidel gentleman at Nebraska City, and has baptized sixteen persons. He has been solicited to return to places where he has previously labored, but thinks that for the good of the work it would be better for him to be continued in his present mission.

Elder *C. N. Brown*, of the Seventy, writes from Providence, Rhode Island, that he has been so necessarily occupied with temporal labors that he has been unable to visit the distant field assigned to him (Ohio). He has preached in Massachusetts, Rhode Island and in Brooklyn, New York, in all one hundred and twelve times. He has baptized twelve persons and reorganized a branch of the Church at Brooklyn. He wishes to be released from the Ohio portion of his mission, and to be continued in New York and the New England States.

Elder *D. H. Bays*, of the Seventy, writes from Bandera, Texas, that he commenced active labor for the cause, as soon as he arrived in that field, which he did with considerable difficulty, about the middle of December. He says that several have been added to their number since his return, and that he believes the interest to be more general and profound than ever before. The spirit of opposition in some localities runs high, but the unfairness of the opposers is so apparent, that it only tends to make friends of the reasonable and respectable part of the community. The Saints in general manifest a good feeling and on the whole he thinks the work in that mission is in a good condition. He has baptized three, and others are ready for baptism, and many more almost persuaded. He says that the work there will experience but one difficulty during the coming summer, and that is, the times are so oppressively hard and the Saints generally poor in this world's goods, that it will be difficult indeed for them to sustain the laborers in the field, but he feels confident they will do the best they can. He feels sure that with necessary labor, there will be an excellent work done in Texas, and hopes that the General Conference will see that the field is well provided for.

Elder *A. J. Cato* writes from Stockdale, Texas, that he has labored in Red River, Robertson, Wilson, Gonzales, and Bexar Counties, Texas. Has preached sixty times, held two public debates, and baptized five persons, besides performing other duties when in the limits of branches. He still desires to labor for the cause of Christ and is at the disposal of the Conference.

Elder *James W. Bryan* writes from Elkhart, Texas, that since the Fall Conference he has labored in the Texas mission, generally having good liberty in preaching. He has baptized seven and others have promised obedience to the

gospel soon. A hemorrhage from the bronchial tubes had interfered with his speaking, since Christmas, until recently. He has commenced preaching again, though not yet recovered. He wishes to labor in Texas this year.

Elder *Ralph Jenkins*, writes from Ennis, Texas, that he has labored in Rockwall, Red River, Williamson, Ellis, Navarro, Limestone, Falls and Bell counties. He was associated with Bro. Bays. He writes of good faithful Saints living in that region. He organized one branch. In some places he found it hard to obtain a house or a hearing, but in others the interest was good.

Elder *William T. Bozarth*, writes from Taylor, Texas, that before going to the field in Texas appointed him, he preached in several places in Missouri. He started for Texas in January, and since that time has been laboring in that mission. He writes that he has never been in a place where the prospect was better for a great work, than there, and thinks that if the work can be kept up there will be a great ingathering of souls. In some places he met with opposition, but in others a deep interest was manifested. He desires still to aid the cause, and if the Conference wish to sustain him in the field, he would like to labor this summer in Missouri. He has preached seventy-nine times, baptized eleven persons and organized one branch. He feels that the Lord has blest him and that he has never had better liberty. By a note received since from Bro. Bozarth, from Cameron, Missouri, we learn that he returned home March 21st.

Elder *Gomer T. Griffiths* writes from Kings-ton, Missouri, that he has opened up several new places in that State, and that prospects are better than for sometime. There are more calls for preaching than they are able to fill. Many are believing, and would have been baptized but for the severe cold weather. He has preached seventy-two times, held one debate and baptized eleven persons. He reports himself ready for one more year's service in the cause, and is willing to labor wherever the Conference thinks he can do the most good.

Elder *Columbus Scott* writes from Wirt, Indiana, that since his last report he has traveled and labored almost constantly in the mission assigned him. He has labored in Van Buren, Kalamazoo, and Branch counties, Michigan, Williams county, Ohio, and Steuben, Floyd, Perry, Jefferson and Ripley counties, Indiana. He has baptized seven persons. The desire to investigate is growing stronger and the calls for preaching more numerous. He says that the number of laborers now in that field can not possibly fill all the calls, but they are doing the best they can.

Elder *R. M. Elvin* writes of his ministry in Iowa, Nebraska and Missouri, having preached ninety-three times since last Conference and baptized nineteen persons, administered to the sick many times and performed other service, in all of which he has been blessed by the Master of the work. Brother R. J. Anthony was with him for six weeks in the ministry. Brother Elvin attended six district conferences and traveled nearly fourteen hundred miles. He was kindly received and was urged at many places to return and preach again. The major portion of the Saints where he was, he considers as being alive to their duties, but some (including a few Elders) are apathetic and inactive, and their example and lack of life do as much harm as that of the willing worker does good. He is willing to labor in his present appointment, though he cannot be in the field constantly.

Elder *Joseph Luff* (present), of the Canada Mission, reports that two months of last Spring he was busy arranging his home matters to be ready to spend his whole time in the work of God, and last June when the Kent and Elgin District was made into two, he was chosen as president of the London District, and since has spent nearly the whole of his time in it, going once into Michigan and once into the Kent and Elgin District. He has baptized fifteen since last report and done other work as a minister. The Lord has blessed his administration to the sick in numbers of cases

to their healing. He is at the disposal of the Conference to go anywhere that he is required to go by God or his Church.

Elder G. S. Yerrington, (present), reports that after the last April Conference, he made a trip out into Western Iowa, preaching several times on the way, and then returned to the east, to the mission assigned him. Has preached in New York, Rhode Island, and Massachusetts, and has baptized several. He says that he has not done as much as he could wish, but has tried to do what he could to help in the spread of the gospel. There have been many calls for preaching which could not be filled, and he thinks the eastern mission needs a number of good men in the field all the time. He says the Lord has greatly blessed him in his labors, and he feels that the prospect there is encouraging. He wishes to labor in the Eastern mission, but yet desires to go wherever the Conference may appoint.

Elder J. J. Cornish writes from Sanilac County, Michigan, that he has been busy all the time, except one month, since last April. He has travelled on foot, 1100 miles, has preached about 126 times, and baptized 90 persons, and assisted to organize 4 branches. He hopes to continue in the same field of labor. He writes that he feels well and like laboring. He will not be doing much for about four weeks, then hopes to be in the field all the time. He says he finds the brethren there all alive, and that they would like to be organized into a district.

The attention of the Conference is called to the request of Bro. Wm. B. Smith, that he receive a general mission to the Church, to go wherever the Spirit and necessity may require, in bearing his testimony and preaching the word. He also suggests that Bro. G. T. Griffiths be assigned to labor in North-western Missouri and Eastern Kansas. Bro. Heman C. Smith urges the claims of the Southern States for more missionaries, and Bro. D. H. Bays does the same for Texas, while Bro. Ralph Jenkins sends word that the brethren in Texas would like to have Bro. Frank Sheehy come there to labor, if his affairs are so that he can. Bro. C. N. Brown requests to be released from the Ohio portion of his appointment, and he recommends that Bro. G. S. Yerrington be put in the field in the Eastern States, if he can take it. Bro. J. C. Clapp believes that Bro. Charles Derry should come to California and he also advises that Bro. J. L. Buckingham, of Oregon, have an appointment to labor there, and Bro. J. H. Hansen would like Bro. Charles Derry's field extended to Kentucky, if his present mission is continued.

Of petitions for laborers in special fields, there are: From Massachusetts, that Bro. T. W. Smith be continued in that mission; from California, that Bro. D. S. Mills be reappointed in charge of the Pacific Slope Mission; from the Eastern Iowa District, that Bro. Hyrum C. Bronson be appointed to labor there.

DISTRICT AND MISSION REPORTS.

I also present, in condensed form, a statement of the condition of the various districts, so far as furnished to me, as follows:

English Mission, contains 11 branches, with a total membership of 363; 47 Elders, 21 Priests, 9 Teachers, 8 Deacons, 57 baptisms during the year, 8 received by letter and vote, 2 removed, 3 died, 1 expelled; net gain 59 for the year. Thomas Taylor, president; C. H. Caton, secretary. Thomas Taylor, president, writes that they have been doing the best they could, according to their circumstances. About sixty have been baptized during the past year. The Saints generally feel well in the cause, and are willing to give all aid to it that is possible; but the times are now very hard in England, and the brethren have to labor very diligently for a living. But what they can do in the ministry is attended with increasing good results, and the Lord blesses the Saints in various ways, so that all feel encouraged.

Welsh Mission. No report.

Danish Mission. No report.

Australian Mission. Bro. Gland Rodger writes that there has been a breaking up, or removal, of some of the branches, by reason of the changes of trade and labor, (the Port Stephens Branch hav-

ing entirely removed to Nambucca, about two hundred miles away), so that he could give no perfect statistical report. The work, however, is in fair prosperity. Bro. Rodger expected to start for America by the March mail steamer.

Alabama District. No report.

Pacific Slope Mission. No report.

Canada, Kent and Elgin District. No report.

London District: 6 branches, 234 members, 6 Elders, 12 Priests, 5 Teachers, 3 Deacons. Bro. Joseph Luff, the president, reports that the spiritual condition of some of the branches is not very excellent, and that more earnest and efficient labor is needed. Bro. Luff spends all his time in the work, and Bro. J. A. McIntosh a portion of his. If one of the general authorities of the Church could come to and remain in Canada for some time, a better condition might result, as the rulings and views of such an one would probably be respected and submitted to more readily than his have been in some instances during his labor in the district since its organization last year, and he so desires, if the Conference will see fit to appoint one.

Florida District. Bro. L. F. West reports that the district is not in as favorable a condition as he would like to see it in, and there is not that amount of ministerial labor done that is needed to be done. Also the labors of branch officers among the flocks are very limited, consequently inefficient. Bro. West says that he has not been very diligent, but yet has preached and visited among the churches as much as he felt that he could. He mentions, with praise, the labors of Bro. J. H. Givens and E. Powell. Others labor some. Bro. Heman C. Smith has done them great and lasting good, and they hope to retain him in that South-eastern Mission, if the General Conference will so continue him.

Illinois, Kewanee District. Bro. J. A. Robinson writes that the work of the Lord is in fair standing in that district, though it has not been prosecuted the past year with that vigor that the circumstances and favorable opportunities demanded. The hard times have taken more of the time of the brethren to support their families than it used to do. The appointed delegate is for the same reason prevented from being present with us. J. A. Robinson, President; J. H. Hopkins, Clerk.

Illinois, Northern District. This district contains fifteen branches, and fragments of branches, there being three or four that are without presiding officers or regular meetings, in these instances the Saints being few in number and much scattered. In these all there are 573 members, 90 of whom were baptized into the Church between March, 1878, and March, 1879. The condition of the district is fair, and good fields exist in several places known, and the prospects are favorable for the ministry who will labor. W. W. Blair, president; Henry A. Stebbins, clerk.

Illinois, Pittsfield District, contains 3 branches, with a total of 81 members, 10 baptized during the year. The delegate, Bro. Jackson Goodale, at Barry, writes that the spiritual condition of the Saints is good, and some efficient labor has been done by the ministry. Bro. Goodale labors all that he feels able to do. They intend to build a meeting house at Pittsfield this season, which will require much of the means of the Saints of the district. Emma E. Johnson, Clerk.

Illinois, South Eastern District, contains 6 branches, having a membership of 231. G. H. Hilliard, president; I. A. Morris, clerk. Bro. Charles Derry, authorized and appointed to represent the district, reports that the Saints in general are alive in the cause, but their circumstances are poor. He also found a great lack there in taking the Church publications, HERALD, etc., and therefore a lack of intelligence respecting the Church and its government and progress, so that their spiritual life is not great, and some think more of the noxious weed than they do of the culture of their minds. However, a union of sentiment and feeling exists, and he tried to arouse among them a desire and action towards a closer walk with God. There is a lack of presiding ability in some of the branches. As for the inte-

rest among the people, there seems to be a positive hungering to hear the truth, and more laborers are needed. Bro. Hilliard does all that he can for the work, and is ably seconded by Bro. Morris, Walker, Thomas, Webb, and Isaac Smith, and the last named is to take the district field steadily, and he is esteemed by Bro. Derry as being worthy and intelligent. The Saints of Tunnel Hill Branch are erecting a meeting house. On the whole, the work is on a good footing in that district.

Indiana, Southern District. No report.

Iowa, Decatur District, contains eight branches, with a total of about 475 members. Alma Kent, president; O. B. Thomas, clerk.

Iowa, Des Moines District contains 4 branches, with 198 members; 18 have been baptized during the year, 12 have been added by letter and vote, 8 have removed by letter, 2 have been expelled, and 3 have died. The district is reported by Brother Sayer as being in an improved condition. There is also more preaching being done and the people are more willing to hear and listen attentively. Elders I. N. White, W. C. Nirk, N. Stamm and others are laboring quite a good deal, and with favorable results. I. N. White, president; John Sayer, clerk.

Iowa, Eastern District: No report.

Iowa, Fremont District: No report.

Iowa, Galland's Grove District: has 11 branches, (one organized the past year), containing 602 members, besides 25 scattering ones in the district. Of the priesthood there are as follows: 1 Apostle, 3 High Priests, 5 of the Seventy, 47 Elders, 17 Priests, 18 Teachers and 9 Deacons. Net gain of district for the year 88. Eli Clothier, president; John Pett, clerk. They write that the district is in good condition generally, no serious difficulties existing, but peace and unity prevail in nearly all the branches. The local Elders are doing well in the ministry, and Brethren Lambert, Lake, Derry and Short have preached in the district, which is large and many calls for preaching are made. On the whole the work is prosperous and the prospect is encouraging. Brother J. R. Lambert as delegate, reports having visited six of the branches, and he thinks that the spiritual condition of the district is even better than formerly. The district is large. There are many openings for preaching and many more places where openings ought to be made. But though there are many Elders in the district there are few who labor to spread the word. However, during the last winter good has been done by some Elders, and there are others who would gladly have gone into the field had they been able. That district request that the next Semi-Annual Conference be held at Galland's Grove.

Iowa, Little Sioux District: 8 branches, 478 members, including 9 High Priests (one a Bishop), 3 of the Seventy, 40 Elders, 11 Priests, 9 Teachers and 7 Deacons. During the year 51 have been baptized, one has been expelled and 3 have died. J. C. Crabb, president; Donald Maule, clerk.

Iowa, Pottawattamie District: Contains 7 branches, 353 members. Of the number 3 are Apostles, 1 High Priest, 3 of the Seventy, 35 Elders, 9 Priests, 10 Teachers and 7 Deacons. 33 have been baptized and 21 received by letter and vote, 9 removed, 6 expelled and 8 died. C. G. McIntosh, president; Frederick Hansen, clerk. James Caffall, as delegate, reports that some of the members of that district, by free-will offerings and tithing, are continuous in their efforts to aid the cause, as well as otherwise doing so. Very few of the local elders are active in preaching or in attending the district conferences. The labors of Brethren R. J. Anthony and R. M. Elvin in the places visited by them had a salutary effect. Two or three branches are giving signs of additional activity, while others are the reverse and suffering from a lack of labors by branch officers, members being held in no way accountable for their conduct or for neglect of duty. There is quite a good field of labor, and with due perseverance much might be done.

Iowa, String Prairie District: 9 branches, 337 members, including 1 Apostle, 3 High Priests, 1 of the Seventy, 26 Elders, 7 Priests, 11 Teachers

and 8 Deacons. 18 received by letter and vote, 20 baptized, 44 removed by letter, 12 expelled, 7 died. J. A. Crawford, president; James McKiernan, secretary.

Kansas, Central District: 5 branches, with a membership of 98, including 14 Elders, 3 Priests, 3 Teachers and 1 Deacon. 8 scattered members.

Kansas, North Kansas: No report.

Kansas, North-West: No report.

Kansas, Spring River District: 8 branches, 210 members, including 2 of the Seventies, 17 Elders, 9 Priests, 11 Teachers, 4 deacons; 10 baptized, 2 removed, 3 died. John T. Davies, president; J. A. Davies, clerk.

Maine, Eastern District: 9 branches, 214 members; 2 of the Seventy, 10 Elders, 9 Priests, 8 Teachers and 2 Deacons. During the past year 23 have been baptized and 3 have died. Very little preaching has been done outside of the branches. Bro. J. C. Foss has labored in three places in this district where no branch exists. The branches are quite low in spirit, but there are some excellent members who are striving for the kingdom of God. Samuel O. Foss, president; John C. Foss, clerk.

Maine, Western District: No report.

Massachusetts District. Brother Cyriel E. Brown, the president, writes that he has visited and labored in the branches of this district, (five in Massachusetts, two in Rhode Island and some two fragments of branches in Connecticut), and also the other Elders, (with some few exceptions), are trying to build up the kingdom of God. Furthermore, Brother T. W. Smith has been doing a good work among them recently. Brother Brown finds delight in laboring for the Redeemer's cause. He thinks that some branches have gone to pieces in that district because of their hasty organization, and by reason of the unwise ordination of branch officers, especially presiding Elders; and he believes that whoever organizes a branch should remain among them long enough to instruct and counsel the Saints in the important matter of branch government and conduct.

Michigan District: No statistical report, as the district clerk writes that he could not make out a perfect one before this session.

Minnesota, Northern District: No report.

Missouri, Central District: 7 branches, with a membership of 210; 23 Elders, 6 Priests, 5 Teachers and 3 Deacons; 29 baptized and 31 received by letter and vote during the year; 16 removed by letter, 7 expelled and 5 died. There are 9 scattering members in the district. Charles W. Prettymann and E. N. Ware have labored here the most of the time during the last six months. The officers in the district are willing to do all they can. Many good citizens are favorably inclined toward the cause. The work of able ministers is needed. Many are wanting to hear. Some of the branches are prospering; others undergoing severe trial. J. D. Craven, president; S. Crum, clerk.

Missouri, Far West District: 9 branches, 356 members. Of the priesthood, there are 40 Elders, 11 Priests, 16 Teachers, and 11 Deacons. 24 baptisms and 62 received by letter and vote; 20 removed by letter, 3 expelled and 9 died. J. M. Terry, secretary.

Missouri, Independence District: Number of branches not given. Total membership 129; 1 of the Seventy, 13 Elders, 8 Priests, 5 Teachers, and 4 Deacons. The spiritual condition of the district is improving, and many willing hearts are found among the people to hear the preaching of the gospel. J. J. Kaster, president; C. C. Frisby, clerk.

Missouri, Nodaway District: 4 branches, 136 members, 18 Elders, 4 Priests, 3 Teachers, and 3 Deacons. In the past two years, 12 baptized, and 15 received by letter and vote; 19 removed by letter, 4 expelled, and 5 died. The condition of the district is considered to be good. Wm. Hawkins, president; Joseph Flory, clerk.

Missouri, North East District. No report.

Missouri, St. Louis District: 9 branches, 618 members, 2 High Priests, 1 of the Seventy, 39 El-

ders, 26 Priests, 12 Teachers, and 8 Deacons. 16 baptized, and 11 received by letter and vote; 22 removed by letter, and 5 died. Wm. H. Hazzledine, president; John G. Smith, clerk.

Nebraska, Central District: 3 branches, 72 members, 1 High Priest, 7 Elders, 6 Priests, 2 Teachers, and 1 Deacon; 2 baptized, and 1 received by letter. The district is not in a flourishing condition. Geo. W. Galley, president; Geo. N. Derry, clerk. Brother Galley writes of his efforts and labors in the district, mostly in the Columbus branch, where affairs were at a stand still for some time, but a better condition has ensued. He intended to labor much more of his time, but a loss of some property by fire prevented his being able to do so. Their Conferences are good, and those who love the cause are hopeful for the future.

Nebraska, Northern District; represented by James Caffall, as being a very extensive field, with many opportunities for preaching therein. A few of the local Elders are working with zeal, and some have been added to the Church the past year. Internal broils have injured the cause, but there is hope that the true dignity of the laws of the Church and of God will be respected and victorious, that prosperity will obtain, and many souls be saved. The president, Thomas J. Smith, is exerting himself all that he can for the cause, and it is desirable for its sake that he devote all of his time to it as soon as it may be brought about.

Nebraska, Southern District: 6 branches, 295 members, with 55 scattering. There are in the district, 2 High Priests, 16 Elders, 12 Priests, 6 Teachers, and 7 Deacons; 9 have been baptized, and 9 added by letter and vote. 7 removed by letter, 1 expelled, and 1 died. Joshua Armstrong, president; Robt. M. Elvin, clerk. James Caffall, as delegate, represents that good openings for preaching exist in this district, many of which cannot be filled by the present laborers. Bro. Armstrong is a zealous and God-fearing man, and does all that he can, but some of the Saints are careless. There is need of much more labor in this field, and that financial means be given to sustain the cause.

Nevada District. No report.

Ohio, South Eastern District. No report.

Oregon District. No report.

Pennsylvania, Philadelphia District. No report.

Pennsylvania, Pittsburg District: 9 branches, 236 members, 1 Apostle, 2 High Priests, 16 Elders, 11 Priests, 3 Teachers, 5 Deacons. The condition of the district is not as good as it should be. James Brown, president; L. R. Devore, clerk.

Pennsylvania, Wyoming Valley District. Bro. Henry Jones writes that the condition of the district is fair. Necessary traveling and preaching has been prevented by lack of funds, but these have been increased and they hope for improvement in this respect. The field is a good one and the prospects bright.

Texas Mission. No report.

Utah Mission. No statistical report, but represented in the letter from Bro. Brand. The Salt Lake City branch, however, wish to be represented as being once more correct upon the Church Record, and also as being much better spiritually. 149 members, with 6 Elders, 2 Priests, 2 Teachers, and 1 Deacon. T. N. Hudson, president; Joseph Foreman, clerk.

Wisconsin, North Eastern District. No report.

West Wisconsin District. This district has 4 branches and 96 members. Two of the branches are in a scattered condition and their spiritual strength not as good as desired. The spiritual condition of the other branches is good. Frank Hackett, president.

CHURCH RECORDER'S REPORT.

I also present to you my report as Recorder of the branches of the Church in all the world, namely of all the branches so far as reported to me as they stand upon the Church Record of names. As will be seen there has been a net gain in the number of branches, over the losses by disorganization, of thirteen, and a net gain of membership

after calculating (as usual) the average on those seventeen not yet on record, of over eleven hundred during the year, the best increase the Church has had any year since its reorganization, so far as statistics are had.

AUSTRALIA.		Deer Creek	17
Bungay	23	Dry Fork	20
Bungwall	15	Elm River	13
Hunter River ..	29	Elvaston	19
Port Stephens..	12	Fox River	36
Sydney	20	Henderson Grove	29
ENGLAND.		Kewanee	133
Birmingham ..	69	Leland	7
Clay Cross	No Record	Marengo	18
Farnworth	10	Millersburg	51
Hanley	35	Mission	102
London	47	Nauvoo	22
Manchester	20	New Canton.....	11
Sheffield	11	Pecatonica	9
Stafford	9	Peoria	29
Walsall	No Record	Pilot Grove.....	64
SCOTLAND.		Piper City	16
Penston	15	Pittsfield	42
SWITZERLAND.		Plano	182
Zurich	16	Princeville	14
DENMARK.		Rock Creek.....	45
North Star.....	2	Sandwich	55
WALES.		St. Davids	8
Aberaman	21	Streator	38
Beaufort	14	Springerton	50
Caernarven.....	No Record	Truro	13
Cwmwood	No Record	Tunnel Hill	73
Llanelly	52	Wabash	18
Llanfabon	No Record	INDIANA	
Merthyr Tydvil	7	Clear Lake	No Record
Morristown	14	Eden	32
New Tredegar..	30	Low Gap	22
Ogmore	30	New Trenton	14
Ystradgylaes ..	13	Olive	29
CANADA.		Pleasant Ridge	37
Bayham	11	Union	27
Botany	18	Yellow River ..	10
Buckhorn	58	IOWA.	
Buxton	13	Boomer	15
Carliford.....	14	Boonsboro	23
East Dover	16	Boyer Valley ..	45
Lindsley	19	Buena Vista	21
London	131	Buffalo	26
Norton Creek ..	19	Burlington (English)	71
Olive	29	Burlington (German)	10
Puce River	12	Butternut Grove	24
St. Thomas.....	16	Camp Creek	16
Toronto	18	Charlton	21
Usborne	25	Coalville	19
Wellington.....	10	Council Bluffs..	134
Wilkesport.....	26	Crescent City ..	39
Zone	35	Davenport	32
ALABAMA.		Day City	52
Brewer's Creek	9	Des Moines.....	40
Butler	24	Des Moines Valley	31
Flat Rock	32	Elm Creek	29
Lone Star	92	Farm Creek	27
Macedonia	No Record	Farrington	51
Perseverance ..	64	Fontanelle	16
Pleasant Hill..	42	Franklin	7
CALIFORNIA.		Fremont	12
Alameda Creek	60	Gallands Grove..	214
Brighton	9	Harlan	29
Davisville	20	Independence..	54
Humboldt	17	Inland	14
Jefferson	21	Jackson	15
Long Valley.....	27	Keokuk	28
Newport	101	Lamoni	209
Nortonville	18	Little River.....	101
Oakland	49	Little Sioux.....	124
Sacramento	60	Lucas	26
San Benito.....	20	Mason's Grove..	97
San Bernardino	234	Magnolia	134
San Francisco ..	25	Mill Creek	27
Santa Maria.....	22	Montrose	46
Santa Rosa.....	69	Nephi	8
Stockton	48	Newton	51
Visalia	14	North Coon.....	17
Watsonville	60	North Pigeon..	No Record
CONNECTICUT.		North Star	32
Brooklyn	7	Pilot Rock	17
Fair Haven	8	Pleasant Grove	15
COLORADO.		Pleasant Ridge	16
Denver	13	Pleasant View ..	18
Rocky Mountain	19	Plum Creek.....	83
FLORIDA.		Sallem	77
Coldwater	51	Shenandoah	53
Eureka	35	Six Mile Grove	23
Himote	11	Spring Creek ..	42
Mount Olivet ..	41	String Prairie..	31
Santa Rosa.....	24	Union	No Record
Unity	15	Unionburg	37
ILLINOIS.		Union Centre ..	No Record
Alma (Schuyler Co.)	28	Union Hill	14
Alma (St. Clair Co.)	33	Vincennes	22
Alton	32	Wheeler's Grove	77
Amboy	45	Yell	14
Batavia	14	IDAHO.	
Belleville	67	Elkhorn	No Record
Boone County..	8	Malad	43
Braidwood	58	Soda Springs ..	8
Brush Creek.....	55	KANSAS.	
Bryant	18	Armstrong Academy	23
Buffalo Prairie	87	Athol	36
Canton	75	Black Wolf Creek	12
Caseyville	43	Blue Rapids	36
		Center Creek ..	No Record
		Columbus	28
		Fanning	31
		Good Intent.....	22
		Indian Creek ..	20
		Jacksonville ..	8

Leavenworth	16	MONTANA.	Dry Creek	10
Mound Valley	30		Gallatin	21
Netawaka	13			
Nobletown	37	NEBRASKA.	Bell Creek	17
Otter Lake.....	No Record		Blue River	8
Pleasant View.....	73		Cedar Creek.....	17
Scranton	6		Columbus	39
Solomon Valley	18		De Soto	22
White Cloud.....	15		Deer Creek.....	9
Wyandotte.....	14		Eikhorn	28
			Moroni	15
KENTUCKY.			Nebraska City.....	112
Farmington.....	27		Omaha (English).....	69
			Omaha (Scandinavian).....	39
MAINE.			Palmyra	20
Bear Isle	12		Platte River	43
Brookville	37		Platte Valley.....	37
Deer Isle	19		Pleasant Grove	10
Green's Landing	37		Rock Bluffs.....	8
Kennebec	40			
Mason's Bay.....	36	NEW JERSEY.		
May	35		Hornerstown.....	12
Olive	40			
Pleasant River.....	14	NEW YORK.		
Pleasant View.....	24		Brooklyn	12
Rockland	13		Savannah	13
Sea Side	6			
Union	13			
		NEVADA.		
MASSACHUSETTS.			Carson	45
Boston	32		Dayton	12
Douglas	20		Franktown	18
Dennisport	11		Mottsville	48
Fall River	14			
Plainville	10	OHIO.		
Simmonsville.....	12		Amanda	19
South Yarmouth No Record			Belmont	22
			Churchill	16
MICHIGAN.			Jackson	7
Bridgehampton	18		Kirtland	21
Coldwater	47		Lampsville	14
Forester	20		Lebanon	22
Gallen	32		Minersville.....	9
Hopkins	5		Monroe	11
Lawrence	6		Syracuse	45
Lebanon	25		West Wheeling	28
Mill Creek	No Record	OREGON.		
Reese	20		Coos County.....	12
Sherman	37		Myrtle Creek.....	13
St. Clair	13		Prairie City	10
St. Johns	20		Sweet Home.....	56
Union	38			
		PENNSYLVANIA.		
MISSOURI.			Danville	7
Allenville	47		Hyde Park	29
Alma	12		Mansfield	24
Bevier	65		Pittsburg	71
Bigelow	8		Philadelphia.....	48
Boon Creek.....	24		Plymouth	14
Carrollton	48		South Bethlehem	3
Center Prairie.....	20	RHODE ISLAND.		
Cheltenham	30		Providence.....	99
Clear Fork	14		Simmonsville.....	12
Coon Creek.....	36	TEXAS.		
Delano	43		Bandera	27
Far West	41		Cheeseland	11
Galesburg	40		Lone Star	6
German Dekalb	26		Shawnee	6
Grand River.....	29		Red River	No Record
Gravois	51	UTAH.		
Guilford	16		Beaver	15
Haden	7		Ephraim	41
Hannibal	71		Heber City	16
Hazel Dell	20		Kaysville	8
Independence.....	82		Plain City	No Record
Joplin	13		Pleasant Grove	11
Kansas City.....	12		Providence	18
Knoxville	15		Salt Lake City.....	149
Lone Rock	15		Union Fort.....	20
Oregon	37		Wanship	23
Platte	35	VIRGINIA.		
Pleasant Grove.....	26		Fairview	20
Renick	12		Sugar Creek.....	26
Ross Grove.....	37	WISCONSIN.		
Salt River	23		Binghamton	47
Starfield	28		Burlington	34
Stewartsville.....	76		Darlington	9
St. Joseph	83		Freedom (German)	13
St. Louis	274		Janesville	27
Valley	40		Sandusky	No Record
Waconda	25		Webster	No Record
Whearso	19		Wheatville	21
			Willow	29

The above list comprises the names of 359 branches, 342 of which are on record, as above, and have a total of members 11,615 Estimate of 17 branches 561

Total 12,176
Number last annual report in 346 branches 11,060
Showing a net gain of 1,116 members over losses.

I hope to receive the names and items in full of the branches not yet on record, and hereby request their officers to favor me with such reports. I also desire to receive full corrections from those branches between whose records and mine there is a variance in numbers of members or of officials. I earnestly thank those presidents and clerks who have been diligent in aiding me in corrections heretofore, and I trust that they will continue to

do the same, as is necessary in order to comply with the law of God concerning the records of his Church. Some have been very remiss in this duty, and in some districts there is a great neglect about forwarding reports that are presented to the district conference, so that, in a few cases, years pass away and none are received by me from them, and corrections are only to be gained after much writing on my part, and by direct appeals to the branch officers, some district officers seeming to take little or no interest in the affair, or in having order and system in these things, while others take much care and pains to keep in order this part of the Church service and system.

Of further business I have a financial report from the Utah Chapel building committee; also a report from the chairman of the music committee. There is also a petition from Kansas for the uniting of the North Kansas and Central Kansas Districts. I have some appeals; one from the West Belleville Branch, Illinois; one in the case of the Far West District and Albert Bishop; one from J. G. Scott, and one from Wm. Gurwell.

All of which is respectfully submitted,
HENRY A. STREBINS,
Church Secretary and Recorder.

Bro. W. W. Blair inquired if the Church Recorder had means of knowing how many scattered members there are who are not numbered in the branches. The Recorder replied that only in a few instances did the districts keep an account of the scattered ones, or report their number with the annual district reports, so that nothing like a correct or even approximate account can be given of their number, but hundreds, and probably thousands, are thus scattered and unnumbered.

Bro. C. G. Lanphear, president of the Quorum of Seventy, presented a report of the situation of his quorum, as follows:

QUORUM OF SEVENTY REPORT.

As the president of the Quorum of Seventy, I submit to you a statement concerning the same. The number of names, as ascertained from the Church Record, of those who are or have been members of said Quorum, from 1853 to the present year, is 123. The changes that have taken place in the Quorum since the former date mentioned, by ordinations to higher offices, expulsion, and death, leave the number at the present time, 76. Of this number, the following names are of those from whom I have had no report, and who are not known by me: Samuel Blair, Benjamin R. Tatum, George W. Harlow, Isaiah Harlow, Wm. Harlow, Horace Oviatt, John A. Butterfield, Wm. White, Henry B. Lowe, David Evans, Samuel M. Hough, Henry H. Morgan, David Wilding, Richard H. Atwood, Thomas Job, Wm. D. Lewis, Isaac Newkirk, Wm. Newkirk, Ira Guilford, Ethan Griffith, and Wm. S. Smith. In all twenty-one, leaving fifty-five of the present number who are known to me either personally or by reporting by letter and otherwise. Those of the quorum receiving new appointments and missions, and those continued in former missions and appointments by action of the last Semi-Annual Conference, are, John T. Davies, James McKeirman, John H. Hanson, R. J. Anthony, John T. Phillips, E. C. Brand, Duncan Campbell, J. F. McDowell, Charles N. Brown, Joseph C. Clapp, John S. Patterson, Heman C. Smith, C. G. Lanphear, J. C. Foss, J. W. Gillen, M. T. Short, J. M. Wait, Joseph Lakeman, Robt. Davis, D. H. Bays, Magnus Fyrand, B. V. Springer. Bro. Gland Rodger, one of the quorum, who has labored valiantly and effectually in the cause, in Australia, for the last few years, was released from that mission by action of the last Annual Conference, I would earnestly request a report from those of the members formerly mentioned as not being known by me. It is necessary that the members be known, both by the one presiding, and also by the Secretary, that the quorum may be properly arranged and set in order.

During the year past, four members have been added to the quorum by appointment and ordination, and two taken out by ordination to higher office, and one died. The good results of careful selections for ordi-

nations to the office of Seventy, as has been the rule and order adopted by the body for the last few years past, is manifest, by a considerable increase of effectual and efficient laborers, who, by their untiring zeal and desire, are making their calling honorable, and for the good of Zion's cause; as also and likewise, several others of those of early and former ordinations in the quorum are working to good effect, and their labors are being crowned with success. All of which is respectfully submitted. C. G. LANPHEAR,
President of Seventies Quorum, March 26, 1879.

The report of I. L. Rogers, the presiding Bishop of the Church, was presented and read.

Annual Report of Bishop Israel L. Rogers, of moneys received and paid out by him, or by his instruction, by provision of the General Conference, from April 1st, 1873, to March 31st, 1879.

Receipts of Tithings and offerings, as credited in the quarterly reports... \$3694 53
Previous balance in the hands of the Bishop, or due from the HERALD Office, subject to call 1226 48

Total credits..... 4921 01

CONTRA.

Expended during the year for the ministry, the poor, and other Church purposes, as published in the quarterly reports..... 3657 88

Balance due the Church..... 1263 13

I also present a summary of the report of each Agent who has reported to me, but some have sent very imperfect reports, and some sent none at all, so that I cannot give as full a statement of the financial condition of the various districts as I would like to do.

Accounts with the Bishop's Agents in the various missions and districts for the year ending March 1st, 1879, according to the books of the Bishop and the reports of the Agents:

English Mission: Thomas Taylor, agent. No report. Appointed the past year.

Alabama District: Franklin Vickery, agent. Due Church last report \$3.25; receipts \$36.40; paid to the ministry \$34.40; due Church \$5.25.

California, Pacific Slope Mission: John Roberts, agent. Due Church last report \$9.53; receipts \$289.70; total \$299.23. Paid out \$177.25; due Church \$121.98.

California, San Bernardino District: R. Allen, agent. Due agent at last report, in 1876, \$6.75. Present report imperfect, so that I cannot tell the standing of his books, only that \$12.15 is now due to him.

Canada, Kent and Elgin District: James Robb, agent. Receipts \$38; paid out \$29; due Church \$9.

Colorado District: John Ellis, agent. No report. Nothing in hand at last report.

Florida District: Benjamin F. West, agent. No report. Appointed the past year.

Illinois, Kewanee District: R. J. Benjamin, agent. Due Church last report \$11.05; receipts \$29.55; paid out \$45.25; due agent \$4.65.

Illinois, South Eastern District: B. S. Jones, agent. No report. No balance at previous report.

Indiana, Southern District: S. Rector, agent. Report imperfect. Due agent last report \$9.70; receipts believed to be \$54.65; expended \$43.80; due Church \$1.15.

Iowa, Decatur District: David Dancer, agent. No report. By report of previous agent, March 1st, 1878, a balance on hand of \$32.31.

Iowa, Des Moines District: J. X. Davis, agent. Received and paid out \$432. No balance previously.

Iowa, Eastern District: M. G. Maudsley, agent. No report. Due Church last report \$6.

Iowa, Fremont District: Wm. Leeka, agent. Due agent, last report \$25.90; expended since, \$73.75; total \$99.65. Receipts \$81.20; Due agent \$18.45.

Iowa, Galland's Grove: John Pett, agent. Due Church last report \$30.17; receipts since \$394.56; total \$424.73. Paid to Bishop I. L. Rogers \$356.50; to the ministry \$66.23; total \$422.73; balance on hand \$2.

Iowa, Pottawattamie District: Andrew Hall, agent. Due Church last report \$24.40; receipts \$146.50; expended \$70.80; to Bishop Rogers \$70; total \$140.80; balance \$30.10.

Iowa, String Prairie District: J. W. Newberry, agent. Due at last report 2c; receipts \$50.35; to ministry \$50.00; on hand 37c.

Kansas, North West District: Mahlon Smith, agent. No report. Appointed the past year.

Kansas, Spring River District: I. R. Ross, agent. Receipts \$59.98; to ministry \$53.05; to Bishop Rogers \$5; on hand \$1.98. Balance in former agent's hands unaccounted for.

Massachusetts District: E. N. Webster, agent. Report imperfect.

Michigan District: G. A. Blakeslee, agent. Balance at last report \$26.70; receipts \$167.80; total \$194.50; expended \$193.70; balance 80c.

Minnesota, Northern District: J. R. Anderson, agent. Balance at last report \$1.90; receipts \$21; total \$22.90 expended \$20; balance \$2.90.

Missouri, Central District: E. W. Cato, agent. No report. Due Church at last report \$2.85.

Missouri, Independence District: J. J. Kaster, agent. No report. Appointed the past year.

Missouri, Far West District: J. T. Kinneman, agent. No report. No balance.

Missouri, Nodaway District: A. N. Biergo, agent. No report since appointment in 1875.

Missouri, North East District: R. Thrutchly, agent. No report. Appointed past year.

Missouri, St. Louis District: Richard Cottam, agent. No report. Due Church last report 25c.

Nebraska, Central District: Charles Brindly, agent. No report. Due Church at last report \$8.82.

Nebraska, Northern District: Hans. Neilson, agent. Receipts \$103.58; expenditure \$101.68; due Church \$1.90.

Nebraska, Southern District: J. W. Waldsmith, agent. No report. Appointed the past year.

Nevada District: T. R. Hawkins, agent. Receipts \$31.50. \$10 tithing sent to Bishop Rogers; balance in hand \$21.50.

Ohio, South Eastern District: Thos. Matthews, agent. No report. Appointed past year.

Oregon District: John H. Lee, agent. Report imperfect. \$49.81 on hand at last report, but present one does not agree with it. Year's receipts \$93. Sent to Bishop Rogers \$100; balance \$42.56. By last report previous should be \$42.81.

Pennsylvania, Wyoming District: W. W. Jones, agent. No report. Appointed the past year.

Wisconsin, West District: E. C. Wildermuth, agent. Receipts \$14.50; expenditure \$13.50; balance \$1.

All of which is respectfully submitted.

ISRAEL L. ROGERS,
Presiding Bishop.

The president asked if the Bishop had a financial report of the value of church buildings and church property, as required by last Annual Conference to be obtained and presented. Bro. Rogers replied that he had not obtained from the local authorities sufficient to make such a report.

Brethren J. W. Gillen, Abram Reese, J. H. Lake and G. S. Yerrington were appointed to attend to administering to the sick during the conference, and announcements were made for meetings this evening and to-morrow.

The president congratulated the brethren present, and the church through them, that the church had never presented a better moral aspect to the world than it does now. He mentioned the fact that formerly ordinations had been too unwisely and indiscriminately performed, and complaint is now heard of the lack of willingness to ordain. Hence it may be possible that we are drifting to the other extreme. This we ought to avoid, but should find the golden mean. He said that we ought not to be too hasty in legislating on matters of business, but should give to all questions reasonable thought and discussion. The time is

past for this kind of hasty legislation, and it ought not to be encouraged. He spoke on the differences of opinion held by brethren on church government, and on some points of doctrine. We ought to harmonize our views and ideas on the subjects. He added that he had been mortified the past few weeks by the receipt of statements of some brethren and others in regard to the position he had assumed on the subject of polygamy.

Adjourned to 7:30 p.m. with singing the doxology, and benediction pronounced by the president.

At 7:30 p.m. the meeting opened with singing "Hark, listen to the trumpeters," followed by prayer by Bro. J. H. Lake. Sung "Jesus, lover of my soul." Bro. Joseph Parsons addressed the assembly from the text "Whosoever doeth my will shall know of the doctrine." Closed by singing "This God is the God we adore," and Benediction pronounced by Bro. J. H. Lake.

TUESDAY, APRIL 8TH.

At 9 a.m. a prayer meeting in charge of brethren J. S. Patterson and G. S. Yerrington. At 10:30 a.m. preaching by Bro. Abram Reese, assisted by Bro. T. F. Stafford.

At 1 p.m., sung "Where wilt thou put thy trust." Prayer by Pres. Smith. Sung "Arouse, arouse, why idly stand."

The minutes of the sessions of Sunday and Monday were read by the Secretary.

Some ministry reports from members of the Quorum of Seventy to the president of that quorum were read, namely, from brethren Duncan Campbell and James McKiernan in Iowa, John T. Phillips in Missouri, Jesse L. Adams in Illinois, James M. Wait in Wisconsin, and Eli M. Wildermuth in Kansas, all but the last named having appointments from the General Conference. These brethren reported being aided by the Holy Spirit in the performance of their duties, so far as they have been able to labor in the ministry.

The Quorum of the Twelve presented a written notification that they (six in number at the present conference) are prepared to consider such matters as may be referred to them.

Upon order of the conference for the appointment of a committee of three to examine the report of Bishop I. L. Rogers, and to audit his books, the president appointed brethren J. W. Gillen, G. A. Blakeslee and Abram Reese, for this duty.

The names of Jackson Smith and Mary Smith were presented (as sent by Bro. E. C. Brand from Utah) for admission into the church on their original baptism in the days before the death of Joseph Smith, and after some discussion on the legality of so receiving members, (without any personal reference to these applicants, however), and the reading of resolutions adopted in April, 1866, these two were received by vote, and following it Wells Chase of Ogden, Utah, was received in like manner as a member of the Reorganized Church.

The President suggested that the case of J. W. Briggs be taken up and disposed of in some form, and upon so presenting it to the body, he vacated the chair and W. W. Blair presided over the assembly during the discussion of the matter.

The Secretary read the action of the Gen-

eral Conference of September, 1878, in the case of Bro. Briggs, and afterwards upon request of Bro. Joseph Smith, that portion of the article of the First Presidency referring to this case, as read yesterday.

Bro. Kelley (in reference to that) asked if the Council failed to be called because of correspondence between the First Presidency and Bro. J. W. Briggs; and Pres. Smith answered that it was not because of that.

The Secretary then read the document of Bro. J. W. Briggs, contained in yesterday's minutes.

Upon question as to whether this petition of Bro. Briggs shall be received and acted upon, it was by motion ordered that it be entertained.

The following was offered:

Resolved that this Conference grant the request of Bro. J. W. Briggs, made in the petition presented, and that we rescind the action of the last Semi-Annual Conference had in his case.

An amendment was offered, that there be added to the foregoing resolution the following words:

"So far as the resolution to request the First Presidency to appoint a court is concerned."

There followed a discussion upon this proposed amendment, occupying considerable time, and upon being put to vote the amendment was adopted.

The resolution as amended was presented, and it was spoken upon by several, and questions were asked and replied to. The requests of Bro. Briggs were re-read. Those taking part in the discussion were Brn. Lake, J. Smith, Patterson, Morrill, Kelley, Ellis, Caffall, Alex. Smith, and Luff, when the question was called and ordered by resolution, and the motion as amended was put on its passage and lost. Then, by motion, the further consideration of the subject was made the special order for Thursday afternoon.

By permission, E. W. Tullidge, of Utah, made a statement of his position concerning the Utah Church and his defection therefrom, and stated that he was convinced that the truth was with us, also desiring baptism. He requested that Bro. Forscutt officiate therein.

Pres. Smith gave a full and explicit statement in the matter of Bro. J. W. Briggs' case, as to why the First Presidency had not called the tribunal which they were requested by last Fall Conference to do, and explained why some part of the minutes, namely, the remarks of himself and another, ordered inserted last Fall session of said Conference, were not published, and he now handed them to the Secretary to be examined by the Conference if desired by it.

Benediction by the President.

After the session, Andrew Rattray was baptized by Bro. G. E. Deuel.

At 7.30 p.m., sung "Lord, let thy power attend thy word." Bro. J. R. Lambert read the 4th chapter of John and offered prayer. Sung "Doubt, like tempest clouds may lower." Bro. Chas. Derry preached from Heb. xi. 6, the discourse being in defense of the tendency of true faith, that it was towards exalting and ennobling the human character, that it blessed and made better both the physical and the mental in man; and to believe in God and in his truth is not degrading to man, as some in these days teach. And whatever the truth may be, whether scientific

truth, natural truth, or revealed truth, it has an elevating and ennobling effect, as the person seeks to grow towards that truth that is greater, or to emulate the example of those who hold that truth, or who have the corresponding nobility of character, possessed by reason of holding such truth, or who have the attributes naturally connected with such a character of faith and virtue. And superior to all other faith, to elevate the human mind, is the belief that there is a God. The speaker portrayed the character of God, as to his attributes of love, justice, mercy, wisdom, power, etc., and stated that the reason why God cannot be pleased with those who do not exercise faith in him, is because he is the embodiment of all that is good, and of all righteousness; and as good and virtuous people are not pleased to see or know of that which is sinful and wicked, in those who exhibit evil things in life and character, so God is only pleased by seeing men have faith in and laboring towards that which is true, towards that which is exalting in its tendency and power. We do not see the good acts and the pure deeds of men and women without wishing that we were like them in the things wherein they excel. So with God, and our feelings towards him. We cannot advance towards his matchless glory and excellence without having faith in him. Man, compared with God, is impure and unholy, and he stands in need of a Savior, a Redeemer, which want and need God recognized and supplied, and therein we see the love of God manifested that we might have life; and this messenger of God "went about doing good." So when we see his character we seek to be like him, and to walk and do as he walked and did, and to obey as he obeyed, that we may be like him. Sin tends to separate man from his fellow man, as well as from God, but righteousness unites and makes one in motive and in happiness.

Sung "Lord, at this closing hour." Benediction by Bro. J. R. Lambert.

WEDNESDAY, APRIL 9TH.

At 9 a.m., prayer meeting, in charge of Brn. G. S. Yerrington and Joseph Parsons. Bro. Andrew Rattray was confirmed by G. E. Duell and A. M. Wilsey.

At 10 30, preaching by Bro. Francis Earl, assisted by Bro. Joseph Smith. The discourse was upon the restoration of the gospel.

At 1 p.m., sung "Come thou fount of every blessing." Prayer by Bro. G. A. Blakeslee. The Secretary read the minutes of yesterday.

The reports of J. F. McDowell and J. J. Cornish were read.

The report of the Quorum of the Twelve in the case of an ordination, the question of the legality of which was referred to them, was presented and read, as follows:

"After investigation of the case of ordination submitted to us, as per resolution of last Fall Conference, we decide that said ordination was unwise and illegal.

A report from the High Priest's Quorum was read:

HIGH PRIEST'S QUORUM REPORT.

The High Priests' Quorum met April 9th. 1879; Charles Derry, president; M. H. Forscutt, secretary.

A resolution informing the General Conference

that the High Priests' Quorum is now ready to attend to any business that the Conference may desire to refer to them, was adopted.

And we also present that the following brethren are prepared for ministerial labor: C. Derry and M. H. Forscutt wherever the Conference may appoint, but would prefer Iowa and Nebraska, as their field of labor. Hugh Lytle, S. W. Condit, D. M. Gamet, J. C. Crabb, J. M. Harvey, P. Cadwell, W. Baldwin, T. Carrico, J. A. McIntosh, J. W. Chatburn, S. S. Wilcox, G. Sweet and C. G. McIntosh as circumstances may permit, in Western Iowa. H. J. Hudson, G. Derry, in Nebraska. R. C. B. Elvin, in present field. John Landers in Kansas. G. A. Blakeslee in Berrien county, Michigan. W. H. Hazzledine and J. Whitehead in St. Louis District. W. D. Morton and O. P. Dunham in Eastern Iowa. H. P. Brown in Pacific Slope Mission. J. Parsons and J. Price in Pittsburgh District. T. P. Green in South-Eastern Illinois District. A. M. Wilsey in Northern Illinois. Respectfully submitted.

M. H. FORSCUTT, Secretary.

It was resolved that the part of this report that refers to missions be referred to the First Presidency and the Twelve for their consideration in connection with the subject of missions.

The President gave notice that no new business would be allowed to be presented after Friday noon. Either the business or a notification of such business being ready, must be in the hands of the Secretary by that time.

A petition was read from sixteen members of the Church in Kansas, in reference to the consolidation of the North and the Central Kansas Districts, and referred to a committee of three, Brn. M. H. Forscutt, A. H. Smith and C. Derry.

An appeal from West Belleville, Illinois was received and referred, without reading, to a committee, namely Brn. Chas. Derry, J. S. Patterson, and Joseph Luff.

An appeal from James G. Scott was entertained and read and also referred to Brn. Derry, Patterson and Luff.

The President read a document addressed to the Conference, by Bro. Z. H. Gurley, as follows:

To the Reorganized Church of Jesus Christ of Latter Day Saints in Conference assembled, holden at Plano, Illinois, April 6th, 1879, greeting:

Whereas, At your last Semi-Annual Conference, the Church adopted and affirmed the "Book of Doctrine and Covenants" as a "standard" of faith to the church; and believing that all who represent her should now accept all the revelations contained therein, and that the church so enjoins and expects them so to teach; and whereas, before God I can not consistently subscribe to that position, or feature of faith, I hereby offer you my resignation as an officer in the church, and pray you to accept the same and grant me an honorable release. In 1870, I think, I fasted and prayed for two days in relation to this same matter; and though I was blessed with spiritual food, I received no evidence in relation to that book. After a severe mental struggle for one, two or three years, I felt to tolerate until time should make all right, but I have waited in vain.

Some five or six weeks since, my mind was led to reconsider the matter, and since that date it has continued with me both night and day—and with prayer and supplication to God I arrived at the following conclusions, before I heard or knew what the action of your last conference was upon this subject; and this, too, without any influence whatever from any one. Entirely alone I wrestled early and late.

I despise duplicity in religion, and I propose being honest with God, the Church and myself; and when I read the action of the conference referred to, I felt constrained to "come to the front"

and take a position, so I submit the following reasons why I should be released:

1st. I have reasons for believing that Sec. 26 in the original was but the first paragraph and nearly three lines in our present edition, the rest being added after the publication of the first edition; which I object to.

2d. I reject the inspiration of Par. 6, Sec. 64; Par. 5, Sec. 100; Par. 1, Sec. 101; Pars. 5 and 8, Sec. 102; and seriously doubt the entire sections.

3d. I reject the "Order of Enoch," as not being applicable to us, and all the various fictitious names in Sec. 101, and elsewhere.

4th. I reject the local Zion, or gathering in the Doctrine and Covenants, but confess the general gathering as taught in the Bible, Book of Mormon and also in parts of Doctrine and Covenants.

5th. As I know of no law of God either permitting or commanding the establishing of "Stakes," and "High Councils" in said Stakes, I reject the same as no part of the organization of the Church of Christ. And for the same reasons I reject the "School of the Prophets," believing them to be *addendas* to the gospel and church of our blessed Lord, and their tendency a return to Judaism; and also the office of Patriarch.

6th. As I reject a local gathering, or Zion, the revelation on tithing is of none effect to me as a law; but the principle of "freewill offering" involved in it, however, I heartily endorse.

7th. I do not believe in baptisms for the dead; hence I reject that doctrine, as also some other features of the revelation of 1841.

I believe that all offices and doctrines which did not obtain under the administration of Christ as shown by the New Testament and Book of Mormon, should be expunged from our faith instead of adopting the same as a "standard."

8th. The expression about Joseph Smith in Par. 3, Sec. 113, I believe to be false, an outrage on good common sense, and unbecoming the Church of Christ.

I offer the foregoing reasons why I should be released, without comment; and here let me assure you, that it is the result of mature reflection and calm consideration. However weak my efforts as a minister may have been, I have not one fear to meet the record I have made; and lest I be misunderstood, permit me to assure you that I do confess, and hope I ever shall, the gospel of our blessed Lord as published in the Epitome of our faith, but nothing more.

Ever praying that truth may prevail, I am yours for truth.

Z. H. GURLEY.

SALT LAKE CITY, Utah, October 15th, 1878.

The President suggested that it be referred to the Twelve, and a motion was made that it be so referred.

Bro. J. Smith stated having received a letter to-day from Bro. Gurley, who says that if it is likely that the quorums will meet in a General Assembly in one or two years, he is willing to defer or withdraw his resignation.

Bro. W. W. Blair here took the chair as presiding officer, as President J. Smith desired to speak to the question, and the debate on whether it should be referred or not, was taken part in by Brn. Forscutt, J. Smith, Gillen, Patterson, and Luff, in favor, and by Kelley and A. H. Smith, against, Brn. Lake and Caffall saying that they were ready to do their duty either way it was considered. Brn. Kelley and A. H. Smith were privileged to speak twice on it, and the motion to refer being put, it was decided to have been adopted; a division being called for and the vote counted there were found to be 15 for and 8 against.

Bro. Ells asked if the quorum should give a decision in the case would it be considered as a committee decision or a quorum decision. The chair answered that it would be as a committee decision.

The following was moved:

That the quorum of the Twelve act as a com-

mittee in the matter of the resignation of Z. H. Gurley.

The discussion here took a wide range concerning the value of any decision that might be made by the present number (ten), or by a majority of the quorum, or by those who may be present at a Conference, and as to whether such majority could give a final decision as a quorum. Bro. J. Smith gave his views on the matter.

Bro. Lambert opposed the making of the quorum into a committee, and thought that if they acted it should be as a quorum, and that their decision would be a quorum decision.

The previous question being called and ordered, and the vote being taken on the motion, it was lost, not a voice being given in the affirmative.

The following was moved and adopted:

Resolved, that the quorum of the Twelve be requested to report to this body their action in the case referred to them, touching the case of Z. H. Gurley, during the present session, if found practicable.

Upon the moving of the subjoined resolution there followed some discussion, but it was finally adopted by vote:

Whereas, the present system of reporting the Church finances by the Bishop and Agents is not uniform, neither satisfactory, but is discriminating and partial, in that the means received by the Bishop direct, is properly itemized and reported through the HERALD, giving the names of the parties paying in the means and to whom paid, but that which is paid to the Agents is not itemized in their reports, neither the names of the donors, nor of the ones to whom money is paid, but only the aggregate is given, therefore be it

Resolved, that we require of the Bishop of the Church a report through the HERALD, or in a supplement sheet, an itemized report of the means received and paid out by the Agents, with the names of the donors and to whom paid, and that this report be made annually.

Benediction by Bro. W. W. Blair.

After this session Bro. M. H. Forscutt baptized two persons.

At 7:30 p. m. sung "From Greenland's icy mountains." Prayer by Bro. W. H. Kelley. Sung "Faith adds new charms to earthly bliss." Preaching by Bro. Joseph Luff, of Canada, from the text: "The earth also is defiled under the inhabitants thereof," etc. He canvassed the different covenants that God has made with men in the various ages, the one to Adam, the one to Noah, the one to the children of Israel under Moses' leadership, and finally the later, the "everlasting covenant," the breaking of which would bring to pass the ultimate burning of the world, the destruction of a great share of the race. But it is shown by the text that even in the time of that great destruction a few will be saved, therefore the covenant must be renewed after the days of its breaking, and its saving power must be restored to have its effect over the few that they may be numbered with the saved. He spoke especially, and with good argument, of the covenant given in Mark 16th chapter, about the gifts and blessings promised by God to them who believe, without limit to age or people, and also of the principles of faith, repentance and baptism, and of their value and force in saving those who will receive and obey the truth. Jesus made a covenant with man when he established his Church, as presented in 1 Cor. 12th chapter, but that this covenant would be violated and the violent would take it by force, yet that "again" the

"gospel of the Kingdom" would be preached as a warning that the end was nigh at hand. He closed with a stirring and powerful testimony by the Spirit of God for the Latter Day Work and its truth and divinity.

Sung "With thankful hearts we meet, O Lord." Benediction pronounced by Bro. W. H. Kelley.

THURSDAY, APRIL 10TH.

At 9 a.m., a prayer meeting, in charge of Brn. Deuel and Yerrington, at the close of which E. W. Tallidge and Elizabeth Osborne were confirmed members of the Church by Brn. Forscutt, Stebbins and Yerrington, the two former acting as spokesmen in the order given.

At 10:30, preaching by Bro. Yerrington, assisted by Bro. Deuel.

At 1 p.m., sung "O, bow thine ear, thou God of Saints." Prayer by Bro. James Caffall. Sung "All hail the power of Jesus' name."

The minutes of yesterday were read. The Secretary stated that he had in hand several committee reports, one on the report of Bishop I. L. Rogers, and another in the West Belleville appeal case.

The matter which on the 8th inst was made the special order for this afternoon, namely, the case of Bro. J. W. Briggs, was taken up. The President explained the manner in which the case had arisen, and gave the main items of legislation thus far had in it. The Secretary read the petition of Bro. Briggs, as given in the minutes of the 8th inst.

Bro. Kelley gave notice of some business to be presented during this session concerning the publishing department of the Church.

In the case before the house, the following was moved:

Resolved that the petition of Bro. J. W. Briggs be referred to the quorum of the Twelve for their consideration, examination, and action.

It was favored by Brn. Derry, and Patterson, and opposed by Brn. A. H. Smith, Lambert, and Kelley, also Brn. Caffall, Ells and Lake made speeches upon it, and by permission of the body Bro. Ells spoke the second time. Pres. Smith again made a statement of the origin and progress of the matter under consideration. Bro. Forscutt asked some questions, which were answered by the president. By permission, Bro. A. H. Smith spoke the second time. Brn. C. Wicks, Gillen and Forscutt favored referring. Bro. Kelley asked a question. Following this the motion was put to vote and prevailed by a large majority.

Upon recommendation of the President, the following was adopted:

Resolved that the Quorum of the Twelve, to whom the petition of J. W. Briggs is referred, be and are hereby authorized to call witnesses and obtain from the prosecution and the defense all necessary papers relative to the case.

The financial report of the Utah Chapel building committee, was read, as follows:

CHAPEL DR.	
1878.	To amounts received by T. N. Hudson
Mar. 29,	Walker Bros., due bill and check ... \$37 00
April 4,	Walker Bros., 2 due bills and check. 55 00
Mar. 31,	Cunnington & Co. 17 00
	D. S. Tuttle 5 00
	Jos. Clark \$5, W. Cloggie 25c. 5 25
	Geo. A. Mears \$5, Dr. Hamilton \$5. 10 00
	Sophia Butcher \$5, R. N. Baskin \$10 15 00
	Robertson & McBride. 10 00
	H. Cameron \$1, M. Carlson \$15. 16 00

Collected by M. Wardell	2 70
W. P. Smith \$5, H. Marriott \$2	7 00
M. Raymond \$2, W. L. Mitchell \$7	9 00
Robert M. Elvin	5 00
Bro. Pitt, Piano	6 50
A. Thorn	10 00
I. L. Rogers (by mail)	10 00
H. A. Stebbins (by mail)	144 60
To amounts received by J. W. Briggs	
W. Holmes \$2, E. Holmes \$1	3 00
W. P. Smith \$5, M. Marriott 25c.	5 25
Mr. Stone \$2.50, H. Stone \$2.50 ...	5 00
Joseph Clark \$20, H. Stone 50c.	20 50
M. Guffin \$5, Mrs. White \$13.	18 00
Mrs. McKirby	10 00
Collected by M. Wardell	6 00
I. L. Rogers	111 11
Herald Office	117 50
Eastern collections	161 00
	\$822 41

1878		CONTRA CR.	
April 3.	By am't pd. for land, deed, & expenses	516	20
" "	" " " " T. Smith for rock.	89	50
" 10.	" " " " G. R. Jones for lime.	12	00
May 22.	" " " " G. Paramore, laying rock	54	00
" " " " " W. W. Edgington, sand	11	00	
July 17.	" " " " Armstrong & Co., lumber	87	62
" " " " " Printing.	7	50	
Aug. 23.	" " " " Lumber and nails.	1	55
1879, Jan. 25.	Cash on hand deposited in Walker Bros Bank.	43	04
		\$822	41

The chapel building foundation consists of a solid rock wall two feet above the level, 29x50 feet. The joists are laid. All is covered with boards, and in good condition. The location is central.

JOSEPH FOREMAN, Sec'y.

CHAPEL BUILDING COMMITTEE: Thos. N. Hudson, member and trustee, appointed by the Branch January 2d, 1875; Jason W. Briggs, member and trustee, appointed by the Branch January 2d, 1875; Israel L. Rogers, member and trustee, appointed by the Branch October 27th, 1878; Joseph Foreman, member and Secretary, appointed by Branch October 27th, 1878.

Also a letter was read, asking that the Church here in the East raise one thousand dollars towards finishing the chapel, the Saints and friends in Utah believing that they can raise the other four hundred dollars of the fourteen hundred which it is expected will finish it.

On motion the matter was referred to the Bishopric to examine and report.

Bro M. H. Forscutt, chairman of the committee on Tune Book, reported that he had hoped to have the music all prepared by this time, but he was unable to do so, and therefore he asks for an extension of time, which was granted by vote of the Conference.

The committee appointed to examine the appeal from West Belleville, Illinois, reported:

From the fact that no evidence has been placed before us to indicate that the defendants in the case have been notified of the appeal being made, we have no means of arriving at anything like a proper decision in the matter, and therefore report ourselves unable to act in the case. Signed, Chas. Derry, J. S. Patterson, Joseph Luff, Committee.

The report was received and the committee was discharged.

The committee of examination of Bishop Rogers' report and accounts, reported as follows:

We find the books to be correct, corresponding with the previous reports. Balance due to Church \$1263.13. However, we find only seven of the Agents' reports itemized, which was required of all agents at last Annual Conference. Signed J. W. Gillen, Chairman of Committee.

The Semi-Annual report of the Board of Publication was read, received, and referred to a committee to examine and report, namely Brn. Blakeslee, T. F. Stafford, and Parsons.

The committee in the case of appeal by J. G. Scott reported:

After a careful investigation of the matter, and a hearing of all the evidence deemed necessary, we are of the opinion that the decision of the Southern Indiana District Conference concerning his case should be sustained, and we so recommend. Signed, Chas. Derry, J. S. Patterson, and Joseph Luff.

It was received, and after discussion the recommendation was endorsed and the committee was discharged.

Pres. Blair in the chair.

Bro. Joseph Smith read a resolution to be acted upon at some suitable time. It was moved, and the consideration of it was deferred till to-morrow afternoon, the Secretary to allow any who wish to take a copy of the same.

Appeals, one from the Far West Missouri District, and one from Wm. Gurwell, of Kansas, were presented, and on motion referred to a committee, the chair appointing Brn. Forscutt, Deuel and Luff.

A report from the Quorum of Seventy was read:

QUORUM OF SEVENTY REPORT.

At a meeting of the Quorum of Seventy, held April 10th, 1879, C. G. Lanphear, presiding; J. S. Patterson, clerk *pro tem.*, the following business was transacted:

In the case of Bro. Delorme T. Bronson, after due consideration, it was resolved to drop his name from the quorum, for persistent neglect of duty and refusal to officiate in his office, and because of his oft repeated requests to be released from his office, together with his expressed belief that his ordination was unwise and improper.

A general inquiry into the condition of the quorum was had, and the president was requested to make inquiry regarding the peculiar views held by some of the members.

Resolutions expressive of regret at the death of Brn. J. Jeremiah and Otis Shumway, members of the quorum, and offering condolence to the family, were adopted.

Quorum adjourned.

C. G. LANPHEAR, *President.*

J. S. PATTERSON, *Clerk pro tem.*

Another resolution was moved and deferred till to-morrow afternoon.

Sung "This God is the God we adore."

Benediction by Bro. W. W. Blair.

7:30 p.m., The usual opening services. Prayer by Bro. J. H. Lake, followed by preaching from Bro. J. W. Gillen.

FRIDAY, APRIL 11TH.

At 9 a.m., prayer meeting, in charge of Brn. Yerrington and Wilsey.

At 10:30, preaching by Bro. J. S. Patterson assisted by Bro. J. Smith.

At 1 p.m., sung "How gentle God's commands." Prayer by Bro. W. W. Blair.

The minutes of yesterday were read.

The Secretary announced having in hand, besides the motions deferred from yesterday, a report of the committee on the North Kansas petition, a report from the Bishopric on the Utah Chapel, the reports of the Twelve in the cases of J. W. Briggs and Z. H. Gurley, a report from the High Priests Quorum, and a resolution concerning the Board of Publication.

Bro. Stafford, of the Committee on Board of Publication report, having returned home, Bro. M. H. Bond was appointed in his place.

The first resolution of yesterday afternoon that was deferred to this session was read, as follows:

Whereas, there is an apparent necessity for the declaration of a creed, to which all adherents to the faith *must* subscribe; and

Whereas, it appears that dubiety exists in the minds of some respecting the scope, meaning and intent of the resolution affirmed at the last session of Conference, held at Galland's Grove, Iowa, respecting the Bible, Book of Mormon and Doctrine and Covenants, as standards of decision in case of controversy; therefore

Resolved that the published Epitome of Faith and Doctrine, contains a declaration of principles which can properly be made the only test of fellowship; belief or disbelief in which shall disqualify or qualify baptized believers for continued membership or expulsion from the church.

It was moved that the first preamble be stricken out. A motion was made to amend the amendment by striking out only the word "creed," and substituting the word "principles" in its place. This did not meet with favor, but the first motion to strike out the preamble, was put to vote and adopted.

The resolution as amended was read and it was further moved to amend by striking out the words "the only" in the resolution, and inserting the article "a" in their place.

Bro. Kelley spoke against the amendment.

Bro. J. Smith said that whether the resolution offered obtained or not, there are reasons why the matter should be discussed. It is everywhere urged that one man believes this much and another man believes that much, and it is a question with him as to how much a man can believe, and on the other hand how little he can believe, and yet retain a standing in the Reorganization.

The amendment was put to vote and adopted.

It was further moved to amend, by adding to the resolution the words "so far as belief or disbelief can qualify or disqualify for membership."

This was favored by Bro. Forscutt, and opposed by Brn. J. Smith, and Kelley, and Bro. Ellis said that he could now vote on it. It was put to vote and lost.

The resolution as before amended was favored by Brn. Kelley and Caffall, and opposed by Brn. Lake, Derry, and Gillen, and speeches were made by Brn. Luff, Patterson, Tullidge, Wilsey and J. Smith.

Here a motion to defer the further consideration of this matter until the next Fall Conference was presented, but the motion to defer was lost, and further discussion on the main question was continued.

Bro. Forscutt spoke against it, and the previous question being called and ordered, it was put upon its passage and declared lost.

The second resolution deferred from yesterday was moved and unanimously adopted:

Resolved that it is the opinion of this Conference that when a member has been legally excommunicated from the church, he can be received back into the fold only through the door, baptism.

The report of the committee on the North Kansas appeal was received and the committee discharged, the report being as follows:

We, your committee, have carefully and prayerfully weighed the language and statements of the petition, and heard the testimony of Elder James Caffall, who has spiritual oversight of the district referred to, and we have come to the following conclusions: 1st. That by the wording of the petition itself it is evident that the North Kansas District was disorganized, as represented by the signers of a petition to last fall Conference. 2d: The North Kansas District having, as set forth in

both petitions, been disorganized, and the petitioners themselves having claimed only that at a subsequent meeting it was decided to retain their organization, there having been a disorganization previously, there was no organization to retain. 3d. In view of these facts, your committee believe that it would be proper to decline the granting of the petition, especially as your committee learn that some of those who signed this petition have since removed to Missouri. Respectfully submitted. Signed M. H. Forscutt, A. H. Smith and Charles Derry.

A report of the High Priests' Quorum was read, received, and ordered spread upon the record:

The High Priests' Quorum in council assembled April 9th, 1879, being satisfied with the ordination of Bro. Justus Morse to the office of a High Priest, received him into fellowship.

It was also resolved to rescind the resolution requiring an annual renewing of licenses.

It was resolved that each member of the High Priests' Quorum be urged to respond to the request to report on or about the first of January of each year, but that each man be privileged to report in the manner that to him may seem best.

William B. Smith was received and enrolled in the quorum as a member.

The following named brethren were also nominated for ordination in the High Priests' Quorum, if you shall so direct, namely: Crowell G. Lanphear, Henry A. Stebbins, David Dancer and Daniel S. Mills.

The quorum authorities were sustained, C. Derry as president, M. H. Forscutt and D. M. Gamet as Counsellors. M. H. FORSCUTT, *Secretary.*

The report of the Quorum of the Twelve on the case of Bro. Z. H. Gurley, referred to them, was read, being as follows:

Resolved that we believe that the reasons presented by Z. H. Gurley for his resignation as an officer of the Church are sufficient ground for the acceptance of said resignation, therefore we recommend that he receive an honorable release from his official standing in the Church. Signed

A. H. SMITH, *President, pro tem.*

JAMES CAFFALL, *Clerk, pro tem.*

On motion the report was received, and by a subsequent motion the recommendation was adopted by the Conference, after amending by striking out the word "honorable," and by inserting so as to read "that he be released."

The following from the quorum of the Twelve, in relation to Bro. J. W. Briggs, was read, and on motion, adopted:

Whereas we deem it impracticable (because illegal) in the absence of the accused, he not having been notified to appear, to prosecute the trial of J. W. Briggs, at the present session of Conference; therefore

Resolved that said trial be deferred to the semi-annual conference of 1879, and that all parties concerned be notified to appear then and there before this council.

A. H. SMITH, *Pres. pro tem.*

J. CAFFALL, *Secretary, pro tem.*

The following letter from the Chicago Historical Society was read:

Chicago, April 7, 1879.

Joseph Smith, Esq.,

Dear sir,—I write you in behalf of and for the Chicago Historical Society, to thank you for the Saints' HERALD, which is sent regularly to the Society and carefully preserved by us. We hope you will continue to keep this society upon your free list.

I also write to ask if you will do the favor to supply this Society with some *Autograph Letters* of the principal leaders of your denomination. We would like especially to get some of your father's and his associates during the *early* history of the Church. We want them for *preservation*, and should you comply with our request, we shall have the letters bound into a volume, and in that way they will be preserved.

Possibly you may be able to secure for us some

letters touching the outrageous treatment your people received in Illinois and Missouri, written at the time or thereabout by some victim of that relentless and disgraceful persecution. If you furnish us with anything relative to that outrage, it shall be preserved.

I would be glad to have you call and see our library.

Send by express at our expense.

Yours truly, ALBERT D. HAGER,
Librarian.

Elder Forscutt said:

Mr. President,—Feeling very thankful to Almighty God for, and appreciating the kindly feeling manifested by Albert D. Hager, Esq., Librarian of the Chicago Historical Society, towards this body, I rise to move that this body authorize the Board of Publication to forward to that society a copy of each of the following bound works: The Holy Scriptures, The Book of Mormon, The Book of Doctrine and Covenants, and The Saints Harp.

Elder Lake said:

Thanking God for the fulfillment of the promise, in that the time is come that his people should have praise and a name where they had before been put to shame, I rise with pleasure to second the motion.

The following was moved by Brn. Kelley and Caffall:

Whereas, upon examination, it is made to appear that a change in the Board of Publication is necessary, and would be productive of good, therefore, be it Resolved that the present members of the Board be respectfully requested to resign.

This was opposed by Brn. Forscutt and Gillen, and favored by Bro. Kelley, and the matter was on motion deferred till to-morrow's session, with an order that the objections of the movers be then presented in writing.

A business session was ordered for to-morrow at 10 a. m., so that the business in hand may be finished before the Sabbath.

At 7.30 p. m., preaching by Bro. J. R. Lambert

SATURDAY, APRIL 12TH.

At 9 a. m., prayer meeting, in charge of Brn. Yerrington and Knox.

At 10 a. m., business session. Sung "Awake, saints, awake." Prayer by Bro. J. H. Lake. Pres. Smith in the chair.

The minutes of yesterday were read and corrected.

The resolution deferred from yesterday, regarding the Board of Publication, was taken up.

In consequence of the allegations required not having been yet fully prepared, on motion of Brn. Forscutt and Derry, this subject was deferred for one hour, so that the matter may be finished for presentation.

The question was asked as to the position of Bro. Zenos H. Gurley in the Church since his resignation was accepted, and the President replied that he stood simply as a member, without any official capacity.

The report of the committee on the appeal of Wm. Gurwell vs. James Caffall was read:

"We report that we met April 11th, and, Bro. Caffall being present, testified that at the first trial of the case Wm. Gurwell then personally plead guilty to the charge brought against him, but did not promise to reform; that he, Bro. Caffall being then present, was called to the chair and the case was tried impartially, and the appellant was expelled from the church by unanimous vote.

The appellant was expelled in December, 1874, appealed to General Conference in 1876, had his appeal returned not granted, as it had not been made to the district authorities, retained it in his

hands until March, 1879, and then appealed to the branch at Fanning. Upon the face of it there is no evidence that it has ever been appealed to the district authorities, to whom it should have been appealed, and from whose decision, if appeal were made, your committee are of the opinion it ought to have come to this General Conference.

We therefore recommend that the appeal be returned with instruction to the appellant to present it to the district conference, if he still desire to make the appeal. In any event we hold it would be unjust to Bro. Caffall to now consider the appeal, without his having been notified to have his evidences ready to present, as the examination would be *ex parte* under the circumstances existing. Respectfully submitted. Mark H. Forscutt, Gordon E. Deuel, Joseph Luff, Committee.

It was adopted and the committee was discharged.

The same committee reported in the case of the Far West District:

In the case of the Far West District, appealing from the decision of the last Annual Conference in the matter affecting the removal of Albert Bishop, the receiving him by letter in the St. Joseph Branch, and the rejecting of the St. Joseph Branch report by the ensuing district conference in consequence, report that, after hearing the testimony of the brother in charge of the mission in which the district appealing is situated, and reading various papers, as evidence on both sides, we are unanimously of the opinion that the decision of the last Annual Conference should be fully affirmed, and do so recommend. Respectfully submitted. Mark H. Forscutt, Gordon E. Deuel, Joseph Luff, Committee.

It was adopted and the committee was discharged.

The Bishopric, to whom was referred the report of the Salt Lake Chapel Committee, reported as follows:

The financial report of the Utah Chapel Building Committee having been referred to the Bishopric, together with a statement from the chairman of said building committee, that probably \$1400 will be needed to finish the building, of which amount he thinks that they in Utah can raise \$400, if the Saints in the East will supply \$1000, we hereby report that we have considered the matter; and, while we believe it would be for the good of the work to have a house of worship in Salt Lake City, could the money required be readily spared from the funds of the church, or from the contributions of the saints, over and above other demands upon them, yet we do not feel that we are authorized or at liberty to make such a call as the one contemplated in the letter requesting aid; neither do we believe that it is practicable at present to make a successful call of the kind, in addition to supplying the other needs of the church. We also advise that Bro P. H. Rensimer be directed to pay the \$75 said by the committee to be in his hands, to the Chapel Building Committee. Israel L. Rogers, H. A. Stebbins, David Dancer.

It was adopted and the committee was discharged.

The recommendations of the High Priests' Quorum, asking for the ordination of several brethren into their quorum, namely, Crowell G. Lanphear, Henry A. Stebbins, David Dancer and Daniel S. Mills, were taken up.

The President asked why these names were presented. Bro. Derry replied that they had hitherto found great difficulty in getting together a sufficient number of the quorum to act as an High Council, and they knew that these were wise men, and they needed their wisdom in the Council. He further gave their reasons for the nomination of each of those named.

Upon separate motions, Brn. Lanphear, Stebbins, Dancer, and Mills, were chosen to

be ordained High Priests, and the ordination of the first three was set by the President for to-morrow (Sunday) afternoon, and Bro. H. P. Brown was authorized to ordain the last named.

Bro. E. W. Tullidge spoke in favor of a larger meeting house in Salt Lake City than the one contemplated, and thought that much means could be obtained in that city. He would himself give \$50 towards one.

On motion, the building committee of the Utah Chapel was requested to make an additional effort to get a meeting house in Salt Lake City.

Bro. I. L. Rogers did not know why he was placed on that committee, and wished to be released, and was referred to the branch who appointed the committee.

Bro. Kelley read the written reasons that he had why he thought that the present Board of Publication should resign, prefacing his remarks by saying the did not intend any personalities in his remarks yesterday, for he had no charges of any wrong doing to make against any of these brethren. The reasons were nine in number, as follows:

1. Object to three men of one quorum occupying such an important position as the Board of Publication, and the whole of the Bishopric are members of the board.
2. The Board should be composed of men of the best literary talent, as well as financial ability. The Church literature is to be passed upon by the Board, such as books, pamphlets, &c.
3. One of the members of the Board is already burthened with a multiplicity of offices that imposes too great labor upon one, is not according to the genius of the work, and a bad precedent.
4. The President of the Church, by reason of his literary ability, talents, and position, should be a member of that Board.
5. Amount of errors that have occurred with the Secretary in his books, both in the debt and credit, amounted to about \$1000, but after investigation it has been reduced to about \$200, loss to the Church. We do not know what further investigation may show, as the investigation has not been completed. That since retiring from the house, some \$96 have been discovered in favor of the Secretary, which leaves a balance of about \$200 due the Church.
6. Upon reliable authority from men of good business capacity and who have a chance to know, we are informed that the office should be run so as to save at least \$1000 per annum from the net proceeds, and that this can be done in justice and right.
7. The selling price of the books and pamphlets is by far greater than should be, as may be seen by comparing the cost price of books with the advertized selling price, which is as follows:

	COST.	SELLS AT.	PROFIT.
Bible, Imitation Turkey	\$1.35	\$2.70	\$1.35
" Turkey Sup., plain	1.75	3.50	2.70
New Testament	40	75	35
Book of Mormon	1.06	2.25	1.19
" "	82	1.75	93
Hymn Book, full gilt	1.25	2.25	1.00
" " roan, plain	80	1.25	45
Book Cov., mor. marble	80	1.75	95
" " sheep	70	1.25	55
Branch Records	1.50	3.00	1.50
District "	1.50	3.00	1.50
Seer, cloth	25	75	50
" paper	12	50	38
Voice of Warning, paper,	10	30	20
" " cloth	22	50	28
Rules of Order, cloth	20	50	30

This shows a lack in financial management.

8. The Board has had doubts of the competency of one of the employes since 1877, but he is yet retained.

9. Appointed committee of the Board some time ago to audit the books, but failed to do so on account of not being convenient. Left work undone that should have been done.

Wages paid to Herald Office employees: Joseph Smith, Editor, per month, \$104.16; John Scott, Superintendent and Foreman, \$75; I. N. W. Cooper, Secretary, \$65; H. A. Stebbins, Associate Editor and Business Manager, \$57; W. H. Deam, compositor and pressman, per week \$10.50; H. S. Dille, compositor, \$9; Henry Stahle, compositor, \$6; Will. A. Blair, apprentice, \$4.50; Carrie L. Smith, \$3.

On motion it was ordered that a committee of three be appointed to examine into these objections and report at 2 o'clock, and the body appointed Brn. Forscutt, Patterson, and Gillen.

The Business Manager wished the committee to examine into number 8, as, so far as he was aware, the Board had no such doubts at the time stated.

Benediction by Bro. J. Smith.

At 1.30 p.m., prayer by Bro. J. Smith.

The list of names of missionaries and their fields, as proposed by the Twelve, was presented and read, and the entire list was appointed as therein provided, as follows:

MISSIONS.

Josiah Ells, Ohio, Pennsylvania and Virginia. John H. Lake, Central and Southern Illinois and Southeastern Iowa.

Joseph R. Lambert, Northern Iowa and Minnesota.

T. W. Smith, Eastern States.

J. Caffall, Kansas, Nebraska and Colorado.

Wm. H. Kelley, Ohio, Indiana, Canada and Michigan.

A. H. Smith, Missouri and Southwestern Iowa.

Charles Derry, Nebraska, Iowa and Minnesota.

M. H. Forscutt, wherever opportunity offers as circumstances may permit.

Hugh Lytle, S. W. Condit, D. M. Gamet, J. C. Crabb, J. M. Harvey, P. Cadwell, W. Baldwin, T. Carrico, J. A. McIntosh, J. W. Chatburn, S. S. Wilcox, G. Sweet and C. G. McIntosh to labor as circumstances may permit in Western Iowa.

H. J. Hudson, G. Derry, in Nebraska as circumstances may permit.

R. C. B. Elvin, in present field of labor.

John Landers, in Kansas.

G. A. Blakeslee, in Berrien Co., Michigan, as circumstances may permit.

W. H. Hazzledine and J. Whitehead in St. Louis district.

W. D. Morton and O. P. Dunham, as circumstances permit, in Eastern Iowa.

H. P. Brown, in the Pacific Slope Mission.

J. Parsons and J. Price in Pittsburg District, in connection with local authorities.

T. P. Green, in Southern Illinois District, in connection with local authorities.

A. M. Wilsey, in Illinois, in connection with local authorities.

Wm. B. Smith, Illinois, Iowa and Missouri.

E. C. Brand, Utah, Idaho and Montana.

Duncan Campbell, Southern Iowa and Northern Missouri.

B. V. Springer, Southern Indiana, Southern Ohio and Kentucky, under direction of Wm. H. Kelley.

J. H. Hansen, Southern States Mission.

Robert Davis, Michigan.

J. T. Davies and M. T. Short, Southwestern Missouri and Southeastern Kansas.

J. S. Patterson, Northern Illinois.

James McKiernan, in former field, as circumstances may permit.

J. T. Phillips, Missouri.

J. C. Foss, Maine, with liberty to extend to Rhode Island.

J. W. Gillen, to take charge of the Australian Mission.

I. N. Roberts, North Kansas.

J. M. Wait, North-eastern Wisconsin.

Joseph Lakeman, Maine and Canada.

Heman C. Smith, Southeastern States.

Magnus Fyrando, to remain in Utah if health permits.

J. C. Clapp, in charge of Oregon and Washington Territory.

R. J. Anthony, Iowa, Nebraska and Kansas.

C. N. Brown, New York and Rhode Island. D. H. Bays, Texas Mission.

A. J. Cato, released from Texas Mission.

J. W. Bryan, Texas Mission.

Ralph Jenkins, released from Texas and appointed to Northwestern Iowa.

W. T. Bozarth, Missouri, with privilege to extend to Texas.

Gomer Griffith, Missouri.

Columbus Scott, Michigan, Indiana and Ohio.

R. M. Elvin, Southwestern Iowa, Northeastern Kansas, Southeastern Nebraska and Northwestern Missouri.

Joseph Luff, Indiana, Michigan and Canada.

John J. Cornish, Michigan and Canada.

G. S. Yerrington, Massachusetts, Rhode Island, and Connecticut.

James Brown, Western Virginia and Ohio.

Thos. Taylor, President of the European Mission.

P. N. Brix, Danish Mission.

F. C. Warnky, Colorado.

J. L. Adams, present field.

E. M. Wildermuth, T. E. Jenkins and Geo. Hatt, as circumstances permit.

C. H. Jones, under direction of A. H. Smith.

J. L. Buckingham to labor in Oregon under direction of J. C. Clapp.

A petition was presented to continue Bro. D. S. Mills in charge of the Pacific Slope Mission. A telegram from there was read, saying that Bro. Mills had been unanimously sustained in that Presidency by the conference of that Mission held April 6th.

President Smith said that he believed that mission should be considered as only a district, and, as such, of course elect its own president without the necessity of the general conference making the appointment, though it might sanction their choice.

It was moved that the choice by that conference of Bro. Mills as their president be ratified.

Bro. A. H. Smith thought that it was properly a mission, for it was subdivided into districts.

The motion was put and adopted.

Bro. William Nelson was sustained in his mission to the Society Islands, and the return of the \$200 to him by Bishop Rogers was sanctioned.

J. F. McDowell was released from his appointment.

Bro. Robert Evans was released from the presidency of the Welsh Mission and Bro. J. R. Gibbs was appointed in his place.

All other ministers in good standing were requested to labor as they may find opportunity.

On inquiry relative to the Kirtland Temple, Bishop I. L. Rogers said that he had no definite report to make. The committee found the matter more complicated and difficult than was expected. He has a purpose in trying to establish the title of the Church to that property, as a matter of precedent. He asked if it was proposed to continue this committee. The President answered, yes, and on motion he was requested to continue the work.

No report from the committee on location.

Committee on Lucy Smith's "Joseph Smith the Prophet," reported that efforts are being made to perfect the work; and this committee and the one on the History of Joseph Smith, and the one on the Reorganization, were continued.

The committee on the semi-annual report of the Board of Publication reported. It was received, adopted, and committee discharged. The report is as follows:

I hereby submit the financial report of the Board of Publication from August 16th, 1878, to February 15th, 1879:—

Cash on hand August 16th, 1878.....\$ 197 83
Total cash receipts on Herald, Hope, Advocate, books, tracts, and other merchandise and that taken on deposit..... 5341 30
\$5539 13

Expenditures for paper and printing material, postage on Herald, Hope and Advocate, postage on books and tracts, to employees, on building purchased, for freight and expressage, coal and wood, to Bishop Rogers on Church account, and to parties having deposits, total of.....\$5200 88
Cash on hand February 16th, 1879..... 338 25
\$5339 13

I. N. W. COOPER, Secretary.

PLANO, ILL., April 7th, 1879.

The report of the committee as follows:

We report that we find said report, from August 16th, 1878, to February 16th, 1879, to be correct, as enclosed with the statement which we obtained from the secretary. Signed G. A. Blakeslee, Joseph Parsons.

The recommendations of the High Priests' Quorum, concerning missions, were adopted. [The appointments are embraced in the list of missions.—H. A. S.]

It was ordered that when this Conference adjourns it does so to meet at Galland's Grove, Iowa, September 24th, 1879.

The committee on the objections made concerning the Board of Publication reported, the objections being read and then the reply of the committee as follows:

President and Brethren:—Your committee to whom was referred report of brethren moving the resignation of the present Board of Publication, and their reasons therefor, beg to submit the following:

Obj. 1. That three men of one quorum, the Bishopric, are members of that Board, we hold to be an invalid one, if no specific ground be alleged.

No. 2. We hold to be no objection, as the opposite has never been urged with respect to the Board against whom it seems to be urged as an objection.

No. 3. We know of but one member of the Board holding a multiplicity of offices, and as he has not complained of the onerous duties thereof, nor has it been alleged that he in any sense has failed in the performance; and furthermore, he has this day been released from two of those offices, we also hold this objection to be invalid.

No. 4. Your committee agree with, but as the Board of Publication is by the Articles of Incorporation to be nominated by the Bishop of the Church, this should be referred to him.

No. 5. Places both credit and debit as \$1000; this should be divided and credit and debit separately shown; it also claims \$200 loss to the Church which we understand the Secretary himself is responsible for. The investigation being incomplete, we think the action for reporting such loss till clearly ascertained, a serious error against the brother involved. Still further, the Church would in no case suffer loss, as the Treasurer, Bro. Dancer, is held responsible.

No. 6. As to the possibility of saving \$1000 from the net proceeds, your committee is not prepared to say, as the figures on which to base necessary conclusions are not before us; if there be a reduction of wages, and a corresponding reduction in prices of books, we, however, fail to see how there can be any increase of net gains.

No. 7. The complaint of the vast difference between the cost and selling price of the books, as showing a like lack of financial management, we beg to report that the brethren have given as the cost of some of these works a sum too small, including neither cost of plates nor postage in most instances, nor any or the percentage deductible as an allowance to agents. As an illustration, we find they have entered as cost price for morocco and gilt Book of Mormon \$1.06, whereas the actual cost, independent of rents, wages of bookkeeper, and incidental expenses, averaging on an edition of 3000 copies, larger than we ever issue, and thereby giving to our brethren who

make the price so small, every possible advantage in the figures, as follows:

	Per Copy.
Setting type and proof correcting	14
Cost of forwarding and receiving back	1 1/2
type from electrotypers	00 1/2
Freight on electrotype plate	04
Press work	10
Paper	10 1/2
Electrotype plates	86
Binding	1 1/2
Freight to and from bindery	07
Postage, included in published price (10 cents allowed)	22 1/2
Agents profits, 10 per cent	
Total	\$1 57

And if this illustration serves to convince your honorable body, as it does your committee, that estimates on the report referred to us are incorrecly based, we think the objection of very doubtful propriety, as presented.

No. 8. The Board not being present, and not having heard from them, as a Board, we are not prepared to say whether the objection be valid or not.

No. 9. We must leave as we have done No. 8, having no information authoritatively.

The question of wages we do not feel at liberty to say anything about, and prefer to leave it with the Conference and the Board.

Your committee, therefore, is unanimously of the opinion that the demand for the resignation of the Board is unwarranted, as far as the facts before us could justify such a demand.

Respectfully submitted.

Committee, { MARK H. FORSCUTT.
JOHN S. PATTERSON.
J. W. GILLEN.

The subject of receiving was spoken to by Bro. Kelley, Gillen, and Forscutt, and it was moved that the report be adopted and the committee discharged.

The motion to adopt was favored by Brn. Gillen, Forscutt, Curwen, Derry and Patterson, and opposed by Brn. Kelley, A. H. Smith and Lambert. Also Brn. Blair, Rogers, Stebbins, Lake, Caffall and Cooper spoke on the subject, and the resolution was put to vote and adopted.

The President said that he thought some one should go to Australia with Bro. Gillen, and that he had one in his mind to go there.

Bro. Gillen said that he had expected that some one would be sent to labor with him.

Bro. A. H. Smith stated that the Twelve had had this matter under consideration, but, on consultation with the Bishop, it was not thought to be practicable now, but perhaps one could be sent from the fall Conference.

The Board of Publication was presented to be sustained. The Bishop was asked if he was satisfied with the present Board, and he replied that he was.

It was moved that the present Board be sustained, which by vote prevailed.

Resolved that we sustain President Joseph Smith as the President of the High Priesthood of the Church of Jesus Christ of Latter Day Saints.

That Bro. W. W. Blair be sustained as First Counsellor to President Joseph Smith.

That all the members of the Quorum of the Twelve against whom there are no charges pending, be sustained.

That all the members of the High Priests' Quorum, against whom no charges are pending, be sustained.

That the members of the Quorum of Seventy, against whom no charges are pending, be sustained.

That the Bishopric of the Church be sustained. That each organized quorum of Elders, with their recognized officers, be sustained.

That the Priests, Teachers and Deacons be sustained.

That the Secretary and Recorder of the Church be sustained.

That the Church Librarian be sustained.

The following was moved and adopted:

Whereas, some fault has been found with the present salaries paid to persons in the Herald Office, therefore be it

Resolved that the Board of Publication be requested to take the matter under advisement and, if practicable, reduce the wages of employees therein.

REPORT OF FIRST QUORUM OF ELDERS.

The First Quorum of Elders met April 11th, 1879. Henry A. Stebbins, counsellor to the president, presiding; F. G. Pitt, clerk *pro tem*.

The report of the court of Elders appointed at last fall session in the case of Elder B. B. Brackebury, was read and the committee discharged. Upon the merits of the report, said Elder was relieved of the disability resting upon him by reason of the charge and silencing then put in force.

The report of the committee in the case of Elder C. A. Beebe was read and the committee was discharged, and their recommendation that the case be dismissed was adopted by the quorum.

Reports of Elders R. Warnock, M. B. Oliver and A. G. Weeks, members of the quorum, were read.

Bro. G. S. Yerrington was received into the quorum to fill a vacancy.

Adjourned subject to call.

H. A. STEBBINS, *President*.
F. G. PITT, *Clerk*.

President Smith made a lengthy statement of his connection with the office and its affairs, and of his salary therein and how it was used, and spoke of the brethren of the office, and their corresponding situations as to their salaries and expenses.

It was moved and ordered that Bro. E. W. Tullidge be ordained an Elder.

Adjourned with benediction pronounced by President Smith.

7:30 P. M.—Preaching by Elder W. H. Kelley.

SUNDAY, APRIL 13TH.

The morning service opened at 10.30 o'clock by singing "He dies, the friend of sinners dies." Prayer by Bro. James Caffall. Sung "Hail, thou long expected Jesus." Sermon by President Joseph Smith. The discourse was pronounced a very timely and satisfactory one, edifying and comforting the Saints.

Following it Charles H. Frost was baptized by Bro. H. A. Stebbins.

At 3 p.m. an opening hymn was sung and prayer was offered by Pres. Joseph Smith. He announced that some ordinations and a confirmation were to be attended to, and appointed Brn. W. W. Blair, J. R. Lambert, James Caffall, and M. H. Forscutt to officiate. Ordination prayer by Bro. J. R. Lambert, after which Brn. Crowell G. Lanphear, Henry A. Stebbins, and David Dancer were ordained High Priests, and Edward W. Tullidge was ordained an Elder, Bro. Caffall being spokesman for Bro. Lanphear, Bro. Forscutt for Bro. Stebbins, Bro. Blair for Bro. Dancer, and Bro. Lambert for Bro. Tullidge. Also Charles H. Frost was confirmed by the same brethren.

At the close of these services the meeting was given to the Saints for testimony and prayer.

The minutes of yesterday and to-day were read by the Secretary, and then thanks were voted to the Saints and friends of Plano and Sandwich, for their hospitality and kind care to the visiting brethren and sisters.

The following was moved and adopted unadvisedly by a rising vote:

Whereas, the object and motives of our beloved brother and President, Joseph Smith, have been assailed, and in this assault he has been charged with seeking to build up a family name at the expense of truth, because he cannot accept the rumors circulated by the Utah leaders for the purpose of sanctifying their unlawful and polygamous practice, viz., that the Martyr, Joseph, taught and practiced polygamy; therefore be it Resolved that this Conference has no sympathy with such slanderous assault, and that we consider such attack upon the motives and character of our beloved President, unwarranted, unkindly and unbrotherly; and we hereby cheerfully accord to him our purest sympathy, and do heartily express our fullest confidence in the purity of his motives, the righteousness of his conduct, and the wisdom of his counsels. Signed,

CHARLES DERRY.
JOHN H. LAKE.

President Smith thanked the conference for its confidence in him, and said that he did not wish to compromise any one.

Sung "Men of God, go take your stations." Benediction by Bro. I. L. Rogers.

At 7:30 p.m. sung "Lord, we in thy presence come;" prayer by Bro. Joseph Smith.

Sermon by Bro. M. H. Forscutt in defense of the prophetic mission of Joseph Smith. He presented the general idea that exists in the world as to the appearance of a prophet, and showed the error of these views. He presented from Deuteronomy and Jeremiah the texts given of God as to how a prophet might be known, even by the coming to pass of his words. He said that the Saints were willing to test prophets and prophecies by this rule. The revelations in the Book of Covenants are said to have been given of God to Joseph Smith, and if the book is indeed one of divine authority, it will appear from the face of the work. If the words therein have been fulfilled, or hereafter come to pass, this is proof of divinity; but if the book is not of God, we can prove it by its words not being fulfilled. Napoleon said of the Bible that its contents showed that it was not the work of human beings. Bad men could not have written it, as it reproved all wickedness; good men or philosophers did not write it, for it excelled all the creeds and philosophies ever invented by them. So we can say of the prophecies of Joseph Smith. He was called ignorant, yet he foretold wonderful things that have come to pass; and all who wish to do so may receive a knowledge of it and of the divinity of the work entrusted to him of God. The speaker presented the testimony of the three witnesses as to the plates of the Book of Mormon, and then Joseph's prophecies of the stars to fall from heaven "not many days hence," which came to pass November 13th, 1833, eleven months after the prophecy was given, and in a most marvelous fulfillment. Jesus foretold the same to come to pass in some future generation, but Joseph defined the time to be in our generation, to come to pass soon after he spoke it, which was fulfilled. The speaker presented the decision of learned men that they were really stars that fell in 1833, and not meteors, which was the theory for a long time, and he read some fine descriptions of that wonderful exhibition in the heavens, which so remarkably fulfilled the prophecy of Joseph Smith, and forty years after he said that they were "falling stars," science demonstrated that those brilliant falling bodies were

indeed stars. Another testimony was that of the earthquakes that have increased in number and destructiveness since the prophecy of Joseph Smith about them. Br. Forscutt gave a tabular statement of this increase. He also spoke of the tempests, tidal waves, fires, and other destructive agencies now so common and increasing, all prophesied of by Joseph Smith as to come in a remarkable degree in this generation. He also dissected the prophecy on the civil war, given in 1832, and showed how minutely it was fulfilled. He closed with a testimony of the knowledge he had for himself of the divine truth of the work presented by Joseph Smith to the world.

The conference closed by singing "Lord of the harvest, hear." Benediction by Pres. J. Smith.

Adjourned to Galland's Grove, Iowa, September 24th, 1879.

JOSEPH SMITH, *President.*
W. W. BLAIR, *Assistant President.*
H. A. STEBBINS, *Secretary.*
JOHN SCOTT, *Assistant.*

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, May 1, 1879.

EDITORIAL ITEMS.

On Sunday night, April 20th, the senior editor of the HERALD received a telegram from Nauvoo, Illinois, that his mother, Sr. Emma Bidamon, was very low, and likely to soon pass away. He left for her bedside the next morning, and on the 23d wrote that though still living, she was likely soon to depart. She is in the seventy-sixth year of her age, and has lived to see the name of her children and the standing of the Church of Christ, reorganized and under the leadership of her eldest son, made honorable together, and progressing towards victory over the powers of sin and transgression arrayed against her by wickedness and apostasy, and carrying out the doctrines and policy of her husband, as revealed to him and commanded by the Lord.

Bro. E. W. Tullidge, late of Utah, and who came into full fellowship with the true Church of Christ by baptism during our late Annual Conference, and who is an author of considerable note, has left for sale at the Herald Office a quantity of his books, "Joseph the Prophet," which since his coming among us he has revised by foot notes, and we can recommend it as a book of value in giving a history of many things concerning the Church. It will be sent by mail to any part of the United States for \$2.50, post paid. Address as for the other books sold by us.

Bro. Joseph R. Lewis, at America, Nemaha County, Kansas, refers to the good impression he has heard made upon the people in that county by Bro. R. J. Anthony's preaching, and Bro. Lewis would like to have Bro. Anthony or some elder come to America, where he is residing now. School houses can be had.

Bro. Geo. Kerstetter writes from Gaylord, Smith County, Kansas, of there being a branch there (name not given) of twenty-two members, and says that they enjoy the Holy Spirit in testimony to them and in healing the sick, both those in and those out of the Church.

Bro. Phineas Tempest is now at Graham P. O., Graham Co., Kansas, and would like to know what district he is in; and if there are any Saints near him to hear from them as above.

Sister Elizabeth Black, at Mill Grove, Mercer Co., Missouri, writes that she has heard but once in the past ten years the preaching of the true gospel of Christ, but she has just as strong a testimony to bear as if she had been more privileged, the Spirit having remained with her. She longs to hear the gospel preached in her neighborhood.

Bro. E. T. Dobson wrote Bro. J. R. Lambert during the General Conference that he and Bro. Ira A. Goff had held more meetings in Pilot Rock Branch, Iowa, and baptized three others, all heads of families, making eighteen additions to it by baptism since February 1st, which is indeed good news. Bro. Dobson also preached at Charter Oak, where a first rate interest exists and some are about ready for baptism.

Bro. F. P. Scarcliff writes from Holden, Mo., that he had been into Cass county, and met the Saints in a testimony meeting, which was very spiritual and comforting. He also hunted up a member in Fayette county. A branch has also been organized at Holden, which he has hopes will prosper, and in which he trusts to be useful for Christ's cause.

Bro. Robt. Jackson, of Far West, Missouri, writes of the preaching of Brn. W. B. Smith, G. T. Griffiths, and J. M. Terry there. The Saints enjoy good health and fair prosperity, and the blessings of God. He advises those who wish to buy land to come to their region.

Sister Lilly J. Smith, who lives in Dakota Territory, expresses her deep gratitude to God that he led her to the knowledge of the truth of his work and word, even her, out of all the people around her, and she wonders that others do not or will not see the truth also. She writes, "Surely his goodness and mercy have followed me all the days of my life, and I will praise his name forever and ever." That the gospel may be preached where she and others can hear is her great desire.

Bro. J. W. Bryan wrote from Elkhart, Texas, of his preaching there in March, and expected soon to go to Houston, where two were likely to be baptized. At Elkhart, Dr. Hassell and family entertained him while he stayed, and they are friendly to the cause. In Houston county he was to have held a debate with a Presbyterian minister, but the Synod to which the minister belonged forbade him discussing with Bro. Bryan.

Bro. Richard Gould, of London, Ontario, feels thankful to the great Master for what he knows of the Latter Day Work, the word of which was first heard by him from Bro. J. J. Cornish three years ago. He investigated and, being convinced, obeyed, and knows for himself that it is the gospel of the Son of God. May this testimony abide with him.

All persons wishing "The Seer," should write to H. A. Stebbins, Box 50, Plano, Ill., and not to W. W. Blair. Bro. Blair wrote the book for the Church, and he neither owns it nor has any monied interest in it.

Bro. M. H. Forscutt has been preaching a series of discourses in Sandwich and in Plano; from which good results are expected. His presence and preaching are acceptable wherever he goes.

Bro. J. W. Johnson, of Breckenridge, Missouri, says that they enjoy God's Spirit in the branch. They were favored with a visit from Bro. W. B. Smith, and would like other elders to call and see them also. They are three miles north of Breckenridge.

Bro. G. T. Griffith wrote from Carroll County, Missouri, April 15th, that he was still laboring in the cause of Christ, and the Lord was with him in ministering the word. He baptized four persons April 6th, near Mirabile. Bro. Jacob Snider was with him. Bro. Griffiths was then going to Bevier, Macon City, and other places to preach.

Since the close of the General Conference Bro. H. A. Stebbins baptized one in Plano and two in Sandwich.

THE April Conference has, like the snows, passed, and again we must settle down to the grave and serious business of another year's campaign.

There was a marked increase in unanimity of feeling, and for the first time the President's gavel was not needed to call any one to order, so closely did all comply with the rules governing the discussion of questions calling for debate. Our little Book of Rules and the love of the brethren for order, and the desire that all things shall be done decently and in order, has succeeded in simplifying our methods of procedure, and results in facilitating business to a great degree.

By the way, it is rumored in some quarters that the Book of Rules was intended to do away with and supplant the Doctrine and Covenants. Now, whoever is of this opinion, is very far from the truth. It was not only not intended to take the place of the Doctrine and Covenants, but is not in any wise subversive of, or in opposition to the laws found in that book. It was designed to provide the Saints with a cheap, sufficient and reliable work on the method of doing business in legislative and deliberative bodies, that all contentions and hap-hazard ways of getting at affairs might be done away, and order and method take the place thereof. Besides this, it is not binding in District Conferences or branches, unless adopted by them, although it is binding upon the General Conference, because they have adopted it. It is recommended to the Church, but is not forced upon them.

There was some important and serious business presented and considered, but in that consideration there was no malice nor bitterness displayed, and we believe none was felt. Numbers of the Elders have visibly advanced during the last annual session, and some younger members of the ministry proved by their "speech" that they had been with Christ. There were two sermons per day for seven days, and on the eighth day but one, all unexceptionally good, some of them remarkable for ability and the presence of the Spirit.

THE Providence *Bulletin*, Rhode Island, for April 14th, 1879, handed us by Bro. G. S. Yerrington, contains the following friendly notice of our people in that city:

"The Mormon Church of this city appears to have been experiencing, like many of the other churches, a revival, and has made many accessions to its membership. Within the last month or two, twenty or twenty-five persons have been baptized, and this morning four more, one female, two men, and a youth about eighteen years of

age. They were all baptized in Wattuppa pond, just over the narrows. The baptism was by immersion. The minister waded into the water up to his waist, and the new converts followed and were each dipped in the usual manner, the officiating minister repeating the words of Scripture used on such occasions by the ministers of the Baptist Church. There were about a hundred spectators present."

HESITANCY and irresolution are terribly productive of injury and distress of mind. A determination to do what is clearly pointed out as a duty at any risk, nobly seconded by the exercise of a wise caution in making promises that need to be kept, persisted in, will surely lead on and up to victory; while those who are weakly hesitating let the golden moment and opportunity pass together unimproved and are as surely defeated. This has been the case of hundreds who have become satisfied with the truth of the gospel, but have delayed the necessary uniting steps by which they should have been placed in active sympathy and labor with their co-believers. Why men should fear to avow their convictions in favor of truth, or hesitate to array themselves on that side to which their convictions direct them, is strange to us; not strange in fact, because we see it done almost every day; but strange in motive—the sentiment must surely be an insufficient one.

Have done at once with hesitancy to do what ought to be done.

BRO. C. L. ALBERTSON writes from Marsh Basin, Idaho, as follows:

"I do not like to ask good men to come out here, away from where we all hope ere long to gather, but I do wish we had a man here who was able to expound the true gospel of our Saviour; one who would teach his doctrines both by precept and example. * * * I am asked to superintend the Sabbath-school, and to do it I ought to be strong and able, but I have great need that some one teach me before I teach. If we all lived just right we would in time convince all the honest in heart."

Yes, that is one great secret of success in saving souls, and the faithful Saints who attend to all the minute details of the heavenly law, the moral and spiritual law, *must* inevitably see the fruit of their labors, though the waiting may sometimes seem long and wearisome, and if one does the best that he or she can, to teach, God will surely fit them to do all that he requires, asking no more of them than they can do, and teaching them his truths as they go forward in teaching others. Do what you find there is to be done, Bro. Albertson, and God will care for the rest.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

April 15th.—An attempt was made on the life of the Czar of Russia. The assassin fired five shots at him but none took effect. Within two weeks eleven hundred and forty revolutionists or those supposed to be such, have been arrested in Russia.

Collinsville, in Southern Illinois, was struck by a cyclone yesterday and about one hundred buildings were destroyed, ten being ground to pieces, and the others crushed and broken up. Only one person killed and three wounded, strange as it may seem.

16th.—Great excitement in Russia over the attempt on the Czar's life, and about the Nihilists being in such force among the people, also among the police and the army.

17th.—It is said that nothing more horrible has ever been recorded than the effects of the plague in Morocco, Africa, famine and starvation

being gaunt attendants therewith, even so that the living have eaten the dead, and parents eat their own children. Tens of thousands of bodies are unburied or only imperfectly buried, so that the atmosphere reeks with the effluvia.

18th.—The British relief forces in South Africa are moving cautiously forward to effect their purpose on the enemy and save the other troops.

By a mine explosion in Belgium two hundred and forty men are supposed to have perished, that number being in the mine.

21st.—A freight train ran into a burning bridge on the Hannibal & St. Joseph railroad night before last, and one man was killed and the other six on the train were injured. Some oil cars caught fire and burned up. The bridge caught fire from a preceding train.

Quite a number of murders are reported in today's paper as well as deaths by various kinds of accidents.

22d.—Heavy snow-storms in Afghanistan impeded the active operations of the British troops.

Gen. John A. Dix died in New York City last night. He had not spoken for three days before his death.

A murder took place near Anna, Illinois, caused by controversy over a game of cards last Sunday.

23d.—West of Cheyenne, Wyoming, terrific wind and rain storms have prostrated the telegraph poles for quite a distance.

In South Africa Col. Pearson, who commanded the British troops besieged by the Zulus, has had relief by the rescuers, but only after two severe battles, March 28th and April 3d, at both of which the natives were badly defeated.

A rain on the Island of Cuba has given relief from the serious drouth prevailing.

Nine buildings destroyed by fire at Anna, Illinois. Two large stores and other buildings burned at Waupaca, Wisconsin.

August Belmont, the well known Jew banker and politician died in New York yesterday.

Miscellaneous.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

WILKINSON.—In London, Ontario, June 20th, 1878, to Bro. and Sr. Wilkinson, a son; name Frederick George.

SMITH.—Saturday, April 11th, 1879, to Elder Thomas J. and Sr. Katie Smith, a son. Mother and child doing well.

Died.

SMITH.—At Nebraska City, Neb., of lung fever, March 7th, 1879, Carlos, son of Mr. William and Sr. Jennie Smith, aged 1 year, 2 months, and 12 days.

FISHER.—Near Manti, Iowa, October 19th, 1876, Oron Pliny, son of Lyman and Sr. Sarah E. Fisher, aged 2 years, 4 months, 25 days. Funeral services by Elder M. H. Forscutt.

THOMSEN.—At Nebraska City, Neb., of lung fever, March 16th, 1879, Hulda, daughter of M. P. and Anna Thomsen, aged 1 year, 4 months, and 1 day. Funeral sermon in Danish by Elder James Thomsen.

JENKINS.—In Bosque county, Texas, April 3d, 1879, Wesley, child of Bro. and Sr. F. A. Jenkins, aged 3 years, 9 months and 7 days.

JOB.—At Goshen, Utah county, Utah, February 7th, 1879, of inflammation of the lungs, Walter Davies Job, son of Thomas and Elizabeth Job, aged 6 years and 11 months, lacking one day. A very promising and attractive little boy. The management of the funeral was by Bro. Eleazer Edwards, who also delivered a short but appropriate discourse on the occasion. Text: "Let little children come unto me." He said they will be sure to come forth in the first resurrection, and enter that kingdom when Christ will come to reign over it for a thousand years on the earth, and exhorted all to search themselves, and see

that they be also ready to meet them at that time, and be counted worthy to be taken with them into the same kingdom.

Notices.

CHURCH LIBRARY.—We were pleased to receive as a present to the library, from Bro. S. F. Walker, of Sedgwick, Iowa, a book entitled, "The Geological Evidences of the Antiquity of Man, with remarks on theories of the origin of species by variation," by Sir Charles Lyell, F.R.S.

JOHN SCOTT, Librarian.

Notified to Report.

The following named members of the Mason's Grove Branch, Iowa, are requested to report their whereabouts and wishes concerning their membership, and to ask for letters of removal, or their names will be taken from the branch record and be reported to the District Clerk and Church Recorder as scattering members of the Church at large, and so enrolled:

Esther J. Hough, John Whiting, Mary E. Spence, William Spence, Lovina Newman, Minnie A. Newman (now Lewis), Nephi Goodman, Melissa Cox, Sylvester Horr, Margaret A. Goodman, Joseph Goodman, jr., Rebecca Baber, Silas Trickey, Henry H. Franks, Elizabeth J. Franks, Mary M. Baber, James W. Long, David M. Worley, Ellen Horr, Mary E. Stephens, Margaret E. Long, Caswell D. Stephens, Richard F. Baber, Delia N. Corbet.

Action will be taken July 1st, 1879.

B. F. WICKS, President.

N. H. BROGDEN, Clerk.

Address: Deloit, Iowa.

JOSEPH THE SEER: HIS PROPHETIC MISSION VINDICATED,

AND

The Divine Origin of the Book of Mormon Defended and Maintained;

Being a reply by Elder Wm. W. Blair to Elder William Sheldon, of the Second Adventist Society.

This is a book of 200 pages, and is an important work to be in the hands of the ministry of the Church especially, and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Price, postage paid, cloth 75c.; paper 50c.

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' ADVOCATE,

A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints, and in the special interest of the Utah Mission of said Church, and Edited by W. W. Blair and Z. H. Gurley.

Terms, 50 cents per year, in advance, except otherwise provided for.

Subscriptions earnestly solicited. Subscribe for yourself and for friends deceived by the Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337, Sandwich, Ill.; or to H. A. Stebbins, Plano, Ill.

1 May 1879.

Look Here.—A mark opposite this notice will in form 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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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. 26.—Whole No. 418.

PLANO, ILLINOIS, MAY 15, 1879.

No. 10.

THE SAINTS' BLESSINGS.

Joyfully sings the wand'ring pilgrim,
I have found my life at last;
Here is what I've long been seeking,
Gospel light and heavenly rest.
Here's the Church of the Messiah,
'Stablished as in days of old;
Here's the priesthood sent from heaven,
Joyful news by angels told.

With a prophet and apostles,
In the order of the Lord;
They have organized a body,
After God's most holy word;
They've the Holy Ghost to lead them,
And the gifts and blessings too;
O, the Lord is surely with them,
Would that all the world might know.

Here's the word of God untainted,
By profane or wicked hands;
And, through revelations holy,
Here are God's direct commands.
Here the Church of Christ assembles,
Here is unity and love,—
Weary pilgrims, seek no farther,—
Here's the gospel from above.

Jesus is among his people.
In the Spirit he comes down,
Fills their souls with joy unspoken,
And proclaims them as his own.
Erring mortals, weak, misguided,
Come and see this heavenly light,
Shining 'mid the gathering darkness,
'Calm, unwavering, pure and bright.

The above was given us by Sister McIntire, of Plano, as having been sung by the Saints in the old organization.

SPIRITUALISM.

Dear Herald.—I would not presume that your readers are not observant of the signs, events and wonders which are being developed in this fast, exciting, and sensational age of the world; but it may be possible that there are some who have access to but few if any of the leading newspapers of the day, in which event the following items may not be altogether without interest to them. From Bro. L. Melton, a resident of Saunders County, Nebraska, I learned that in November, 1877, a gentleman hired several school houses in the above county, and lectured in them, for the purpose of exposing the deception which the

Davenport Brothers had been imposing on the public, as spirit mediums, to which task he considered himself fully competent, having served those gentlemen for several years in the capacity of a ventriloquist, for a stipulated salary, which service appeared indispensable to their success. But as they failed to meet their obligation as per agreement, Johnny, as we shall call the lecturer, for reasons which will hereafter appear, decided on this method to expose, whether thus prompted through a love for humanity or for revenge, your readers must decide. Johnny gave publicity to the following statements to his auditors, who paid twenty-five cents admission, and many others besides Bro. M. conversed with him in a similarly private way.

A hall was secured about two years before the above named time in State Centre, Iowa, of which we give an account of but one evening's exercises, which were performed in the above place, one of which was the raising of the dead. Some time before throwing open the doors, the mediums and Johnny were at the hall, as was their practice, the necessity for this being apparent from the fact of the impracticability for spirits to interpose and demonstrate their power unless conditions are favorable, and these conditions, as will be seen, of their own creation, there was no alternative but to meet and perfect preliminaries, the carrying out of which would be evidence to those who should come and lay down their money, of spirits presence and power. On the first evening in the above place, a lady gained access to the hall some time before the hour for the introduction of the exercises and asked for an interview with one or both of the mediums, which was granted, the oldest brother bidding her to feel free, to tell all that might burden her soul. Lady said she had reason to believe one of her sons had died in Colorado, and would like to have it demonstrated.

M.—"How old was your son?"

L.—"Twenty-six."

"What was his general appearance?"

Here the lady's suspicion was aroused and she refused to give any further description, whereupon the medium said that he could be raised as well without as with any further description, and promised to bring him up that evening if he was dead, which of course the spirits would know. Mother, son, friends, and a whole host came together, for it had been announced that one test for that evening would be bringing up the dead. Arrangements completed, one of which was the seereting of Johnny, the ventriloquist, in a large

dry goods box, which was so arranged on the stand as to prevent suspicion. The crowd gathered—silence reigned. The oldest brother came to the front and placed himself at the mouth of the dry goods box, asked for and received the attention of the gaping audience—offered a brief but solemn speech, in which he succeeded in impressing them with the solemnity of the occasion, and their expectations were raised and they fully believed that the dead is coming up. Their never dying thirst for signs, wonders and miracles prevent them from even a thought of deception. At the end of his speech he says audibly, but the audience perceived it not, "We will have twenty six, Johnny," hence the name.

He also used the word miracle, which was a signal for turning down the lights. A death-like silence continued—all was expectation. During the speech Johnny has been active in his box in preparing a picture similar to a photograph struck on pasteboard, of which they have a number, representing persons from one to one hundred years of age; twenty six is covered with phosphorous, which glares in the almost dark hall, giving a death-like appearance, and now, as it appears to the audience, the form of a man twenty-six years old arises and comes up from beneath, but really from the box, where Johnny has been engaged completing arrangements of which the climax is reached in the presentation of a man who lived and died. The mother rises and goes to the stand and asks the medium if she can speak. Being answered in the affirmative, she calls her son by name, and says: "Are you dead?" at which juncture Johnny, the ventriloquist, throws his voice, and to all appearance, the standing form answers, "yes." She is heard to exclaim, "It is my son," essays to speak again but is overcome, staggers, her friends are near, interpose and take care of her. The brother of the supposed dead man goes forward, and no sooner expresses a wish to shake hands than an arm with a gum hand protrudes, which the brother grasps; the gum hand is filled with air, is cool and pliable—a string is attached which Johnny pulls and the air immediately escapes, and the gum hand shrinks in his grasp. He lets go and exclaims, "Yes, it is my brother, the hand is like that of a dead man." The figure is now hauled back into the box, the lights are turned to a full glare, the audience look at each other, with a gravity indicative of an internal conviction of spirits' power. The oldest brother comes to the front again, and invites one two, or two hundred to circle around the platform and additional evidence will be given by bringing them all to their knees. And if those who circle refused to drop on their knees

when they felt the power he would invoke the spirits to prostrate them, which was brought about on this wise, or so Johnny declared: Attached to the medium's person, under his coat, was a galvanic battery, leading from this battery were two wires, running over his shoulders, the ends of which protruding at the end of each wrist, which, by throwing or bending back the hands, were brought into contact with or made to touch the hands of those near the platform, and thus the whole number forming the circle were wrought upon as they believed by spirit power, but really were electrified from the galvanic battery which Johnny, while secreted in his dry goods box, was engaged in charging with electricity as powerfully as emergency required or until all were brought to their knees. This being done and those affected thus being recovered so as to retire to their seats, a skeptical Dutchman is seen making his way towards the platform, exclaiming, "By tam, the spirits no make me fall like tat." But the protruding wire touches the skeptic's hands which Johnny has more heavily charged, and instant he is sprawling on the floor. Recovering from the powerful effects of the electricity, he gathers himself up and exclaimed "Mine Got!"

Johnny further explained that cloth of all kind is a non-conductor of electricity, hence the battery attached to the medium's person could be charged ever so strongly without affecting him.

Bro. M. had considerable conversation in private with the above person, all of which was confirmatory of the above and other deceptive tricks which these so-called spirit mediums have been practicing upon the public. But it would seem the people love to have it so, as shown by their willingness to run after and sustain whatever promises a pandering to their curiosities or carnal propensities. If the above statements with many other similar ones are true, surely the frauds practised have been gigantic, and the end has not yet come. No wonder with a knowledge of latter day delusions, that Christ should exclaim, "When the Son of Man shall come, shall he find faith on the earth?" Without any extraordinary amount of sagacity, the fact of dark seances, and these mediums running through the country in theatrical style, claiming to demonstrate immortality for fifty cents per head, ought to have created suspicion and proved a preventive to any one patronizing so palpable a humbug. But so far from this, it would seem the deeper the deception the better the masses are suited, which would be unaccountable but for a ray of heavenly light which beams across the pathway of those who are pure in heart, through a prophetic declaration of Paul, viz., "He shall send them strong delusions, that they may believe a lie, because they believe not the truth but have pleasure in unrighteousness." Surely there is a significance in the prophecy.

JAMES CAFFALL.

Such is the blessing of a benevolent heart, that let the world frown as it will, it cannot possibly bereave it of all happiness, since it can rejoice in the prosperity of others.

It is a great deal easier to commit the second sin than it was to commit the first; and a great deal harder to repent of the second than it was to repent of the first.

The tree overthrown by the wind has more branches than roots.

LETTERS FROM ELDERS.

MILLVIEW, Escambia Co., Florida,
March 31st, 1879.

Dear Herald:—After writing you from Moss Point, Mississippi, we crossed the Pensecola river, and commenced preaching the night of February 8th. We found some prejudice existing, but found friends who kindly entertained us. We preached eleven times and succeeded in creating a lively interest and many expressed a belief in the doctrine. Leaving them to study on the subject we left an appointment for the 8th of March, and returned to Three River Branch, and spent the intervening time with them instructing them in the laws of the Church, as found in the three standard works. We felt blest in so doing, the Saints seemed to enjoy our labors, and we are satisfied that God acknowledged them and will bless them to the good of his people.

On March 7th we baptized two, and on the 8th returned to the place of our appointment and commenced labor, the interest had not abated in the least; on the contrary their investigation had resulted in strengthening their conviction. The adversary was not idle, but through the blessings of God his emissaries effected but little. We heard a Methodist minister preach on the 9th, he was very certain that God never calls men to preach only in the sense that he calls men to teach school, support their families, etc. He said that "God never did call man by an audible voice." Wonder if the apostle Paul would have had his confidence shaken in his calling if he had heard the reverend gentleman make this assertion.

Paul, did you not mistake when you said you saw a light and heard a voice? Mr. Calhoun says, "God never speaks to man with a voice." John, did you not mistake about hearing a voice on the Lord's day saying, "I am Alpha and Omega?" And was not that "all a delusion" about Peter, James and yourself hearing a voice when you were with Christ on the mount? John the Baptist, how about that voice you heard at the baptism of Christ? Mr. Calhoun says, "God does not speak in that way," and he is perhaps better educated than you were, for you lived in a day of ignorance.

O, how literally are the words of the prophet fulfilled, "darkness covers the earth and gross darkness the minds of the people." O God, arise in thy strength and endow thy servants with power from on high; educate us as thou didst thy servants of old, for we prefer it before the wisdom of this generation.

We preached every night during the week and on Sunday the 16th, had the blessed privilege of leading eight precious souls into the waters of baptism; they were confirmed at night and God's Spirit cheered our hearts. The next day five more were baptized, and at night four of them were confirmed (the other being hindered), and the Bluff Creek Branch organized composed of twelve members. Bro. Richard M. King was ordained a Priest and Bro. Simeon Cochran a Teacher. I have

great confidence in the integrity and sincerity of these men, and I am perfectly satisfied of their callings. If they remain faithful God will make them instruments in his hands in accomplishing much good. It then became our duty to take the parting hand, and leave this little band of Saints endeared to us by the strong ties of affection and love, and this is one of the many hard trials I have to bear; to go into a neighborhood where prejudice runs high, and labor with and pray for them till God's Spirit softens their hearts, and our minds blend together in union and love, and then part with them to turn to fields untried and new, but O, we shall meet to part no more.

On the 18th we went to Three Rivers Branch and preached to a full house, and then another parting scene.

May God inspire our hearts to move,
So that his goodness we may prove;
And when our labors here are o'er
O, may we meet to part no more.

I am well satisfied with the condition of the work in Mississippi, and a much greater work may yet be done there; we had many calls for preaching which we could not supply. The sound of the gospel was not heard in this country until last June; but now there are two flourishing branches including forty-nine members and God is displaying his power in confirming and strengthening his people.

An aged sister of seventy-eight years who before her baptism was afflicted with grievous fits has been healed and restored to perfect health, the flesh on her arms is now covered with scars where she had bit herself while under the influence of these fits, and when we came there she was so poorly she could scarcely get to meeting; but now she is as strong and active as a woman of forty years. She was baptized January 26th, on March 18th she informed me that she had not had a symptom of fits since her baptism, though before scarcely a week past without them. To God be all the praise!

Thus ended our two months' labor in Mississippi which resulted in the baptism of thirty and the organization of one branch.

On the 19th we started for Alabama and Florida; arrived at Perseverance Branch on the 22d, and preached in that vicinity seven times, and came here the 29th, and have preached twice. The Perseverance Branch is not in as good condition as I had hoped to find it. Something had transpired to mar their peace, but I hope all will soon be right again. The absence of the *Herald* among the Saints is to be regretted for I have observed that it imparts much spiritual light to its readers. Most of the Saints are too poor to take it, yet they can afford an abundance of tobacco. One Elder informs me that his tobacco bill for himself and those dependant upon him is twenty dollars per month, two hundred and forty dollars per year, and yet he is not able to take the *Herald* and has none of the Church publications. It is too bad that a man called to teach must be deprived of these sources of information. Can not the Board of Publication, or some individual send them the *Herald* gratis? Tobacco is a curse to this country. Many children are suffering for food and clothes while their parents, and even the children themselves, are using up many dollars for that which slowly saps the

fountain of life. It is lamentable but we must meet it with patience—God bears with our weaknesses and we must bear with each other, and to those who have set the noble example of abstaining from this evil, I will say do not treat harshly those who use it, love and kindness are the most potent influences that can be wielded to conquer evil.

I suspect that some of the Saints have thought I was rather severe on this subject, but if they knew how often without uttering a word of complaint I have retired from their presence to the fresh air to escape the consequence which must have followed—how often my head has been racked with pain and my appetite destroyed by the fumes of tobacco they would think I was extremely patient.

I can exercise patience with members, but I confess my patience with those of the priesthood who use it is about worn out. Some are afflicted with cramp colic, dyspepsia, tooth ache, etc., and use tobacco for a remedy. The law of God says, "Is any among you afflicted? let him pray." But it no where says, let him use tobacco. Some say if they do not use tobacco they have "a foul mouth and bad breath." This reminds me of a circumstance which happened during the war; while men were in constant dread of being drafted a flaming advertisement came out in the papers, offering to send by private letter, for one dollar, information how the draft could be avoided. Many sent their dollar and received instructions to "volunteer."

I will leave here April 2d, make my way to the Florida conference, which covenes with the Santa Rosa branch April 5th. Here I must part company with Brother James S. Faulk who has been with me for nearly three months. Brother Faulk has been a very agreeable companion and has nobly tried to discharge his duty as a servant of Christ. May God bless him and his with the rich blessings of heaven. I still rejoice in the work and esteem it a privilege to labor and suffer for its advancement. Praying for the welfare of God's people, I am as ever,
HEMAN C. SMITH.

NEBRASKA CITY, April 14th, 1879.

Bro. Henry.—Ere this the General Conference has completed its work, and the salt of the earth have scattered to their several fields of appointment. I trust and pray that a new impetus and zeal was imparted to all who were permitted the pleasure and the enjoyment of assembling and conferring together in relation to the establishment of the truth. During my short experience in this work I never knew of such a demand for preaching as at the present time. From every direction comes the cry, Come and teach us the way of life more perfectly. And when the appeal is made to me, my soul is pained, by reason of circumstances over which I have no control, that forbids my entering fully into the work as much as I desire to. But my faith is strong that chains will not always bind the hands that are set to do the will of God; therefore, with patience shall we wrestle with our adversary, until victory shall be our portion.

To make good a promise in a former letter, was the object of this present writing. You will therefore please pardon my prelude. While at Independence, Missouri, last month, I spent considerable time in sight seeing, and in making enquiry in relation to such objects as interest the Saints. The city is built upon a hill, I might say upon a rock, as this material is seen projecting from every hill-side. The site at some former day was covered with heavy forest trees. On the four sides of the city flows inexhaustible springs of pure, limpid water, furnishing a full supply for the people for all necessary purposes. The only virgin soil I found was that of the Temple lot, upon which no house has ever been built, or tent set up. I understood that Granville Hedrick holds this lot by deed of trust. The estimate is that this is the highest piece of ground by about fifteen feet of the hills around. Located in the ninth section east from Kansas City, and about three miles south from the Missouri river. It is not generally understood by the Saints that Independence is west of the Missouri river. They claim about three thousand dwellers in the corporate limits of the city, and for that number they seem to be as peaceable and law abiding as one could expect to find. There are here several institutes for education. The majority of the buildings are after the style of the sunny south, and the habits of many of the people are like those of southern people. On Saturdays the saddle horses in the streets would suggest to a stranger that a regiment of cavalry had come to town for refreshments. This mode of travel seems to indulged in by both sexes. The soil is not as rich as it is a hundred and fifty miles north. It is about the color of ashes, and in places is of a brick color. The orchards show the need of care.

The Saints will forgive me if I pass a stricture or two upon them. First, allow me to say that they were very kind, and I shall not soon forget them and their saint-like acts to me. As a rule they manifest that love and charity, that is born of the gospel of Christ. I witnessed but one token of an illiberal spirit. The dark skin of those who were once held in bondage gave rise to this. The following should dispel every doubt from our minds:

"And hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17: 26.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5: 9.

The building of a house of worship may cause some heart burnings, unless much forbearance and discretion is exercised between brethren. May the Lord give them wisdom, that the way of truth may not be evil spoken of, is my earnest supplication for them and all the household of faith. The whisperings of the Spirit are in effect that heretofore God had permitted his Saints to be driven by their enemies, on account of transgression, but now those who would come upon the consecrated land and sin against the law, God would cut them off, and they should not be permitted to pollute the holy heritage of the chosen heirs of salvation.

I obtained a few of the objections of Dr. Wm. E. McLellan to the Reorganization, and I asked him to tell me when, where, and by

whom polygamy was introduced into the Church. The only answer was what the widow of Joseph stated while he was on a visit to Nauvoo, in 1847. The doctor believes that the true church will be set up this year. I might give you still other statements, but some of them are unimportant, and others of such a character that you would not publish them, even should I have the hardihood to pen them. One thing can be said to the credit of the doctor: he has perseverance and energy worthy of emulation, and he is given to hospitality, and always willing to impart his religious opinions to all those who will hear him. He enjoys the privilege to criticise, but receives criticism as persecution.

While there I attended a funeral, and in company with Bro. J. W. Brackenbury, spent an hour in the graveyard, and saw cut in marble some names that are written in the history of this people, among them that of General D. S. Lucas; and while standing by his monument, the scenes of other days came flowing in upon my memory like a flood, and it was a rest to the mind to say, "Let the dead bury their dead. "Peace to his ashes."

This is my thirteenth birth-day in the gospel; and oh, the changes and trials during that short period, and also the many lessons which I hope have been for present and eternal benefit. If it was not that for the future we see a fiery furnace and feel assured that there are new trials awaiting us, we might fold our arms and take rest by the way. But I firmly believe that inactivity upon the part of any Saint is suicidal, and therefore I desire to be actively engaged unto the victory, that I may find rest with those who shall be accounted worthy to form the army of the soon coming Lord.

Excuse the length of this rambling letter, and whether it shall find a place in the *Herald* or the waste basket, I shall be satisfied with your judgment, for I believe that the editors, and not the scribbler, should make choice of the subject matter for publication.

Yours in Christ,

ROBERT M. ELVIN.

ACTS OF LOVE.

Each one of a thousand acts of love costs very little by itself, and yet, when viewed all together, who can estimate their value? What is it that secures for one the name of a kind neighbor? Not the doing of a half dozen great favors in as many years, but the little everyday kindnesses, neither of which seem of much consequence considered in itself, but the continued repetition of which sheds sunlight over the whole neighborhood. It is so, too, in a family. The child, whose good offices are always ready when they are wanted to run up stairs or down, to rock the cradle, or to run on an errand, all with a cheerful look and a pleasant temper—has a reward along with such good deeds. If a little girl can not take her grandfather on her lap as he takes her on his, she can get his slippers, or put away his book, or gently comb his thin locks; and whether she thinks of it or not, little kindnesses that come from a loving heart are sunbeams that lighten up a dark and woeful world.

HOW SHALL I LOVE?

How shall I love God with all my heart, and with all my mind and with all my strength?

This enquiry has often arisen in my mind; and the answer I will now attempt to give, as the Spirit of Truth, together with the word of truth may enable me.

When the Lord would know of Peter whether or not he loved him, he called for something more than profession, or expression of the lips. For every time that Peter answers affirmatively, the Lord replies, "Feed my sheep! Feed my lambs!" How then could Peter know that he verily loved the Lord, if he neglected these special duties? Or how can any one else know whether they love God, save it be by obeying his commandments? And the strength of that love must be measured by the amount of labor and sacrifice expended in the right performance of such duties.

Peter, being acquainted with Jesus Christ as a man, he might have become personally attached to him as an individual, and failed to love the members of his body, whereas the Lord would have us all to know that he will eventually measure our love to him, just in proportion to that measure we mete to our fellow men. For he requires us to do good to all men, but especially to the household of faith.

And these duties must be done in proportion unto the might and strength which God has *severally* favored us with. Property is strength, and with *this* all who have any should love him by doing good to the poor, as they have opportunity and ability. Such duties are to be done not half-heartedly, but "with all thy heart;" and the heart of man is not all of his mind, nor of his strength, for all three of these powers with which God has endowed his creature man, are called into proper use by the first a greatest of all the commandments of God. Wherefore the Lord said of the poor widow who cast in the two mites into the Lord's treasury, that she had cast in more than all the rich men. Undoubtedly she loved the Lord, "with all her heart, and with all her mind, and all her strength," while the rich men loved him very sparingly. They gave just enough to show themselves friendly to the cause, not considering that the Lord would take such notice of it as to make public the littleness of their love to him. And especially such comparative littleness as that of one poor widow who evinced by her charitable act more real love to God and his cause, than all the rich men. And yet she had given but two mites. But it was all she had, even all her living. And if any one of those rich men had cast in all his possessions down to the last mite, as she did, then might it be said of him that he loved the Lord with all his heart, mind and strength.

The Lord loved the young man who said he had kept all the commandments from his youth up. But one thing he lacked, and if he would be perfect, the Lord told him to go and

sell all that he had and give to the poor, in exchange for a treasure in heaven, and then follow the Master. This proved his greater love for his earthly treasure. "He went away sorrowful and very heavy." Thus proving that "they who will be rich, fall into a snare, and pierce themselves through with many sorrows." Not only many sorrows are theirs, but divers and hurtful lusts also.

I do not imagine that the Lord requires of every rich man that he should sell all he hath and give to the poor; but he does require of all that they should love God with all the heart, and with all the mind, and with all the strength, and to love our neighbor as ourself. And it will not do to make a god of earthly treasures, or to put our trust in uncertain riches, as many do. God is truth, and will fulfil all his promises. "He will rain indignation, and anguish upon every disobedient soul, whether Jew or Gentile." For so it is written. "The promises of God are yea and amen in Christ Jesus." "Say ye to the righteous, it shall be well with them." "But wo be to the wicked, it shall go ill with him, for the reward of his deeds shall be given unto him."

How often do we hear it from the mouth of professors of religion, publicly proclaiming, "I love God and his people." This expression is so common that one might be surprised if he should not hear it in every class-meeting, as well as in many other places. And sometimes this profession is made by those who are strangers to both God and his people, and his people, and know not that they belong to that class of formal religionists who deny the power of godliness, being haters of God and despisers of good men. One of these zealots, an old acquaintance of mine, with whom I often met in religious assembly, came up to me at the close of a meeting, very pleasantly embracing me by clasping his arms around my body, saying, "Do you feel any of this love? When I first got acquainted with you, our hearts run together like two drops of water. Oh! how I wish you were back where you were then." And loosing his arms from around me, turned away, exclaiming, "I perfectly hate those Mormons!" He made me think of the text, "Let us love one another; not as Cain." I told him "I would not be back in those grounds of error, where I once was, and where you now are, to save me from your hatred or to secure your lost love." He wanted me to be a backslider and live with him; but I had slid too far ahead beyond that mud-hole, so that I could not endure the thought of again going into the mire. I would like to see a perfect picture of that man's love and hatred towards the same person. I confess I hardly knew which was which, or whether both were but an ignorant, silly, conceited farce. "Do you feel any of this love?" What love? say I. "O, I feel some as I did twenty-five years ago, when you and I were both Methodists." Yes, but do you not know that sinners also love sinners, while they hate the saints? And may you not be one of that kind who loves as Cain? He loved his brother's property better than he did his brother, and so murdered him. Now here comes an honest Methodist, owning himself a murderer, yet claiming to love God and his people. "Oh, no, says he, I don't call a Mormon a brother. I know if I hate my brother I shall be a murderer." Very good, but once

you owned me as your brother. Why now do you hate me? Are you not a murderer? Is it your religion to love your enemies, and hate nobody but Mormons.

If there are any true friends and lovers of mankind now living who are seeking the best good of their fellow men without fee or reward, they may be found with those men who are sent out without purse or scrip, and these are called Mormons. J. S. C.

PREACHERS, THEORIES AND TIMES.

In all ages of the world there have been preachers. A preacher is "one who discourses on a religious subject." All such have advocated doctrinal theories of various kinds, at various times; each one believing his theory to be the true one. A preacher, properly speaking, is a man authorized to preach the gospel; this authority, to be of value, must come from God. There have been times when this authority was withheld from man because of transgression. During such times men assumed, or arrogated unto themselves the right to preach what they thought was gospel truth. Not having, or being in possession of divine inspiration, by which their minds might have been illumined, thus being enabled to understand the truth as it was and is, they erred in doctrine, erred in theory and principle, and by so doing advocated that which was false. Upon these various theories were creeds founded, and upon the creeds religious societies.

Men being desirous of salvation, of eternal life in God's presence, deemed it essential that faith and repentance should be preached, as also baptism; thus far they ventured and no farther. They discovered that that power which had attended the ministration of the gospel in "primitive times," was not now to be found; hence, in order to pacify the minds of their fellow men, they told them "we must not expect such extraordinary manifestations now;" and in consequence of this idea, the ordinance of the laying on of hands for the bestowal of the Spirit was neglected, and laid by among the things forgotten; in fact, it was well enough that they did not and do not practice such, because no power or manifestation of God's divine approval would follow as the result.

The gospel is a message of life and mercy. The spirit that accompanies it, is one of justice, peace, and loving kindness. Persecution, bigotry, superstition and hatred can not exist where the gospel and its power exists. But where there is an absence of the same, and where blind opinions exist, there contention, strife and persecution exist, because of opinion and the diversity of the same.

During the reign of King Edward VI. in England, the theory of "predestination and foreordination" had an existence; it was rampant in the land. It was taught that some were born to be saved, others born to be eternally condemned. "Hell was crammed with infants damned, without a day of grace." These ideas were taught, believed and accepted as true; while at the same time they were unwarranted by the Bible, devoid of mercy and justice, as they were.

In the latter part of King Edward's reign, a doctrine called "Universalism" put in an appearance. New preachers, new theories, new times were coming. All men were going to be saved, said the new preachers; because the Bible says, "As in Adam all die, even so in Christ shall all be made alive." To some this idea was preposterous. So "forty-two articles of faith" were framed; the two latter condemned the theory of "universal salvation." The forty-second article reads as follows: "All men not to be saved at last. They also deserve to be condemned, who endeavor to restore (?) that pernicious opinion, that all men (though never so ungodly) shall at last be saved; when for a certain time, appointed by the divine justice, they have endured punishment for their sins committed." Inasmuch as the doctrine of universal salvation was taught, as the above article represents, we do not understand how, in the light of Bible truth, it could be condemned; when we are taught that every man shall be rewarded according as his works shall be." Again we read that, "Not a year had elapsed when the amiable Edward died; and the project of making the Lady Jane a queen utterly failing, his death made way for the exaltation of his sister Mary, a bigoted Catholic, to the throne. And the Parliament, which had so vigorously supported the Reformation under Edward, now became obsequious to every wish of the queen. Hooper, Latimer and Ridley, and very soon Cranmer, were brought to the stake, under circumstances of the most distressing character." These men lost their lives for having an opinion of others, and they dared to make it known.

The Infidel, when speaking against christianity, mentions all these horrible crimes that were committed by professed christians against others who claimed to be equally christian with their persecutors, and will attribute it as a result, or a fruit of the christian religion. This is a mistake. While we admit that many crimes have been committed by professed christians one against another for opinion's sake, we can not and will not admit that such things are an outgrowth of christianity, or that such deeds were in the least sanctioned or endorsed by any part or parcel of the gospel of Jesus Christ. The gospel of Christ is a message of peace; Christ is called the Prince of Peace. But, says the Infidel, Jesus said "I came not to bring peace, but a sword." Indeed; what kind of a sword? A literal one? No. Jesus said: "The father shall be against the son; the mother-in-law against her daughter-in-law," etc. In what manner? Why, in this way: The daughter-in-law might embrace the gospel; the mother-in-law would object; the latter would denounce the other, and there would be enmity sown between them, not for any just cause or provocation whatever. Nowhere can it be found in the gospel dispensation that the early christians ever persecuted those who differed with them in religious belief. The Jews, professed believers in God, did persecute the christians; but why? Because bigotry and superstition ruled in their midst; they had departed from God and his ways, as Jesus clearly told them.

But, to return to our subject:

Although persecution raged during the Reformation, it was carried on, not by actual followers of Christ, but by professed followers; for a follower of Christ implies that we must

walk, or are walking in obedience to his divine law and teaching it. He said, "Whosoever breaketh [changeth] one of these commandments, and teacheth men so to do, shall be called least in the kingdom of heaven." Now take a view of the various theories taught by preachers in those and these times, and examine the principles of the gospel as taught by Christ and the apostles, then apprise us as to whether you discover any discrepancy between them. If you find any diversity existing, then don't attribute all such wrong doings to the christian religion and the influence it exerts upon its devotees. All religious ideas and theories, not based upon the gospel, and not warranted by the same, can not and will not stand the test of critical investigation, and, in the process of time must and will be abandoned by honest, thinking men, and be forsaken and looked upon as fabulous and unworthy their attention; they are also susceptible to change, exchanged for something better.

What caused the change in theories? Why, times changed and men changed with them. For instance, the question of the eternal duration of torment. Some men dared to assert (in opposition to all existing creeds that may have endorsed such views) their unbelief in any such doctrine—advocating the doctrine of limited future punishments. Why did many change their views on this point of doctrine that had been taught and believed in by thousands of people for centuries past? Because times had changed and men saw that it was a fallacious doctrine, unwarranted by the Bible. Then why was it taught? We suppose for the reason of what Burnet calls the admonition of the Fathers, that "whatever you may think in your own mind of these eternal torments, the people, too prone to vice and as easily terrified from evil, must have the commonly received doctrine." And he adds, "if any one shall translate what has been said by learned men on this subject into the vulgar language, they can have no good scope or view thereby." If we actually disbelieved the doctrine of the eternity of torment, we must teach it to the people in order to terrify them into the fold of Christ, thereby virtually teaching to the people what we believed was false. A good admonition (?). I wonder if that is the way Paul did. I think Paul said "therefore knowing the terror of the Lord we persuade men."

The gospel is everlasting, and each principle that comprises it is equally everlasting, hence never can be changed. Men may advocate portions of it, but they preach not the gospel in its plenitude. When Jesus delivered the gospel unto the disciples, he gave it to them as a code, perfect and complete. That code was devised and framed by omnipotent wisdom, given as a law to govern man spiritually and morally. It was also designed to save man in a perfect state of existence. Could that law or gospel, with any part extracted therefrom, produce the same effect that it could and would as a whole? We think not. We discover that there is a lack of spiritual power existing where there are only portions of the gospel taught. This is natural, we could not expect it to be otherwise. Paul said in his day, that "the gospel came not in word only, but in power and full assurance of the Holy Ghost." The power that accompanied the gospel anciently was a life-giving power,

one that imparted intelligence unto baptized believers. Some people think that a joyful feeling is significant of the Spirit's presence. Not always, for we read concerning Samaria, that there was great joy throughout all the city, yet when Peter and John were come it is stated that as yet the Holy Ghost had fallen upon none of them, only they were baptized in the name of the Lord Jesus.

Times have changed, and what a radical change there has been in the theories of divines. Yet we would not ignore any good work that has been performed by men during the times of the absence of gospel light. And the infidel world must remember that while they are warring against what they call christianity, they are not warring against the gospel of Christ, but against creeds and confused dogmas and false theories, unwarranted and without the sanction of holy writ. Hear what Rousseau, a French infidel writer, says: "I will confess to you that the majesty of the Scriptures strikes me with admiration as the purity of the gospel has its influence on my heart." Bolingbroke, a celebrated English infidel writer, says: "No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind as the Christian. The gospel of Christ is one continual lesson of the strictest morality, of justice, benevolence and universal charity. Supposing christianity to be a human invention, it is the most amiable and successful invention that ever was imposed upon mankind for their good."

These are great concessions of the truthfulness and character of the gospel. Why did not these men comply with the requirements of the gospel? Evidently because they could find among none of the orthodox (?) churches that gospel taught and practiced as Jesus had primarily delivered it unto man; hence they stood aloof.

The written word of the gospel has existed from the first century of the Christian era, but the power and authority to administer in the same have not been in existence that length of time, as history and the present condition of the religious world unmistakably attest. It is the power that accompanies the gospel that is calculated to promote the peace and happiness of mankind. And furthermore we would state that wherever peace, union and happiness do not exist, it is because the power to produce such is lacking.

We think it strange that so much bigotry, envy, hatred and superstition so long existed among a class of people who professed to be followers of Christ. And even in this present century, in the United States, where a nation boasting of its political and religious freedom, and religious toleration, were persecutors of those who differed from every other religious society under the whole heavens, and notwithstanding the wide difference from all other religious tenets, the peculiar system embraced all of the gospel, and never went away from the Bible to find or in search of the so-called "delusive doctrines." How was this? It was in this manner: As time passed in its onward flight, men departed from God and his ways, changing the ordinances, etc., until spiritual darkness reigned supreme over the human intellect. Then when men ventured to advocate the gospel in its primeval simplicity there was much of it seemed new, because mankind had

so long neglected to preach the whole of the gospel, hence times and theories must undergo a radical change, and who can say truthfully that there have not been such changes since the restoration of the gospel.

A word about preachers and their appearance, mode of travel and so forth. Thirty and forty and fifty years ago, more or less, many ministers used to travel horseback and some foot it, preaching in their respective circuits and appointed places. People in those times were called humble. Pardon me should we say as has been said, a Methodist was known as far as you could see him. How? By his dress, and many other classes by certain characteristics peculiar to themselves. Times have changed and we have changed with them. Some say, if we mistake not, that as an elder or minister should take his satchel in his hand, if the weather be inclement, put his pants in his boots, and start out and preach—that's the way it used to be done. These railroads are a hindrance to the proper propagation of the gospel, because we go by so many places where preaching might be done. Well, let us see. We have said that times and opinions have changed. How would it answer for an elder to so travel? How much of a hearing would he obtain in a community of intelligent, cleanly people? Not very much, we avow. We have seen it tried.

We read in the Bible, that in the day or time of God's preparation there was to be a swift means of travel and God's messengers are termed swift messengers. The cars are this means of travel to-day, the time of God's preparation. We don't care so much about an elder's dress, providing it is clean and his general appearance tidy. An elder, we think, should never enter a pulpit or desk with muddy boots or shoes, towsey hair, a quid of tobacco in his mouth, or tobacco spit on his shirt front. No one of these things. Times have changed. You call this pride, indeed; we should call the other slovenliness. Humility does not consist in uncleanness by any means. If we are to honor the cause of God and his Christ, let us do so in our dress and general appearance before the world. It is no honor to Christ nor his cause for any of his representatives to appear in a slovenly manner to minister the word of God. "Be ye clean that bear the vessels of the Lord's house." Hold fast the form of sound words and remember the gospel of Christ obligates us to perform much, and that much must be good.

1878

J. F. McDOWELL.

SECRET SOCIETY.

After some time spent in thinking over one particular matter that should interest every Latter Day Saint, I have thought to give vent to my feelings regarding the same by penning those feelings for the benefit of others who may have been halting between two opinions.

Secret societies, are they of God?

Having had a considerable experience in secret organizations, and knowing something of the tendency of the orders, I ought to be able to give a reason for the thoughts I am penning. There is all the difference in the world between Free Masonry and the faith of

the Latter Day Saint. One is of God, while the other is not. While one is good for the life that now is and the one to come, the other is good for neither; and my reasons are good, taking scripture as the rule. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other."—Christ. And as nothing but the gospel of Christ can save man, and a strict observance of the gospel law, it is reasonable to infer from the words of Christ and the apostles that all institutions, aside from the gospel are but forms, and very empty ones at that, adding no beauty to the gospel, but the very opposite, taking from the gospel the great love it should receive from those who profess to have obeyed its principles.

Masons claim Solomon and St. John as their patrons; but it would puzzle the wisest Mason that ever lived to give even the smallest evidence of the truth of such assertion. I deny emphatically that any of the old patriarchs, kings, or prophets, except indeed false prophets, ever had anything to do with any such secret organizations, and no good ever came of such. Belonging to them before I united with the Church and being nearly carried away with its pomp and show, I have experienced all that is necessary to cause me to know that no Latter Day Saint has any business with anything of the kind. And if any there be who are on the eve of joining any secret society, let me say to such, stop and think a moment; whether it adds anything to your faith; to the advancement of God's kingdom, or his glory; and as certainly as you live, the Spirit of your Master will tell you, No. Many inducements are held out to men to join, such as, "You may be in needy circumstances some time; you may become sick and away from home; you may be out of employment; and being a Mason will be a great benefit;" and so on and so forth. But remember, that God nowhere sets up any such inducements as rules to exercise faith in him. God has never, in any of his laws, said that man shall form any connection with such things; those I mean calling themselves his people. Christ, our Savior, did upon one occasion say to his disciples, "Make to yourselves friends of the mammon of unrighteousness, so that when ye fail, they may receive you into everlasting habitations;" but what reasonable man intends to fail; after having put his hand to the plow intends to look back. Look for one moment at the leaders in Salt Lake. To what excess have they gone in wickedness; and how dark have become their minds. So far have they placed their confidence in secrecy and the abominable things connected with secret societies, that the God of all the earth is said by some to be begotten of another father, as Christ was. And if there ever was a time since Sodom's destruction when men worshipped the creature more than the Creator, they of the Salt Lake have been the ones, and all this accruing from the desire to be something that God strictly forbids. There never was a time nor ever will be, when God approbated secret societies. Those who have never been purged from their old sins may connect them-

selves with the like; but all who are saved by the blood of Christ can add no lustre, no beauty to their faith by any such connections. Saints, remember that salvation is obtained through Christ, and keeping ourselves unspotted from the world. The pomps and vain-glorious shows of the world are a detriment instead of a help. Satan is the father of all such organizations. The darkness that covered the earth so long was in consequence of amalgamating foolish rites and ceremonies of a Pagan character with the gospel of Jesus; until finally the truth of heaven was buried in rubbish and vanities of men, carried away with something that pleases the eye, but is as empty and as void of good as a shadow. "Seek first the kingdom of God and his righteousness, and, all these things shall be added," without secret societies' helping. God has promised, and his word is truth. Yours in hope of eternal life.

IN EARNEST.

I LONG FOR HOME.

O, let me to my Savior go,
Where I can dwell in peace;
Where pleasures sweet will 'round me flow,
And never, never cease.
Where I can walk that blissful shore,
And dwell with Saints on high;
Where friends may meet to part no more,
And never, never die.

O, for a blissful home like this,
I'd part with all below,
And taste above the hallowed bliss
Which but the ransomed know.
I'd meet upon that happier shore
The friends who now are gone,
And welcome, with those gone before,
The bright millennial dawn.

O, may I cleanse my body now,
From ev'ry sin and stain;
That I may with the ransomed bow,
And with Christ Jesus reign
Where I can find a sweet release,
With naught to mar my joy;
Where sin can not disturb my peace,
Nor Satan's art decoy.

WILDWOOD.

RECIPE FOR MAKING TATTLERS.

Take a handful of a weed called Run-about, the same quantity of root called Nimble-tongue, a sprig of herb called Backbite, either before or after dog-days, a teaspoonful of Don't-you-tell-it, six drachms of Malice, and a few drops of Envy, which can be purchased in any quantity at the shops of Miss Tabitha Tea-table and Miss Nancy Gad-about. Stir them well together and simmer them for half an hour over the fire of Discontent, kindled by a little Jealousy, then strain it through the rag of Misconstruction, and cork in the bottle of Malevolence, and hang it on a skein of Street-yarn, shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the subject will be able to continually speak all manner of evil.

Receive your thoughts as guests and treat your desires like children.

One never needs one's wits so much as when one has to do with a fool.

"WHAT SAITH THE SCRIPTURE?"

"And all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3 : 16, 17.

My mind has been drawn out on this subject by reading an article in the *Herald* of June 1st, 1878, entitled "Life and Death, and again Life and Death," in which are some things that I can not harmonize with the Scriptures; and in calling attention to them I do it with charity for the writer; and if I am wrong in my application of the word of God, I desire to be set right.

I will endeavor to show in this article, first, that all men will become immortal in the resurrection, by the power of the resurrection of Christ, and that they will no more die as to the temporal or literal death, but will become living souls.

The writer of the above mentioned article states that the literal death was the penalty attached to Adam's transgression, whereas the opposite is the case; and the literal death was pronounced upon man that he might attain to immortality by the resurrection from the dead. This I will endeavor to prove by the Scriptures which are given for our instruction. "As in Adam all die, even so in Christ shall all be made alive." We venture to say that if all men are not to be made immortal by the resurrection, they will be subject to the second death, and mortality will reign the same as if there had been no atonement made; that Christ did not conquer death when he triumphed over the grave.

When Adam sinned he became spiritually dead, and subject to the literal death. This first death which was pronounced upon Adam, which was spiritual, is the same death which shall be pronounced upon the wicked, when God shall say, "Depart ye cursed," which is spiritual death.

The first point I will call attention to is the statement that a literal death was the penalty attached to Adam's transgression. I will not try to answer this myself, but will simply appeal to the word of God, and if I "speak not according to this word," it is because I have no light.

"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."—D. & C. 28 : 11.

I understand from this that the spiritual death was the "penalty attached to Adam's transgression," and not the literal. In the next paragraph the Lord says:

"But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance, and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised to immortality, unto eternal life, even as many as would believe," &c.—Par. 12.

This I think sufficient to prove that the death as the penalty for the first sin, was a spiritual death.

The next point we will notice is the statement concerning little children. The brother says that when little children "live on," and transgress, they become subject to the second death.

"Thus saith the Lord God concerning all who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil, to be overcome and deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it would have been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father; having crucified him to themselves, and put him to an open shame; these are they who shall go way into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, and the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead; through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made."—D. & C. 76 : 4.

From this we learn that those who obey not the gospel are not subject to the "second death," "which is spiritual."

I will make one more quotation to prove that all men will be redeemed from hell and the grave, by the resurrection from the dead.

"Now, verily I say unto you, that through the redemption which was made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man, and the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it."—D. & C. 85 : 4.

Now, as all men are to come forth from the dead, their spirits and bodies reunited, it follows that all men are to be redeemed from hell and the grave; and all who do not receive a portion in the celestial glory, shall also be redeemed from hell; but they will not all receive a kingdom of glory. Those who sin against the Holy Ghost will receive a kingdom which is not a kingdom of glory. (D. & C. 76 : 4, latter part).

These will not be resurrected nor brought forth by the "triumph" and "glory" of the Lamb; for they shall return to their own place; these are they who remain filthy still. D. & C. 85 : 6.

"And they who remain shall also be quickened; nevertheless they shall return again to their own place, to enjoy that which they are willing to receive, because they are not willing to enjoy that which they might have received."—Par. 6.

It seems they are to enjoy this place wherever it is, for it will be so much better than the torment from which they have just been

freed. These we call lost; and, O! how great the loss! What an eternity of glory they have lost! And the loss is the more keenly felt when they realize that once they beheld the glories of the celestial world by the Spirit of God, having been born of water and of the Spirit, and held the precious promises of Jesus within their grasp, and then to lose all. O! that the number may be small who thus abandon all hope of the glorious reward promised to the faithful, is my prayer.

Christ, by becoming obedient unto death, and coming forth from the regions of the dead, prepared a way for the escape of all men from that condition forever.

Our brother says that Adam was not a spiritual man till quickened by the Spirit, or till he was "indued with the Spirit," then he prophesied. Now, as Adam did not prophesy until after the fall, it would follow that he was not a spiritual man until that time, and if he was not so much a spiritual man before the fall as he was after, I would ask, What was he? How could he become spiritually dead if he was not spiritually alive previous to his death? We have shown that the first death was spiritual; that is, the death which followed the transgression; and, if this be true, the life that he lost must have been spiritual; consequently Adam must have been a spiritual man, when he came from the hand of his Creator a "living soul."

There are two deaths which the unrepentant sinner must suffer, from which they will be released; viz., the temporal and the spiritual. We read:

"O! how great the goodness of our God, who prepareth a way for our escape from the grasp of that awful monster; yea, that monster death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead: which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead: which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel."—2 Nephi 6 : 4.

Now we are beginning to see the condition of the wicked who take up their abode in hell, those who obey not the truth, as I said before. Christ, by becoming obedient unto death, and coming forth from the regions of the dead, prepared a way for the escape of mankind on the same conditions.

Now let us see the condition of the righteous.

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

We have discovered that all men will become immortal, both the righteous and the wicked; they will no more be subject to the temporal death. This, Nephi calls the great "plan of

our God." If this is God's plan, why should we reject it? I rejoice to see the mercy of God made manifest in behalf of the wicked.

We read further :

"And it shall come to pass, that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God."—vs. 6.

This is too plain to need comment; the word of God plainly teaches that *all* men will become immortal, and that by the power of the resurrection of Christ.

We can now see the meaning of the text, "As in Adam all die, even so in Christ shall all be made alive" [temporally and spiritually].

After the spirits of the Saints come forth from Paradise and take possession of their bodies, and the living Saints are caught up, then another trump shall sound which is the second trump; then cometh the redemption of those that are Christ's at his coming, those who have received their part in the prison prepared for them that they might receive the gospel, &c.

After this another trump shall sound, which is the third trump, then cometh the spirits of men who are to be judged and who are found under condemnation; they shall not live again for a thousand years and a little season; these are they who remain filthy still; these are they who commit the unpardonable sin, who have to suffer the wrath of God in eternity with the devil and his angels, and no man knoweth the end of the sufferings of the ungodly but they who have part therein, and those to whom it is revealed.

And then when Christ shall have completed his work and delivered up the kingdom to God, even the Father, in a perfect condition, then these wicked will receive their kingdom, which will not be a kingdom of glory, but a kingdom for which they have lived.

I will make one more quotation to show that Christ's work of the redemption of mankind will be a perfect and complete work.

"And the Lord God spake unto Moses, saying, The heavens they are many and they cannot be numbered unto man, but they are numbered unto me for they are mine; and as one earth shall pass away and the heavens thereof, even so shall another come; and there is no end to my work neither to my words; for this is my work and my glory, to bring to pass the immortality and eternal life of man."

Now if all men were not to be redeemed from hell and the grave, and be freed from suffering, would the plan of redemption be perfect?

If a portion of mankind, all of whom are the workmanship of God, shall be doomed to suffer in hell throughout the countless ages of eternity, would the purpose of God be a glorious one?

God has said, "For mine own purpose have I made these things." What things? The many worlds and the inhabitants thereof, and he says, "Here is wisdom and it remaineth in me."

Yes, the wise "purpose" of God will be made known in due time; then we will know that the redemption of man is complete—that the plan is perfect.

Let us be faithful to the end that we may receive the highest glory. Your brother in Christ,

M. B. WILLIAMS.

MIDDLETOWN, Ohio, July 22d, 1878.

15 May 79.

Look Here.—A mark opposite this notice will in form 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, May 15, 1879.

EDITORIAL ITEMS.

WE returned home on the 6th from Nauvoo, where we have been watching by the bedside of Mrs. Emma Bidamon, our loving and loved mother. We waited in watchful expectation for the end, which came at 4:20 in the morning of the 30th of April, when she breathed her life out gently, and slept the last sleep in peace. On Friday, May 2d, neighbors, friends and relatives, bore her remains to the place where our relations lie, and there we left them, where on her grave the gentle dew and genial sunshine, the storm and the calm, shall bless her repose until with them that sleep she shall rise to the eternal newness of everlasting life.

Bro. J. J. Cornish wrote from Sanilac County, Michigan, May 1st, that he baptized eight more at Bridgehampton the Sabbath before. He was to begin a series of meetings at Richmondville, May 4th. May the usual success, by God's aid and Spirit, be with Bro. Cornish.

Bro. A. Haws wrote April 29th from Alameda County, California, that he expected to start for Nevada May 2nd, to preach there this summer.

Bro. C. E. Blodgett, near Eagleville, Missouri, writes that he has been doing what he could for the work of God in Lone Rock Branch and vicinity.

Bro. D. S. Crawley wrote from Cherokee, Kansas, May 6th, of the district conference at Columbus having been one of harmony and peace.

Bro. M. T. Short is preaching in the Pleasant View Branch, and Bro. Crawley is busy in several places.

Up to date of writing (May 6th) we have no Conference Minutes on hand but those published in this issue besides those of the Pacific Slope Mission. We mention this so that if any have been sent and have not arrived, it may be known to the senders.

We have a card that seems to be signed by H. Carr, requesting the HERALD to be continued, but no place given where the person lives.

Bro. T. F. Stafford, of Lewistown, Illinois, mentions in a late letter having a large attendance at his meetings, and says that calls come faster than he can fill them, but he hopes that Bro. Patterson will be able to give his welcome and valuable help in those regions this season.

Bro. Wm. B. Smith wrote from Miami, Missouri, (the Valley Branch), April 8th, of his labors in March in various places in Missouri, at Center Prairie, Knoxville, Far West, Waconda, Carrollton, and Miami. He found many people interested in the gospel restored, and he generally was blest in speaking to them the word of life. The calls are many but the laborers are few. At his last writing, April 23rd, he was at Renick, Randolph County, and expected soon to go to St. Louis.

A branch has been organized at Holden, Johnson Co., Missouri, containing seven members, Bro. F. P. Scarcliff, presiding; Henry Scarcliff, Priest; Newton Evans, Clerk. Bro. Josiah Curtis presided over the meeting for organization.

Sister Elizabeth Chapman of Scranton, Kansas, writes that no branch exists there, but yet they meet together to worship God and are blessed in so doing. Bro. Jarvis is faithful in the work, visiting people and distributing tracts.

Sr. M. C. Strole, of Coldwater, Michigan, says that the branch there is prospering and the Saints are alive to their duties. They have spiritual prayer and testimony meetings wherein all rejoice and praise God, and they hope to have some more preaching done there before long.

We thank Bra. Edwin Cadwell, C. W. Reeves, C. D. Seeley, and others unknown, for papers and clippings received.

Bro. J. M. Range, of Hollister, California, sends the *American Christian Review*, published at St. Louis, containing the so-called "Third Epistle of Peter," written in 1825, as a take-off on the vanity, ostentation, display, ritualism, love of show, and covetousness of priests and people in the ancient and modern religious world since the departure from the meekness, humility, and plainness of dress and manner exhibited by Christ and the early ministers and disciples of his Church.

Bro. J. H. Ruby sends sundry copies of the *Record and Evangelist*, published at Oskaloosa, Iowa, and containing some good things, among others part of "The Celestial Railroad," all of which we would have liked to publish in the *Hope*.

Bro. T. W. Smith wrote from Providence, Rhode Island, April 28th, that the interest among the people of that city to hear our doctrine was increasing, the hall being well filled and even crowded, many coming to hear who have never before attended our meetings.

Bro. John Watkins writes from Cleveland, Lucas County, Iowa, that they have regular meetings in their branch. He thinks that some of the people will unite with the Church ere long, as a number are favorable and friendly. He says truly of the power of example before the world, that the Elders may preach as faithfully as they can, but if the Saints are at variance with each other the work will be hindered and will not progress; but if the Elders preach and the Saints live in accordance with that which is preached, then their testimony unites together to convince the world that they have learned of God and of Christ as they profess.

Bro. F. P. Scarcliff wrote from Holden, Missouri, April 22nd, that he had recently preached in Lafayette County and had good attention. He says that all through that country there are plenty of school houses where our Elders can preach, yet he is the only one in that region and has charge of a branch at that, but it gives him two Sundays a month away, which he improves. May you be able to accomplish much good, Bro. Frank.

Bro. J. J. Kaster of Jackson County, Missouri, speaks well of the aid rendered the cause at Wyandotte, Kansas, by Bro. J. F. McDowell.

Bro. and Sr. Geo. W. Lilly are at New Tabor, Republic County, Kansas, alone in that county and they feel the loss of the privileges of worship and society among the Saints.

Bro. Frank Mussel of Bevier, Missouri, writes of visiting the Salt River Branch with Bro. G. T. Griffiths, and finding it in good condition, the Saints being blessed of God. At Bevier another strike by the miners has made it hard times for them all.

Bro. W. T. Bozarth wrote from Cameron, Missouri, April 22d, that he was to start next day for Johnson County, thence to Independence and south and east, preaching the gospel. He receives letters from Texas desiring his return to that state, one from Bro. J. P. Brannan, of Red River County he encloses, who writes that the Saints there enjoy the Holy Spirit and its gifts in their meetings. He had also baptized some recently and he and the Saints were doing what they could as new beginners in the work of the Lord. They are persecuted for their faith, but among themselves all is unity, peace and love. They believe that Bro. Bozarth can do a good work if he will come and remain, and their offers of aid to him are good, if their circumstances and the times, crop prospects, etc., warrant them in making such and in fulfilling to him and his family, as we hope is and will be the case. Bro. Bays writes that through the drouth in the part of Texas where he is the prospects for a crop are of the poorest character, in fact more probability of a famine than of a good yield at harvest time.

Sister L. Pratt of Newton, Iowa, writes of the successful meetings held by Brn. I. N. and Curtis White in that district. At a place thirty miles from Newton and ten from Grinnell, they have been much blest of God in preaching, and the people have listened, and turned from opposing the doctrine to gladly receiving and entertaining the Elders and Saints who come there.

Sister Carrie Heath, of Nashua, New Hampshire, who is alone in the faith of the gospel there, says that it seems hard to stand thus alone in the midst of opposition. In a prayer-meeting recently, one present referred to the "Mormons" as a people who did not believe *all* the Bible, and it is pleasing to note right here that it is granted that we believe *any* of it, which some have been loth to do till forced to. Sr. Heath took occasion to defend the cause of truth, and to show that others instead of us left out a large portion that should be in force as commandments and promises, and that it was hard for one who believed all the word of God to be persecuted by those who did not believe all. Thus, by this open attack upon her, she was able, with spiritual boldness to speak for the cause of Christ words which we trust and pray will not be without effect. But, instead, may they prove unto life and salvation for some one. Added to this Sr. Heath says that she is striving to live a godly life, for she is convinced that without holiness none shall see the Lord. May she be glad in the way of life and do all God's will.

The correspondents of Bro. Joseph Luff will please address him at Plano, Illinois. For a short time he is working in the Herald Office as compositor before taking the field again. He intends to locate his family in Plano.

Sister Sarah A. Rose of Grayville, Ohio, says that Bro. L. R. Devore has been there preaching as he found opportunity, and their belief is that a people of God will be found there and gathered out, though opposers now rage. Bro. S. W. Hogue is also doing much good for the cause. Sr. Rose says that the article "Tea Topers, Attention," stop-

ped the drinking of tea in several families and many from coffee also, and she thinks that an article as effectual against tobacco would be a good thing.

Bro. C. M. Fulks of Weir, Kansas, desires to learn of some man in the Church who is a baker by occupation. Address as above.

Bro. M. P. Berg of Roxbury, Boston, Massachusetts, writes cheerfully of their faith and efforts for the cause of God in Boston and vicinity, and they hope to continue to do good and to save souls unto Christ. May they do ever all this, we pray.

THINKING for oneself is a good faculty; we hardly know of one more conducive to healthy, right-minded results. To be able to think, and think, and think, constantly, unceasingly, first upon this thing and then upon that, upon this subject and then upon that, this circumstance and that is a grand good thing. To possess the ability to examine, weigh, determine and decide in reference to words to speak, acts to do or course to pursue, under the varied and constantly changing conditions of human life is a most excellent thing—we can think of no one thing just now more desirable than to be able to think correctly—we have some thinking of our own to do, and a great deal of it to do for other people. There is lying upon our table a pile of letters, communications, queries, questions, suggestions and advices, that has accumulated during our attention to the business of conference and our two-weeks' stay at Nauvoo, which is formidable in size, and perplexing in character. It is simply astonishing to see the wide variety of topics that somebody has grouped together. Some of the questions asked would, if the persons asking them were not innocent and honest, be silly; and some of them are hard to answer, showing that somebody has been thinking deeply and wants light on good and grand subjects;—we just ache for a thinking machine into which we could toss the entire pile, turn the crank and get the solutions, decisions and answers, all nicely written out and neatly labelled ready for use.

Advice is asked for, in love, domestic war, family government, branch government and church law; questions involving a knowledge of the "whys and wherefores," for almost every kind of work and word. Some of these questions the questioners themselves could answer clearly enough if they did but stop to think, the same as they ask us to do; for precisely the same ways to get an answer are open to them as to us; and the same method of reasoning is available to them. Think for yourselves, is what we tell the world. Let us apply a little of the philosophy of it to ourselves.

WE have now ready the tract by Bro. T. W. Smith "The One Body," as advertised in the last page of this HERALD. We shall send to Chicago, now that we have the "One Baptism" and "The One Body," a quantity of sets of tracts complete and have them bound in better style than we have been able to do, while waiting for the tracts named. We add the important tract "The Trial of the Witnesses to the Resurrection of Jesus," all in cloth binding, over 230 pages, and send for seventy-five cents, post paid. It makes a fine collection of thirty tracts and pamphlets, for home reading and for distribution.

We have nearly ready an edition of "Visions of

Joseph Smith," a small 48 page pamphlet at fifteen cents per copy. Previous orders for these will be filled soon.

The paper covered Voice of Warning is reduced to twenty five cents each. This useful little work continues to be of great benefit to the cause

QUESTIONS AND ANSWERS.

Ques. Is it wrong for a Latter Day Saint to act as Chaplain in a temperance club? Is it wrong for a Latter Day Saint to sign the temperance pledge?

Ans. There would not necessarily be any wrong doing in either acting as Chaplain or signing the pledge, but the Saints in general have very little favor towards secret societies as aids to temperance, morality, or philanthropy, believing that the gospel includes all these good doctrines, and that its claims are stronger, and more impressive than any other pledges, or than any oaths can be. Hence few feel that they ought to take active part in these matters, though they should give their influence and their example on the side of temperance in *all* things, not only about strong drink, but everything else wherein might be excess baneful to body or spirit.

Q. In the light of the law given in Sec. 17:11, D, and C., has a presiding Elder, during his absence from his branch, the right to appoint some other Elder, district president or otherwise, to take charge of meetings during his absence. Has he the right to differ from the law already given that the priest has the right to preside in the absence of the president, and the teacher in the absence or lack of the priest?

A. It is the place of the next in branch authority to have charge in the absence of his superiors. He can ask whom he pleases if he does not wish to preside over a meeting. However, if the president makes a prior arrangement with and has the consent of the lesser branch officers thereto, he would be privileged to invite an Elder to take temporary charge, if there be also no objection by the branch to such arrangement.

Q. When a president of a branch is elected for one year and the time expires, and he fails to notify the branch, and one of the other officers gives a general notice that the branch will meet for that purpose, and they meet and elect another, is it in keeping with the law of the Church?

A. Yes. The branch should take notice of the time when the term expired, and any officer could call the attention of the branch to it, especially the teacher or clerk.

Q. Should the name of a person lawfully disfellowshipped remain on the Church record?

A. Yes, with the additional entry, "disfellowshipped" at such a time, giving date and place.

Q. Can a brother hold the office of president of a branch when he can not present a licence or certificate of ordination?

A. Yes, if proper reasons for such failure are given.

Q.—In sec. 113, par. 7 of D. C., the words, "And their innocent blood on the floor of Carthage Jail, is a broad seal affixed to Mormonism, that can not be rejected by any court on earth." Why was the word Mormonism used?

A.—Because the word included in the mind of the writer of that section, the principles of the faith as believed by the Church, and for which the Martyrs were slain. It is a term accepted by

thinkers typifying the doctrines of the Church, and derived from the Book of Mormon; or the doctrines of the writers of the Book of Mormon, and named from the prophet Mormon.

Q.—Was the Church ever called the Mormon Church, or was it ever organized as the Mormon Church?

A.—Only by sufferance. No.

THE following is from the Grinnell, Iowa, *Independent*. Success to Bro. White. See his letter in this issue.

"We attended services last Sabbath at the Goreham School-house, some twelve miles north-east of this city, by Elder White, of the Church of Christ, or Latter Day Saints. Mr. White is an intelligent gentleman, and in his discourse showed plainly how this denomination was persecuted by other denominations. The Latter Day Saints differ materially from the Salt Lake Mormons, they being as much opposed to the doctrine of polygamy, set up by Brigham Young, as any other denomination. According to the teachings of the Bible they are more strict than any denomination we have yet heard. Their ministers are not salaried, nor do they take up a collection for defraying the expenses of the church. The members contribute just what they choose, and the Elders preach on Sunday, and work week days. We are under the belief that all denominations in this section are doing good, and we see no reason why a minister should get up and abuse any other church just because there was a class of people who had at one time professed the same religion and afterwards turned out otherwise."

NEWS SUMMARY.

[Prepared expressly for the Herald.]

April 21st—In consequence of the great fear felt by the Russian rulers concerning Nihilist operations, that country is almost in a state of martial law. This is very severe and trying for the innocent and law-abiding, and a hindrance to trade and business.

By a fire in St. Louis, Missouri, a street-car barn was burned, (loss \$12,000), and \$10,000 worth of cars.

The steamship, *Great Republic*, is a wreck at Astoria, on the Pacific Coast, and that place is full of the rescued passengers and crew. In trying to get to shore a few of the crew were drowned.

23d—The town of Eureka, Nevada, was nearly destroyed by fire, April 10th. A heavy gale was blowing and consequently the destruction was very great. Loss figured at one million dollars, with scarcely any insurance. Cold weather and a snow storm succeeded the fire and great suffering resulted to the houseless people. Relief movements were organized at San Francisco, Sacramento and other Coast cities.

A fire at Braidwood, Illinois, burned a depot, a hotel, two saloons, and some corn cribs. Loss \$20,000.

A fire at Anoka, Minnesota, destroyed nearly one hundred million feet of lumber.

A \$70,000 fire at New Orleans.

24th—The Catholic University of Notre Dame, at South Bend, Indiana, was destroyed by fire yesterday. Loss two hundred thousand dollars.

Some rolling mills at Pottsville, Pennsylvania, burned. Loss \$250,000.

Eighteen buildings at Midway, Wisconsin, burned. Loss \$18,000.

26th—The Russian penitentiaries are being filled with political prisoners.

Portions of Hungary are again threatened with disastrous floods.

There is a small war going on between Chili and Peru, South America.

A flood at Houston, Texas, has destroyed fifty thousand dollars worth of property.

Two strong men died of hydrophobia, in Brooklyn, New York, the 23rd or 24th.

28th—Great fear in Russia of the intention of the Nihilists or revolutionists, the government taking every precaution against trouble, without knowing how or when it may come.

An editor in Zurich, Switzerland, has been arrested, charged with being engaged in a plot with others to assassinate Queen Victoria, of England, and the King and Queen of Italy.

A fire at Galena, Illinois. Loss \$12,000.

Paper mills at Wilmington, Illinois, burned. Loss \$30,000.

Gen. Grant is in Japan.

29th—In Russia many army officers have been arrested on suspicion of Nihilism, and cast into prison. The Czar and other high officials are in constant fear of assassination.

A strong effort is to be made in Chicago towards having a general observance of the Sabbath, by the cessation of all trade, business and labor, the shutting of all places of carousal and of theatres and places of amusement. As it now is the city does not present on the Sabbath day any great improvement over the week days.

30th—An earthquake has occurred in Persia, resulting in the destruction of twenty-one villages and the death of nearly one thousand people, and four thousand animals, sheep, cattle, horses and camels.

A fire at Durant, Mississippi, burned ten buildings, including a hotel, stores and dwellings.

There is a great exodus of Negroes from the lower Mississippi country northward into Missouri and Kansas. They are getting away as fast as the river steamers can carry them, and most of them nearly destitute. The planters are trying hard to have them remain, as it will be a great loss to the labor interests of the South.

May 2d—The Nihilist movement in Russia is greatly unsettling society. Notwithstanding the labor of government spies and detectives, evidences show that the work of the revolutionists moves on.

A great fire at Orenburg, Russia, burned nearly one thousand dwellings, besides one mosque and three hundred shops, stores, mills and other buildings.

By a cyclone in the Isle of Bourbon, France, thirty-five persons were drowned.

Quite disastrous floods at and near Houston, Texas, and the same in New Hampshire by reason of sudden rains and the rise of the rivers.

Heavy rains and melting snows are again causing great trouble in Hungary as they did two weeks ago. Also in one place a hurricane destroyed the worked performed to restore the railway as it was before the previous storm.

General Grant is at Hong Kong, China.

3d—England is trying to make negotiations with the several South African chiefs who have offered submission.

In the Miles polygamy case being tried at Salt Lake City, yesterday, Daniel H. Wells refused to answer questions as to the character of defendant and the regalia worn by Mormons in the Endowment House. Judge Emerson committed him to the custody of the United States Marshal, Wells to appear in court to-morrow morning to show cause why he should not be punished for contempt. It is said he will not expose the secrets of the Endowment House. The jury is composed entirely of Gentiles.

The people of Cape Cod, Massachusetts, are greatly excited over the most inhuman murder of a little girl by her father in Pocasset, part of the town of Sandwich, sixty miles from Boston, day before yesterday. The mother was a consenting party. Charles J. Freeman, the father, is a Second Adventist, and says the Lord told him to commit the murder and the child will come to life Sunday morning. For thirty-six hours, he says, it had been impressed on him that he must kill one of his family, but he was doubtful whether it should be himself, wife, the older girl, or the little girl. Finally he made it clear it must be the little girl. He did not tell his wife at first, but at two o'clock, day before yesterday morning, he told her what he was going to do. They talked it over, agreed it was right, and then knelt and prayed over it. Both then went to the room where the two little girls were sleeping, and, after looking at them some minutes, he went to his shop and got a large sheath-knife, singing all the way out and back, and never feeling so happy as then. He coolly turned the bed-clothes down to expose the child, his wife standing by, and stabbed her

in the left side. She turned towards him, lifted up her arms, and said, "Oh, father!" and he then held her in his arms till she died, five minutes afterwards. She was only five years old. The older girl partly awoke, and the mother carried her out of the room before she knew of her sister's death, and she does not know of it now. Freeman then got into bed with the dead child in his arms, and stayed till after daylight. On the way to the station for his mail he met a brother Adventist, and asked him to notify all Adventists in the neighborhood of a meeting at his house in the afternoon. They came, supposing it was a farewell meeting before Freeman went on a tour as a preacher. In the meeting Freeman told the whole story of killing the child, and showed the body to them, and they kept the affair a secret. The murder leaked out through a young girl who was present, and who last night was seen in apparent distress by a constable. A little questioning revealed the whole affair, but it was three o'clock this afternoon, before officers from Barnstable reached the town. The house was guarded by neighbors from three o'clock this morning. The man and his wife were arrested without resistance, however, and taken to Barnstable Jail, shaking hands with friends before leaving, and seeming to be in good spirits. Freeman was noisy during the ride, and he and his wife talked freely together, and evidently were not sorry for the deed. Freeman says he is not insane, and all Adventists say the same thing of him. At any rate he is sane and collected to-night. He asks all who do not believe in God to come to his house Sunday, and they will see wonderful works. The child would be raised and would help him preach.

5th—The funeral of Edith Freeman, the victim of her father's fanaticism, took place at Pocasset yesterday. Up to the time of the burial it is said that some of the Adventists looked for the raising to life of the child, by the power of God. One of them tried to interrupt the services at the church and finally did mount a gravestone and make a speech in the cemetery, attempting to justify Freeman's motive if not his act.

A dispatch from Calcutta, India, states that the cholera has been spread far and wide by the pilgrims to a great national fair returning to their homes in various parts of India, having received the contagion at the fair.

A wind-storm in Southern Idaho blew a freight train of sixteen cars from the track, some of them loaded with silver bullion.

6th.—A convention of the alarmed citizens of the Mississippi Valley is being held at Vicksburg, concerning the astonishing exodus of the negroes from the South, and they are talking of remedying the evils and errors of the past. But the convention considers that if the cause of their leaving is the short crops and general hard times that have swept over the country, that it is plainly out of their power to remedy these things. But, if the causes of unrest and removal are of a character which they can remedy, they wish to, as they are anxious to have the negroes remain.

The awful power of nitro-glycerine as an explosive was illustrated yesterday at Strafford, Canada, where a package in a car-load of the fearful stuff exploded the entire mass, creating a shock and noise that were felt and heard for twenty miles around, and scattering death and destruction in the immediate vicinity, two men being instantly killed, others mortally or less seriously wounded, fifty cars being blown to pieces and freight and household goods scattered in a confused mass all around. The glass in the windows in town were broken, and the sound was like that of a mighty earthquake.

D. H. Wells, who in the Miles polygamy case was sent to the penitentiary for two days for contempt of court in not answering questions, was released last evening, and to-day the Utahites will hold a holiday in his honor as a martyr oppressed by the Government.

6th.—A. P. Davis, a leading Adventist and abettor of Freeman, is thought to be hopelessly insane, and it is reported that immediate steps will be taken for his arrest, it being thought that he is unsafe in the community in his present state. The grave of the little victim is still guarded day and night.

Correspondence.

HARRISON, Ohio, April 6th, 1879.

Bro. Henry:—I am still striving to discharge my duty by preaching the word. I have been in a new place five miles from this city, and delivered ten discourses with good liberty. Much prejudice was allayed, and I confidently expect that much good will result therefrom. I was kindly treated, and I feel that in leaving them I leave many warm friends. I have been trying to get an opening in the city, but thus far have failed in securing a house. Last week I was invited to lecture before the Blue Ribbon Club of the city. I accepted, but when the time came another speaker was on hand, and it was claimed that his appointment was the oldest. That may have been the case, but I think not. I often hear the remark as I pass through the street, "There goes the Mormon preacher." I leave tracts in the stores and talk the matter up on all occasions. There is music in the air. The subject of infant baptism is being agitated through the paper. Some one having asked the question, "Is it from heaven, or of men?" and calling on the ministers to answer, one man answered by telling the enquirer to call on him and he would explain in a private conversation, but declined to give an answer publicly. The temptation was so great that I took it upon myself to answer plainly and unhesitatingly that it was not from heaven, but was of men; stating also that I was not in the least surprised at the refusal of the Reverend to reply directly. He dared not say it was from heaven, because he knew the Bible would not warrant it. He dared not say it was from men, because it is the doctrine of his church.

My next point is in Ohio, five miles south-east of this city and twenty miles north-west of Cincinnati. Our faith has never been preached there. I shall perhaps go thence to Kentucky. Hoping to be remembered by all Saints, I remain as ever yours in Christ,
B. V. SPRINGER.

NEAR BLUE RAPIDS, KANSAS,
April 9th, 1879.

Bro. Henry:—I send you a few words from this part of the field to let you know something of the prospects for good as well as some things that are not for good. I arrived at Atchison, Kansas, February 20th, and preached a few times. The Saints seemed firm in the hope, and outside I found a few that seemed to be willing to hear our claims. The Saints were kind and generous to me. I preached at Good Intent but the weather was cold and but few came to hear. Some good Saints there, but others of them have not lived up to the standard of right. I went with Bro. David George and other young Saints to Netawaka, and, as we rode along, our journey was made joyous with the sweet songs of Zion, interspersed with pleasant chats. We stopped on the way at "Mormon Camp," and took a lunch. Arrived at Bro. Griffith George's, and felt at home. A number of the Saints came in and it seemed to us that all were of one mind and I rejoiced to see such a desire and interest to do good. The next evening I spoke in a school house to a good congregation, and the next morning in the Presbyterian church in Netawaka, also in the evening; but the elders and Sanhedrim of that place being clothed in straight jackets, they closed the doors against us, so we went to the Grange Hall, and I delivered eighteen discourses there to good and attentive congregation. I have never seen a better interest than was there; and I can say of the citizens of Netawaka, that I never met a more liberal minded, generous, and kind people than are they. They were willing to hear and investigate, and they took me to their homes and kindly cared for me while we reasoned together.

The interest was excellent, and many pressing invitations were given for me to return. They seemed to anticipate my wants and generously supplied them. May God bless them abundantly with the precious things of the earth and a glorious entrance into his presence. You can imagine my feelings at parting with strangers who had never heard anything good of us and yet be so kind. My faith was strengthened in the promise of the blessed Master, "I will go before you,"

etc. The Saints also kindly ministered to my wants.

Bro. Griffith George and Henry Green took me to Blue Rapids. We stopped one week on the way near Centralia and preached there and baptized three, principally the fruits of others' labors. In Blue Rapids I spoke fourteen times, but there was not the interest that I hoped there would be. An article published in the Blue Rapids *Times* against Mormonism, or rather a rehash of the old story, and this had some effect. Some who had been quite attentive heretofore kept away. It has been the means of retarding the work there, but by and by there will be a reaction, we hope, if internal discords can be killed out. The Apostle's idea of bridling the tongue is a good one. Brethren Shute and Roberts are and have been doing a good work both planting and watering, and taking all things in consideration, the cause is moving on in this part of the field. Yours in Christ,
R. J. ANTHONY.

NEWTON, Iowa, May 6th, 1879.

Dear Brother: About the last of March Bro. I. N. White and I took a trip north-east of Grinnell, about thirty miles from here. We got out an appointment while there, and preached six discourses with good effect. Two were baptized; one a young man, the other a lady of about forty; she had been a member of the M. E. Church for about twenty-three years. After our departure we learned from Bro. Goreham of that place, that one Rev. Coals from Grinnell, was to preach against "Mormonism." We made it a point to attend on that Sunday. Well, you know about the argument such reverend gentlemen use against us. He stated in his speech that the "three witnesses of the Book of Mormon had denounced their testimony, and the whole thing to be false;" and O, how trashy his argument was, too much so to notice. After he was through, Bro. White asked the privilege to speak only five minutes; but "No," was the answer. Brother White announced that on the next Sunday he would make a reply. So when the time arrived we found the house to be filled with listeners. Brother White made an able defense. The editor of the *Independent*, at Grinnell, was out. I will send you the paper, so you can see what he had to say. We expect to go there again May the 18th. Some are ready to be baptized. I think there will be a branch built up there. I don't know that ever I saw such a great interest taken in the work as there is in that neighborhood.

May the Lord be with us when we return there.

Yours for the truth,

D. C. WHITE.

NEBRASKA CITY, Nebraska.

Bro. Henry:—Our conference passed off harmoniously, not much of anything of importance being accomplished. There are too many called elders sitting upon the stool of do-nothing, or like the dog in the manger, will neither eat the hay, nor permit the ox to eat. Can a district do anything to be freed from carrying this official load?

I was disappointed in not being able to attend the Annual Conference. I could not go without paying tribute to the railroad, and not having the wherewith, had to remain at home, like the boy at election, with nothing to say. I have several calls to go and preach, both in new places and where I have labored during the past winter. Have good news from Bro. Anthony, and he wants me to join him in labor in Kansas. I hope by Fall Conference to make arrangements to take the field in fact. For that is the full desire of my heart. Yours in Christ,
ROBERT M. ELVIN.

BOSQUE COUNTY, Texas,

April 9th, 1879.

Brethren Joseph and Henry:—My husband and I are the only Saints in this country. We have written to Bro. Bays, thinking that we might have him in these parts, but we have not heard from him. We would like very much to have some good elder come. We became members of the Church in January, 1878, and I have enjoyed more heart-felt religion since then than I did in the nine years that I lived in the Christian

Church, though I then loved my Master as dearly as any converted soul. I thank God that I have had the privilege of hearing the gospel in its fullness, showing me the true way wherein we might all be saved. I had been investigating for over a year, and asking God to show me the right way. I had heard Bro. Short several times at Joplin, Missouri, and had almost become convinced. Then Bro. Bays came there on his mission to this State and unfolded the Scriptures so plainly that I could refuse no longer; so my husband and I were both baptized. I hope that some Elder will come soon. Your sister in Christ,
F. A. JENKINS.

POTTORVILLE, Texas,

April 13th, 1879.

Bro. H. A. Stebbins: For a week or two after Bro. Jenkins left us it seemed as though the good Spirit left also, but we realized that his faith would not save us, so we looked to God and asked him for a return of the Spirit to assist us to carry on the work. And I can say now that we have had the manifestation of the Spirit and have been led by it to preach the gospel of Jesus Christ.

I preached my first sermon by special request on Sunday, March 30th, to a little colony some four miles from my home. I went trusting in the Lord for strength, and I had a good hearing and liberty that almost astonished me. I gave an appointment for to-day, and Bro. Land accompanied me, but we had a small congregation on account of the bad weather, the rain descending in torrents for two hours; but prior to this we had a joyful time at my residence, spending the forenoon in prayer and testimony and the afternoon in administering the Lord's Supper. The brethren and sisters returned home giving God thanks.
J. L. STONE.

MIDDLETOWN, Butler Co., Ohio,
April 21st, 1879.

Dear Herald: What comfort and consolation your pages bring to my heart. When trials and temptations beset me, and I am almost persuaded to give up the struggle, the light that breaks forth from your pages brings back to my mind the blessings of the past, when God in his mercy poured out his free Spirit upon the Saints of the Amanda branch, causing our hearts to swell with gratitude. At times darkness seems to overspread my mind, but when I see the light of truth shining upon your pages, I am strengthened and encouraged to press forward, that I may obtain the prize of salvation. At times I think there is a great work to be done in this place and that many will obey the truth, and again the spirit of rebellion breaks out, which seems to make the prospects look dark.

I now think if we can succeed in saving those who have espoused the cause there will be a great work done. I have succeeded in getting space in two of the papers of the world for a defense of the cause, which is the best I can do by way of preaching the gospel at present.

Dear Saints, I hope you will pray for me that I may be able to stand firm to the end, and that I may not be overcome with evil, but overcome evil with good. Yours in love of the truth.

M. B. WILLIAMS.

MERRY OAK, Va.

Bro. Henry: On the evening of April 6th, 1879, the little band of Saints of the Shenandoah Valley Branch, met at the house of Elder O. E. Cleveland. All were present and took active part in prayer and in bearing testimony to the truth of the latter day work. The Sacrament was administered by Elder Cleveland. President Joseph Smith and his Counsellor, the Bishop of the Church, and Counsellors, and the general Church authorities were sustained in righteousness, and the Saints request that the *HERALD* should be published weekly as soon as possible, and for this purpose they send the amount of money in the treasury, \$2.50, for the benefit of the office, to sustain the *HERALD* and make it a weekly paper.

O. E. CLEVELAND, President
BENJ. BOWMAN, Clerk.

SCOTTVILLE, Ind., April 24th, 1879.

Bro. Joseph: We are having meetings every Sabbath at Mt. Eden and the little band is striving for the right, realizing that greater is he that is with us than he that is against us. The "war horse of Southern Indiana," as he is sometimes denominated, James Goss, sometime since made an attack on the different orders of the day, and to show when the kingdom of God was set up, and at the close of the meeting I asked him to identify the kingdom in point of theory and structure, and tell the people where it is to-day. He stated that he would do so that night if it would not weary the people; but he said that he would answer it the next night. The night following he essayed the task. He tried to show that it was set up by Christ and the apostles and was set up on "This Rock;" consequently the Christian Church of the nineteenth century is the true Church. He then gave place for the questioner to speak. I took the stand and tried to show that the point under consideration was, where is that kingdom to-day? I wished him to identify it. The first night passed and the second came, and he took the stand and recapitulated. The same place for the querist was offered, and took the stand with a house filled to overflowing with eager listeners; and I think I showed to the satisfaction of the audience in general, that the Christian Church of this century is not identical in theory nor in structure.

The third night came, but we had no chance to say anything; but he was dissatisfied with his effort and sent the question to Rev. Tully for an answer. Mr. Tully did not answer. He sent in turn, Mr. Brown, who came to our meeting when Bro. Kelley was with us, and thought that we had posted him on the position that was taken by them, and he was very sensitive, and made an attack on Bro. Kelley's discourse; and all that I have to say about it is that it was a very cool night, and he feigned very hard to keep cool when Bro. Kelley replied to him last Sunday. Bro. D. Scott and I had meeting at Brush College on the pike, to a good audience and with good liberty. The work is onward.

Your brother in the covenant,

M. R. SCOTT.

GUADALUPE, Santa Barbara Co., Cal.,
April 24th, 1879.

Bro. Henry: I am still in this dry and windy country at work with my hands for the present, but occasionally I get a chance to preach, and I do not allow a fair opportunity to pass without bearing a testimony to the truth. I am anxious to see the HERALD, to learn what the Conference has done with me. The Saints are very anxious for me to come to Oregon, and I don't know but I will try it again if the Conference has not ordered otherwise. Your brother, J. C. CLAPP.

INDIAN CREEK, Elk Co., Kansas,
April 1st, 1879.

Bro. Henry: I have been absent from home since about January 1st, till last week. Built a house for a farmer. I was 25 miles from home, stayed at my work till completed. Lectured once on Church history, Church organism included. I had a likely appearing audience; they gave me good attention and kept good order. The room was well filled. My surroundings were Methodist and Campbellite, also near the Bickertonite former location in the Verdigris River bottom. I tried to give my audience some distinguishing lines, by which to separate the false factions from the main or true body. I have thought it required the patience of a Job and the skill of a Solomon to represent the true Church of Christ. This part of Kansas has some Brighamites. An Elder has said he thought some ordinations were too hasty, so many Elders but no preachers; perhaps he is right. In my youth I wish to add some scriptural comparisons. Christ knew when a child his work. We get that from his own sayings to his parents. He (Christ) says, "I must be about (or do) the work of my Father." Yet he was subject to his parents' parental government till the time of his ministry drew nigh, or till God commanded him to commence his personal and public ministry. If Christ was not prepared for the public minis-

try till thirty years of age, could we expect to be prepared in an hour or a week? Simply because a man to-day is ordained an Elder does not mean that to-day he is qualified to preach the gospel of Christ. In the New Testament and other Church history, I learn that the apostles and seventy are to do the field preaching, having their minds released from worldly cares. They are not called to build houses or herd cattle, but to preach. If we desire to preach because we think it an easy way to live, or more honorable than common labor, or because we do not like common labor, the time of our ministry may not draw nigh. The time of our public ministry has not drawn nigh. Why? Because I am not qualified for it (the ministry). If I fail to be studious, faithful and obedient to God, the time of my ministry never will draw nigh. God knows who qualifies. He who qualifies not, God will not set apart to his (God's) public ministry. An architect will not send out of his shop an apprentice to build a counter for a merchant till he has taught him how to do that piece of work. Would not God exercise as much discretion as a man.

B. A. ATWELL.

OSBORNE CITY, Kansas,
April 26th, 1879.

Bro. H. A. Stebbins: As we are all interested in the cause of Christ, I wish to report progress in this part of the vineyard. I have been preaching in Mitchell County some of my time and some at Gaylord, and at home in the Solomon Valley Branch. Had a two nights' discussion with a Disciple minister, which resulted favorably to the cause. I also organized a branch of sixteen members, known as the Elmira Branch, in Mitchell County; Bro. Mason, President. Pray for us that we may continue in the good work. Your fellow laborer in Christ.

J. F. JEMISON.

INDEPENDENCE, Jackson Co., Mo.
April 19th, 1879.

Dear Herald: I have a desire to say something about this latter day work. I have lived to be twenty-six years of age and never heard the gospel preached until about one month ago, and I am satisfied that this is the work of God, and I have had the privilege of testifying to it, thanks be to God. I am not a member of the Church yet, but expect to be soon. I request the prayers of the brethren and sisters, for it is everybody's place to pray and to pray earnestly. I have always had an earnest desire to live a Christian, but never could content myself to join the other churches, and it must be that God held me for a better purpose. I feel it that way now. He has promised that those who live up to his word to the best of their ability they shall not perish, and certainly I desire to be saved.

Yours respectfully,

MRS. EMMA PARKER.

SHELBY, Iowa, May 2d, 1879.

Bro. Henry:—I received the *Herald* of May first this morning, and have just finished reading it from first to last, page by page, and I feel in my heart to say, O, blessed treasure! What a comfort thou art, in cheering, encouraging and strengthening the thousands of thy readers; and on each reading awakening new and better motives, better, higher and nobler aspirations; and, with a corresponding desire and determination to press on to the mark of our high calling in Christ; and, with a throbbing heart, we breathe afresh a heartfelt prayer for Zion's weal. But for thee, we fear the drifts of life, the cares, responsibilities, trials, tribulations and perplexities thereunto belonging, would bury us so deep that a glimpse of the "silver lining" beneath the dark clouds of life would pass unobserved, and all would be dark. But, thanks be to God for the Spirit which attends thee, the words of comfort and consolation which thou bearest, breaks afresh the rivulets of life, and enables us by the eye of faith to discern "just below the horizon" the silver light, and bids us "bide its time and it will shine."

Would to God every Latter Day Saint would read thy pages; for we know that strength, comfort and consolation to the weary ones is thy mission, and all may taste that will; and, besides

the comfort received, they would be adding and aiding to spread the gospel, to cheer and comfort others, and thus do something for the Master's cause.

Bro. John H. Lake was with us some time ago and preached a series of able discourses, placing our cause in the right light before the world, and doing lasting good. After which we had the pleasure of planting five into the kingdom of our God and his Christ, making a total of fifteen members here in an unorganized condition and belonging to no branch. The lack of a house to worship in has prevented an organization. At Shelby there are two churches, but both have by resolution forbidden the Latter Day Saints from worshipping therein, under any circumstances whatever. While we feel that this is a slight persecution, yet, like Brn. Forscutt and Lake, we are thankful to almighty God for the kindness and esteem manifested towards us by a large majority of the people, and we feel that a continuance on our part, will soon bring about the entire fulfillment of our loved president's words, namely, that he expected to "live to see the name of a Latter Day Saint made honorable." To this end we pray, and remain yours in hope,

T. W. CHATBURN.

LAWRENCE, Michigan,
April 30th, 1879.

Bro. Joseph and Henry: Since my last communication, in June, 1878, I have been trying to do something in the glorious cause of truth. During July, August and September, I labored in Branch and VanBuren Counties, Michigan, and in October opened a new place in Kalamazoo Co., at the Owlsburg school house. In that vicinity I encountered the famous D. Comstock, a Congregationalist, who grew noisy and boisterous at the sound of the truth. He caused us to be excluded from the synagogue and instituted an independent exposition of the Mormons. I went to hear. He began by making some scurrilous remarks about the Church in general, but as he progressed, his speech assumed the nature of a personal harrangue about me. His statements were so low, false, and obscene, that many left the house in disgust, murmuring as they went. Only two of his congregation approved of his conduct.

Bro. Clum and others procured a hall in the village of Mattawan, in which I reviewed the *expose* to the satisfaction of a full house. Impressions favorable to the truth were made on the minds of numbers in this place, and we now anticipate good results ere long. From Mattawan, late in October, I went to Steuben County, Indiana, to attend the Michigan Conference, held November 9th and 10th. It was a good meeting and I baptized three intelligent young ladies. The remainder of November was spent at Clear Lake and Coldwater, then by direction and urgent request I went to Southern Indiana, arriving December 7th. Met with some of the Saints at the Conference in session at Eden, Floyd County. From Floyd County went into Perry and Crawford Counties, where I tarried six weeks and in various places held meetings. Large audiences usually and good interest. I must here apologize to Brn. Harp, Maymon and Baggerly, for not fulfilling my appointment at their place. The roads were in such a condition as to render the travelling dangerous. I hope they will pardon me and will strive for the blessings and the crown.

I hope that Bro. V. A. Baggerly will strive to retain the faith and confidence imposed in him by the brethren there, by wisdom, prudence, and faithfulness, and be instrumental in doing great good to the cause.

I did not have an opportunity of visiting the Saints of the Low Gap Branch, at Anderson, although I very much desired to; but my prayer to God for them is, that the Lord will bless them abundantly and that they remain faithful.

While laboring at the Pleasant Ridge Branch, the brethren of the Christian Church at that place felt disposed to fire a few shots at us on the subjects of "This rock," "The Priesthood," and "Authority," and kindred topics. This led to an examination of these subjects, rather to their displeasure, while the truth was developed to the

encouragement and strength of the Saints. Late in January I baptized four persons; afterwards turned northward and, passing through Floyd County, visited Jefferson and Ripley Counties, abiding at various points, enjoying the happy company a part of the time, of Bro. Kelley, who left Indiana in February for Michigan.

March 1st, attended the Conference at Union, Jefferson Co. Had a real good time; two were baptized during the Conference. After it we enjoyed several good meetings there. Subsequently we went again to Ripley County and preached for a season, but my labors were intercepted by the illness of my dear companion, who was affected with fever of some character. During her illness she was kindly cared for at Brn. Rector's and Fisher's. For their kindness we feel under many obligations. The Lord was our great helper and friend in time of need. During three weeks I was only able to preach occasionally. Then my wife became able to travel and we started for Michigan, April 24th, arriving at this place the 26th, feeling well, and I hope to begin the campaign here soon.

I am thankful to our Heavenly Father for his preserving and watchful care, for his guiding and directing hand, that has been exercised over us; and to the Saints where we have journeyed on our last mission, for abundant kindness and assistance rendered.

Praying that the blessings of God may rest on all his Saints, and that great prosperity and success attend his cause, to the salvation of the honest in heart, and the final revelation of his kingdom, I am yours in hope, C. SCOTT.

CHEESELAND, Angeline Co., Texas,
April 21st, 1879.

Bro. Henry: According to appointment I preached a funeral discourse yesterday, and in the afternoon I had the pleasure of baptizing four more precious souls. Four others promise that they will obey the gospel soon. I had good liberty, a large congregation, and excellent attention. Many who spoke evil of the way when I first preached here, now say that I preach the truth, and that they will come and hear. May God still enable us to carry on the work and convince the gainsayers. Your brother,
JAMES W. BRYAN.

DAWSONBURG, Iowa, April 25th, 1879.

Bro. Henry: Have been here a week in company with my father, holding meetings. The farmers are very busy with their Spring work. Not much interest, but a few seem to be willing to hear and investigate. The Saints who trust in God were never firmer in the cause, and I am well satisfied that many of them will stand the storm and anchor at last in the haven of eternal rest and peace. I am deeply interested in the triumph of the work of God. In bonds,
ROBT. M. ELVIN.

SANDUSKY, April 27th, 1879.

Bro. Joseph Smith: I am still travelling in this district; have moved my family to North Freedom, at the request of the brethren; have been preaching in the Saints' hall at North Freedom on Sundays and from two to three times during the week. The interest is good, a number believe the doctrine, but seem to be deficient in moral courage to obey. If the truth was only popular we would soon have a large ingathering into the Church. We baptized a lady on the 3rd, and would have baptized another if her husband had not been opposed. We have subsequently heard that if she had been baptized we would have had an introduction to a suit of tar and feathers, and a free ride out of the country on a rail. I started on last Saturday morning for Willow Creek, thirty-two miles distant, arriving at Lloyd about sundown with a tired horse; found an opportunity for preaching. I spoke to a large and attentive crowd, from Matt. 4:4. On Sunday morning drove over to Bro. Wildermuth's; spoke at half past ten and again at three, to quite large and attentive congregations, in the school house, on the first principles, and a number are believing here. If the Lord wills we will in four weeks speak in Lloyd, on Saturday, at the Pleasant Ridge Church on Sunday at half

past 10 a. m., and at the Willow School-house in the afternoon and evening. We will preach at the United Brethren Church, on Narrows Prairie, this evening on my road home.

Many are the calls for preaching, but it is impossible for me to fill half of them. The outlook for the work in this country is good. Quite a change has taken place in the internal affairs and condition of the Church in this district, for the better; union and confidence are more prominent among the brethren; love and peace have stronger hold upon our hearts, and the universal desire of the Saints is to see this work roll on to a glorious consummation. May God, who is guiding this work, guide our individual feet in the narrow way, that in our lives we may exhibit the fruits of the gospel of peace, and with loving hearts may point the erring sinner to that highway of holiness which leads to eternal rest.

Your brother in Christ,
F. M. COOPER.

57 Stocks Street, MANCHESTER,
April 22d, 1879.

President Joseph Smith.—We held our District Conference here in Manchester on the 13th of April, and we had a glorious time together, the Spirit's power was much felt, and the Saints were strengthened for present as well as future warfare. Pray for us brother Joseph as we pray for you. From your brother in the gospel of the Lord Jesus Christ,
JOSEPH DEWSNUP.

Conferences.

Massachusetts District.

A conference convened at Dennisport, Mass., February 1st, 1879; Thomas W. Smith, president *pro tem*; C. N. Brown and F. A. Potter, clerks.

Elders J. W. Nichols, C. E. Brown, Wm. Bradbury, G. S. Yerrington, E. N. Webster, John Gilbert, T. F. Eldridge, Nathan Eldridge, George Linnell, Nehemiah Eldridge, C. N. Brown and T. W. Smith reported in person, and Geo. Burnham, Erastus Vickers and S. H. Morse by letter; also Priests F. A. Potter and N. C. Eldridge in person, and M. Dambuch and T. H. Moore by letter; Teachers Thos. Whiting, M. P. Berg, H. C. Doane in person, and C. D. Seeley by proxy; Deacons Isaiah Chase and Samuel Smith in person.

Resolved that F. A. Potter be ordained an Elder. At 6:30 p. m. John Gilbert preached.

Branch Reports.—Providence 104, including 8 Elders, 7 Priests, 2 Teachers, 4 Deacons; 6 baptized. Dennisport 72, 8 Elders, 1 Priest, 3 Teachers, 4 Deacons; 1 baptized. Plainville 16, 1 Elder, 2 Teachers; 6 baptized. Boston 33, 3 Elders, 1 Teacher; 1 baptized. Fall River 77, 4 Elders, 2 Priests, 2 Teachers, 2 Deacons; 1 baptized.

The Providence Branch was authorized to place the names of the members of the late Simmonsville Branch (with the exception of Bro. Jesse Nichols) on their branch record, the clerk of the district to notify them of this action of conference.

Sunday, Feb. 2d.—At 10:30 a. m., preaching by T. W. Smith; at 2:30 p. m., a prayer and testimony meeting, in which the gifts of the Spirit were manifested. C. N. Brown was ordained as one of the Seventy, and F. A. Potter as an Elder. At 7:30, preaching by C. E. Brown and C. N. Brown.

Monday, Feb. 3d, 8:15 a. m.—Elders A. Nickerson and J. Potts reported in person, and H. H. Thompson, Amos D. Moon, John Smith and Chas. A. Coombs by letter.

A committee appointed to hear the appeal by G. S. Yerrington in relation to receiving reports of a court of elders, reported that it was illegal to receive their report, except it was presented by some member of the court in person.

E. N. Webster, Bishop's Agent, reported: "Balance on hand last conference \$28.22, received \$22.84, total \$46.06; paid out \$10.75, leaving \$35.31, of which \$6.50 belongs to the Bishop as tithing, and \$28.81 to the district."

C. E. Brown, president of the district, reported his traveling expenses \$10.90. C. N. Brown reported his expenses as district clerk \$6.60; had received \$5.12, leaving \$1.48 due him. Reports received and referred to J. Gilbert, J. Potts and F. A. Potter, auditing committee, who reported

bills correct. Report adopted, and the bills were allowed and ordered paid.

C. E. Brown was chosen president and F. A. Potter clerk of the district.

C. E. Brown, E. Small and T. W. Smith were appointed as a committee to visit the members at So. Yarmouth, to bring them to a proper standing in the work.

Adjourned to Providence, May 17th and 18th, 1879.

3 P. M.—Resolved that the action of the Boston Branch in receiving Bro. J. W. Nichols as a member without a letter being presented, be declared illegal, and that the district clerk be authorized to issue him a letter instructing him to join the Boston Branch.

A resolution was adopted expressive of the desires of the conference that Bro. T. W. Smith be permitted by the Church authorities to remain longer in the district.

F. A. Potter was continued in his mission, and E. Small was given one.

Southern Indiana District.

A conference was held at Union, Jefferson county, Indiana, March 1st, 2d and 3d; Samuel Rector, president *pro tem*; E. C. Mayhew, clerk.

Branch Reports.—Olive 20, 1 Elder, 1 Deacon. Union 27, 3 Elders, 1 Priest, 1 Teacher. New Trenton 14, 1 Elder, 1 Priest.

Elders John A. Scott, C. Scott, J. S. Christie reported in person, and W. H. Chappelow by letter. Priest — Burton reported in person, and J. R. Chappelow by letter.

Bishop's Agent reported: "Total receipts \$27.85; total expenses \$21.65; balance on hand \$6.20. Samuel Rector, Agent.

Elders and priests who are not engaged as branch officers were requested to labor in the district. John S. Christie and Samuel Rector to labor in Ripley and Jefferson counties.

Committee appointed to labor with Wm. Ferguson, reported having tried to see him, but could not, therefore gave him written notice to appear at this conference, to answer to charges preferred; and that if he did not appear and vindicate himself he would be cut off. Committee recommend that, as his crimes are so wide-spread and notorious, that he be dealt with at once. A court was appointed, and, after examining the case, they were unanimously in favor of withdrawing the hand of fellowship, which decision was sustained by the conference.

Other committees appointed to labor with erring ones asked for further time. A committee was appointed to labor with Bro. Young, and report at next conference.

Adjourned to New Trenton Branch, June 7th and 8th, 1879.

Southern Nebraska District.

A conference was held in Nebraska City, Neb., April 6th and 7th, 1879.

At 11 a. m., preaching by J. Armstrong; 2:30 p. m., sacrament and fellowship meeting; at 7:30 p. m., preaching by Hiram Robinson.

7th.—Elder J. Armstrong reported his labors as president of the district (baptized four). Secretary reported his labors.

Bishop's Agent's Report.—"Balance on hand Jan. 1st, 2 cents; received from James Perrin \$1.50, Nicholas Trook and Ellen Trook \$1.00. Paid provisions for John Cattlett \$1.50; balance on hand \$1.02. J. W. Waldsmith, Agent."

Elders Reports: R. C. Elvin preached 72 times, baptized three; received about \$20. J. W. Waldsmith, S. C. Grass, James Thomsen, Chas. Muetze, John Jamieson, Paul C. Peterson, Hiram Robinson, Knud Johnson, R. M. Elvin, and Priests F. L. Tucker and J. Gordon reported.

Branch Reports.—Blue River, last report 22, present 29, 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 7 baptized. Palmyra, last report 42, present 42, 2 Elders, 2 Priests, 2 Teachers, 2 Deacons; no changes. Nebraska City, last report 109, present 109, 2 High Priests, 9 Elders, 4 Priests, 2 Teachers, 2 Deacons; no change. Platte River, last report 23, present 29, 1 Elder, 2 Priests, 1 Teacher; 7 baptized, 1 removed, 1 marriage. Moroni, last report 19, present 19, 1 Elder, 2

Priests, 1 Teacher, 1 Deacon; no change. Plattsmouth, no report.

Zion's Hope Sunday School, of Nebraska City, reported.

P. C. Peterson and Samuel C. Grass were released from the mission previously given, and the latter was appointed to labor as circumstances permit. P. C. Peterson to labor in the vicinity of Nebraska City.

It was resolved that we establish a Scandinavian Mission in this District, and Elder James Thompson was assigned to it.

Adjourned to McCabe's School House, Cass county, Nebraska, July 6th, 1879, at 10:30 a. m.

An hour was devoted to free discussion. Preaching in the evening by R. M. Elvin.

String Prairie and Nauvoo District.

A conference convened at Keokuk, Iowa, March 1st, 1879; J. H. Lake, president; Jas. McKeirnan, clerk.

Branch Reports.—Pilot Grove 34, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 3 received by letter, 23 removed by letter, 8 expelled, 1 ordained. Montrose at last report 44, present 27, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 17 removed, 1 married. String Prairie 30, 3 Elders, 2 Teachers; 1 removed. Burlington 73, 2 High Priests, 4 Elders, 1 Priest, 3 Teachers, 1 Deacon; 2 baptized. Treasurer's report: Cash on hand last report \$3.50, receipts during the quarter \$31.20; expenditures during the quarter \$24.70; balance on hand \$10. Farmington 50, 1 High Priest, 1 Seventy, 2 Elders, 1 Teacher, 1 Deacon; 2 baptized, 3 received, 1 expelled, 2 died. Rock Creek 45, 6 Elders, 2 Priests 2 Deacons; no change. Keokuk 38, 4 Elders, 2 Teachers; no changes. Vincennes 21, 2 Elders, 1 Deacon; 4 baptized, 9 removed by letter, 2 died, 1 ordained.

A statement was presented from the ex-secretary of the Burlington Branch, and referred to J. A. Crawford, Solomon Salisbury and Jas. McKeirnan.

Bro. Marion Dorothy presented an appeal from the decision of the Pilot Grove Branch, and it was referred to Thomas Revel, Nephi Snively, and D. D. Babcock, who were also ordered to report on charges against Solomon Salisbury.

Report of Bishop's Agent.—"Amount on hand last report \$50.37; paid out on indebtedness of J. H. Lake \$50.00; balance on hand March 1st, 1879, 37 cents." J. W. Newberry, Agent."

Elders Thomas Wellington, J. H. Lake, J. A. Crawford, H. T. Pitt, Wm. Lambert, B. F. Durfee, D. D. Babcock, H. N. Snively and Jas. McKeirnan reported labor performed.

Committee appointed to examine papers presented by the ex secretary of Burlington German Branch reported the paper a transcript of the record, showing that the members were scattered and the branch disorganized. They recommend that the items of change be entered on the district record, and the transcript be forwarded to the General Church Recorder.

The committee to whom was referred the appeal and charges from Pilot Grove Branch, found that there had been hasty and illegal transactions in the cases, and recommended that a committee be appointed to go there and investigate the whole matter.

Report approved and H. T. Pitt, Richard Lambert and Wm. Lambert appointed to the duty.

The committee appointed to investigate the condition of the Vincennes Branch reported. "Visited that place December 6th, 1878; called the branch together, and the Saints mutually resolved to forgive each other, drop their grievances and start anew. By vote of branch we ordained Bro. Jasper Eveland to the Deacon's office, and left them in good feeling and working order. Signed, Nephi Snively and Jas. McKeirnan, committee"

H. T. Pitt, B. F. Durfee and Wm. Lambert were continued in their former missions, and Henry Stevens was given one.

J. H. Lake resigned the presidency of the district. A vote of thanks was tendered for his services, and J. A. Crawford was chosen in his place.

Report of secretary's expenses for the quarter: "Railroad fare, postage, &c. \$2 50." Report approved, and bill paid by collection.

7 p. m.—Preaching by J. A. Crawford.

Sabbath.—At 9 a. m., prayer meeting; had a season of rejoicing; gifts manifested, and the members encouraged. At 11, preaching by J. H. Lake. At 3 p. m., sacrament meeting. Some two-days meetings were appointed, and Richard Lambert elected vice president of the district.

Nathan Spicer was voted a Teacher's license and Frederick Salisbury a Deacon's license, and in accordance with a request from the Keokuk Branch, Bro. George M. Jamieson was ordained a Priest by J. H. Lake, Solomon Salisbury and J. A. Crawford.

At 7 p. m., preaching by Jas. McKeirnan. Adjourned to Rock Creek, Illinois, June 7th, 1879.

St. Louis District.

A conference was held at Gravois, St. Louis county, Missouri, April 6th, 1879; William H. Hazzledine, president; John G. Smith, clerk, and Geo. Hicklin, assistant. Prayer by G. Thorp.

Branch Reports.—St. Louis 270, including 8 Elders, 7 Priests, 4 Teachers, 2 Deacons; at last report 272; 2 expelled. Gravois 53, 1 High Priest, 3 Elders, 2 Priests, 1 Deacon; 2 received by letter. Objections were made to this report, that there were twelve less than last report said; this loss is not accounted for, so was returned for correction. Alton 29, 1 High Priest, 4 Elders, 3 Priests, 1 Deacon; at last report 30; 1 died. Belleville 74, 9 Elders, (2 of whom are suspended from office), 4 Priests, (1 of whom is suspended), 2 Teachers, 2 Deacons; 4 received by letter. Alma, at last report 41, present 41, 2 Elders, 5 Priests, 2 Teachers, 1 Deacon; no change. Cheltenham 29, 4 Elders, 1 Deacon; 1 expelled. Caseyville 37, 4 Elders 3 Priests, 2 Teachers; 11 are scattered. Boone Creek 24, 2 Elders, 2 Priests, 1 Teacher; 4 are scattered. Whearso 10, 2 Elders.

The spiritual condition of the St. Louis, Alton, Belleville, Alma and Cheltenham branches was reported. Also financial reports were read from the St. Louis, Alton and Belleville branches.

Sunday School reports were received from Belleville and Alma.

Bro. A. S. Davidson reported from Moselle, Mo., that there has been no change since last report. There are five members, all of whom are trying to serve the Lord.

President Hazzledine desired the clerk to send to the Herald, with the minutes of the conference, instructions to the presidents and clerks of branches of this district, to make their reports accurate and full, and to have them presented to the branches to be adopted, and that the date of their approval be stated on the reports, before sending them to conference.

2. p. m.—President Hazzledine addressed the Saints. The sacrament was administered by Elders R. D. Cottam and Wm. Anderson. The meeting was then given into the hands of the Saints. Many strong testimonies were borne, and songs of Zion sung. The Spirit of the Lord pervaded the assembly, and love and harmony prevailed.

4:15 p. m.—The elders reported their labors during the past three months. Most of them had labored officially in their respective branches.

The committee on the protest and petition of Bro. George Hicklin reported:

"That the law governing ordinations was not complied with in the case, no legal vote of the Belleville Branch having been taken to authorize the ordination of Bro. John W. Thorpe to the office of an Elder, and that the action taken by the district conference, October 7th, 1878, in adopting the so-called recommendation of the Belleville Branch, that Bro. John W. Thorpe be ordained an Elder was illegal; and also that the subsequent ordination of Bro. John W. Thorpe, October 13th, 1878, by Elders Beard and Miller, was and is null and void. Respectfully submitted, Wm. Smith, John Sutton, Wm. O. Thomas, and Wm. Gittings, committee."

The report was accepted, the committee was discharged, and the decision of the committee was adopted. Then the president made the declaration that Bro. John W. Thorpe was not an Elder, and instructed the clerk to notify Bro. John W. Thorpe of the action taken in his case.

The West Belleville Branch petitioned that the

conference would state the conditions on which the branch can re-instate Bro. Francis Izatt in the branch, as he has applied for his standing again.

It was resolved that the petition be considered, and a motion that the former court of elders be reappointed to reconsider the case of Bro. Izatt was overruled by the adoption of a substitute, that as he did not comply with the decision of the court of elders in his case, which was adopted by the St. Louis District Conference, April 7th, 1878; and that the Belleville Branch also on their part neglected compliance; therefore be it Resolved that if Bro. Izatt repents and makes confession to the Belleville Branch, promising to do better for the future, thus, as far as practicable, complying with the former decision in his case, that he be forgiven and reinstated.

Resolved that we authorize the two presiding officers of the St. Louis District to arrange a plan for the labors of the Elders and Priests in this district for the ensuing three months.

Adjourned to St. Louis, July 6th and 7th, 1879.

Miscellaneous.

Bishop's Quarterly Report.

The Reorganized Church of Jesus Christ in account with Bishop I. L. Rogers for the quarter ending March 31st, 1879.

1879.		CR.
Jan. 1,	By balance due Church	\$1404 73
" 1,	" Error in footing previously	4 00
" 2,	From Susan Matthews	1 85
" 3,	J. T. Ayers, Illinois.	5 00
" 4,	Joseph Squires, New York.	10 00
" 8,	Mary H Raymond, Mont.	6 00
" 8,	James Crick, Illinois.	1 00
" 11,	Hannah Bardsley, Cal.	2 50
" 17,	J. G. Holman, Ohio.	2 10
" 17,	Susan T. Holman, Ohio.	4 85
" 18,	E. & H. Sawyer, Ohio.	1 20
" 20,	Wm. Pooler, Missouri.	10 00
" 21,	Thomas Standeven, Iowa.	5 00
" 23,	Soren Wilson, Iowa.	3 50
" 23,	Anna Wilson, Iowa.	5 00
" 23,	Christian Wilson, Iowa.	3 00
" 24,	John Mantle, Missouri.	2 00
" 25,	Henry Stawpert, Kansas.	5 00
" 25,	Wm. Pucell, Mass.	6 50
" 27,	Thomas Standeven, Iowa.	3 00
" 28,	James Davies, Missouri.	10 00
Feb. 1,	M. A. Meder, California.	262 50
" 3,	Isaac Phillips	5 00
" 3,	James Perkins, Utah.	1 00
" 3,	Wm. Ballinger, Nebraska	1 00
" 3,	Joseph Branton, Neb.	1 00
" 3,	— Jamieson, Nebraska.	1 00
" 3,	Geo. Wedlock, Nebraska.	1 00
" 6,	J. F. Gibbons, Minnesota.	5 00
" 8,	James Crick, Illinois.	3 50
" 10,	Thomas Taylor, England, as follows: A brother \$23.73, John Haywood \$3 63, Matilda Nervey \$2 37, Ephraim Webb 96 cents.	
	Total	30 69
" 11,	W. H. Curwen, Illinois.	6 75
" 12,	C. D. Alberson, Idaho.	4 22
" 12,	Jane Moony, Ontario.	4 25
" 12,	Lucy Lyons, Michigan.	22 85
" 13,	John McMulklin, Ontario.	5 00
" 13,	Anna Flower, Illinois.	50
" 13,	Frank Lofty, Illinois.	2 85
" 14,	R. Balentyne, Iowa.	18 50
" 14,	Abednego Johns, Nevada.	10 00
" 14,	Elizabeth Mitchells	1 50
" 15,	B. Nelson, Nebraska.	5 00
" 20,	Charles Kemmish, Iowa.	1 85
" 20,	W. H. Curwen, Illinois.	3 25
" 21,	G. S. Lincoln, Cal.	1 85
" 24,	Amelia F. Hain, Iowa	5 00
" 25,	Levi Cheney, Ills.	13 30
" 25,	Peter Devlin, Ills.	2 00
Mar. 1,	James Crick, Ills.	1 00
" 4,	John Richards, Kans.	2 00
" 4,	Lyman Hewitt, Wis.	5 00
" 6,	D. J. Jones, Pa.	5 00
" 7,	A. Hall, (as Agent for Potawatamie District)	70 00

Mar. 11, T. R. Hawkins, (as Agent for the Nevada District)	10 00
" 12, A. Hailey, Mo.	2 00
" 13, Eliza Green, Iowa.	10 00
" 14, T. C. Kelley, Ills.	1 50
" 14, Morgan David, Utah	5 00
" 18, Mary A. Redfield, Iowa	5 00
" 18, William Pett, Iowa	30 00
" 18, David Hall, Iowa.	15 00
" 19, J. T. Kinneman, (as Agent for the Far West District, Mo.)	10 00
" 19, C. H. Derry, Neb.	1 40
" 20, James Shipman, Conn.	4 00
" 23, D. F. Crane, Minn.	5 00
" 25, John Scott, Ills.	4 00
" 31, E. M. Bowen, Mont.	5 00
" 31, James Houston, Ills.	4 00
" 31, Stephen Woods, Iowa	25 00
" 31, Martha Kent, Ills.	5 00
" 31, A brother, Ills.	25 00
" 31, Janet Black, Ills.	2 50
" 31, James Crick, Ills.	1 00
" 31, Silas Hevener, Ill.	2 50
" 31, John Leeka, Iowa	103 55
DR. \$2,276 04	
Jan. 8, To David Dancer, for the family of Bro. Gland Roger, and for the poor in Iowa.	\$150 00
" 8, W. T. Bozarth, Texas Mission	20 00
" 8, Robert Davis, ministry	25 00
" 17, Printing Envelopes for Church use	75
" 17, One hundred Licenses for Quorum officials	2 00
" 17, Tracts and notices for Utah Mission	5 85
" 17, Tracts to Elders and others	4 45
" 18, Book of Mormon and Doctrine and Covenants sent Pres. Hayes	3 75
" 21, J. R. Lambert, ministry	60 00
" 21, Sundries for the Church	1 84
" 23, W. W. Blair, ministry	35 00
" 27, Postal cards	1 00
" 28, J. J. Cornish, ministry	20 00
Feb. 5, Wm. H. Kelley, ministry	25 00
" 5, Stamps,	3 00
" 5, Joseph Smith, traveling expenses on Church matters	20 00
" 10, The poor	34 35
" 10, Josiah Ells, ministry	40 00
" 14, J. A. Crawford, ministry	40 00
" 14, The poor	12 00
" 14, W. W. Blair, ministry	20 00
" 15, Church Library books	54 05
" 15, Heralds to England and Wales, and postage	109 20
" 25, Postage on Advocates to Utah Mission	32
" 25, Stamps for Church business ..	5 80
" 25, Coal and oil for Recorder's office	3 50
Mar. 1, The poor	20 00
" 4, Sr. E. C. Brand	10 00
" 8, W. W. Blair	25 00
" 12, Sr. M. Fyrande	25 00
" 20, Sr. W. T. Bozarth	20 00
" 24, The poor	8 50
" 31, The Church Recorder	25 00
" 31, For fence wire for Church land	100 00
" 31, For family of R. J. Anthony, by Agent Leeka.	103 55
	\$1,012 91
Balance due the Church	1,263 13
	\$2,276 04

ISRAEL L. ROGERS,
Presiding Bishop.

Notices.

EASTERN IOWA DISTRICT.—A conference of the above district will be held at the Jackson branch, Jones county, Iowa, May 31st and June 1st, 1879. Those who come to Amber Station by rail will please enquire for James Bradley.

EDWARD LARKEY, Pres. of District.

Information wanted of James H. Morgan and Anna Morgan, his wife, two scattered members of the Hyde Park branch. Thomas A. John, president; Henry S. Gill, secretary.
HYDE PARK, Pa., April 8th, 1879.

WANTED.—Brother William Wallace of Elvaston, Hancock county, Illinois, wants some woman of industry and integrity to keep house for him. Brother Wallace is a widower with three children to do for, the youngest being ten years old. If the young lady who is now with him should leave, he will probably get another in her place, so there is likely to be two women to do the work all the while. Further particulars furnished on application. Address as above.

KENT AND ELGIN DISTRICT.—The conference of the above district will be held at Buckhorn Branch, Ontario, June 14th and 15th, 1879, not June 7th and 8th, which was an error in writing the minutes. Richard Coburn, district clerk.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

BRYAN—At West Oakland, California, April 15th, to the wife of Bro. A. C. Bryan, a daughter.

LLOYD—To Helen Mar and T. E. Lloyd, at Des Moines, Iowa, March 23, 1879, a daughter. Mother and child doing well.

GEORGE—At East Liberty, Pittsburgh, Pa., April 6th, 1879, to William C. R. P. George and Alma O. Savery-George, a daughter.

LUFF—At London, Ont., May 6th, 1879, to Bro. Joseph and Sr. Janet Luff, a daughter.

GOULD—At Clitherall, Minnesota, April 25th, 1879, to Bro. Clayton G. and Sr. Ellen D. Gould, a daughter. All doing nicely.

Married.

FROST—**BAYLESS**.—At the house of the bride's parents, Lincoln, Nebraska, April 9th, 1879, Mr. William H. Frost and Miss Annie Bayless. Ceremony by Rev. Sanford Gee, of the Baptist Church.

Died.

HOWELL.—Near Volcano, Amador Co., Cal., May 21st, 1878, of gravel and inflammation of the bowels, Joseph Howell, aged 63 years. He was born in Shropshire, England, Nov. 14th, 1815; was baptized in 1845; went to Utah in 1854; came to California in 1859. Was baptized into the Reorganized Church in 1865, and remained a faithful member until the time of his death.

STODDARD.—Near Caseyville, St. Clair County, Illinois, March 30th, 1879, of pneumonia, Gwinne Stoddard, wife of Mr. Alexander Stoddard, in her 33rd year. The deceased was born in Wales and baptized in the old organization while there; emigrated to this country with her parents, Elder Morgan and Sr. Ann Lewis; was baptized into the Reorganized Church in the fall of 1866. Her funeral was largely attended by the brethren, sisters and friends, by whom she was highly esteemed. Funeral sermon by Elder George Hicklin. Her husband and four small children, and many friends mourn her loss. J. W. THORLEY.

HEALY.—Near Mill Green, Maryland, April 1st, 1879, Elizabeth Healy, aged 78 years and 8 months Mother of Sr. L. J. and M. P. Matthews.

DAVIS.—At Long Valley, California, April 2d, 1879, of diphtheria, little Cora Bell, daughter of Brother Perry and Sister Maria Davis, aged 8 years, 4 months and 29 days. Her sickness was of short duration; taken on Thursday night and died the following Wednesday. She was beloved by all those who knew her. Hence—

This lovely bud, so young, so fair,
Called hence by early doom,
Just came to show how sweet a flower,
In Paradise would bloom.

YOUNG.—At Merced, California, March 7th, 1879, after fourteen years of suffering from the rheumatism, much of the time being deprived of the use of her hands and feet, Sister Elizabeth Young, wife of Brother James Young, aged 61 years. She was born in Chester, England; was baptized in Liverpool, May 14th, 1814. She was glad to be released from pain and to go to her rest; having faith that she would come forth in the resurrection of the just.

OBITUARY.

James Stuart, born July 7th, 1813, at Lancaster, England, came to this country in 1850; was baptized by C. Derry in 1862; died April 28th, 1879, after nine days' illness of apoplexy, at his residence in Council Bluffs. He struggled in mortality 66 years and 9 months; and, while evidence of fallibility and mortal weakness marked his course, his life, as many know, was not barren of noble and godlike deeds. His most intimate friends have the satisfaction of knowing that for the last year of his life, for moral rectitude his life was all that could be looked for in erring man; nor has their joy been lessened in the thought that the merciful God, who, though not looking on sin with allowance, will never turn a deaf ear to the penitent cry. Two sons and one daughter survive him, and they with many Saints and friends mourn his loss. While always ready to confess his faults, he never boasted of the good he did, but frequently regretted his inability to do more good. In him the Church has lost a faithful and honest book agent, which position he filled for years. The success of the HERALD in Council Bluffs is to a great extent attributable to his diligence. Funeral service by Jas. Caffall at the Saints' house of worship, which was well filled by members of the Church and others.

Dear brother, thou art called away—
Thy absence gives us pain,
Although we realize our loss
Is thine eternal gain.

The deeds of kindness thou hast done,
And many works of love,
Have all been noticed by that God
Who dwells in heaven above.
And a reward thou wilt receive,
When Jesus comes to reign
Upon the earth a thousand years—
Then may we meet again.

MORGAN.—At Coldwater, Florida, January 31st, 1879, Bro. William M. Morgan. He was born in Alabama, December 4th, 1840; baptized by Alexander Kennedy, June 6th, 1869, and was subsequently ordained a Teacher, which office he held at the time of his death. He left a wife and three children. We feel assured that it is well with him. Funeral sermon April 13th, 1879, by Elder Heman C. Smith, from John 11: 25.

COSHAW.—In the Centre Prairie Branch, Missouri, April 11th, 1879, of consumption, Sr. Sarah E. Coshaw. She was born November 2d, 1859, in Camden county, Missouri; baptized September 7th, 1872, by Joseph S. Lee. Her former name was Clark, daughter of Celia Clark, deceased, and she was the wife of James O. Coshaw.

**JOHN C. FOSS,
PENSION, BOUNTY AND CLAIM AGENT.**

PENSIONS.

Soldiers who have been wounded, injured, or have contracted any disease, however slight, should apply at once. Widows, children under twenty-one years, dependent mothers, fathers, and brothers and sisters under twenty-one years, are entitled to Pension. A Pension of Eight Dollars per month, is allowed to all survivors of the War of 1812 who served fourteen days, or were in any engagement, and to the Widows of such soldiers, without regard to date of marriage.

INCREASED PENSIONS.

We make Increased Pensions a speciality, and can obtain an increase of rate in every case where a Pensioner has a right thereto, and every Pensioner, whose disability has increased since the allowance of his claim, should immediately apply for increase through me. Thousands are entitled.

VETERAN BOUNTY AND VETERAN MUSTER.

Soldiers who were in the service of the United States, and who served a period of nine months or over prior to January 1, 1863, were honorably discharged for any reason, and who again enlisted for three years subsequent to the above date and prior to April 1, 1864, who received only \$300 for last service, can obtain an amendment of the records of the Adjutant-General's Office, U. S. A., to show veteran muster and receive an extra \$100 therefor. Heirs of Soldiers who may have died during their second service are entitled.

BOUNTIES.

Soldiers discharged on account of rupture are entitled to Bounty. The additional Bounty of \$100 is still being paid. All kinds of Bounty Claims collected.

COMMUTATION OF RATIONS.

Soldiers who were in Rebel Prisons are entitled to Commutation of Rations.

Quartermaster Claims, Claims for Arrears of Pay, Commutation of Rations, Extra Pay, Prize Money, &c., promptly collected and quick returns made.

Only legal fees charged. We desire Agents in every town. Liberal commissions allowed.

Address without delay. No charge unless successful. Address with stamps.

J. C. FOSS, Machias, Washington Co., Maine.

PRICE LIST of JOB PRINTING.

We are now prepared to do Job Printing at the following prices, in good style and on good stock, postage or expressage prepaid.

500 Note Heads, ruled.....	\$2 50
1,000 " "	4 00
500 Letter Heads, ruled.....	3 50
1,000 " "	5 50
500 Bill Heads, two sizes, ruled... 3	5 00
1,000 " "	5 00
500 Monthly Statements, ruled....	2 50
1,000 " "	4 60
500 Envelopes, No. 5.....	2 50
500 Hand Bills, 6 x 9 inches	2 25
500 Business Cards, No. 2.....	2 20
1,000 " "	3 25
500 " " No. 3.....	2 40
1,000 " "	3 50
500 " " No. 4	2 50
1,000 " "	3 65
500 " " No. 5 1/2.....	2 90
1,000 " "	3 80
25 Visiting Cards, mixed colors... 20	
50 " " " "	35

Prices of other work given on application. Proofs furnished when desired.

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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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Conference for Michigan.

May the 31st, and June the 1st and 2nd is the time appointed for holding the Michigan District Conference. The place of holding said conference is near Coldwater, Branch county, Michigan, probably at the Fowler School-house, the usual place of meeting. Saints coming via Railway will be met at the Coldwater depot.

It is desired that each of the several branches will make out a complete report and send to this conference, giving their present numerical strength changes, &c., since last reporting, that a correct record may be had by the District Secretary; also that a correct one may be furnished the Church Secretary. I call especial attention to this, as it has been sadly neglected in the past, and hence a very imperfect report appears in the minutes of the last General Conference, of this District.

The District Secretary has asked in vain, so far, for the necessary items to enable him to make out a complete record. Branches are reported as they were years ago, for the reason that no reports have been had recently. Will the branch officials make out a complete record of names and changes in their respective branches and send them to the District Secretary (Seth M. Bass) before the session of Conference herein announced? You will, WONT YOU? Address, Seth M. Bass, Coldwater, Branch county, Michigan, in care of Bradford Corles.

We will all attend the Conference, who can, to do good for the cause, encourage and render each other happy and stronger in the faith, and try and pass the time so pleasantly that we will regret the time for separating when Conference shall have closed, WONT WE?

The District Conference for Southern Indiana, will be held at New Trenton, June 7th and 8th.

The London District Conference, Ontario, at Carlingford, June 7th and 8th.

WM. H. KELLEY, in charge of Mission.

We are aware that there have been delays in filling orders for books, etc., but we think that hereafter neither we nor our employees will give any just cause for complaint in this direction. Where errors are made either by the sender or us, we shall be glad to rectify, on notification.

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A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints, and in the special interest of the Utah Mission of said Church, and edited by W. W. Blair and Z. H. Gurley.

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The Saints' Herald

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

G.W. Conyers, sen. JUN 30

"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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PLANO, ILLINOIS, JUNE 1, 1879.

No. 11.

THE EVIL HEART OF UNBELIEF.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in causing you to depart from the living God."—Heb. 3: 12.

Man in his inward nature, is a compound of three sets of faculties, which together make up his soul, or spiritual being. He has reason, affections, and will; he has capacities to know, to feel, and to do. His powers of understanding, calculation, judgment, &c., are termed the intellect; his impressibilities, or the emotions of joy, sorrow, love, hate, fear, &c., constitute the affections; while that activity of purpose with which he sets himself in motion, is designated will. A close examination of the Scriptures reveals the fact that they recognize and are mainly conformed to this three-fold classification of the human faculties or powers; proving that He who indited them, better understood human nature than did the ancient sages; and showing also, that the most satisfactory researches of modern mental science, fit exactly into the utterances of sacred writers of thousands of years ago. A thought just here suggests itself, although not pertinent to the subject; viz., that this idea of the tripple nature of the soul now so universally accepted, is a strong argument against the assertion of infidelity that the Bible is the production of, or rather grew out of the teachings of heathen philosophy, for it is evident that they recognized no distinction between the affections and will, claiming them to be identical, and that the soul of man consisted of but two elements, intellect and will.

The Bible is not intended to be a book of science as men use the term, but it is a message from God to man, addressed to human understandings, and therefore couched in language best adapted to accomplish the end designed, which was not to teach us physics or metaphysics, but to be to us a guide in matters pertaining to our salvations and our relation to our Creator. In order to bring this about, it was not necessary to go into all the various fields of secular knowledge and investigation yet it was impossible to pass them by entirely untouched; hence we find that there is scarcely a department of human science upon which the sacred writings do not border, or over which they do not throw their light; and it is no small proof of the divine origin of the Scriptures,

that human investigation and research have thus far, although in many instances conducted with this special object in view, utterly failed to bring to light any well settled or established results contrary to its language or its teachings; but that the Bible, fairly and grammatically interpreted, is everywhere found to be in accordance with the ascertained nature of all things, and must therefore have emanated from Him who is the Author of all things.

The passage at the beginning of this article speaks of the heart; of our emotional nature, and of the other powers of our being, only as they are acted upon and controled by the emotions. A solemn warning is given against unbelief; especially that unbelief which has its rise in the emotions or passions. We are to take heed lest there be in any of us, an evil heart of unbelief.

There are two shades or degrees of unbelief, not always distinct from each other but often existing together as cause and effect; both the same as regards the ultimate result, yet each situated in separate and distinct departments of our mental nature. The one is intellectual, the other is ethical, or more distinctly related to our emotions. The one is an absence of mental conviction, the other a perverseness of moral affection or desire. The one arises from darkness in the understanding, the other from corruption of the passions. The one is the unbelief of reason, the other is the unbelief of the heart. Of the two, the latter we believe to be the most prevalent, and by far the most dangerous. Indeed, so little is said in the Scriptures respecting the scepticism of reason, as to lead us to suppose it something rare, or at least incapable of existing alone. Pure reason, undisturbed by the affections, or uninfluenced by passion is predisposed to be logical, and right logic is very apt to move in harmony with God and his revealed truth. It is only by the weakening, distortion, or the subjugation of the mental processes that reason can be made to err or to wander. Hence, as in cases of mental aberration or insanity, the primary cause is found in a majority of cases to be something that has first taken hold upon the emotional part of the nature, and through this channel acted upon and weakened the intellectual faculties; so we believe that there can rarely be a case of scepticism, that has not for its origin or foundation some perverse moral affection or desire.

Looking back over the history of mankind in all nations and all ages, notwithstanding the blinding and perverting concupiscence that has ever existed in the heart of man, impelling him away from rather than towards his Creator, we find an underlying stratum of common sense ever concluding and maintaining that

there is some Supreme Being whom it was their duty to consult, worship and obey.

Hence the words of the Scripture that "The fool hath said in his heart, there is no God." The commonly received definition of the word fool is, one that either has no possession of his reasoning faculties, and is thus governed by his emotional nature, or one who while capable of forming an intelligent opinion yet acts or speaks without regard to what his judgment tells him is correct. The latter is evidently what is meant in the passage above quoted. Mark the language; he does not say it in his reason as a logical deduction of his understanding, but only in his heart, as the perversion of some moral affection or desire. We doubt whether even in this age of so-called free thought, there exists a man who from cool, calculated, unprompted intellectual judgment and conviction, has deliberately settled down to the conclusion that there is no God, or that the Bible and its teachings are untruths and forgeries. The Creator has surrounded himself with so many witnesses, he has made the demonstration of his eternal power and God-head so ample, and luminous; he has placed about the gospel such mighty bulwarks of testimony as to its truth; and above all, he has so adapted it to what is in man, to the satisfying of the true cravings of his spiritual nature, that it is impossible to conceive how reason and judgment left free to act, with the facts fairly stated, can settle down into blank unbelief.

Hence we find a great deal of intellectual or speculative faith; a degree of it exists almost everywhere. Reason is not the seat of the difficulties and objections which the gospel has to encounter; they spring from another source. Although they are put forward in the name of, and under the cloak of Reason, their real source is an "evil heart of unbelief," and Reason is but the slave that is dragged in to fight the battle of debased and perverted affections. It is not that men's minds are so perplexed with logical difficulties in admitting the existence of God, or the claims which the gospel has upon them; it is not that intellectual assent is not given to the truths of the gospel, when faithfully presented in their primitive simplicity and purity; but it is because men's affections are corrupt and their likes adverse, that unbelief surges like a wave through the land. A forcible illustration of this, is shown from a remark made by a man after listening to a discourse by one of our elders; said he, "Every word of that is Bible truth, but I do not believe a word of it." Now what is the true solution of this seeming paradox? Simply this, that while his understanding had been enlightened, and his judgment convinced, the claims of the gospel as

presented by the speaker had run counter to either the prejudices or the desires of the listener. To have submitted to those claims and obeyed its commands would have involved either the sacrifice of his pride, or some other idol which he had enthroned in his affections. People assent to the truth of the gospel but their likes are adverse, and their hearts go not with it. They can not repel the charge that they are sinful creatures and that there exists even to their minds, no satisfactory grounds for hope in regard to the life beyond, other than those which the gospel presents, yet they will not come to Christ or submit themselves to His righteousness. They acknowledge that there is a God, but they hesitate to "glorify him as God, neither are they thankful." They are persuaded that there is a future of rewards and of punishments, and that only those who obey and keep the commandments can hope to obtain eternal life, yet they are charmed with the vanities of this life, they can not dethrone the idols which their affections have reared and submit to the requirements of the gospel. They are not infidel in theory, but they are unbelievers in heart, the whole condition of those passions which govern their life is Atheistic, while in mental persuasion we may term them orthodox. We have a good illustration of this class in the case of the Hebrews, to whom the quotation at the head of this article was addressed. Every effort had been made to not only root and ground this people in the knowledge of the true God, but also to awaken in their hearts a sense of gratitude towards him for his goodness, as well as a fear of his power, which would lead them not only to obey, but also to worship him as their Lord and Redeemer. God had spent the most extraordinary gifts of his providence and grace upon them; he had smitten Egypt, and brought them forth with a "high hand and a strong arm." He had dried up the Red Sea before them and led them forth triumphantly from the land of idols and of suffering. He had guided them by the visible symbols of his presence and power through the dangers of the desert. He smote the rocks and gave them water to drink. He gave them bread from heaven, and never once departed from them. The manna was not missed for a single morning, the pillar of cloud for a single day, or the pillar of fire for a single night, in all their forty years journey. They had constantly before them such evidences of the existence, goodness, and overruling providence of Jehovah that it was impossible for them logically and rationally to doubt; yet with all this "They believed not in God, neither did they trust in his salvation." All his marvelous care over them, all the manifestations of his power in their behalf failed to call forth that love and gratitude which all right thinking demanded. With all their *mental* conviction, their *persuasion* of intellect and their occasional readiness to obey, their hearts rebelled and their *feelings* and their *choice* did not respond to what they mentally admitted. They had demonstrations so manifest and convincing as to leave no room for doubt to creep in, yet there was no proper heart belief. Under the very shadow of the mount that had hardly ceased smoking and quaking with the thunders of incumbent Deity, they set up the golden calf in his place, and gathered around it with all the enthusiasm, the dancing and the obscenity

of the devil worship of the heathen. So to speak, this people had seen God. His existence, power and grace, had been demonstrated to their every sense, yet they turned from that awful vision, to adore the "similitude of the ox that eateth grass." With their eyes, ears, hands and mouths full of the evidences of his existence, power and love, their lusts craved and they bowed the knee to a calf. They had mental conviction but were governed by heart unbelief.

But it is not necessary to turn to the perverse Jews or to the ages past, for illustrations of this subject. Our own times, our own communities are full of them. How many are there among those of our own acquaintance, who have never seriously doubted the existence of a God or the truth of his revealed word. How many are there who have sat under the sound of the gospel as it has been faithfully presented by those whom God has sent to proclaim it, mentally, and oftentimes openly acknowledging the truth of what had been spoken, yet who refuse to obey its commands; and what are they but living pictures of the power of perverse hearts over better convictions. In theory these persons believe the gospel, and often are found willing to support it, yet in heart they are not conformed to it. They fear God in mental conviction, yet serve other gods in practical preference. They have intellectual faith, but are controlled by heart unbelief.

True faith of course must exist in the understanding as well as the affection, there must be knowledge in order to have faith, but knowledge is not yet faith. True faith is knowledge so distilled into and absorbed by the heart and the affection as to carry with it the feelings and the will. It is not the assent which the mind gives to a mathematical problem, but the consent which moves and carries with it the whole nature. It involves an active reaching forth of the soul; it is an intellectual business but it is a heart business also. The good ground hearers were those who in good and honest hearts heard the word and kept it. The promise is that "If thou shalt believe in thine heart thou shalt be saved," and in this case only; for "with the heart man believeth unto righteousness." The heart is the theatre upon which the transactions which take hold upon salvation are performed. The whole nature is of course concerned, the understanding must be enlightened, the intellect persuaded, the judgment convinced, and the will moved; but above all it is necessary, because largely controlling in all else, that the affections be touched, enlisted, and carried along, and that our desires be made to run in the same line with our convictions. Mere mental faith will not do, mere formal obedience will not do, but the motion, the outgush of the inner life and desire, must be made to go with the assent of the mind, the confession of the lips and the deed of the hand. It is one thing to see the promises and be "persuaded of them," but it is another thing to confess, embrace, and live in accordance with them. Yet without the latter the former will do us no good. Where there is no relish, no desire for the things of salvation, there is heart unbelief, be the theoretical persuasions what they may. Hence we can see what it is that the apostle warns us of; that rebellious, sinful feeling or dis-

temper we may call it, of the heart, which perverts the reason, disregards God's providences, abuses his mercies, and disobeys his gospel. It is one of the very worst things that can befall a man, because it thwarts everything good. It does away with the counsel of God, crosses his desires for our welfare, and despises his goodness and patience. It renders of no avail all those testimonies which he has given of himself and his Son, and gives the lie to the divine author of them. It frustrates all the agencies which God has instituted to bring man into saving relations with himself. It smothers and quenches all the motions and suggestions of the Spirit of God, and stifles and kills the dictates of better reason. In a word it sunders from the living God, deluges the soul of man with mischief and ruin in this life, and cuts off all hope of reward and glory in that to come. Far down in the Southern Ocean lies a reef, whose treacherous summit is scarcely visible at a distance from it. From its isolated position and the difficulty of access, no warning beacon marks its position to the mariner, although its position and bearings are accurately laid down upon his charts. Were it possible to see its base we would behold the fragments of many a noble ship that has been dashed to pieces on its treacherous edge—sad monuments of shattered hopes and unfulfilled desires. Wave after wave as they pass and re-pass over the bosom of the ocean, beats upon the reef with a sullen roar that seems to utter a warning to the sailor, of the danger that lurks there. And so there is a rock jutting up in this sea of life, whose base is deep down where the black waters of unbelief find no shore of rest, around whose brow the sea ever floats with the memorials of destruction, the mementoes of many a sad and fearful ruin; where every wave as it beats upon it, seems freighted with the sighs and fears of those who, having cherished those idols which their own desires have created in this life, have gone down in the dark empire of death with no ray of light or hope from the beyond to cheer or to comfort. This is the rock of heart unbelief, more to be dreaded because every current of sinful pleasure draws toward it, and the atmosphere with which we ourselves surround it, tends to divert the mind from the dangers which await us.

One of the worst features of this unbelief is the insidiousness of it. We often hear the sceptical cavil, by which so many we fear are deceived, that faith is a matter of conviction, and one is not to be condemned for not believing that of which he has not had evidence enough to convince him. But no one with the word of God in his hand need be an unbeliever in or rejector of Christ, except by his own choice and fault. The difficulty is not with the intellectual convictions, but with the moral temper. People love the darkness, choose the evil, and avoid the light. They cling to their self-consequence, their conceits, and their selfish desires, and it is because of these that they cannot take Christ as their Savior, or the gospel as their rule of life and thinking. They choose their own way and then complain that they are not convinced, when the truth is they are not convinced because at heart they do not want to be. A man's own willingness and obedient temper are among the requirements of saving faith,

and these are within his own control. If he does not believe it is because he will not; his will, guided more by his feelings than his judgment, shrinks back from the practical requirements of faith. There is at the bottom of it a heart rebellion against God, a self-acted repulsion of the light and truth, a cherished refusal to surrender our idols. Hence the Savior calls it a sin not to believe on him, and singles it out as a just subject of future punishment. We may flatter ourselves that we are not to blame for our want of faith, but Christ has forever cut off such a plea. His words are, "If any man will do his (God's) will he shall know of the doctrine whether it be of God." Here then is the way to cure all doubts, and if we do not have them cured, it is because we refuse to have them cured in the way which he has laid down, and hence our unbelief becomes our crime. We load ourselves with self-imposed burdens, and then complain because we are commanded to rise; we fetter ourselves with self-imposed clogs and then find fault with the requirements of the gospel which commands us to move. These burdens and clogs are as various in their nature as are the minds and dispositions of those who hear the gospel and refuse to obey it. With some it is the pride of place and position, with others a fear of and shrinking from the ridicule of the world; among others it is that stubborn prejudice, induced by having in former years heard the name of Mormon coupled with and synonymous for everything that was bad, a stigma which the most rigid adherence to the strictest principles of virtue and integrity on the part of those who claim to hold the doctrines of the Church in their original purity, has been unable to entirely remove. The way out of these difficulties is plain and clear. We must ourselves remove these self-imposed clogs, and set ourselves to do the will of the Father, and the promise is that we shall have faith, and not only faith, but assurance also, for we shall know of the doctrine whether it be of God. If we are unwilling to do this our unbelief becomes our sin, and we are only deceiving our own souls. The word is, do your duty and faith will come, and so long as we refuse to do this we plead in vain against the sentence pronounced on us, and must take the consequences unmodified by any excuses we may offer. So long as we refuse to enter the door which stands open before us, we do but enhance our guilt by pleading that we cannot find the way, and while we stand thus parleying with conscience and weaving plausible excuses with which to justify and excuse our unbelief, we are but pushing farther out upon the stream that is bearing us away from God.

L. C.

A middling sized man would weigh as much as 4,000 wrens, and as much as 10,000 locusts. The note of a locust can be heard one-sixteenth of a mile. If a man of moderate size could make his note heard at a distance proportionate in comparison to his size, his voice would be heard at the distance of one thousand miles.

Difficulty is the soil in which all manly and womanly qualities flourish, and the true worker, in any sphere, is continually coping with difficulties. His very failures, throwing him upon his resources, cultivate energy and resolution; his hardships teach him fortitude; his successes inspire self-reliance.

To a full stomach all meat is bad.

WHAT IS TRUTH?

A LECTURE.

There might be several reasons offered, or apologies presented for appearing before you to-night asking your time and attention. To all to whom this address shall prove a disappointment I offer one. I desire to do good; I believe that good has been shown me, that I have found it, and it is a constant source of regret to me that I have no sufficient command of language to make apparent to you that which I so earnestly and surely feel to be true.

Of all questions that do to-day—or ever have interested humanity, the one asked by Pilate of Jesus claims paramount attention. What is truth? And the difficulties that lie in the way of solving this question do not, I believe, consist so much in lack of knowledge which is or may be acquired by mental study, reason and human experience, but in the lack of that higher knowledge, that surer testimony which the practice of virtue and goodness bring. Pilate wanted to know, but was not willing to pay the *price* which Jesus asked of him; which he asked of the Jews, which he asks of the world to-day in exchange for the key with which to solve this great question.

What is truth? A common answer might be, that which can be (is) attested to by the physical senses. But I believe that he who accepts such a definition as the only, or sure means of acquiring truth, stops far short of all the light which his Creator has placed within the reach of man. Nay more, he may by these evidences alone not only stop far short of what he might seek and ought to know, but be liable to actual deception—led to accept as facts, that which indeed is not truth.

This is a material, and I liked to have said a practical age; but they do not in my opinion belong together, when applied to morals or spiritual questions; for the religion of materialism is not practical, not sufficient for all the wants of man, or human emergency or trial.

"If a man die shall he live again?" was a question asked thousands of years ago; an absorbing problem, and to the great masses unsettled and unanswered. Those whose faith make them exceptions to this general unbelief may be divided into two classes, in the main. I speak with reference to what are called Christian countries. Those who accept Christianity as the one and *only* true faith, and another and rapidly increasing class denominated Spiritualists; and it is the purpose of this evening to show something of the true merits of these two faiths and of their claims to our acceptance. We shall begin with the latter, and strive to apply the question, What is truth, with regard to this subject? Spiritualism as a religion, or as a whole, though claiming as a part of its creed the moral excellence and many of the teachings of the Nazarene, nay, all that is good in all the universe, as seen from their stand point; nevertheless, may, I think, be fairly said to predicate itself as a faith or religion, upon the (to them) fact of spirit communion; *i.e.*, the communion of men and women in this life with those whom we

commonly call dead, who have passed away from this earth life; so much so, that Spiritualism as a religion or faith, may be said to stand or fall upon this issue. And why is this class so rapidly increasing? Because, as we before stated, this is a material and sign-seeking age. And we charge this result upon a spurious christianity; *i.e.*, men want the evidence of their senses in regard to this matter, and Spiritualism proposes to gratify them. "We have seen," say they, "those whom we once thought, or at least feared the grave had forever closed over, our loved ones, come back to us. Even their forms appear and their faces are recognized. The secrets of our hearts and known only to themselves and us, are by and through their mediums made manifest; and by many other, to us, infallible proofs the veil that has for so long a time, if not always in the past, hung between us and the great unknown, and as we once feared unknowable, has been rent away, closing behind and leaving us in the presence of those from whom we had been separated by that physical change called death. And so, for us is the question settled, and the truth with regard to this, made manifest by the evidence of our senses.

How shall we meet the evidence of the hundreds who testify to the truth of these manifestations and whose testimony in courts of justice would be considered valid? And if not accepting all or any of their interpretations, how shall we disprove? By a cry of humbuggery, trickery, nonsense? Nay; the testimony is too abundant, the manifestations too complicated, the conditions impossible that it should all begin and end in legerdemain. I myself have seen too much to lead me to accept such explanation. But while I may accept as a fact the presence of supernatural power, I may not necessarily endorse the character or the moral bearing upon society of these manifestations, nor accept them as truth or that which they purport to be. We have neither time nor ability to deal with this subject in a scientific or exhaustive manner, but a half hour is not sufficient time for us to say all that we would like to or could say. But as we said before, he who depends wholly upon his senses for evidence in spiritual matters, or questions more especially, is liable to error. We believe this phenomenon to be a deception, not having its origin with man, and that history only repeats itself, that there is nothing new under the sun in this deception of spiritualism or modern witchcraft. "Should not a people seek unto their God, from the living unto the dead?" says God's prophet. And why? Because, 1st, that the revelations emanating from him have never nor ever can be successfully impeached. On the contrary the prophecies of what is called sacred history have established their claim to our confidence, by the literal and exact fulfillment of all that ever been promised, so far as time will permit. 2nd, Because communications from all other sources, whether from men or devils, in the flesh or out, always have been and always are, though sometimes true, confessedly unreliable.

There are two powers at work among men. One, the power of darkness, the other of light; of truth and of error; of evil and good; of the genuine and the counterfeit. And the more perfect the imitation, the more

dangerous does it become. We read of Saul, who by sin and transgression had forfeited his right and privilege of communion with the eternal source of truth, seeking counsel of his own and of God's forbidding, with this ancient spiritualist, this woman of Endor. But she told the truth, say you. So does the modern spiritualist. Many strange and startling truths and perform many wonders that astonish the physical senses. But none the less a huge deception, and whatever the means employed, the ultimate end a bad one. Men may sneer at the idea of devils, but the fact that there are men to-day, who for the uncertain prospect of securing a few thousand dollars, will deliberately seek and so nearly accomplish the destruction of a vessel in mid-ocean freighted with human souls, bringing so much of woe and sorrow to so many hearts, in order to obtain something which is not their own, needs no additional proof of what we assume, that there are devils, in the flesh and out, who make mischief and deception their trade. And the moral questions they bring to their aid, the appeal to the hearts affection's, and the skillful manner in which this Prince of the power of the air appeals to the prejudices, and the phenomenon with which he seeks to captivate the physical senses and reason of men by his skillful manipulation of superior and supernatural power in the subtle influence of electricity; his arraignments of so-called Christianity; his objections to the claims of Christ, his mission and the scriptures which testify of him; and the nameless ways with which he appeals to the passions and prejudices of men everywhere, are in reality only blinds to draw men away from the pure principles of the gospel of peace, and the force of the law which makes them binding and valid, and which alone can save men from spiritual decay and death,

It is, or ought to be, patent to every one that obedience to physical law is the price of physical blessing, or acquirement or possession of normal condition. The same rule applies in the spiritual realm. The gift of God is not to be purchased with money; though there be many to-day, who like Simon of old, think differently. Yet, my friends, it is not so; obedience to the only spiritual law God has ever set his seal to, the gospel of his Son, is the price of the possession of the truth. And he who promises, and he who receives more or less than this, are the victims of a deception, which in the day of trial by fire that shall reveal every man's work and how he has builded, shall be manifest. We might consume the hour in urging more of the reasons which appear to our mind for the non-acceptance of a faith which promises knowledge, light and liberty, without law, and blessings without obedience, but time will not admit.

Jesus, receiving a certain Jewish ruler one night astonished him, by the to him singular and abrupt manner of introduction or explanation of the living, vital idea which he continually and everywhere taught, and lived, suffered and died to exemplify and maintain. Nicodemus was a representative of a large class of our day. Belonging to a wicked and adulterous generation of sign-seekers, he would have liked to witness some astonishing physical demonstration, and was given to weighing all questions in a material manner, or by the evidence of his senses. "That which is born of

the flesh, is flesh," said Jesus. "That which is born of the Spirit, is spirit;" another and altogether different thing; flesh is one thing, spirit another, and so he sought to relieve him of misapprehension and explain something of the difference. "Except a man be born of the Spirit, he can not see," much less enter the kingdom of God, which the Jews were expecting; but were not in a condition to receive, any more than we are to-day. A spiritual birth is to be obtained and growth commenced before we can begin to be able to comprehend or become competent judges of what is truth with relation to spiritual questions.

"We speak of that we do know and testify of the things that we have seen, and ye receive not our witness." And why? Because, we answer again, that men are not willing to place themselves in the position of reception of the truth; are not willing that the broad light of heaven's truth should shine upon them. "God is light, and in him is no darkness at all;" and he who truly seeks for heaven's eternal truth, cometh to the light, that his deeds may be made manifest. "My doctrine is not mine, but his that sent me," and if any man will do the will of God, "he shall know of the doctrine;" not guess at it, nothing uncertain about this precious information. These are the words of authority, not of speculation, or of analogy, or of analogous reasoning, or human philosophy. "No one hath ascended up into heaven, but he who came down from heaven, even the Son of man who is in heaven." He alone is authority in these matters. He alone it is who has truly and surely brought life and immortality to light, through heaven's spiritual law, the *gospel*. Even the story of the appearance of Moses and Elias upon the mount of transfiguration, needs also the presence of him who said, "I am the resurrection and the life," to save it from the fate of men-made stories, and give to it the power that should preserve it through the crucible of the ages to follow. True, there are many strong inferences or testimonies in nature, reason and analogy, of the conscious existence after the visible change called death. But a life beyond the tomb can only be made certain by direct revelation, or authentic testimony of the return to this world of one whom we call dead. No other argument is sufficient to teach or satisfy us that death is a name and not a fact. Yet at the same time if man is not really destined for another, higher and broader sphere, we may reasonably expect to find some birth-marks of his ultimate destiny; some visible testimony in the universe of nature that shall harmonize with this theory, rather more than that of annihilation. In the first place, so far as we know, death is but merely a physical change. If there be an immaterial principle in man that does not depend upon bodily organism for its existence, it is at least possible that this immaterial portion may live on when the body dies. We naturally think of our bodily members; our limbs for instance, or any part of this physical structure, as belonging to, not a part of the conscious me. Radical changes and separation may be made; our limbs may be separate from, yet the conscious *I*, myself, suffers no impairment. We may possess but half a body through disease or accident; and yet we can not feel that part of us is gone. It is not the bodily shape that preserves our identity through lapses of time.

When we use the word *I*, we mean something more than the body; something more than that which belongs to us by virtue of our mere bodily structure; a something which owns the body as its property and commands it as a servant. The poet has expressed the idea, beginning:

"The purple stream which through my vessels glides,
Dull and unconscious flows like common tides.
The pipes through which the circling juices play,
Are not the thinking *I*, no more than they.
This frame compacted with transcendent skill,
Of moving joints, obedient to my will,
Nursed from the fruitful globe, like yonder tree,
Waxes, and wastes, I call it *mine*—not *me*."

If mind is simply finely organized matter, then every mental action must be a material process or product. If this be true, every thought, every impression of the mind, every memory, must leave a material and life-long impression. Simple reason teaches the impossibility of this. The material structure of the brain could no more hold these physical impressions of a lifetime than you could write the history of the world upon one of these pages. There may be an objection raised to this, on the ground that mental action depends for its brilliancy and vigor upon the normal and symmetrical condition of the bodily organization. If this be true, which I do not admit that it necessarily is, always, yet as we said before, the body is the servant of and is not *the* man. Good tools are necessary for good work. Give the accomplished workman clumsy and inferior tools and his work must be inferior, although the genius of the master may be there; and when the soul shall be at once freed from the hindrances of its imperfect or crippled organization, who knows what its capabilities or possibilities of performance or accomplishment may be. We do not see with our eyes, or hear with our ears; the former is but the window through which the soul looks and takes cognizance, the latter the organ through which the sounds are conveyed. Analogy teaches that to all the sum of animal life inferior to or below man, there is a sphere of attainment or development equal to or commensurate with its capacities. The instinct or intelligence necessary to the continuance of physical life and the preservation of the species seems to be the sum of animal capacity or attainment. It also teaches us that man has or ought to have a sphere of development and action commensurate with his powers and capacities, but that he has not got in this life. May we not reasonably infer, then, that there must be for him a life after death, that shall afford him scope for the development which the lower animals find here; and if he lives beyond, why not forever. These all may be counted arguments for, not certain proofs of immortality; for error and untruth may and do often pass for truth, through reason and analogy; and although it may guide us in our investigations after truth, yet there is no belief, no hope, nor fear that may not thus fortify itself. Thus, though the caterpillar dies but to give form to a higher and more beautiful life, and the flowers wither and lie under the snow, yet appear in a yearly resurrection of each after its own order and kind; though in the springtime we may lay in the ground the potato, and in a few days returning to its grave we find the resurrection power has been at work, and that by the inherent principle or power of the old germ or seed, it has drawn from the surrounding elements and builded

for itself a structure, a body,—though all these in our happy hours and hopeful moments naturally may seem to us prophecies or promises of eternal life, yet when disease decays and the death shadows approach, and the time for annihilation, for all that we know, be fast coming to us, analogy may present opposite and sad and chilling argument. It may tell us of the many more of withered germs and blighted buds that never resurrect, whose identity is lost where life ceases to be; and many other like arguments which render reason futile, analogy and argument unreliable and uncertain for all the hours and times of human need.

PERSONAL REMINISCENCE.

Narrative of Bro. Edward Larkey, and Sr. Nancy, his wife, as given to Elder W. W. Blair, August 16th, 1878, at Iron Hill, Iowa.

Edward Larkey was born June 17th, 1809, at Easton, Northampton County, Pennsylvania, and united with the Church under P. P. Pratt, in 1831; went to Missouri in the fall of 1832, and settled in the Big Blue Branch. He consecrated all his property to Bishop Partridge, and received his inheritance back, though he never received a deed; for the troubles soon came and the saints were expelled. Wheeler Baldwin was their Presiding Elder, and he was succeeded by Elder Thos. B. Marsh.

Troubles with the Missourians began in the summer of 1833. It arose from jealousies on the part of the Missourians, who accused Saints of being abolitionists; together with the likelihood of their overrunning the country, after awhile.

Some of the Saints were whipped in the Whitmer settlement, six miles away. Threats were made by Missourians. A council was called of the officers of the Church, and T. B. Marsh, President of the Twelve presided. This council decided that it was proper to take up arms in defense. Some Saints opposed this, but finally most, if not all, acquiesced. In September, probably, (before the above council), a conference was held, (P. P. Pratt, I think, presided), for three days and during this conference, the Spirit was poured out in a marvelous manner. It came like a rushing mighty wind, and all seemed actuated by it, and nearly all either spake in tongues, interpreted, or prophecied. This, we have since thought, was given in order to prepare and strengthen the Saints for their coming trials and afflictions. We were warned through the Spirit of the heavy trials approaching.

The mob, thirty or forty, came at night to Bro. David Bennett's, who lay sick; his wife, who was in a critical condition, and children fled; they took Bennett's rifle and beat the sick man with his own gun till his life was despaired of. A company of Saints were on guard near by, at the rear of the house, under the lead of Solomon Hancock, and when the mob came, Hancock said that we should have no firing on either side; and Jerome Burson said, "what shall we do?" At this, a young man of the mob attempted to climb up the corner of the house which was built of

logs, in order to throw off the roof, and I said, "shoot," and Bro. Benson shot, the ball striking the young man in the thigh, and he fell to the ground cursing and swearing at his own company for shooting him.

Soon after this a proclamation came from the Governor, for both parties to give up their arms. Prior to this, women and children had fled to the woods, near a large ravine, where they remained three days, while the men were on guard, keeping off the mob. The Saints marched up to the Temple lot in Independence, (but the mob did not), and after having been faithfully promised by the Governor that they should have security, on the ground that they would leave the county after sufficient time was had, they gave up their arms. The very next day, the Saints having given up their arms, (but the mob did not), and returned to their homes, being promised protection, the mob with painted faces came to their settlements, firing off guns around their houses, cursing, swearing and threatening if the Saints did not leave they would kill them. In the midst of this our little daughter, Elizabeth, came to her mother crying "Oh, ma; what shall we do; what shall we do!" to which the mother replied, "Do not fear, if they kill us we will go to God, where they cannot come," with this the child was perfectly pacified. All fear seemed to be removed from us.

I felt uneasy at the state of affairs, and went and prayed in secret, and when thus engaged, I seemed enveloped in light, and entranced in the Spirit, and all fear was taken from my mind, and I felt assured that I should receive no personal harm from the mob. The same day I was taken prisoner by the mob, a Bro. Abraham Tanner was taken with me. They charged us with being in the battle at Bennett's, and threatened us, and pointed their guns at us. The Captain, Moses Wilson, appointed two men to search us for arms, and finding none, they told us they would give us till the sun was half an hour high to leave, and after that they would kill us. They attempted to catch us afterward, but we ran and secreted ourselves in a thicket, and thus eluded them. On returning to our homes we found our families gone. Father David Dutton had taken our families, with his own, in his wagon, in a southerly direction to head waters of Little Blue. Having but a few moments warning Sr. Larkey prepared only two corn cakes and some boiled eggs, and when the company, composed of near one hundred, reached the open prairie ten miles distant, south-east, when they stopped for the night, it was found that the food prepared by Sr. Larkey was all there was in the company. Yet it proved sufficient to prevent the children, as well as others, from complaining for food. The next morning the company, without breakfast, proceeded on eight or ten miles to a stream of water, and here on its banks, beneath the jutting rocks of the bluffs, we rested, and, Bro. —Brush killing and dressing an ox, food was prepared for refreshment. Here we remained three days, and on Sunday, beneath the bright blue arch of heaven, we offered our service of praise and thanksgiving to God, and felt greatly blessed and comforted in our desolate situation.

On Monday we took up our line of travel to Big Creek, where we camped; and here a Mr. Butterfield, who lived near at hand, kindly

offered us any assistance he could render, and told us to help ourselves freely to his corn, potatoes, &c., and did all in his power to alleviate our sufferings.

During the three days that we remained encamped here, without tents, or covered wagons, the weather damp, cold and windy, at near ten o'clock one night, the camp was wakened to behold one of the grandest displays of celestial scenery that was ever witnessed by mortals. The whole heavens were lit up with the glitter and sparkle of the falling stars. It seemed that all the stars were careering wildly through the midst of space, casting their fiery, fitful gleams in awful splendor upon every object around. Every heart rejoiced in the midst of this display of the power of God, and some hoped and conjectured that it was an omen of approaching deliverance. Bros. Joshua Hitchcock, and Ziba Peterson, came to us from the Singe, fifteen miles away, and invited us to their settlement, that they with others might aid us to necessary things in our time of want, and we gladly accepted the invitation and went with them. It snowed the night before we started, and we travelled through near three inches of snow, Sr. Larkey and child, and Sr. Dutton, her mother, with her child, riding on horseback, without roads, till nine o'clock at night, when, weary and worn, they at length reached the hospitable abode of Bro. Hitchcock. Remaining here over night we proceeded on to Hous Helms, whose wife was a sister to the notorious mobber, Neil Gillum, where we were kindly entertained for about a week, after which we occupied a house offered us by a kind, noble hearted old gentleman, a Tennessean named David James. Here we were made very comfortable, the old gentleman freely offering us provisions and doing all in his power to make us contented and happy. We remained here during the winter. Bro. Larkey did not go with the company to Big Creek, but afterward called upon them while they were encamped there.

Soon after Bros. Larkey and Tanner were released by the mob, Bro. Tanner denied the faith, cursed and swore, and declared that Joseph Smith had brought all our troubles upon us, though Joseph was in Kirtland, Ohio. After two days' search for his family, Bro. Larkey found that they, with others, had fled south, and proceeded to seek them. When passing through a lane, they were accosted again by the mob, who by this time had become more tolerant, as they saw the Saints had fled, leaving behind most of their property. Bro. Larkey inquired of them in regard to the whereabouts of his family, and was told as to the direction they had taken, and the evening of the same day they found them encamped at Big Creek. Bros. Larkey and Dutton then proceeded to their former settlement on Big Blue to look after their stock and household effects, and while here they witnessed, from near nine o'clock in the evening till their fitful glare was swallowed up in the gorgeous flood light of the glorious king of day, the before mentioned falling of the stars which continued.

While at old Mr. James', Bro. Larkey assisted him to a small degree in his work, and by pressing invitation had free access to flour, corn, meat, honey, etc, and by request of Mr. James had concluded to work his farm for the coming year. In the Spring, however, tidings came that all the Saints on the south side of

the Missouri river were to move over into Clay and Ray counties, those counties being in "the regions about" Zion. The mob learning that Bro. Larkey was stopping with Mr. James threatened that they would burn him out unless he drove Bro. Larkey off. At this the old gentleman declared indignantly, that their threats "Almost made his jackknife fly open in his pocket!" Bro. Larkey requested to be released from taking the farm, upon which the old gentleman was much grieved, assuring him that he would find ample protection if he remained. And when Bro. Larkey determined to go, and asked for a settlement for his kind accommodations during the winter, the old gentleman replied, that if Bro. Larkey would allow Mr. James' son to take his family to the river, twenty miles distant, and also receive a bag of flour and a hundred pounds of bacon, he would call it square. This generous offer was gratefully accepted, and in due time Bro. Larkey moved his family into Clay county near Fishing River. This was the spring of 1834. The following summer the camp came up from Kirtland, Ohio. Bro. Thomas B. Marsh and Bro. Larkey lived with in a few rods of each other, on the farm of the notorious Dick Weldon, who was afterwards knocked down by John L. Butler, whom he (Weldon) was pursuing with a drawn knife, a brother who was seeking to vote at the polls, at Gallatin, Missouri.

When the camp arrived, many of its members, among them Joseph Smith, Martin Harris, Ezra Thayre, B. Young, David Whitmer, and others, called upon Bro. Larkey, and himself and family for the first time were made acquainted with them. Much interesting and valuable instruction was given by the Prophet. The Saints rejoiced at the coming of the camp, and yet they were made sorry that by the ravages of the cholera many had died. The cholera was not confined to the camp; many of the Missourians, old settlers, fell beneath its power. The Saints, generally, were satisfied to wait for the redemption of Zion as commanded by the revelations given at that time. They expected to have rest in Clay and Ray counties. But it was finally concluded that the Saints should locate in Caldwell county, as has been stated in the church history, in the *Times and Seasons*, and elsewhere.

The troubles brought upon the Saints in Clay and Ray counties, Bro. Larkey is sure, were incited by officious, turbulent spirits from among the mobbers of Jackson county, and likewise, that the troubles of the Saints in Caldwell county had their beginning, in a large degree, by the malicious interference of the leading mobbers of Jackson, Clay and Ray counties.

He is personally knowing to the organization by Sampson Avard, in 1838, of what was called the order of Gideon; and that it was intended to act in *defense* of the Saints against the incursions of the mobbers, and for no other purpose. He is confident that the order was afterwards changed, and that, at length, the order of the Danites sprung out of it, or took its place.

In 1839 Bro. Larkey and family went to Quincy, Illinois, having saved but a trifle of their property. He was residing, with his family, at Macedonia, Illinois, at the time of the exodus from Nauvoo, 1846. And after living a short time near Canton, Illinois, and

Southport, Wisconsin, he finally settled down where he now resides, Iron Hill, Jackson county, Iowa, in 1848.

He states from what he knew of Joseph the Seer, that he was always ready to serve and to suffer for the Saints; and that when there were dangers to face, and perils to endure, Joseph was the first to step forward and offer his labors, and if necessary, his life, in the interests of the Saints.

Bro. Larkey never united with any faction—Brighamite, Strangite, Rigdonite, Baneemyite, or any other—but waited, looking for "Young Joseph" to be called to fill his father's place as the Seer and president of the Church. In 1860, Bro. Otis Shumway and himself felt prompted to hold some meetings, which they held, and soon after this a number of the *Herald* was sent them by Elder E. C. Briggs, and they then came to the Reorganized Church and united with it. He testifies that he finds in the Reorganization the same Spirit—the Spirit of God—that he first received, under the ministration of Elder P. P. Pratt, in 1831, and that he afterwards enjoyed during the days of the first Joseph.

His wife, and most of their children are united with him in the same precious faith, and he is now the president of the Eastern Iowa District of the Church, which is making fair progress under his administration.

Bro. and Sr. Larkey bear decided testimony to the gifts and blessings of the Holy Spirit having been in both the first Church under the first Joseph, and of their being in the Reorganized Church, under the presidency of the second Joseph.

They are now enjoying a hale, and happy time, as the golden beams of their declining sun cheer and enlighten their pathway onward to the borders of the beautiful land, and to the shining gates of that city of glory "whose builder and maker is God."

W. W. BLAIR.

JOHN LELAND'S EXAMINATION.

The following is an account of the examination of the celebrated John Leland, before ordination as a Baptist preacher.

"It is reported that Leland was at first ordained a minister by the choice of the church, without the imposition of the hands of the Presbytery. He continued for some years afterward to preach and to baptize, on the authority of his simple appointment, much to the disturbance of the peace of the association to which he belonged. In fact, on account of his departure from the usages of the churches in Virginia, he was not for a while in good fellowship with any. Whether right or wrong, he openly professed to believe that the imposition of hands by the Apostles, in ancient times, was only to confer miraculous gifts, and that, consequently, such a ceremony in the church now was in itself worthless, because wholly unauthorized. His brethren urged him most earnestly for the sake of peace to submit to ordination by the hands of the ministry; and finally, to gratify them, he consented that they might call a Presbytery for that purpose. Knowing all the questions which they would ask on his examination, and resolved in his own mind on the answers he would give, he felt confident that they would not ordain him.

"The Council, consisting of three staunch Calvinists, was called. The day appointed for the ordination arrived, and with it came a multitude of people to witness the ceremony. The work was divided amongst the several Presbyters. One was to ask the usual questions concerning his faith and call; another was to offer up an ordination prayer; and another was to deliver the charge to the pastor and the church. Leland took his seat long before they appeared, and resting his arms on his knees and burying his face in his hands, awaited their movements. The Presbyter appointed to conduct the examination at length began:

"Brother Leland, it becomes my duty, according to previous arrangement, to ask you a few questions upon the subject of your faith, and in reference to your call to the ministry."

"Well, brother," said Leland, slowly raising his head. "I will tell you all I know," and down went his head into his hands again.

Moderator. "Brother Leland, do you not believe that God chose his people in Christ before the foundation of the world?"

Leland (looking up). "I know not brother, what God was doing before he began to make this world."

Moderator. "Brother Leland, do you not believe that God had a people from before the foundation of the world?"

Leland. "If he had, brother, they were not our kind of folks. Our people were made out of dust, you know, and before the foundation of the world there was no dust to make them out of."

Moderator. "You believe, Brother Leland, that all men are totally depraved?"

Leland. "No, brother; if they were, they could not wax worse and worse, as some of them do. The devil was no worse than totally depraved."

Moderator. "Well, there are other questions that will embrace all these in substance. I will ask whether you do not believe that sinners are justified by the righteousness of Christ imputed to them?"

Leland. "Yes, brother, provided they will do right themselves; but I know of no righteousness that will justify a man that won't do right himself."

Moderator. "Brother Leland, I will ask you one more question. Do you believe that all the saints will persevere through grace to glory and get home to heaven at last?"

Leland. "I can tell you more about that, my brother, when I get there myself. Some seem to make a very bad start of it here."

"The Presbyter, seeing that the audience was greatly amused, proposed to his colleagues that they should retire for a few moments and consult together. After returning, they remarked to the congregation that Brother Leland had not answered the questions as satisfactorily as they could wish, but they all knew that he had many eccentricities for which they should make every allowance; that they had concluded accordingly to ask him a few questions touching his call to the ministry.

Moderator. "Brother Leland, you believe that God has called you to preach the gospel?"

Leland. "I never heard him, brother."

Moderator. "We do not suppose, brother Leland, that you ever heard an audible voice, but you know what we mean."

Leland. "But wouldn't it be a queer call,

brother, if there were no voice and nothing said?"

Moderator (evidently confused). "Well, well, brother Leland, you believe, at least, that it is your duty to preach the Gospel to every creature?"

Leland. "Ah! no, my brother, I do not believe it to be my duty to preach to the Dutch, for instance, for I can't do it. When the Lord sent the apostles to preach to every nation, he taught them to talk to all sorts of people; but he has never taught me to talk Dutch yet."

Moderator. "But, brother Leland, you feel a great desire for the salvation of sinners; do you not?"

Leland. "Some times I think I do, and then again I don't care if the devil gets the whole of them."

Upon this the Council retired again, and reported as before, much to the surprise of Leland, who was constrained to submit to ordination. After they had ordained him in due form, he said:

"Well, brethren, when Peter put his hands on people, and took them off, they had more sense than they had before; but you have all had your hands on my head, and, before God, I am as big a fool now as I was before you put them on."

OFFERINGS.

Dear Herald:—I have been pondering and figuring, and desire to let your dear readers think also. Are the Saints doing their duty in all things? Or do they realize that the slow march of the Church is chargeable to the rank and file, and not by any means to the eldership [only]. Why is it that the hard reasoning of a Jason W. Briggs is lost to the Church; he being compelled to labor with his hands to get his bread? The fine force of reasoning of an Edmund C. Briggs; the powerful arguments of a Zenas H. Gurley; the soul-inspiring logic of an Alexander H. Smith; the fiery eloquence of a M. H. Forscutt, with a hundred, or more others, too numerous to mention, all lost to the Church, and why? I answer in a word, because the Saints are not willing to obey the law given in these latter days for their guidance; thinking that because they have obeyed the form of doctrine delivered unto them, that all is well and all is done that they have to do. This is a great and miserable mistake. Remember that he that sinneth in one point is guilty of all.

Says one, What have I done or neglected that has caused the stagnation in the Church? You have been stealing; you are not a Saint, but instead—a thief, a robber. You have robbed God, by neglecting to obey his explicit commands.

"Will a man rob God? Yet have ye robbed me. * * * In tithes and offerings."—Mal. 3: 8.

"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; but remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments."—D. & C. 49: 2.

And for those who cannot meet every Lord's day, Paul says, "Let them lay by them in store [until they can meet] according as they have been prospered." "Verily I say, that inasmuch as ye do this the fullness of the earth is yours."—D. C. 59: 4.

Is it any wonder that the Saints are poor? You will not do that which will give you the fullness of the earth. Still I have this faith in the Saints, that if the situation is properly placed before them they will try at least and redeem Zion, and furnish the sinews of war for the redemption of Zion. Now for the figures.

Our church numbers, according to reports presented at the April Conference, 1878, I think, 11,600 members. I will try and divide this number up according to the best of my judgment, and show that it is possible now to send the gospel to the nations, that the Son of Man may come.

I will only speak of offeringe this time.

First allow that 2,600 members are so circumstanced that they have nothing to offer; 2,000 have, but are too stingy, and wont; 1,000 can give one cent each week, \$10.00, fifty-two weeks \$520.00; 1,000 can give two cents each week, per year \$1,040.00; 3,000 can give five cents each week, \$7,800.00; 1,000 can give ten cents each week, \$5,200.00; 500 can give twenty-five cents each week, \$6,500.00; 300 can give fifty cents each week, \$7,800.00; 100 can give seventy-five cents each week, \$3,900.00; 100 can give one dollar each week, \$5,200.00; total from 11,600 members, \$36,960.00. Allow out of this \$6,960.00 for branch expenses, and we have \$30,000 for the families of the elders who are out in the field.

Elders' families are not paupers. Their families must be properly supported; their children need books and must have them; and be as well educated as if their father was at home. The Lord has not promised to see that their families will be provided for by him; he has left them to be cared for by the Saints. While he has promised to care for the elders, the Saints must do their part. Let the presidents of districts and of branches instruct those who do not take the *Herald*, and you will open the flood-gates of the Church, and pour out such a tidal wave of truth upon the world as shall toss the religious crafts of Christendom high and dry, and bring into the Church in one year how many? Let us estimate. Ten elders will require for the support of their families one year \$500 each according to their families. \$5,000; ten \$450 each, \$4,500; ten \$400 each \$4,000; twenty \$350 each \$7,000; twenty \$300 each \$6,000; twenty \$200 each \$4,000. Total for ninety families \$30,000. Here we have ninety elders sent out for one year by the Church; they are perfectly satisfied that the loved ones at home are cared for; their minds are then full of the gospel. With these, fifty young or single men are sent out; these will average twenty-five converts a year, a very low estimate, besides others who have heard, and will obey afterward, and you have 140 elders, 25 converts each, making a total of 3,500 converts. These will add at least \$9,100 in offerings, provided they are taught the law governing the matter, which will send out thirty more the next year. Add to this the increase by the local eldership, and in five years we will be able to carry the gospel to all nations.

We need a dozen men under the able leadership of Zenas H. Gurley in Utah; and Utah can have them if the membership do their duty; and if they do not, the skirts of the eldership are clear, and the loss of souls lies at the door of the rank and file.

For God's sake, for the sake of humanity, who are bound by cast-iron creeds, fastened to set stakes by chain-cable opinions; for your own soul's sake, let the flood of light and truth burst upon humanity, which has been pent up so long, and let those liberators go and break those chains. Just so long as the devil can make you stingy, so long will his kingdom stand.

I know there are some who profess to love this work; I have known some who even owned farms, who would pinch a quarter until you could almost imagine you could hear the eagle squeal, before they would give it unto the Lord; such will have their reward. My brother, my sister, did you ever hear of any of the ancient saints coming to worship empty handed? I would be obliged for the reference.

David says, "Bring an offering and come into his courts." The poor widow brought her two mites. You poor, mean man or woman who can bring an offering to the Lord and will not, but come empty handed and expect that the Lord will bless you, is it any wonder that you get only a very small portion of the Spirit of God? Prove the Lord and see if he will not open the windows of heaven and pour you out a blessing that there will not be room to receive it. Dare you challenge him this way? Come, do not be a coward; but show the Lord you mean to put him to the test, and I am willing to abide the issue.

Praying that the Saints may see their duty, and before closing I will tell you how we do in our branch. We meet every Sunday afternoon for sacrament; as soon as the wine is passed, the priest, whose duty it is to receive the offerings, passes the same plate that you took the bread from; each offers what they can. We then proceed with the meeting; and we are blessed.

J. A. ROBINSON.

ECONOMY IN A FAMILY.

There is nothing which goes so far toward placing young people beyond the reach of poverty as economy in the management of their domestic affairs. It matters not whether a man furnish little or much for his family, if there is a continual leakage in his kitchen or in the parlor, it runs away, he knows not how; and that demon waste cries "more," like the horse-leech's daughter, until he that provided has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that none goes wrongfully out of it—not the least article, however unimportant in itself, for it establishes a precedent; nor under any pretence, for it opens the door for ruin to stalk in, and he seldom leaves an opportunity unimproved. A man gets a wife to look after his affairs, and to assist him in his journey through life; to educate and prepare his children for a proper station in life, and not to dissipate his property. The husband's interest should be the wife's care, and her greatest ambition should carry her no farther than his welfare.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, June 1, 1879.

THE EDITOR AWAY FROM HOME.

WE had the pleasure of attending a session of the two days' meeting held at Rock Creek, Hancock county, Illinois, April 26th and 27th, and the one at Montrose, Iowa, May 3d and 4th, by the Saints of the Nauvoo and String Prairie District; and we were much surprised and pleased to observe the difference in feeling and standing from what used to exist in the same district ten, twelve and fifteen years ago. The contrast is quite striking. Then, a very few met in a little school-house in Rock Creek township, hardly twenty feet square, and under the direct blaze of the indignation of the people, who thought and said, "the Mormons ought not to be allowed to preach, or pray in Hancock county," not knowing when rude hands would be laid upon the cross-bearers; now, a plain, but commodious church stands but a few rods away from the spot where the little frame school-house stood, and scarcely a school-house in the entire county is shut against the Elders, who, after the manner the priests call heresy preach Christ. Veterans, like Richard Lambert, brethren Stevenson, father and sons, and their wives, John Alston, Sr. Charlotte Pitt, her son and daughters, Sr. Terry and a few younger ones, who once stood almost alone, are now surrounded by many of like faith, neither afraid nor ashamed of Christ or the cross for his sake.

We felt grandly inspirited, when, on Sunday the 27th, requested to address the Saints in "their own (not hired) house," we essayed to do so before a respectable number of bright-faced believers, respectfully sustained by the presence of numbers of their neighbors and friends, gathered from their homes to attend divine worship with them. We had come among them unheralded, and therefore knew that it was not the stranger that had drawn them together.

We felt like shedding tears of pleasure—and did—while contemplating the change that had taken place; and tracing the fulfillment of the words, "ye shall find favor and grace in the eyes of the people," tried to carry a part of our joy to them that are without. The influence exercised by the Saints is felt quite sensibly all through the country where they are known.

We here met several younger members of the family of Saints, among them brethren Joseph A. Crawford and — Parsons, whom we met for the first time; our cousins Solomon J. Salisbury and Don C. Millikin, with a number of others, whom to know in Christ was a pleasure indeed. O! the power of the gospel, to fraternize and make one men of every mind; to make men of every nationality one in the hope of Israel; to create of men of every opinion, one people in Him, even Him whom we serve. One could almost hear the glad song, "Thou art worthy, * * for thou hast redeemed us out of every nation, kindred, and tongue, and people."

On the 4th we met the Saints at Montrose, and here remembered again the few who stood so long and so faithfully, of whom brethren J. Doty, A. Strothers, Frederick Borley, Archibald Patten,

John Thornton, Sisters Timmins, Patten, Reed, and some others are gone to rest, while Brethren Oman, George Wilson, Sisters Thornton, Newberry and others remain, still maintaining the way of life. We heard Bro. Crawford and Bro. Alexander H. Smith here, as well as having the privilege of addressing the people. Five were added to the Church,—three by baptism, and two, Bro. and Sr. Benbow, on their original baptism, performed in 1840. How the hearts of the Saints went out to these two, who left their native land for the gospel's sake, and wandered into the waste places after the shepherd's death; but who, when they heard again the watchmen's warning cry, knew and recognized the sound, and desired their names once more enrolled with the sheep who "knew their Master's voice." How heartily did they lift up the hand to receive them into the fold.

Bro. D. D. Babcock is now presiding at Montrose, and surely the Lord must be pleased with the self-sacrificing labor that he and his flock are doing there. The sisters of this branch have, almost unaided, wainscotted the building, put in a pulpit stand, papered the walls, and decorated the ceiling. Surely these are worthy of Paul's commendation, "I commend unto you" — our sisters, who are "servants of the Church which is at" Montrose. They have done much to deserve the regard and esteem of all the churches. From this branch the men servants have been taken by death and removal, until there are not even a "few men left," but only two or three; but the widows and their sisters, co-workers together, are still faithful to the covenant of peace, and are proving their title to steadfastness, like Mary and Salome, being the last at the cross. Brave hearts bear on, crowns are not made for men alone; women shall share in the glories of the coming Zion, as they now bear the burdens of the days of toil and watching.

Bro. John H. Lake was with Bro. Crawford and Lambert, assisting in the services and aiding by his counsel in the affairs of the district. Saints from adjacent branches were out in some force, and added to the enjoyment of the occasion.

ONE of the most disgusting and outrageous features of bad administration in branch government is quarreling in meeting. But, stop, Mr. Editor, do you really mean to say that Saints quarrel in meeting? Yes; we mean to say that exactly; or perhaps we ought to qualify it thus: those who have been baptized, and have made a profession of faith, do quarrel in meeting; and that too, over the administration of Church affairs. It is a very unsatisfactory thing to say, or write; but as it exists, and to the no small discredit of the Church in the place and region where it occurs, we feel to write of it.

First, It is very unbecoming to men of the world; to meet for business purposes, and then settle (unsettle) their differences by a quarrel.

Second, It is discreditable to men of any denomination of worshipers to meet in a religious meeting for the consideration of matters connected with their religion, and the carrying on of their religious affairs, to decide the questions by calling names, telling each other that they lie, are of the devil, threatening to strike, knock down, shoot, kill, and so on.

Third, It is simply abominable for Saints to meet, ostensibly to labor and do business in Christ's name, and after a prayer to God that

Christ's Spirit may be with them, to quarrel, to recriminate, call names, threaten, and do each other injury and evil.

Fourth, The Spirit of Christ does not prompt any man, (Elder, Priest, Teacher, or Deacon), or woman, to any such irregular and unbecoming conduct; self, or the spirit of evil, either of which will destroy, is at the bottom of such things.

Fifth, The Spirit of Christ gives great restraint over self; and no where should this be more strongly exercised, or more strikingly manifest than in the meeting of Saints for business purposes. It is a shame to the Church and a disgrace to those who do it to quarrel in meeting.

HONEST conviction and rectitude of intention are ever worthy of respect, whether they be manifest in the defense of position and principle, or in departing from position, or changing allegiance and devotion to a faith or principle. Change of sentiment and opinion result from investigation. Investigation, however, does not always result in change; but frequently, a firmer conviction, a more decided attachment and devotion to faith and principle follow the closest and most scrutinizing examination; while sometimes the most casual superficial glance works a change. He who changes his belief, after examination and from an honest conviction, is entitled to fair and honorable treatment, both from friends and foes; but he who changes his faith, or abandons a principle for position, name, place, worldly emolument, or temporal success, for popular applause or for fear of popular scorn, is unworthy honorable consideration, is liable to and should receive the condemnation of his friends and the contempt of his enemies.

A consistent devotion to an honest conviction is commendable; and, however erratic the opinion may be, if the thought, expression and action of the person holding it are in keeping with the conviction, men admire the man, though they may not endorse the opinion. Saints, of all others, should be careful how they allow themselves to think and speak of those who may depart from what is recognized as the principles of truth. The first thing to be considered is, do they act from honest conviction; if so, they should not be dishonorably entreated. We ask men to change their life-long opinions, because truth is presented to them; and we blame them if, when convicted, they do not so change. If, then, after change is wrought in them, resulting from the same honest conviction, there should be no intolerance and no bigotry manifested towards them. Saints, who preach freedom, must not complain if the application of the rule may sometimes seem to be against them. An honest devil, so from conviction, is entitled to some respect, but an intolerant Christian, a dishonest Saint, a hypocritical believer, is not.

BRO. NICHOLAS STAMM has been preaching and laboring in Iowa, not far from Des Moines, and in its vicinity for the last seven years. Just before and during this time he has used, and lost by confiding in others, a sum of property rated at \$1200, and has received from the Church not to exceed \$25. He writes to Bro. Stebbins:

"Notwithstanding all this I will try to serve my God to the best of my ability, hoping, struggling, praying for his divine grace to help me to overcome, for 'He that overcometh shall be clothed in white raiment and I will not blot out his name out of the Book of Life.' 'He that

overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God: and this is the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

"O, what a promise, and that by him who can not lie, who is strong in battle and mighty to save. The battle is onward; we are gaining ground day by day. Courage, brethren, onward. Ye that are in the front ranks—onward to the victory; for I know that God is at the helm. What do you think of me being so deaf that I can not keep time to the music; but I walk by faith and I am trying to keep close to my Captain. I often commune with him and he strengthens me; he lifts me up when I am cast down. The Lord is always ready to lend a helping hand. The promises are by the Spirit that if I am faithful I shall be blessed with my hearing, and shall bring many souls into the kingdom of God. Thank God for this promise."

EDITORIAL ITEMS.

In the description of the Temple at Kirtland, or more properly speaking, in describing the plan of it, there was a provision for the choir, or band of singers at one side of the pulpit. How is it that a place in our present houses of worship where a choir, or band of singers may collect and bear the burden of the praise by song, is offensive to Saints, or considered to be inconsistent with the law of God. If he gave direction to Solomon how to build the temple with a place for Asaph, chief musician, and for his band of trained singers; and to Joseph how to build the temple at Kirtland with a place for the singers at the side of the pulpit, why should it be thought out of place to have a band of singers now in the churches at Canton, Kewanee, or Plano? What is there about the idea of learning to sing by note that is inconsistent with true worship? We confess that we can not see why we should not learn to sing harmoniously, rather than to continue to sing out of tune.

We publish elsewhere, in this issue, the obituary of the widow of Joseph Smith, the Martyr, the "Elect Lady," as she was termed in a revelation in the Doctrine and Covenants. This obituary appeared in the *Nauvoo Independent*, of May 9th from which it is taken, and was received too late for insertion in last issue. A commemorative sermon will be delivered in the Saints' Chapel in Plano, Sunday, June 15th, by Elder Mark H. Forscutt, which sermon will be published in the HERALD.

Some one has been stating that at the time Bro. Nicholas Stamm was sick, on the Conference grounds last fall, that when administered unto by us we should have said that he was "in transgressions," and that the "devil would have him but for the prayers of Saints." This has troubled Bro. Stamm greatly. We do not know how the story got afloat; but so far as we are concerned, it is entirely false. We found Bro. Stamm very ill, we prayed for him and laid hands on him; but did not say a word about "transgression," or the "devil."

"Anger is the vice of fools." A man should always be himself; but as an angry man is always not himself, he is therefore a fool. Of all the bad places for a man to get angry, or to allow the attack of his opposers, or the errors of his friends to make him angry, the place of a presiding officer of a religious meeting is the worst. How the adversary must laugh in his sleeve to see an

Elder in the discharge of his duty get angry, either at his foes, or members of the Church, his friends, the friends of the cause they mutually have at heart.

Attention is called to an error in the footings in the report of the Secretary of the Board of Publication, made to April Conference. The total of expenditures and cash on hand February 16th, 1879, should be \$5,539,13 instead of \$5,339,13. The report will be found on page 141 of HERALD for May 1st, 1879.

Bro. G. F. Waterman sends us a Mills County Journal, published at Glenwood, Iowa, containing the following notice: "The meetings of the Latter Day Saints of last week were conducted by R. M. and R. C. Elvin. Their Sunday School is held at their hall every Sunday morning at 10 a.m. and it is followed by religious services. Five persons were baptized last Sunday and the Church is in a prosperous condition.

The Conference for the Nauvoo and String Prairie District is set to convene on Saturday and Sunday, June 7th and 8th next, at Rock Creek, ten miles east of Nauvoo.

Bro. Samuel Crum wrote April 7th from Carrollton, Missouri, that good had seemingly been effected by the labors of Uncle William Smith in the neighborhood there, also that prejudice was passing away there, and that it was now quite safe for any one earnest and honest to live in accordance with their faith in that region.

Bro. Magnus Fyrando writes from Ogden City, April 23rd. "I go to the City to-morrow to invite the Saints to Conference. Since my last writing I have had a splendid week at Heber City and Midway; baptized eight."

Bro. C. Mills, of Pittsfield, Illinois, writes April 27th, that they have a lot and over five hundred dollars subscribed to build a house of worship there. Any one desiring to help them can do so by sending to the above address.

Bro. D. H. Bays writes from Bandera, Texas, that the weather there is very dry, and crops are suffering. Wheat is gone, and corn perishing. It would almost appear that a season of want was imminent there. A letter sent by him from Bro. Barber, at Oak Island, states the same thing. People are talking of leaving for the north, in order to avoid absolute want. Bro. Barber states that on the 17th, corn was worth \$1.15 per bushel. No work and no supplies to last through the summer.

The Saints in the Independence, Missouri, district number about one hundred and sixty, and in the branch about one hundred and ten. The branch has the use of the Court house for meetings by paying the janitor a nominal amount for care and incidental expenses. Bro. Brackenbury remarks in a late card, "Surely the Lord has softened the hearts of the people."

The *Exponent* of Rochester New York, for January 17th, 1879, contained an article on the "Organization of the Mormon Church," mainly devoted to setting forth the crimes and supposed crimes of the priesthood of the Utah hierarchy, though it contains some errors even about them and their ways, as well as of the true organization of the church as established by Joseph Smith and now existing under the presidency of his son.

The *Times* of Philadelphia, for April 27th, 1879, contains a half-column article from the *Sunday Afternoon*, entitled "The Mormon Creed," aimed

mainly at the Utah theology, but of course including misstatements concerning the truth uncorrupted by apostasy. In reply to this, Bro. Joseph A. Stewart of that city published in the same paper an article of nearly equal length, giving the faith and doctrine of the Reorganized Church in contradistinction to the doctrines of the Utah Church. We are glad that Bro. Stewart thus took up the defense and made so good a one, in brief, and answering all purposes.

By the request of some one the editor of the *Reporter*, published at Shenandoah, Iowa, copied entire the article of Bro. E. W. Tullidge to the *May Saints' Advocate*, entitled "To the Utah Saints," being a defense of the rights of the present Joseph Smith to succeed to the presidency of the church, and giving his reasons for affiliation with him.

Bro. Joseph Squire of Brooklyn, New York, writes that the branch there is doing well. Some strangers attend every Sunday and the scattered ones of the latter day Israel come to hear the old gospel sound again. Bro. G. S. Yerrington was with them May 4th.

Bro. R. M. Elvin wrote from Weston, Iowa, May 7th, that he and his father left home March 18th and preached in Dawsonburg and baptized one. They were also at Glenwood and baptized five. The people continue to investigate and the prospects are good for some to obey at Weston.

Bro. M. B. Williams of Middletown, Ohio, publishes an article in the *Journal*, a local paper, in defense of and as an exposition of our faith. It occupied over a column in two successive issues of that paper. For the courtesy of the editor in inserting it we feel obliged to him. It will doubtless do good for our cause, being a fair and correct statement of our views and well written.

We thank some one for a *Rocky Mountain News* with a short article "The Jews in Palestine" and another "A real ship in the desert," the latter being the story of the finding of some timbers of a vessel among the mountains of Nevada.

Sister Eliza Davis of New Harbor, Lincoln county, Maine, says that she would be so glad to hear a sermon by one called of God, and she believes that there are many honest souls there who would receive the truth if they had opportunity. She prays God to send some elder there.

Bro. H. P. Brown wrote from Oakland, California, May 9th, that the Saints on that coast never felt better during his time there than they do now. Bro. Glaud Rodger had been visiting them since his return from Australia and was soon to come east to Decatur county, Iowa, where his family are. Bro. Brown is very hopeful of the results to take place in consequence of the adoption of a new constitution by the state of California recently.

Bro. M. H. Forscutt after his able and successful preaching in Sandwich went to Streator where he has undoubtedly done much good. By last news from him he was at the Mission Branch, LaSalle County, and then expected to finish his work more thoroughly at Sandwich, where the people were enthusiastic to hear more of his attractive and convincing preaching.

Bro. C. G. Lanphear wrote May 16th from Walworth County, Wisconsin, of preaching in a Methodist meeting house there, the same we think that we used some years ago. He had been at Lyons and Burlington just previously among the branch of Saints thereabouts.

Bro. Geo. L. Hyde of Mondamin, Iowa, writes encouragingly of the work of the Lord in that region. Good openings all around and many desirous of hearing the gospel. He has baptized one recently.

Bro. M. T. Short wrote from Carbon, Kansas, May 14th that calls were numerous and the interest excellent among the people. He has baptized eleven since the report he sent to the April conference.

Bro. H. A. Stebbins baptized one of the Sandwich believers on May 14th and three others have made arrangements for baptism on the 25th.

We have a money order from Merced, California, drawn by Augustus Johnson, but no instruction what to do with the money. Will Bro. Johnson please inform us.

We have added five pages to the new edition of the "Visions of Joseph Smith," the matter added being valuable antiquarian evidence, and also that which is fully equal in importance, namely the latest testimony extant of the "three witnesses" to the presentation of the plates of the Book of Mormon by divine revelation and the administration of the angel of God. We sell this small but important work of 48 pages for fifteen cents, postage paid, or eight for one dollar.

Bro. W. F. Melvin wrote from Rockland, Maine, May 11th, that they had not heard any preaching for two years, but that Bro. J. C. Foss was with them the 5th.

Bro. J. R. Lambert wrote from Green County, Iowa, May 17th, that he was in the field preaching, but that, while he found plenty to do, yet his health was very poor, with no encouraging prospect for the future but the reverse. Let the Saints remember him before God in fervent prayer.

Bro. W. L. Mitchell of Park City, Utah, says that the \$7. credited to him in the report of the Utah Chapel Building Committee should have been to John Phillips, Bro. Mitchell only acting as agent in sending.

QUESTIONS AND ANSWERS.

Ques.—"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; [To do what, and by what means?] otherwise they shall hearken unto these things." What things? When seed would be required or needed was this to be changed, as it says, otherwise, inasmuch as I don't want seed now, you are to pay attention to what I have said above, is that the way of it?—Book of Mormon, Jacob, 2: 6.

Ans.—Our understanding of the passage referred to is as follows. The people of whom the Lord is speaking had been guilty of crime and wickedness, which were clearly pointed out; and the declaration made, "for I will not suffer this people to do," as did those who practiced certain things spoken of, among them the things done by David and Solomon, which are declared to be "an abomination before me;" "wherefore," because of this, these abominable practices that exist among you, by which this people are defiled, I will command, they must obey and keep my commandments. The excuse made by these transgressors was probably of a similar sort to one that we often hear now, in defense of the same order, that it is necessary to raise up a royal seed

to the Lord; but the Lord here takes this excuse out of their mouths, and says, virtually, when I purpose to raise up seed unto me, I will *direct, govern, control, command* my people, *they* must listen to my *commands* and obey them; or otherwise, or in other words, they shall "hearken unto these things." The things, these things referred to, are the things to which he had been calling their attention; which condemned their wicked practices, their abominations, and under the circumstances, the still more wicked excuses that they urged in their defense; the law of righteousness which specifically declared that the men should have one wife, and one only. This is the right part of those "things" to which they were to "hearken;" and forms that correct and righteous principle of the law, upon, and in reference to which the whole passage is founded; while its opposite, that which is condemned as wicked, outrageous and abominable before God, and which forms the incorrect and wrong part of the "things," to which they were likewise to "hearken," that they should not do them, upon which the passage is predicated and founded.

The whole force and vitality of the passage is found in the fact that God had led their fathers out of Jerusalem, unto this land; that he might *preserve* unto himself a righteous seed; to do which, he gave the pattern and the rule, one man one wife; the pattern, Lehi and his sons; the rule, "there shall *no man* among you have save it be *one wife*, and concubines he shall have none." The words, "for if I will," have a retrospective reference and recall the main fact just recited, that this raising up a righteous seed was the purpose of all he had hitherto done for them; and the declarations pointing out these "grosser crimes" clearly indicate that he was accusing them of defeating the object he had in view, frustrating his will as expressed in the things before recited; therefore, the Lord reiterates his determination to be the commander of his people, the one who directs, not the one who is dictated to.

To give the passage the construction some put upon it, that is, that it covers a mental reservation made by Jehovah that he reserved unto himself the right to command his people contrary to the laws to which he called their attention and commanded them to hearken to and obey: and the further promise that he would at some future time issue a commandment that would institute a different order of things respecting their marriage relations, is to make the Diety a party to deception and duplicity, unworthy the consideration of a decent man of the world, a fledgeling of the devil's kingdom, to say nothing of an honest man, in the faith, as the writer of the Book of Jacob professed to be. To charge as some seem to do, that it was really intended by God as a blind, to cover up the design of introducing a different system further on, and to so leave the passage that a plausible rendition favorable to such design could be made when such time came, is revolting. Such rendition of the passage does violence to its grammatical construction, violates the commonest rules of the relation of words to their meaning, and makes the "unchangeable God" of the Latter Day Work, a puppet in the hands of men of vacillating minds, and lustful herats; we cannot believe this.

Q. If a member in having words with another in the heat of passion, swears, and when checked immediately makes reconciliation; a few weeks

afterwards, in hearing of some scandal from another one, in passion swears again, and is again reminded of his error, is sorry and sues for pardon, can both stand as witnesses before a court of Elders together, against him for each offence?

A. We think not. His contrition and seeking pardon is sufficient evidence of repentance and he should not be held to punishment.

Q. Is it legal to bring the same brother before the Church for trial after this reconciliation to each party?

A. It may be legal, but we believe it to be unjust and unkind.

OBITUARY.

MRS. EMMA BIDAMON, whose departure from this life on April 30th, we noticed in our last issue, was the daughter of Isaac and Elizabeth Hale, and born in the town of Harmony, Susquehanna county, Pennsylvania, July 10th, 1803. She remained an inmate of her father's house until January 19th, 1827, when she married Joseph Smith, the founder of the Mormon Church, as it is usually termed. It is stated that Joseph Smith stole her away from her father's house and married her against the advice and wishes of her friends; but whether this is true or not, it appears that after her marriage, her father relented, as fathers usually do, and the runaways returned to her father's farm, where they remained for some two or three years. From there Mrs. Smith removed with her husband to Palmyra, New York, and from there to Kirtland, Ohio, where she was a constant participant in the busy scenes of the Church's prosperity and exodus from there. During her stay at Kirtland, her two sons, Joseph and Frederick G. W., were born, of whom Frederick died in Nauvoo, in 1862. From Kirtland, Mrs. Smith went with others to Missouri, living with her husband, first in one county and then in another, till the mobbing in 1838; when, her husband having been taken prisoner and lodged in Liberty jail, in Ray county, she, with the great mass of the Mormons, was obliged to leave Caldwell county and the state of Missouri. She arrived at Quincy, Illinois, where she and other refugees from violence were kindly received. Here, some six months after his capture, Mrs. Smith was joined by her husband, he having escaped from the custody of his guards, in going from Liberty to another county ostensibly for trial, and not long afterwards, they settled on the Hugh White farm below Commerce, in the building now standing opposite the Riverside Mansion, on the west.

During the five years from their first settling here, Mrs. Smith bore her part in the toils; deprivations and sickness incident to the settling of a new country. Her son Alexander, was born in her stay in Missouri, and one other, Don Carlos, was born to her in Nauvoo, but died in his infancy. Her husband, Mr. Smith, was killed at Carthage, June 27th, 1844, and Mrs. Smith remained at Nauvoo during all the troubles attending the expulsion of the Mormons from the State of Illinois, except the time between September, 1846, and February, 1847, when she, with two or three families that went with her, sojourned at Fulton City, in Whiteside county, in this State. Her youngest son, David Hyrum, was born November 17th, 1844, a few months after Mr. Smith's death.

Mrs. Smith was keeping the Nauvoo Mansion,

so long the principal hotel of the place, during the year 1847, and here became acquainted with Major Lewis C. Bidamon, one of the new citizens, as they were called, and on December 27th, 1847, she was married to him, the Rev. William Hana, brother to the celebrated Rev. Dick Hana, of the M. E. Church, officiating in the marriage ceremony.

Mrs. Bidamon raised her four boys and an adopted daughter, now Mrs. Julia Middleton, to woman and manhood, all of whom, except Fredrick before named, now mourn her demise. She was the companion of her first husband for eighteen years, and shared his fortune during the fourteen years of his active ministry; passing through scenes of sorrow and trouble that tested her character to the extreme; and won the esteem of all. She was the wife of Major Bidamon from 1847 to 1879, nearly thirty-two years, and proved herself to be a worthy companion. She was mistress of the Nauvoo Mansion, with the exception of two or three short intervals, from its erection in 1843 till about 1871, when the building fell into the hands of her sons Alexander and David, when she and her husband removed to the Riverside Mansion in a part of what was known as the Nauvoo House, on the river bank at the foot of Main street. She was loved and respected by all her neighbors, for her charitable and kind disposition. She was a good and faithful wife, a kind and loving mother, as the expressions of her children and associates will verify. If such a record as she has left does not render a person worthy of a better life beyond, it is difficult to conceive how it can be done.

The body of Mrs. Bidamon was laid in the parlor of the Mansion, where she resided, in the morning after her demise, and in the evening of the same day, was placed in the burial case, where it was constantly watched by Mrs. Middleton, the inmates of the Major's house and a few intimate friends, until the afternoon of Friday, May 2d. At twelve M., the friends and relatives of the deceased began to arrive, and at 2, p. m., the hour set for the services, the rooms were filled, and a large number in attendance who could not find entrance, but stood gathered near the open doors to listen.

The funeral services were in charge of Eld. John H. Lake, of Keokuk, Iowa; the sermon was delivered by Eld. Joseph A. Crawford, of Burnside, this county; the singing was in charge of Eld. Richard Lambert, of Rock Creek township. There were six bearers, five of whom were nephews of Mrs. Bidamon, sons of sisters of Joseph Smith, her first husband, four of them brothers, named respectively, Solomon J., Alvin, Don C., and Frederick Salisbury, the other nephew Don C. Milikin; the other bearer was Eld. D. D. Babcock, of Montrose, Iowa.

After the services were over, the large company filed through the room past the coffin, viewing the face of the deceased as they passed. It was a touching sight to see those citizens so long acquainted with the silent sleeper, while she was living, pausing beside her to take a last look at her peaceful face, so calm amid the grief of the assembly. Now and then one to whom she had been dearer than to others, would caress the extended hand, or gently stooping lay the hand upon the cold face or forehead, some even kissing the pale cheek in an impulse of love and regret. But scenes of grief must pass—the family at length

took leave of her whom they had so long known and loved. The coffin lid was put in place, the six bearers raised their burden reverently, and with the mourning train, passed to the place of interment, upon the premises of her oldest son, near by, where with solemn hymn and fervent prayer the remains were left to their long repose.

The assembly was large; almost every one knew Mrs. Bidamon, some intimately and for many years; some but for a few months, but it is safe to say that the respect, esteem and love with which she was regarded by all, is but a just tribute to the sterling virtues of the woman, wife and mother, whom the community so soberly, so sadly and so tenderly laid away to rest, on that beautiful May day, by the side of the father of waters, the mighty Mississippi.

Mrs. Bidamon was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and her funeral services were conducted by elders and members of that body of believers, and the sermon was indicative of their hope in the millennium yet to come.

At the close of the sermon, Elder Lake paid a touching tribute of love and respect to Mrs. Bidamon, in a few words expressive of her faith and hope, stated to him a few days before her death. Taken as a whole the funeral was remarkably impressive and tenderly sad.—*Nauvoo Independent.*

NEWS SUMMARY.

[Prepared expressly for the Herald.]

May 8th.—In Southern Illinois, and in some sections of Central Illinois, the night flying moth, which deposits the eggs from which the army worm is hatched, has been found in large numbers, and is now busy laying its eggs in meadows, fields and other situations favorable therefor. The weather has been favorable for hatching. The places usually selected by the moth are in timothy meadows and on winter wheat. From its habit of flying at night, it is not usually seen by the casual observer. As is well known, in seasons favorable for its periodic visitations, the worms hatch in immense numbers, and carry destruction, eating everything in the shape of grain and grass. The insects hatch about the time grass and grain are well up.

The American Tract Society held its annual meeting in New York, on the 7th. The available resources during 1878 were \$410,000, and the expenditures during the same time, \$407,000.

A Calcutta despatch of the 7th says Gen. Grant has returned to Singapore, to embark on his homeward voyage.

In the Miles polygamy case at Salt Lake, on the 6th, the jury found a verdict of guilty. Defendant appealed and was held to bail in the sum of \$5,000.

A sensation was created in the British House of Lords, on the 6th, by the introduction by the Prince of Wales, of a petition favoring the passage of a bill to legalize the marriage with a deceased wife's sister.

Forty-nine failures occurred in New York City during April, with liabilities aggregating \$1,199,883, and assets, \$633,121.

Whittemore, Peet, Post & Co., woolen and dry-goods commission merchants, of New York, one of the largest in the line, failed, on the 7th. Liabilities variously estimated at from \$500,000 to \$750,000.

On the 7th, the Secretary of War instructed Gen. Sherman to remove the trespassers in the Indian Territory by force, if necessary. The proper instructions were forwarded to Gen. Sheridan.

An explosion of gas in the Staunton Shaft of a coal mine at Wilkesbarre, Pa., on the night of the 6th, fatally burned from six to eight of the miners.

Cape Town dispatches, received on the 2d, say

the indications were abundant that an early peace would be secured. It was stated that Cetawayo himself had offered to make his submission, provided he could be assured that he would receive good terms.

9th.—The American Bible Society held its sixty-third annual meeting, in New York, yesterday. The meeting was very largely attended. The annual report shows there are engaged in the Society's work in this country 168 superintendents, 98 county agents, and 5,929 volunteer Bible distributors. Receipts of the year, \$462,274; excess over the previous year, \$15,320. During the year the whole Bible was translated into Turkish and portions of it into many other languages. During the year there were 1,266,958 Bibles manufactured and of these 949,814 were issued at home, and 238,040 abroad. The issues of the Society during sixty-three years have been 36,052,169 copies. Four hundred and forty-five thousand and thirty-four families were visited during the year.

Two of the 400-ton guns bought by the British government from the Armstrong Company for \$81,000 apiece, are to be sent to Gibraltar and two to Malta, where they will be mounted behind barbette earthworks.

12th.—By a railway accident at Carrolton, Canada, day before yesterday, quite a number of prominent citizens of the dominion and railroad officials were wounded, one so severely that he has since died, and others are likely to because of injuries received. The accident seems to have been caused by a misunderstanding between engineers and switchmen. An incoming train struck a passenger car that was standing on a side track.

By a fire in the "lumber district" of Chicago \$130,000 worth of lumber and drying kilns were destroyed the 10th instant. Also some residences were burned and twenty or thirty families were made homeless thereby.

A dispatch from Sioux City, Iowa, states that a remarkable meteor appeared in the sky the afternoon of the tenth. It appeared as a long stream of flame and exploded far away. It was seen at Storm Lake and a double explosion occurred that shook the houses. One was seen at Worthington, Minnesota, the same day. It exploded just before reaching the earth with a noise that shook the buildings.

In the penitentiary at Anamosa, Iowa, there are among the convicts 4 Baptists, 12 Lutherans, 18 Catholics, 4 Presbyterians, 30 Methodists, 3 Congregationalists, 1 United Brethren, 1 Universalist, 1 Infidel, 4 Christians, 1 Evangelist, 1 Episcopalian, 20 no religion. This is the record for the past six months.

15th.—A disease has broken out in the Russian Caucasus which proves fatal in twenty-four hours from time of attack. A great many deaths had occurred at last reports.

The town of Halas, Hungary, has been inundated in consequence of heavy rains, and also three hundred houses have been destroyed in another village there.

A fire in Lexington, Ky., yesterday, destroyed the Phoenix Hotel and other property to the value of about \$200,000.

Some more heavy failures of mercantile firms in England.

A great conflagration at Poonah, near Bombay, India, destroyed government buildings and many dwellings.

16th.—The fires set by the Nihilists in the towns of Eastern Russia are causing great loss, and trouble. Seventy arrests have been made in Orenburg where the recent great fire occurred.

In South America the war still goes on between Chili and Peru. Some cities bombarded and one destroyed with great loss of life and property. Also in the land battles many hundreds of lives lost.

17th.—The greater part of Lublin, a city of twenty thousand inhabitants in Russian Poland, has been destroyed by fire.

Prof. Nordenskjold of the Swedish Polar expedition has written to St. Petersburg from Eastern Siberia. It was written Sept. 25th, 1878, and announces that all connected with the expedition were then well.

Mount Vesuvius has been in a state of agitation

for some days but the eruption so far is slight.

Six men were hung yesterday in various parts of the United States, three in North Carolina, one in Louisiana, one in Missouri and one in Utah.

20th.—The cholera in India has appeared in many cities, and in other parts of Asia it is severe. Also in India armed and lawless bands of men are going through the country, robbing houses and villages and setting fire to houses and government buildings. They threaten a more extensive mutiny.

21st.—Four other heavy mercantile failures in England are reported, the firms being cotton manufacturers, iron mongers and merchants.

Dispatches say the Danube is over its banks along the Austrian line, causing great damage to crops and buildings. At Belgrade it is fifteen to twenty miles wide.

Correspondence.

DOWNSVILLE, IOWA, May 12th, 1879.

Bro. Henry: Have spent a week in this vicinity trying to sound the trumpet of truth. The spring work with the farmers and ill health on my part has been some of an hindrance, notwithstanding the Lord has been kind and his blessings have been enjoyed. The positive line between truth and error is being drawn by the people and we have no reason to fear the result. On yesterday I administered baptism to two young ladies. Three others were present for baptism, but one drew back, his faith failing, one was denied the permission of her husband, and the third was held by his friends. But the end is not yet; the ensign of Christ has been lifted up and positive position taken. We may perish on the field, but yield never. Several gave promise that at no distant date they would unite with us in this glorious work of salvation. Many of those who once were active in the palmy days of the North Star, but who drifted away and became careless, are warming up and will again take hold of the iron rod and seek to keep time to the music of heaven, that after the trial of life there may be a sure rest appointed unto them if they continue faithful until the end, which is my humble prayer for all the Saints.

Yours in Christ, ROBT. M. ELVIN.

ROCKLAND, MAINE, May 8th, 1879.

Brethren Joseph and Henry: About two weeks ago I left my home to visit the Saints in the Western Maine District. I attended Conference the 3rd and 4th at Green's Landing. Had a very good time; one was baptized by Bro. G. W. Eaton. On the 5th I came to this place and held meeting Tuesday evening. Last evening I was to speak in the Adventists' hall, but when the people got there the door was locked. One of the Adventist faith had carried the key away. Some seemed to be desirous of hearing what I might say, so they invited me to go to a school house. I did so, but to my surprise when entering the house, Mr. Lawrence, an Adventist Elder, took charge of the meeting, calling upon those present to pray. After a few prayers he said that it did not make any difference to him whether Mr. Foss spoke or himself, but he hardly knew what to do. After a few minutes talk about being with President Lincoln at one time, he said the Lord wanted him to speak. His text was in Amos, concerning the famine the Lord was to send. When he got through I arose and said that I had been disappointed in the way I had been treated this evening, and asked the people if they desired me to speak to say so. Voices were heard through the house, "Go on, we came to hear you." I spoke about half an hour, from the Adventist's text, and showed the fall of the gospel and its rise with all the gifts and blessings. As I sat down one arose and said that in Christ's and the apostles' day they had power to do anything, but in this age it was limited power. Another arose and said he believed that God had never changed, and he believed the same gifts were for us now as for those in ages gone by, and what he had heard from the speaker was the truth, and he could not and did not wish to deny it. A lady said that she be-

lieved what I said, and if she was not right she wanted to be. I told them to give what I had said a thought, and when I returned again I should like to tell them more about the law of God. To-day I leave for Machias, my home.

Yours truly, J. C. FOSS.

DELOTT, Crawford Co., Iowa.

Editor's Herald; Dear Sirs—Before me is *Herald* for April 15th, 1879. In the editorial column I find this: "that there must be very many among the faithful of this flock who will hardly prepare their *ascension robes*; as that may again be a lost work." This is written in relation to our friends the Adventists. We have reason to believe that there never has been an *ascension robe* prepared by that people. We have talked with their leading men in regard to this matter and they tell me that there is a standing offer of one hundred dollars for an *ascension robe* made by order of said society.

Now, dear brethren; let some paper publish that the Book of Mormon is the Spaulding romance, and immediately, the cry is, the world is trying to injure our cause by telling that which is not so. Can they not with the same propriety point to our paper and say, here is the official paper of a people who believe in direct revelation accusing us of having and preparing *ascension robes* which we know is not so.

By doing in this way, brethren, we think that instead of narrowing the breach that exists between us and the world, we are widening it, to our own disadvantage. From the fact that in our short experience in this work we have found that we could accomplish more with kindness and words of truth than with slurs and ill timed words, and if I mistake not this has been the teaching of the leading men of the church.

We write this with feelings of brotherly interest in the cause of God, and if our criticisms offend, we are sorry and here is our hand. Yours in the gospel, very respectfully,

ROBERT R. MONTGOMERY.

GALIEN, Berrien Co., Michigan
April 7th, 1879.

Editors of Herald: I arrived at this place February 18th and received the usual welcome at the home of our excellent Bro. G. A. Blakeslee. Here also I met Bro. W. W. Blair, from Sandwich, Illinois, who had preceded me, by request, in order to preach the funeral discourse of a late deceased sister. He was looking his best, which is a good enough reference, and all alive to the interests of the work.

I assisted him in his meetings at Galien until Sunday the 23rd p.m. when I accompanied Bro. and Sr. Spinnings and Sr. Emma to Chickaming, and in the evening addressed an attentive audience in the Green Bush School-house. I remained in that vicinity until March 4th, preaching every evening save one, either in the Green Bush, Troy Station, or Drew School-houses. The audiences were usually large and respectful. A number expressed a sympathy with and interest in the faith declared, believing it to be clearly taught in the Scriptures and rendered far more plain, simple and consistent than anything they had before heard. I was made welcome and kindly cared for at Bro. Spinnings' during these meetings.

While these meetings were in progress an influence was exerted in New Troy by the thinking and liberal minds of that place, chiefly Dr. Bostwick, E. Babcock, Capt. Keath, Squire Borden, E. Morley and others, to have a course of lectures delivered in that town. I agreed to do my part providing a suitable house could be procured. Dr. Bostwick went in person to the trustees of the M. E. Church and requested the use of their house at times when not in use by them, and insisted on a positive answer, yes or no; the answer came with true Methodist liberality—No. I am glad, however, that the Methodists do not all endorse such queer liberality. A hall was then engaged for seven evenings for the sum of \$5. At the appointed time the meetings commenced, with a large and respectful audience in attendance. Though roads were bad and evenings dark, the crowd came, and what they least expected, soon not only became interested in

hearing, but were impressed with the facts that may be brought to sustain this great latter day work. They seemingly rejoiced, too, to learn that the gospel taught in the New Testament is one of liberty and freedom, and that it places no fetters upon the human soul, and sets no bounds to the flights of the intellect, but that earth and heaven are open to the study of man, from which he may gather wisdom and give free scope to his intellectual powers, to search, to know, to prove; and no barrier stands in the way of its onward flight but that inevitable law of fixedness that compels all beings to move in the sphere appointed by him who gave nature her decrees. That the religion of Jesus is an aid to progress rather than a barrier, and from it we obtain the key that will in due time reveal that infinity of facts hid away in nature's shroud, until that which is "in part" shall have been done away. The seven evenings passed away pleasantly, the interest continued, and preparation being made, the meetings were continued. It is said that these meetings produced such a ransacking of Bibles as never was known to even the oldest inhabitant. Why call me "an evil tree," if by the presentation of gospel facts it moves a community to brush the dust from their Bibles and "search them daily." The Bible reflects the true light. To inspire a diligent reading of it ought to be commended. But the difficulty is here, the more they read the more they believe in the faith of the Saints, and the more they *don't* believe in sectarianism, with all of its popularity and boast. An excellent feeling prevailed throughout and friends were made for the cause.

I am indebted to Sister Babcock, her kind mother and brother and sister, with Dr. Bostwick and his excellent family, for pleasant homes while in the community. These kindnesses are appreciated and remembered. Why forget and let them fall like the pleasant odor of a desert flower as it is wafted over sterile plains and hills? No, we will remember them.

New Troy is the place where a member of the Methodist Church refused last summer to ring the school bell on a funeral occasion, because a Latter Day Saint was to officiate. President Joseph Smith was the speaker on the occasion and was fortunate enough to gain his audience by an excellent and an appropriate effort. When it was learned that it was religious bigotry that had prevented the ringing of the bell on the occasion, it filled the better class of citizens with disgust, and they felt humiliated and outraged, hence took the first opportunity to give it a public rebuke. At their school meeting they expressed that "Whereas the school bell had refused to ring on said funeral occasion, when Elder Joseph Smith had in kindness halted on his return trip from the east to preach the funeral sermon of one of our neighbor's children deceased, Resolved, that it ring no more for any purpose but school." Carried.

The Methodists then raised funds and bought a bell which now swings on a Methodist house, to call together a Methodist flock, to bow around a Methodist altar, sing Methodist songs, listen to Methodist sermons, and worship a Methodist god, which, by the way, the Discipline informs us has neither body or parts, which, if true, a query arises in my mind as to how he can hear that bell, or become at all interested in what is going on in that church.

Arrangements having been made for a series of meetings at Bridgman, through the effort of Bro. George Weston, on Friday, the 14th of March, I accompanied him to his father's, where I was kindly received by that very worthy household. They are Baptists, but have made religion a study and practice, and, indeed, have many commendable traits, which I was inclined to attribute to innate goodness in the general make up, rather than as the result of their religious system. Although they have to contend against a feeling of prejudice, having only heard the enemy's side—fulminated lies and stories by hypocrites and deceivers—they manifest a desire to hear some of the evidences in favor of the truth. Sister Weston has the law of kindness in her heart, which finds expression in good to others. I expressly mention this as it is an exhibit of the true life, and all religious systems are worthless,

a myth, and fanciful, only as they find expression of good to the race or reverence to God. They are to be the most praised who possess the greatest amount of good, all things being equal. I held eight meetings at Bridgman with fair audiences, attentive and orderly. With what result is yet to be seen.

Monday the 31st, I was at Galien and in the afternoon went by railway to New Buffalo, and thence on foot four miles along the lake shore to Union River. The scenery along the lake was a little wild and strange and I enjoyed it. It was a pleasant change. The waves were running high and beating hard upon the beach with a dash and roar mingled with a gentle moan, which really rung out of nature one of her pleasant songs that fell like sweetest cadences upon the ear. Thousands of water fowl were swimming upon the rough billows, now out of sight now upon the crest of the wave, gliding and sporting over the deep waters. The sun was setting in the west, and its beams shot out to sparkle in the watery spray and be reflected from the high sand hills that line the lake shore, studded over with small evergreens, and trees. All alone yet I was enraptured with the scene.

In the evening at Union River a nice hall was warmed and lighted by a Mr. Gowdy, and I addressed a very attentive audience. This is a Baptist community chiefly and Mr. Gowdy is the leading spirit of the society. He led the singing, took charge of the house, listened attentively, gave me my supper, and in every way acted the gentleman and Christian. Nature has done too much for him to be a great bigot. I hope he will not be content until he learns more perfectly the things of the kingdom. On the following evening I preached in the same place with an increased number of hearers and good order. They have a peculiar organization in that neighborhood, so I was told, composed of young people, called the Praying Band, who at stated times go around the neighborhood attacking whole houses with their united prayers in order to conversion, something after the fashion of the woman crusaders against the whisky business. They esteem a man destitute of the right kind of sentiment who objects to trying this new system of converting. I presume it is innocent enough in its way and the boys only need to have a little more knowledge and a little less zeal to enable them to understand the true plan of converting sinners. Jesus sent men out to preach in order to convert men. "The law of the Lord is perfect converting the soul." Prayers are good, but like other exercises they need to be directed to the right purpose and in the right direction.

On Wednesday the 2nd of April, Mr. Nelson brought me with horse and buggy to Three Oaks when I returned to Galien. Bro. M. H. Bond from Cadillac, Michigan, gave us a passing call, and in the evening we attended the Disciple meeting. Bro. Bond thought the speaker manifested a good deal of ingenuity in getting out his points and did well considering the amount of capital he had to do it with.

I remained in Galien until date, in the meantime preached funeral discourses for five persons. Two were corpses at the same time—mother and child. Death had brought a solemn gloom over the community. None of these belonged to the Latter Day Saint Church, and some thought it strange that I did not preach them all into hell because they did not; but I didn't. I don't like that place. I would rather believe that there is good enough in every one to give them a passport to a happier sphere. If there is not then I shall be sorry. Any way I do not know who are the elected ones to that place, only on general principles. To find them out is the work of the Heart Searcher, not mine. I was blessed in trying to present the grand principles and promises that span bridges, and reach into the summer land on the other shore and more than once was impressed with that life substance that is enjoyed in its fullness by the angels and the loved and blessed of the ages, which manifests beyond the power of human tongue to tell the reality, glory, and surety of a tangible and real future life, full of bliss to those who strive lawfully to obtain it. That the gospel is true is put beyond all kind of controversy with us, and we

never felt more happy, delighted and confirmed in its truth. Are not others? We hope so and that the race may ere long see the way that brings the greatest possible felicity.

WM. H. KELLEY.

Moscow, Nez Perces Co., Idaho,
April 21st, 1879.

Dear Herald: You are an ever welcome visitor. I read your pages with the deepest interest. I should feel lost without you. I desire to communicate a few words with Bro. Clapp. We have been waiting nearly a year for a letter from him, but it does not come. We think perhaps he has written but by some mistake it does not reach us, and, not knowing where to address him, I ask the liberty to do so through you. Bro. Clapp, I wish to tell you that we are looking for you here this spring or summer. By your last letter to us we concluded that you would come as soon as you could get liberty to leave California. If so, I wish you would let us know as soon as possible, for I intend to go to Illinois and Michigan to stay till next spring, and I feel very anxious to have the gospel preached here before I leave. You and any other Elder that you can bring with you will find a home with us, or any Elder or good Saint passing this way would be welcome here, for I want to see my people aroused to a sense of their duty before I take so long a journey. I am willing in heart and hand to do all I can for the latter day work. I hope and pray that this Conference will extend your mission to reach us poor souls here in Idaho. Your sister in the one faith,

ANNA D. HOWARD.

BIRMINGHAM, England,
April 24th, 1879.

Bro. Joseph:—I had to go to London first, to transact my small affairs, after that I went to Limehouse, found Bro. Bradshaw and his wife, who gave me welcome. Went also to meeting with them, found others that I knew when I was here before. We recognized one another, had good meetings both afternoon and evening; and it did me good. Surely the door is opening wider in London, and I believe more so in Manchester which is two hundred miles north of London. In fact what I can see and hear tells me things are moving here in the right way.

Bro. and Sr. Taylor are well, and the best I can say have the work at heart, and are made glad in it. I hope their kindness may ever be appreciated by all who may come here. Remember me to my brethren and friends in Omaha; I often think about them and pray for them; I believe I have their prayers also.

Brothers Hatt and Mark Forscutt were inquired about, and other brethren who have been here. I am almost persuaded that the time must be very near when God's servants will come here with greater power than ever, and build up Christ's kingdom in this island, Great Britain. And I believe they will be well received. I have felt much of God's power since I have been here. I can not describe it, but it is so. Lord help me to say, "Thy will be done." Yours in the Lord,
JOSEPH GILBERT.

MOUNT PLEASANT, Perry Co., Ind.,
May 6th, 1879.

Bro. Henry: The work is still onward in this part of the world; some are waiting for an Elder to come to baptize them. It seems that prejudice is wearing off, and some are beginning to see at last that Brighamism has nothing to do with the doctrine of Jesus Christ, and that the Reorganized Church teaches nothing authoritative, but what Christ and his apostles taught; and, when I think of the greatness of the work, I think how careful we should be to never teach speculations or opinions, nothing but the word of truth, the gospel of our salvation, in meekness and in fear.

We are trying to live according to God's commandments, trusting to him for his guidance, that we may be found faithful when he comes. Pray for us that we may neither teach nor practice anything that is not just and right before God and man. Yours as ever,

V. D. BAGGERLY.

GUATEMALA, Central America,
March 21st, 1879.

Bro. Joseph Smith:—I am quite well, for which I am thankful to my heavenly Father. I left Frisco January 20th, arrived in this city February 1st. This is a city of 60,000 inhabitants. It is a very pretty city; all the people speak Spanish except a few. I have the oversight of a large stage and freighting line, road master, and the doctoring all animals. This is quite a romantic country; very mountainous. It has been all torn up by earthquakes. The city of Antigua was destroyed by one, some hundred years or more ago. It had some fifty-two churches at the time. Many of the old relics are still visible. It has at this time some ten thousand inhabitants. It is situated at the foot of the mountain that destroyed it. It now flows torrents of water and is 19,000 feet above the sea. There is one other mountain burning at this time, 18,000 feet above the sea. This one gives us a shake pretty often. Antigua is twenty-seven miles from Guatemala; the burning one is near Esquintla some thirty-five miles on the stage road to San Jose, or port. No churches here, except Catholic; no chance for preaching here; though I shall try before leaving, if God will help me so to do. There are many of the real Lamanites here. They still go almost naked; they travel in a trot; men and women carry by the head, and on the head; they dress different from all the balance, and talk different, and are very dark and swarthy. When I see them it brings to mind the history of their fathers who fought so strenuously against the gospel of Christ, and being in a land where men sealed their faith with their blood, it brings many things to mind; for instance:

-Did sweeter sounds adorn my flowing tongue,
Than ever man pronounced or angels sung;
Had I all knowledge, human and divine,
That thought can reach or science can define;
And had I power to give that knowledge birth,
In all the speeches of the babbling earth;
Did Shadrach's zeal my glowing breast inspire,
To weary tortures and rejoice in fire;
Or had I faith like that which Israel saw,
When Moses gave them miracles and law;
Yet gracious charity, indulgent guest,
Were not thy power exerted in my breast,
Those speeches would send up unheeded prayer;
That scorn of life would be but wild despair.
A cymbal's sound were better than my voice,
My faith were form, my eloquence were noise.

"The most excellent and honorable character which can adorn a man and a Christian, is acquired by resisting the torrent of vice and adhering to the cause of God and virtue against a corrupted multitude. It will be found to hold in general that they who in any of the great lines of life have distinguished themselves for thinking profoundly and acting nobly, have despised popular prejudices and departed in several things from the common ways of the world.

"On no occasion is this more requisite for true honor than where religion and morality are concerned; in times of prevailing licentiousness to maintain unblemished virtue and uncorrupted integrity in a public or a private cause; to stand by what is fair and just amidst discouragements and opposition, despising groundless censure and reproach, disdaining all compliance with public manners when they are vicious and unlawful, never ashamed of the punctual discharge of every duty towards God and man; this is what shows true greatness of spirit and forces approbation even from the degenerate multitude themselves.

"This is the man their conscience will oblige them to acknowledge, whom we are unable to bend to mean condescensions. We see it in vain either to flatter or to threaten him; he rests on a principle within, which we can not shake. To this man we may on any occasion safely commit our cause; he is incapable of betraying his trust or of deserting his friend, or denying his faith. It is accordingly this steady, inflexible virtue, this regard to principle superior to all custom and opinion, which peculiarly marked the characters of those in any age who have shone with distinguished lustre, and has consecrated their memory to all posterity. It was this that obtained ancient Enoch the most singular testimony of honor from heaven; he continued to walk with God when the world apostatized from him; he pleased God and was beloved of him so that living among sinners he was translated to heaven without seeing death; yea, speedily was he taken

away, lest wickedness should have altered his understanding or deceit beguiled his soul. When Sodom could not furnish ten righteous men to save it, Lot remained unspotted. Amidst the contagion he lived like an angel among spirits of darkness, and the destroying flame was not permitted to go forth till the good man was called away by a heavenly messenger from his devoted city. When all flesh had corrupted their way upon the earth, then lived Noah, a righteous man, and a preacher of righteousness. He stood alone, and was scoffed by the profane crew. But they by the deluge were swept away, while on him Providence conferred the immortal honor of being a restorer of a better race, and the father of a new world. Such examples as these and such honors conferred by God on them who withstood the multitude of evil doers, should often be present to our minds. Let us oppose them to the members of low and corrupt examples which we behold around us, and when we are in hazard of being swayed by such, let us fortify our virtue by thinking of those who in former times shone like stars in the midst of surrounding darkness, and are now shining in the kingdom of heaven as the brightness of the firmament for ever and ever."

I have many things I would like to write, but I omit it for this time. I pray that you may have a good conference on the 6th of April. My prayer is that the Saints in every land may be blessed with the outpouring of his Spirit, to the renewing of faith and the upbuilding of the kingdom of God. As ever, your brother,

WM. POTTER.

LOGAN, HARRISON Co., Iowa,
May 10th, 1879.

Henry.—I arrived home three weeks ago to-day, was sick with severe cold on my lungs. Have been sick ever since, some better now, but not able to preach.

I have done nothing at the Synopsis since conference, but will try and do my part as soon as I can. I have but little strength physically or mentally at present. I found my family all well. Weather is very dry. Fears are general here lest crops fail. I hope I will be able ere long to fill my mission. Remember me to Joseph and all in the office. With kindest regards, I remain your brother in gospel bonds,

C. DERRY.

WEST WHEELING, Ohio,
March 28th, 1879.

Dear Herald.—On November 2d my wife and I left Wheeling W. Va. for the Fairview branch. We found some of the Saints there very indifferent to the claims of the gospel, and not letting their light shine. And though the branch numbers a score or more, only about six or eight are up and doing. I spoke fifteen times with liberty—and there were some who manifestly seemed "almost persuaded." We afterwards went to the Sugar Creek branch, Pleasants Co., W. Va. We found a welcome there, and remained about a month with them. Spoke thirteen times. I ordained Bro. Jonathan Yocum an elder. He is a man capable of doing much good. The Saints there are generally poor, being renters—but their kindness will be felt by all who visit them. December 31st we crossed the Ohio river and walked fourteen miles, there being no conveyance that we could get, and arrived at Graysville, Monroe County, Ohio. We were welcomed by both saint and sinner, it being the home of my childhood. But how changed are all the faces once so familiar. There live my aged father and mother, yet strangers to the truth. We rested a few days, and then went to Dexter City, Noble Co., where lives Bro. Robert Wiper. Bro. McMullin found the team and served as driver. We were accompanied by Bro. Hogue, Sisters Powel and McMullin. We staid a week and together spoke five times. Returned to Monroe January 15th, and commenced a series of meetings at Lewisville, at which place a schoolhouse was freely opened, and the house was well filled each time. We gained the good will of many, for the seed found soil. Bro. S. W. Hogue labored conjointly with me. He is a worthy man and one who desires to see Zion prosper. Although the Saints of the Monroe branch are situated widely apart, yet

they managed to meet together a few times. They are steadfast in the work. February 14th, Bro. Hogue conveyed us to the Lampsville Branch. We began preaching on the 15th. Bro. Hogue remained until the 17th, and spoke twice, then he returned home. I spoke every night during our stay. Bro. Sidles spoke once. On the 22d I baptized two, an aged couple, making the number 14 there. On the 24th went to the Belmont Branch, where Bro. James Craig was holding meetings. He staid with us until the 26th. Some interest was manifested. I spoke on the 27th, 28th, then left for home, from which we had been absent nearly three months.

To tell all the incidents that happened on our round would take up too much space. I had thought of giving you a few "Propositions" which were handed me while in Pleasants County, W. Va. The writer of them desired a discussion, but I thought that my time could be better employed, for I learned that he was not a responsible man. The propositions were ludicrous in the extreme, and he knew no difference between the Reorganized Church and the Brighamites. I have read somewhere that "he that will not reason is a bigot; he that cannot is a fool; he that dare not is a slave," and surely I have found the three classes to be quite numerous. I have this assurance that the true Latter Day Saints are the most reasonable people existing to-day.

We found a welcome every where we went, and many of the Saints supplied our wants. We received several valuable presents, besides currency to defray our expenses. We reached home March 1st, and a burden for a time seemed to be rolled off. Conference convened March 8th and 9th, and proved to be one of the best held for years in the Pittsburg District. By act of Conference I am continued as before, traveling in the place of Bro. Jas. Brown president. I expect to again visit Jackson County, Ohio, in June, if Providence favors. That the Saints throughout the district might know what I have been doing I have written this letter for publication. Baptized two, and blessed five children and administered to the afflicted frequently. My wife accompanied me. Yours for the truth,

L. R. DEVORE.

MAPLE VALLEY, Mich,
May 9th, 1879.

Bro. Henry: I am laboring in the vicinity of Burnside and Maple Valley. The Saints in this section are in a fairly prosperous condition, considering the labor spent among them. I baptized four last sabbath; four or five more gave their names for baptism. We expect to send you an account of the Maple Valley Branch soon. I am thankful to God that I know the doctrine for myself. Zion will not be moved although her children are scattered. The work here is onward. I am not able to attend to half the calls for preaching. I expected Elder Kelley, and I have been much disappointed by his absence. My heart is in the work. I know it is of God. I intend with the assistance of my heavenly Father to spend my remaining days in the spread of the glorious gospel. Yours in the gospel of Jesus Christ,

ROBERT DAVIS.

RENICK, Randolph County, Mo.,
May 12th, 1879.

Bro. Joseph.—We hold meeting here every Sunday, at 2 o'clock, in my house, and every Thursday evening from house to house, among the Saints, and sometimes the house is full, and then I preach to them the best I can. My whole heart is in the work, and I could testify that the Lord is with us here; and I praise his holy name that he does give his Spirit to them that have obeyed his word, and makes them rejoice. On March the 21st, I baptized a man sixty-six years of age; his name is Lawrence Cockshot; he came thirty miles to me for to be baptized. I convinced him a year ago when I was here, and on April 13th I baptized three; the mother and daughter almost grown; and the oldest daughter of my son Thomas, and I believe there are some more here that believe and said that they would join us soon; and my prayer is that the Lord will help me to be useful in his cause, as long as I live. I am past sixty, last February, it is my delight to talk

about the Church. Your uncle William was with us about twelve days; he preached three times in the church, and on Sunday night the house was crowded and I believe there has been much good done by his coming. I talked with a man to-night that never heard the doctrine preached till he heard him, and he was well pleased to hear him; and we as saints all feel anxious to have him come back again, to visit us. I believe that he will do great good by traveling among the branches. From your brother in the gospel bonds,

JOHN T. PHILLIPS.

Conferences.

Michigan and Northern Indiana District.

A conference convened at the Rathburn School House, Steuben county, Indiana, November 9th, 1879; C. Scott, president, *pro tem*; J. Emerich, clerk *pro tem*; N. W. Smith, assistant.

Branch Reports.—Coldwater 47 members, 2 Elders, 1 Priest, 1 Teacher; 3 baptized, 2 removed by letter. Lawrence 59, 1 Elder, 1 Priest, 2 Teachers, 1 Deacon; 2 baptized, 3 removed by letter. Clear Lake 45, 1 Priest. Hopkins 22, 2 Elders, 1 Deacon; no change. Sherman 36, 1 Elder, 1 Teacher; 1 died. Galien 40, 1 baptized. A number of branches in the district did not report.

Elders G. A. Blakeslee, N. W. Smith, B. Corless and C. Scott, and Priest A. J. Smith, and Teacher G. Corless reported in person, and Elder S. I. Smith by letter. G. A. Blakeslee had baptized one. C. Scott had baptized fifteen. Had received \$25.00 of the Bishop's Agent, and \$4.00 of various Saints.

Bishop's Agent, Bro. Blakeslee, reported having received \$90.70. Paid out \$94.50, overpaid \$3.80.

Resolved that the district clerk be requested to correspond with the officers of those branches in the northern part of the district who have not reported to the conference hitherto, urging them to report their branches to the next conference of the district.

The president stated that the district clerk had tried to correspond with the branch clerks, as far as they were known to him, but had not been as successful as he desired.

Mr. W. V. Rathburn requested the privilege of selecting such items from the minutes of the conference, as may be suitable for publication in the county paper. Request was granted.

Attendance at conference unusually large, and all seemed to enjoy the sessions.

Preaching by C. Scott on Saturday evening, Sunday morning and afternoon, to house filled to overflowing.

Conference adjourned to the Fowler School House, Branch county, Michigan, the time to be set by the district president.

Northern Nebraska District.

A conference was held in Omaha, Nebraska, March 29th, 1879; James Caffall, presiding; H. Neilsen, clerk.

Branch Reports.—Omaha (Scandinavian) 30 members, 5 Elders, 1 Priest, 1 Teacher, 1 Deacon; 7 removed by letter. Omaha (English) 61, 1 Seventy, 6 Elders, 4 Priests, 2 Teachers; 2 expelled. Pleasant Grove 12, 1 High Priest, 1 Elder, 2 Priests; 2 received by letter. Platte Valley the same as last reported.

Elders' Reports.—G. Hatt, H. Robinson, N. Brown, J. Caffall reported verbally, and Thos. J. Smith, J. P. Ogard and E. Rannie by letter.

Missions.—G. Hatt and A. Brown to Sarpy and Dodge counties, and all other elders and priests to labor as much as practicable.

James Caffall and Thos. J. Smith were appointed to visit Bell Creek Branch, to ascertain the reason why that branch does not report to conference.

Report of H. Neilsen, Bishop's Agent.—"Received offerings \$34.65, due church from last report 15 cents, paid to the ministry \$32.65, balance due church \$2.00.

Resolved that dancing as it is practiced at the present day, is an idle recreation, productive of evil, and should not be indulged in, nor encour-

aged by the Saints, and any member of the district known to indulge in the same should be dealt with for unchristianlike conduct.

Resolved that we appreciate the labors of Bro. James Caffall with us and do hereby invite him to spend as much of his time in the district as possible.

Contribution for the purpose specified \$8.60.

Adjourned to Platte Valley, June 28th, 1879, at 2:30 p. m.

Central Kansas District.

A conference convened at Atchison, Kansas, May 3d, 1879; David Williams, president; Wm. Williams, clerk.

Branch Reports.—Atchison 35 members, 4 Elders, 1 Priest, 2 Teacher. Good Intent 22, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Netawaka 20, 4 Elders; 5 baptized since last conference. Fanning 13, 2 Elders, 1 Priest. White Cloud 9, 1 Elder.

Charles Pierce was ordained an Elder, by request of the Good Intent Branch.

Elders David Williams, D. Munns, W. Hopkins, J. Richards, G. George, G. Thomas, A. Estes, J. Jones and J. Jarvis, Priests H. Parker and H. Stawpert, Teachers W. Thatcher, T. Bailey and T. Stewart, and Deacon Charles Pierce reported.

Missions: Daniel Munns in Fanning and vicinity. James Jarvis baptized one in Scranton, James Bicardite.

Adjourned to Netawaka, Kansas, August 2d and 3d, 1879.

North-Western Kansas District.

A conference was held at Nobletown, Kansas, February 1st, 1879; James Perkins, president *pro tem.*; T. H. Humes, clerk *pro tem.*

Branch Reports.—Nobletown 40 members; 2 baptized, 5 received by letter. Blue Rapids 29; 2 baptized, 2 received and 4 removed by letter. Solomon Valley and Otter Lake not reported.

Elders I. N. Roberts, James Perkins, Norman Hazleton, Nelson Van Fleet, and Priests J. S. Goble, James McClure and Edwin Crum reported in person. Geo. W. Shute, district president, and Mahlon Smith, district clerk, reported by letter.

Geo. W. Shute was released as district president, and James Perkins was elected to fill his place.

Hiram Noble was ordained an Elder by I. N. Roberts and Nelson Van Fleet.

A conference convened at the Saints' Meeting-House, Blue Rapids, Kansas, May 3d, 1879; R. J. Anthony, presiding *pro tem.*

Branch Reports.—Nobletown, at last report 40, present 39, 6 Elders, 2 Priests, 1 Deacon; 1 expelled. Blue Rapids, last report, 30, present 43, 1 High Priest, 1 Seventy, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 12 baptized, 1 received by letter, 1 marriage. Solomon Valley, last report 20, present 14; 6 removed by letter, 1 marriage. Otter Lake 9 members, 2 Elders; 2 removed. Gaylord, (organized 16th March, 1879, with 17 members), 29, 1 Elder, 1 Priest, 1 Teacher; 8 baptized, 4 received by letter.

Elders' Reports.—John Landers, R. J. Anthony, E. M. Wildermuth, I. N. Roberts, Geo. W. Shute, James Perkins and Mahlon Smith in person; N. Hazleton and Jacob Jamieson reported by letter. The last named had organized a branch of 16 members on Salt Creek, called the Palmyra Branch, which failed to report, but was received by vote of the conference.

I. N. Roberts was sustained in his mission to Northern Kansas, and Geo. Shute was assigned to the eastern part of the district and Mahlon Smith to the western, in connection with I. N. Roberts.

A vote of thanks was extended to Bro. R. J. Anthony for his labors in the district, and a request that he continue.

Resolved that all Elders who wish to labor in this district shall, as soon as practicable, present to the authorities of the district their licenses, or make a full assurance of their standing as Elders in full fellowship, and it shall be the duty of the district president to silence all who do not comply with such requisition, according to law.

Resolved that we discountenance making any ordinations in this district unless referred to the

conference for its approval, unless it be for the sole purpose of completing branch organizations.

Bro. Anthony presented a request of certain brethren in Nemaha county to be set off into the Central Kansas District. This was deferred until they are organized into a branch, when they can act officially in the matter. On motion, brethren of the Netawaka Branch were invited to visit the brethren of Nemaha county.

Saturday, 7 p. m., preaching by R. J. Anthony; Sunday, 2 a. m., by Geo. W. Shute; 2 p. m., sacrament and testimony meeting; 7 p. m., preaching by R. J. Anthony.

Adjourned to Delavan, near (Clay Center), Aug. 1st, 2d and 3d, 1879.

Central Nebraska District.

A conference was held at Columbus, Nebraska, March 29th and 30th, 1879; George W. Galley, president; George N. Derry, clerk.

Elders Geo. W. Galley, Chauncy Loomis and Chas. Brindley reported in person, and Chas. Thrush and Thos. Galley by letter. Priests C. N. Hutchins, Moses Welch, C. H. Derry, H. O. Smith and G. N. Derry reported. Teacher Jas. Warner and Deacon Wm. Shefford reported.

The visiting committee to Bro. Oehring concerning his letter of removal, reported that the branch where Bro. Oehring lived had been disorganized, the reason said brother had no certificate.

The report was accepted, the committee was discharged, and the president was authorized to obtain a certificate of removal for Bro. Oehring from the proper authorities.

Resolved that the rule requiring printed blanks be suspended and the report of the Columbus branch be accepted, as the clerk had no blanks on hand.

Branch Reports.—Columbus 39, 1 High Priest, 5 Elders, 2 Priests, 1 Teacher, 1 Deacon, active officers 6, inactive 4. Cedar Creek 17, 1 Elder, 2 Priests. Deer Creek 16, 1 Elder, 2 Priests.

Sunday, 20th, 10:30 a. m.—Preaching by the president.

2:30 p. m.—Resolved that we accept the report of last conference, as printed in the *Herald*, with the correction of Cedar Creek report.

A few remarks by Bro. H. O. Smith. The sacrament was partaken of, then a discourse by the president, followed by testimonies.

Charles Brindley, Bishop's Agent, reported, from March 1st, 1878 to March 16th, 1879: "Balance on hand last report \$9.12, received since last report \$4.45, total \$13.57; paid to Chas. Derry \$5.00, to Geo. W. Galley for repairing buggy \$1.75, wood for church \$1.50, total \$8.25, balance on hand \$5.32, loaned to building fund until collected \$5.09. Building fund March 1st, 1878 to March 16th, 1879: Balance on hand last report \$9.20, received since last report \$5.60, total \$14.80; paid since last report \$19.80."

The report was accepted. Resolved that we sustain the President of the Church and his Counsellors, and the several quorums, and the Bishop and his Counsellors in righteousness.

7:30 p. m., preaching by C. H. Derry and Chauncy Loomis.

Adjourned to Cedar Creek, June 28th, and 29th, 1879.

Santa Cruz District.

A conference convened in the Jefferson Branch, San Benito county, California, April 26th, 1879; John Carmichael president; J. H. Lawn, clerk *pro tem.*

Evening devoted to prayer and testimony.

27th, 10 a. m. Branch Reports.—Jefferson 21, 1 Elder, 2 Priests, 1 Teacher. San Benito, last report 20, 1 died, present 19, 1 Elder, 1 Priest. Long Valley 21, 1 Elder, 1 Teacher. Watsonville 59, 3 Elders, 1 Priest, 2 Teachers, 1 Deacon, 2 removed by letter, 1 died, 1 marriage.

Resolved that we sustain D. S. Mills as President of the Pacific Slope Mission, until his successor is appointed; and if he should be reappointed by the General Conference, we will be well satisfied.

Resolved that John Holmes act as district clerk,

and that he obtain a suitable book for a record.

At 11 a. m., preaching by the president; at 2 p. m., sacrament meeting, in charge of Daniel Brown and John Holmes; evening, preaching by John Carmichael to attentive listeners.

28th, 10 a. m.—We enjoyed a social meeting, in charge of J. H. Lawn. The good Spirit was manifest in tongues and the interpretation of the same, which caused our hearts to rejoice.

Adjourned to meet at Watsonville, Sept. 14th, 1879.

Miscellaneous.

Prospectus for the Saints' Advocate, Volume 2.

The present number closes the first volume of the *Advocate*. We heartily thank its patrons for the generous support they have extended to it, and its contributors for the valuable articles they have furnished it.

We are encouraged to believe that its mission is but fairly begun, and its usefulness but partially developed.

It seems to be the general wish of the Saints that it should live; and we are confident that if it is continued it will increase in interest, in value, and in size. If our subscription lists are moderately enlarged, we shall endeavor to double its pages, at its present price. Much depends upon our subscribers in this matter. Prompt action on the part of its friends in renewing their subscriptions, and in procuring new ones, will secure this important end.

Our prospects are now far better for securing for it a high order of doctrinal, historical and literary excellence than at any time in the past.

We respectfully invite all to take an active interest in making our paper a faithful exponent and advocate of truth and righteousness, and to aid us what they can in procuring subscribers for it. Let us hear from you at once.

The rates of subscription for volume two, will be the same as for the present volume; 50 cents per copy, 11 copies to one address, \$5, 22 copies to one address, \$10, to be paid in advance, unless parties arrange to pay in six months, which may be done by notifying the editor, or H. A. Stebbins, Plano, Illinois, of that fact.

We have been distributing, gratis, from 800 to 1,500 copies of each number, in Utah and elsewhere, and we have most valuable and cheering information in respect to the great good being accomplished by this means.

E. C. Brand, missionary to Utah, recently wrote of the *Advocate*:—"It is a most useful instrument in prosecuting missionary labor in Utah; I may say indispensable; and I pray God for its success. God bless the *Advocate* and its author." Among the many who send us kind words for our paper are the following:—Wm. Anderson, (California,)—"Your *Advocate* has afforded me more real pleasure than any paper I ever read; and I hope every Saint will lend a helping hand." Heman C. Smith:—"All are pleased with the *Advocate*." C. Derry:—"I have no doubt it will accomplish great good." J. F. Clengback:—"It has filled my heart with joy and gratitude to God." Harbert Scott:—"I think it a little gem." J. C. Clapp:—"We shall do all we can to extend the circulation of the *Advocate*." Wm. Anderson, (St. Louis):—"A valuable advocate for the truth."—J. J. Cornish:—"I am pleased with the *Advocate*." M. H. Forscutt:—"Thanks to God for the noble stand He is enabling you to take for the faith of our Lord Jesus Christ, in the *Advocate*." H. Neilson:—"A valuable paper." F. Lofly:—"A great source of strength to the Saints." Geo. Hatt:—"It gives me much joy and gladness." L. D. Morgan:—"Am well pleased with it." R. Young:—"I like its contents." J. T. Richards:—"I like it very much." A. McKenzie:—"I think it will be of great benefit to all who want to get posted in Church matters and the plan of salvation." Joseph Luff:—"It will meet a want felt by young Elders, as well as those who wish to inform themselves concerning the history of the Church." C. E. Tillinghast:—"Will work for your paper to the best of my ability." Sr. M. H. Raymond:—"Thank you for sending me the *Advocate*, and will

be glad to do what I can for its advancement." W. H. Kelley:—"Indeed, I like the *Advocate*." Wm. Leeka:—"Believing the enterprise to be one that will be of great utility to the Church, shall use my endeavors to give the *Advocate* a good circulation." Fred. Johnson:—"It's quite interesting, and I wish to continue taking it." Wm. Woodward, (Utah):—"They are silent and noble preachers." I. A. Monroe:—"I think a great deal of it." D. H. Bays:—"Pleased to receive it." R. J. Anthony:—"A mighty messenger of truth." Sr. Rachel Austin:—"Find them quite interesting; would be glad to have them cheer our home." J. Adamson:—"It's well worth the money." W. Dawson:—"I want to bind and keep them. They are filled with soul cheering words." R. Coburn:—"We like your paper very much." E. H. Gurley:—"Success to it." J. W. Bryan:—"Am much pleased with it." W. H. Garrett:—"We are pleased with its appearance and sentiments." E. C. Brown:—"We want the *Advocate*." E. N. Webster:—"I have the fullest confidence in you as a teacher of those divine truths which tend to elevate and ennoble mankind." Sr. M. J. Warnock:—"We are much pleased with your paper." Jno Traxler:—"I am much pleased with it." E. Robinson:—"I say frankly, I am well pleased with it." J. F. Burton:—"We want it." H. Green:—"It meets the approbation of our God, and the wants of the Church." John Landers:—"We will use our influence to get subscribers for it."

In all this we see a confirmation of the testimony given Pres. Joseph Smith when we counselled with him last June in respect to starting the *Advocate*, of which he said—"I felt an uncommon witness of its fitness while reading your and Henry's notes on the subject."

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill., or to H. A. Stebbins, Box 50 Plano, Kendall Co., Ill.

SANDWICH, ILL., June 1st, 1879.

W. W. BLAIR.

Notices.

NOTIFIED TO REPORT.—George M. Decker is requested to let his whereabouts be known to the officers of the Platt Branch, Nodaway District, Missouri, or he will be reported as a scattered member. C. Christensen, Barnard, Missouri.

COLORADO DISTRICT.—The next conference of the Colorado District is appointed for the 7th and 8th of June, 1879, at 11 o'clock, a. m. G. O. Kennedy, President.

WEST WISCONSIN DISTRICT.—A conference will be held at the Wheatville Branch, Crawford Co. Wisconsin, June 7th and 8th, 1879. A general attendance is desired. Frank Hackett, District President.

NEVADA DISTRICT.—The quarterly conference of the above district will be held in Carson City, June 14th and 15th, 1879. A cordial invitation is extended to all. George Smith, president.

WANTED.—Brother William Wallace of Elvaston, Hancock county, Illinois, wants some woman of industry and integrity to keep house for him. Brother Wallace is a widower with three children to do for, the youngest being ten years old. If the young lady who is now with him should leave, he will probably get another in her place, so there is likely to be two women to do the work all the while. Further particulars furnished on application. Address as above.

Addresses.

- Joseph Luff, Box 50, Plano, Kendall Co., Illinois
- Joseph Squires, 93 Ralph Avenue, Brooklyn, N. Y.
- James Robb, Bishop's Agent for Kent and Elgin District, is Kimball, Lambton Co., Ontario.
- Mark H. Forsouth, box 1222, Shenandoah, Page county, Iowa.
- Alex. H. Smith, Andover, Harrison county, Mo.
- Thomas Taylor, 283 Bell Bain Road, Birmingham, England.
- Israel L. Rogers, Sandwich, DeKalb Co., Illinois
- James Caffall, Council Bluffs, Iowa.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice. Marriage notices \$1 each. Birth notices free.

Died.

BURNAM.—Near Edgerton, Platte Co., Missouri, April 13th, 1879, Susan Ellen, infant daughter of J. H. and Susan C. Burnam.

BURNAM.—Near Edgerton, Platte Co., Missouri, April 17th, 1879, of puerperal fever, Mrs. Susan C. wife of J. H. Burnham, aged 22 years, 1 month and 9 days. She was a faithful, loving wife and sister. Although she had never united with any church, her conversation on her death bed proved that she accepted Christ as her Savior. Her whole heart was given to God, and it was filled with love towards him and his people. She talked so calmly on her departure that our sorrowing hearts were comforted. She sang some beautiful hymns of Zion, and composed words and music to one hymn. She was a constant reader of *Zion's Hope* and expressed her love for it in her last moments. She loved to read the *Saints' Herald*, too, and we feel assured the reading of them helped to prepare her to meet her Lord with joy. She asked me to pray God to make her well, but was resigned to his will saying, "He knows best."

M. J. M.

HOPPER.—Near San Juan, San Benito County, Cal., April 2nd, 1879, of epileptic fits and congestive chills, Wm. S. Hopper. He was born in Adair Co., Kentucky, Jan. 21st, 1806, and was at the time of his death 73 years, 2 months, and 12 days old. He was baptized by Bro. A. H. Smith, May 3rd, 1874, and has ever since rejoiced in the gospel. He was sick only about eighteen hours, till the Lord took him. Shortly before he died he said, "Merciful Father, Thy will be done." He died as he had lived (ever since his connection with the Church), "In peace with God and man." "Blessed are the dead that die in the Lord." Funeral sermon by Elder J. H. Lawn.

RYAN.—At Streator, LaSalle County, Ill., April 20th, 1879, Sister Elizabeth Ryan, aged 72 years, 11 months, and 26 days. She died in the hope of a glorious resurrection. Funeral sermon by Elder Jacob Stanley. Text, Job 14: 14.

REESE.—At Streator, LaSalle county, Illinois, April 25th, 1879, William W. son of Bro. William R. and Sr. Sophia Reese, aged 12 years and 8 months. She was baptized August 12th, 1876, at Streator, Illinois, by Elder D. D. Jones. Funeral sermon, Sunday, April 27th, by Elder Jacob Stanley. Text from Rev. 20: 6.

YOUNG.—At Des Moines, Iowa; April 19, 1879, Sr. Harriet, wife of Elder Robt. Young, aged 76 years, 8 months and 23 days. She received the gospel in England, in 1849, and emigrated to Utah in 1856, being one of a company under Edward Martin's command, that was frozen in the mountains, but finally delivered after many had died of starvation. Being disgusted with the polities of Utah, she and her husband returned to the States, and at Omaha, Neb., in 1862, they were baptized into the Reorganization by Elder G. Medlock. As the time of her end drew nigh, she longed to depart, "To go home," as she expressed it. She lived a consistent life. Funeral sermon by Elder T. E. Lloyd.

LEONARD.—Near Amboy, Illinois, March 27th, 1879, Bro. Wm. Leonard, aged 41 years and 14 days. He suffered for many years with disease of the spine, but bore his affliction with patience. Near the last he bore his testimony of the glory he saw before him and of hearing a sweet voice say, "This is life eternal to know me and Jesus Christ, whom I sent." He also bore witness, "I know that my Redeemer liveth." His wife and two children survive him. He was baptized Oct. 29, 1861. Funeral sermon by Elder Edwin Cadwell, from Rev. 14: 13.

THOMAS.—At Syracuse, Ohio, March 19th, 1879, Edmund Thomas, son of Brother Edmund and Sister Elizabeth Thomas, aged 10 years, 9 months and 15 days. He came to his death in the Syracuse coal works, where he and several other boys had gone to ride; and while riding he fell between the cars and was instantly killed. He was a re-

gular attendant at Sabbath School, but was not a member of the Church. Services by Elder James Ray. Nearly six hundred attended funeral.

DAVIS.—At Plymouth, Pennsylvania, April 13th, 1879, Edgar H. Davis, son of Thomas and Rosana Davis, aged 5 months and 10 days.

HINKLEY.—At Mooresville, Livingston county, Missouri, after an illness of twelve months, with consumption, Sister Clara Hinkley, aged 34 years, 11 months and 23 days. She leaves a husband and a young child. Funeral sermon by Brother E. Curtis.

HALL.—Suddenly, supposed to be of heart disease, Sister Eincy Hall, wife of brother Elijah Hall, at Crescent City, Iowa, April 25th, 1879. She was born December 25th, 1805. A very exemplary member of the Church; was baptized at an early day of the Reorganized Church. A large audience at her funeral, James Caffall officiating. Much grief shown by young and old. For fifty years has she proved a virtuous and faithful wife to Brother Hall. May the Lord comfort him in his bereavement.

GILES.—At Myrtle Point, Coos county, Oregon, December 28th, 1878, Sister America Giles, wife of Elder Daniel Giles, in the 38th year of her age. She was baptized October 24th, 1871, by Elder James W. Gillen, and confirmed by the writer. She leaves a husband and six children, besides a large circle of relatives and friends. Her disease was consumption. She was patient in her affliction and never was known to waver in the faith of the latter day work. The world has produced few equal and no better women than Sister Giles. Even an Infidel said at her funeral that she was one of God's elect if there was such a thing. Her sleep is sweet, her rest is glorious. J. C. C.

Blank Books:

- 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
- 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.
- Sunday School Class Books**, 12c. each.

Pamphlets:

- Rules of Order and Debate** for all the Deliberative Assemblies of the Church; also a Chapter on Branch Rules, and one on Reports of Branches and 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, 48 pages, by mail 15 cents each.
- Voice of Warning and Instruction to all People**, 135 pages. A pocket edition of this old and reliable little work on the doctrine and history of the latter day work is for sale at 50 cents each, cloth covers, or 25 cents paper covers.
- Songs of Zion**, by T. W. Smith, 40 pages, 10c. each, \$1 per dozen.
- Concordance to Book of Covenants**, 24 pages, 10 cents.
- Trial of the Witnesses, to the Resurrection of Jesus—A Legal Argument**, 36 pages, 10 cents each.

1 June 79.

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.

"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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PLANO, ILLINOIS, JUNE 15, 1879.

No. 12.

THE NEW COVENANT.

In these times when such great latitude is assumed for the religion of Jesus Christ, when it is held by many that it does not matter what a man *believes* if he is only conscientious; and by others that it does not matter as to any works so one simply believes that Jesus is the Savior of men; and by others, still, that the faith and works of the individual are of no special value, no saving worth, but that obedience to the priesthood is the first and most essential thing, it is well to examine with care and thoroughness the ground upon which the hope for life and salvation in Jesus Christ depends.

Jesus tells us that the way of life eternal is neither a varied nor a varying one, but that "straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7: 14. He also informs us that something more than a mere profession of the Christian faith is really indispensable, for he says:

"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."—vs. 21.

He furthermore informs us that the worship and service of God are not founded upon nor regulated by the will of man, nor in any way dependent upon the wisdom of man, for he says:

"In vain do they worship me, teaching for doctrines the commandments of men."—Matt. 15: 9.

After him, St. Paul, his faithful apostle, warns the Saints against the precepts and institutions of men in the worship of God;—

"Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances * * * after the commandments and doctrines of men?" Col. 2: 20, 22,

With these, and many similar teachings, to guide us, we are bound to conclude that God's salvation originated solely with him, and is dependent alone upon the love, the wisdom, and the power of God, and must be received in God's own way, and upon the terms which he alone prescribes. It is for God to speak, and man to hear; it is for God to command, and man to obey; it is for God to provide the means of salvation, and for man to humbly accept of them.

With this view of the matter it becomes highly important to know what God has done

for man's salvation, and what man is required to do in order to be saved.

This leads us to consider the New Covenant between God and man—that of which Jesus is the mediator—that which was sealed by his blood upon Calvary. The importance of the covenant is seen in the greatness of its victim, the ever-blessed Son of God; in its efficacy to cleanse and save from sin; and in its wondrous power to ennoble and exalt in everlasting glory all those who come to God by and through it.

To such as accept this covenant the Lord says:

"I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest: For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8: 10-12.

From this we see, that this covenant is addressed to the intellect—the "mind," of those who receive it; and that it is likewise addressed to the affections—the "hearts"—of the obedient ones. It is also promised, that the Almighty will be their "God," and that they shall be in a special and pre-eminent degree, his "people." And, what is of the highest importance, it is further promised, that all who receive this covenant according to all its provisions, shall obtain direct knowledge to themselves of the existence, the goodness, and the pardoning and saving power of God,—for "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their iniquities will I remember no more."

God reaches the "mind," and the "heart," and there imparts his saving knowledge, through and by the light of his word, and the power of his Spirit.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—1 Cor. 2: 12.

Again:

"The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8: 16.

And again:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; yea, the deep things of God."—1 Cor. 2: 9, 10.

And yet again:

"For by one offering he [Christ] hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness unto us."—Heb. 10: 15.

And in conclusion upon this point:

"But ye have an unction [the Holy Ghost] from the Holy One, and ye know all things. . . . But the anointing [of the Holy Ghost] which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John 2: 20, 27.

These quotations, and scores of similar ones might be made—enable us to see the exalted privileges, and the distinguished blessings, which belong to God's children under the New Covenant. All that is reasonably desirable in the worship of God in this life, with all that can be desired by the saved and glorified in the world to come, is embraced within, and amply provided for in the terms of this covenant.

How incomparably important, then, is this covenant, which has for its object the salvation and eternal exaltation of the soul! How immeasurably great and good it must appear to the redeemed of God in heaven, as they sing to Jesus, its "Mediator," the 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!"

Dear reader, have you ever thought how perfectly this covenant should be kept in all its requirements, and be honored in all its precepts and provisions? Are we not bound to conclude that, having God for its Author, and Jesus for its Mediator, it is, of necessity, perfect? And, having for its object (1) the establishment of the true and perfect worship of God, and, (2), the everlasting salvation and happiness of man, is it not essential that it should be unchangeable in all its parts? And, being divine in its origin, divine in all its precepts, principles, promises, and powers, is not man thereby and therefore prohibited forever from adding to, taking from, or in any way changing it in any respect?

Now, the old covenant, that which was given through Moses at Sinai, was faulty; (Heb. 8: 7); it was weak, and unprofitable; (Heb. 7: 18, 19); by it man could not be justified in the sight of God; (Rom. 3: 20, 28, Gal. 2: 16); and yet the Lord demanded and required, that those who lived under it should keep it in every particular until it was fulfilled in Christ, and terminated by limitation at the introduction of the New Covenant when Christ, the victim, was offered upon the cross. Hence we find Israel, when they at different times, had departed from God, were called to return to that covenant, with all its statutes, precepts, judgments, and ordinances, from which they had strayed. The history of

Israel, from Sinai to Christ, presents a series of apostasies and reformations. In every reformation they were reproached with having previously gone away from more or less of the precepts, statutes, and ordinances of the covenant, to which they were now commanded to return, with the promise if they did so, that the Lord would return unto them. Every precept and ordinance, notwithstanding they had transgressed and departed from them, was still binding upon them, either for blessing or cursing, until the Great Sacrifice was offered upon the cross, when "everlasting righteousness," under, and by means of the New Covenant was ushered in. In the days of the prophet Malachi, the Lord reproves Israel for transgressing the Old Covenant, saying:

"Even from the days of your father's ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord."—Mal. 3:7.

Here the cause and cure of Israel's apostasy is clearly stated. The original covenant made with their fathers was still binding upon them, and to it they must return if they would secure the favor and blessing of God. So also in the days of Jesus, "the perfect teacher of perfect truth," the Old Covenant, made 1490 years and more before, was still in force in all its particulars, upon Israel; hence Jesus said;—

"The Scribes and the Pharises sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not." Matt. 23: 2, 3.

In further proof that Jesus held that the old covenant was still in force in all its parts, and was binding in all its precepts and ordinances, we find him saying:

"Woe unto you Scribes, Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."—vs. 23.

Some "matters of the law" were "weightier" than others, yet all were of importance, and none to be left "undone," even if it were but the "tithe of mint and anise and cummin." No part of the old covenant, so long as it was yet in force, was held by the Savior to be non-essential. It had been given of God to Israel for a purpose, viz., to bring them to Christ, and to the new covenant in him; and until it expired by limitation and was succeeded by the new, no one had the right to reject anything, whether precept or ordinance, that appertained to it.

Now, dear reader, as the Lord was so particular and exacting in respect to that weak and faulty covenant, are we not herein admonished that he will be equally, if not more exacting and particular in respect to that glorious New Covenant, so perfect and ample in its provisions, so important and efficient in its operations, and so rich and satisfactory in its exalted, heavenly results? If, in the estimation of Jesus, the "tithe of mint and anise and cummin," under the law, should not be left "undone," will he not adjudge that the least, even, of the precepts, principles, and ordinances that pertain to the New Covenant should not be left unhonored, unobserved and "undone"?

Jesus held that Israel was responsible to the whole law, and to every part thereof, imperfect though it was, just so long as that law

was in force; and will he not hold all to whom the New Covenant—the gospel—comes, responsible to honor and keep it in all its provisions? There are no non-essentials under either covenant. God does not deal in them. And for man to claim that some things pertaining to either may or may not be observed, is to claim, in effect, that man is wiser than God. It is true that some matters are "weightier" than others—"judgment, mercy and faith,"—under the old, and the moral precepts under the new. "Then, verily, the first covenant had also ordinances [ceremonies] of divine service;" (Heb. 9: 1); so also had the new:

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you."—1 Cor. 11: 2.

Under either, all pertaining to it was to be observed, and none to be rejected.

Now, let this principle be applied in respect to doctrine, principle, precept, ordinance or ceremony, promises, priesthood, and organization, doing all things "according to the pattern" given in the word of God, and the result would be, that the same form of worship, the same kind of a church, the same faith, hope and the same spiritual graces and gifts would be had now as was had in the times when the New Covenant was first given.

We remember of reading the statement of a partially converted Jew, to this effect: That he, through the instruction of the Scriptures had the right to expect that the New Covenant, in all its doctrines, precepts, ordinances and blessings should be had now just as in the times of the first Christians. To this the Latter Day Saints agree. This they persistently teach, and they will be satisfied with nothing short of New Testament Christianity. They claim that New Covenant in Christ, wherever and whenever found, must of necessity be just what it was in apostolic times. For this they are derided and contemned; for this they have suffered, and for this they can well afford to suffer. After the cross, the crown.

W. W. B.

SOME THINGS THAT I CAN NOT UNDERSTAND.

I can not understand why, that after Bro. D. S. Mills sent his resignation as president of the Pacific Coast Mission, claiming as he did in that resignation, that the Lord counseled him so to do; the President of the Church also in conference assembled stated that he had also advised him to resign, that some one not having the good of the work of this mission at heart, unauthorized by the body politic, and ostensibly in opposition to the spirit that urged the resignation, wrote to a number of branches of the Church, urging them not to receive the resignation of Bro. D. S. Mills, but to sign a petition to retain him, as president of this mission.

I can not understand why, when after the Pacific Coast Mission in conference assembled, by their unanimous vote, sustained Bro. D. S. Mills, as president until he be released by the General Conference; (notwithstanding the desperate effort by some to have him reinstated, contrary to the dictations of the Spirit), that some unauthorized person, unknown to the president or secretary of the conference, telegraphed to the conference assembled at

Plano, that Bro. D. S. Mills had been unanimously sustained in the Presidency by the Conference of this Mission, held April 6th, and upon the receipt of which unauthorized telegram, the conference at Plano took action reinstating Bro. D. S. Mills, as President of this Mission. The precedent to establish that they will act at the whim of any man, is a principle unparalleled by any organized body, and thus acting the Spirit of our conference was ignored.

Any light that can be reflected on these proceedings will be received by W. A. OAKLAND, Cal., May 12th, 1879.

THE SPAULDING STORY.

The following extract from the *Springfield Republican*, Massachusetts, for April 27th, 1879, and written by Brother T. W. Smith, we commend as summing up in brief the absurdities of the tale that the Spaulding Romance was the original of the Book of Mormon.

A LATTER DAY SAINT GIVES HIS VIEWS CONCERNING THE BOOK OF MORMON.

To the Editor of the *Springfield Republican*:—

A clipping from the *Springfield Republican* (date unknown) came to my notice the other day, containing what purported to be a true account of the origin of the Book of Mormon, commonly called the "Mormon Bible." Knowing how difficult it is to secure the publication of as elaborate and comprehensive defense of this work as the various forms of attack seem to justify and demand, I shall only ask you to publish a few facts of history, which can be attested by personal recollections, family records, and other equally credible testimony.

To the oft published statement that Joseph Smith and Sidney Rigdon, separately or conjointly, copied and published the Book of Mormon from Rev. Solomon Spaulding's romance, are offered the following facts in refutation:—

(1) Sidney Rigdon was born at Piney Fork of Peter's Creek, St. Clair township, Allegheny county, Pennsylvania, February 19, 1793.

(2) He lived there till the winter of 1818–19, and followed farming, receiving in the meantime a common English education.

(3) In the fall of 1817 he professed religion and joined the regular Baptist church of that place.

(4) In the winter of 1818–19 he went to Beaver county, Pennsylvania, where he studied for the ministry under a Baptist preacher named Clark, and was licensed to preach by the Conoquenessing church.

(5) From there he went to Warren, Ohio, and was ordained a Baptist minister, and went to Pittsburg in the winter of 1821–22, and took charge of the "First Regular Baptist church" of that city.

(6) He continued to preach there till the fall of 1824, when he severed his connection with the association because of difference of views, and he began to preach the views held by Alexander Campbell, and held meetings in the court-house.

(7) He and his brother-in-law, Mr. Brooks, followed the tanning business till the winter of 1827–28, when he removed into the "Western Reserve" in Ohio, and there con-

tinued to preach the sentiments of Campbell till the fall of 1830.

(8) Parley P. Pratt, who joined the Latter Day Saints, commonly called Mormons, in September, 1830, came into Rigdon's neighborhood in the latter end of the fall of 1830 with printed volumes of the Book of Mormon, which was the first Rigdon ever saw of that work in any form.

(9) Rev. Spaulding wrote his MSS in 1810, 1811 and 1812, in Conneaut, Ashtabula Co., Ohio. In 1812 he removed with his family to Pittsburg, Pennsylvania. In 1814, or two years after, he removed to Amity, Washington county, Pennsylvania, and died there in 1816.

(10) Mrs. Spaulding (afterwards Davison) says in what purports to be a letter from her in the "Boston Recorder," 1839, that in 1816 "the manuscript then fell into my hands and was preserved carefully."

(11) Philastus Hulbert, who was cut off from the Latter Day Saints for attempted seduction and other immoralities in 1834, obtained this MSS for the purpose of comparing it with the Book of Mormon (which had been published then nearly four years) and publishing the MSS if it read as he thought and hoped, but he refused to publish it, informing the Widow Spaulding (as she affirms) that "it did not read as he expected, and therefore he would not publish it."

(12) Joseph Smith, who never saw Ohio till after the Book of Mormon was published in 1830, and was born in Vermont, December, 1805, and consequently was not quite seven years old when Spaulding left Ohio for Pittsburg and took his "Romance" with him. He was but nine years old when Spaulding left Pittsburg with his MSS, and but eleven years old when Spaulding died.

(13) Joseph Smith (who was not in Ohio when Spaulding was alive) must have been anything else than the "lazy, ignorant lad" that he is accused of being, to copy in a "week" the romance that took the Rev. Spaulding three years to write, or from 1810-12, and must have been quite a precocious and mature boy to "read it" to "his family" when he was but six and seven years old, for the only chance he had was while Spaulding lived in Ohio, and he left there in 1812.

(14) The manuscript being "preserved carefully" as Widow Spaulding says, from 1816 to 1834; Sidney Rigdon never having lived in Pittsburg till 1822, never having had any connection with any printing office while there, and being only from 19 to 21 years old when the MSS was in Pittsburg—or from 1812 to 1814; Joseph Smith being only seven years old when he read and copied in a "week" Mr. Spaulding's romance, and not having ever seen Ohio, or Mr. Spaulding either at that time, we think these facts make this account of the origin of the book, as published in your paper, rather a silly story, to say the least. And with a quotation from E. D. Howe's work written against Mormonism, and called "History of Mormonism," I shall close this brief defense, with a little advice:—

(15) On page 289 "History of Mormonism," he says, "Mr. Patterson says he has no recollection of any such manuscript being brought there for publication."

Mrs. Spaulding says she had the manuscript in her possession till 1834. The Book of

Mormon was printed in 1830, now why has not that romance been printed and circulated for the people to compare with the Book of Mormon, and why is the original not produced, or a correct copy, and let an impartial committee examine and compare the two works?

The Latter Day Saints challenge the production of the original. It must be in existence somewhere, unless our enemies have destroyed it, to prevent its falling into our hands, knowing that we would be glad to get a chance to print it, and let a candid public compare the two works. Come, good friends, print this precious document, and let the people see how much it agrees with the Book of Mormon! You know that tens of thousands of copies will be bought, for if it reads anything like the Book of Mormon, the clergymen of the land will advise its purchase without hesitation. If you are afraid to print it, knowing full well that it does not bear any resemblance to the Book of Mormon, and knowing that your only ground of attack is taken from you, if you do, (for we will cheerfully risk a comparison of the two works), then do not expect intelligent men and women to believe your unsupported and untruthful assertion that the Book of Mormon is founded upon and fashioned by a reverend gentleman's work of fiction.

T. W. SMITH.

FALL RIVER, MASS., April 22, 1879.

The following is an editorial, from the *Chicago Tribune*, of May 19th, and under the conditions which the Church has been compelled to labor, is quite suggestive of the growing sentiment in favor of the truth of Mormonism:

POLYGAMY IN UTAH.

If President Hayes and his good wife were to visit Utah to-morrow, and the decent people of Salt Lake City should undertake to show their respect for their distinguished guests by a public demonstration, it is not likely that it would be one-tenth as imposing and consequential as the Mormon meeting and procession in honor of one of their number who recently defied Federal authority. A member of the Mormon Church was asked some questions while he was giving his testimony under oath in the United States District Court a few days ago in regard to what took place in the Endowment House,—a sort of *sanctum sanctorum* where spiritual marriages are performed,—and because he refused to answer and reveal the secrets of the Mormon priesthood he was sent to jail for two days as a punishment for contempt. After suffering this mild martyrdom he was released from prison, and his co-religionists—or rather his co-fanatics, for religion is too sacred an idea to be mentioned in the same breath with the Mormon system—got up a monster mass-meeting and procession for two objects: (1) To properly recognize the fidelity of the recalcitrant witness to the Mormon faith and to glorify him for the same, and (2) to manifest their contempt for the Federal authority in the most unmistakable and insulting manner. These two objects were fittingly celebrated by the largest assemblage ever seen in Salt Lake City on any occasion,—no less than ten thousand persons joining in the procession, which

was furnished with all the banners, devices, mottoes, music, and paraphernalia incident to the success of an exhibition of that kind.

It was only last winter that the Mormon women of Salt Lake City held an immense mass-meeting in the theatre of the Saints,—the largest building in the town except the great Tabernacle,—which was packed to its utmost capacity by the advocates of polygamy, and they then and there boldly proclaimed their firm faith in and adherence to the pernicious theories of the Latter Day Saints. The occasion of this meeting was the appeal of the Christian women of Utah to Mrs. President Hayes to use her influence for the elimination of polygamous marriages from the social system of that Territory. It was a little curious, too, that this immense meeting was presided over by an unmarried woman, a Miss Snow,—who had never tasted the sweets of married life the fair presumption is,—at least she is entitled to the benefit of the doubt,—and whose very name is suggestive of the purity of those icicles that are said to have been suspended from the temple of Diana. Miss Snow not only presided with grace and dignity over the vast assemblage, but delivered the principal address on the occasion, in which she stated with considerable emphasis and perspicuity, interlarded with the inevitable adjuncts of religious zeal and fanaticism, the tenacity of the Mormon purpose to continue this obnoxious practice in the face of all opposition, and that the foundation stone of their whole system was polygamy. We say it is a little singular that Miss Snow should dwell with such loving emphasis upon an institution that she had no personal interest in except as a matter of anticipation, and indeed it is still more strange when we consider that the dogma she thus eloquently defended and praised promises little or no happiness in the next world to those unfortunate females who go through this in an "unsealed" condition,—the best seats in the dress-circle of Heaven, according to the Latter-Day programme, being reserved for practical polygamists and their wives.

But this case as well as the one of the martyred Miles, is merely cited to show how tenaciously those strange zealots adhere to the fanaticism that they have espoused, and to raise the question: When will polygamy be eradicated from Utah, and this twin relic of barbarism with chattel slavery be wiped out from our civilization forever?

Every intelligent person is familiar with the rise and progress of the Mormon delusion in this country, and the peculiar circumstances of the settlement of Utah by these ignorant and deluded people. Polygamy was not taught at Kirtland, O., where their first tents were pitched, by Sidney Rigdon, Joseph Smith, Lyman [Oliver] Cowdery, and others, nor was it tolerated at Nauvoo, in this State, while Joseph Smith was its principal apostle and law-giver. But away in the wilds of the limitless West, hemmed in by the arid deserts and mountain fastnesses of Utah, after the violent death of their first Prophet and the accession of Brigham Young to the head of the Church, this new and seductive revelation was incorporated into their religious system. No doubt but that Young and his followers imagined and intended at the time to locate themselves in New Mexico, and were surpris-

ed to find afterwards that the jurisdiction of the United States still extended over their settlement, and that the enlightened civilization and the moral force of Christian institutions still protested against their strange religious infatuation.

For a long time we only knew what was going on in Utah from hearsay, and we were kind enough to liberally discount the stories of murder and massacre that came to our willing ears on the weird west wind. Schuyler Colfax and Horace Greeley had taken trips "Across the Continent," stopped at Salt Lake, and told us what they could learn of Mormonism while eating their dinners, and taking in \$100 a lecture and expenses paid. After a while Utah was organized as a Territory, Brigham Young appointed Governor, and a Delegate—a Mormon polygamist of course—was sent to look after its interests in Congress. Still later the Pacific Railroad was built, which fringed the Territory within thirty miles of the Mormon Capital. Federal Courts were established, and Gentile Judges appointed who were sworn to execute the laws; an anti-Mormon was appointed Governor in place of Brigham Young, and then trouble commenced. There was a serious schism in the Church of the Latter Day Saints, led by Godbe and others, who opposed polygamy, and who were encouraged to take a bold stand against the accursed practice in the face of Brigham Young by the presence of a Governor and Federal officers, and by the presence of a regiment of well-drilled soldiers at Camp Douglas, which overlooks the town, and whose guns command the Mormon Tabernacle in a manner that would afford the gunners fine target practice. Visitors flocked by thousands to California, and most of them stayed a few days at Salt Lake. They boldly said what they pleased about the Mormon heresy, and argued the case with their preachers and prophets face to face. They carried away reports that the delusion was rapidly disintegrating in the bright glare of our progressive civilization, even as a bit of quicklime falls to pieces under a summer shower. Laws were passed by Congress looking to the eradication of this corroding evil, and religious and other conventions fulminated their severest anathemas against it. Then Brigham Young died, and we were assured that a crisis had indeed arisen in the Mormon Church that it could never survive.

But we are only beginning to learn something of its vitality and wonderful tenacity of life. If the inherent viciousness of the system excites our wonder and disgust, so does the enthusiasm of its followers challenge our admiration, bad as the cause is in which they are engaged. Ignorance and superstition are both the necessary ingredients of a delusion like theirs.

We do not look for any rapid extinction of Mormonism in Utah either by the supremacy of an antagonistic population or by the rigid execution of the laws against the practice of polygamy, nor yet by the conversion of the Mormons to the methods of Christian thought and practice. Mr. Cannon, the Delegate from Utah, goes to Washington every winter to take his seat in Congress, and draw his per diem from the Treasury of the nation which is supplied from the pockets of taxpaying Christian people. True, he has three wives

at home; but he only takes one of them to the Federal Capital, and the same one each session, probably as a rebuke to some of his associates in Congress who profess to eschew polygamy. If Cannon should take all three of his wives to Washington at a time, and Congressmen should make a fuss about it, he might invoke the application of the same rule which the Savior made in a certain case when he invited those who were "without sin to cast the first stone." The Mormon Delegate might escape a pelting in Washington under those circumstances; but a higher standard of morality than is in vogue there imperiously demands the expulsion of this man from his seat in Congress. That is the first step towards publicly branding this institution as a plague-spot and as the burning shame of our boasted civilization.

TO BROTHER ALEXANDER H. SMITH.

Weep not brother, no despairing
Grieving now should rend thy breast;
Out beyond the night of sorrow,
Dawns a beautiful to-morrow;
While through the rifted clouds appearing,
Breaks the morn of endless rest;
That awaits thy darling mother,
Passed to Paradise, before,
Where no pain or trouble, brother,
E'er will cross her pathway more.

Now that she is calmly sleeping,
'Mid the darkling silent gloom,
Waiting for the resurrection,
Where the mortal gains perfection;
Still thy sorrow, cease thy weeping,
For the passage through the tomb;
Dark and silent, brings awaking,
To a life eternal, bright;
For the day-dawn grandly breaking,
Wafts to her celestial light.

Grand has been her mission. Living
When the gospel sun-burst come;
Side by side with Joseph bearing
Up the standard. Gladly sharing
All the trials; calmly giving
For the gospel, friends and home.
Pressing onward, faltering never;
Though thy father in the strife
Died a martyr, crossed death's river,
To the golden port of life.

Then she saw the gospel standard,
Overthrown by Satan's might;
Though the darkness closed around her,
Error's bondage never bound her;
When the ship of Zion wandered,
Out in darkness, into night.
Ever trusting that high heaven,
Would the trusty pilot call;
By whose hands, the bands all riven,
From the shackled helm should fall.

God be praised, thy aged mother
Did not pass behind the veil;
'Till she heard the proclamation,
Ushering in the restoration:
Lived to know thy noble brother,
Loosened every shackled sail.
Mourn? No, brother. Weep? No, never;
Happy is her soul at rest;
If we're faithful, o'er the river
We shall join her with the blessed.

When the resurrection glorious,
Wakes the sainted, sleeping dead;
Thou shalt gladly haste to meet her,
At the golden portal greet her;
She o'er death shall rise victorious,
When mortality has fled.
With thy martyred father, brother,
On the bright celestial shore;
Thou shalt meet thy noble mother,
Never to be parted more.

Onward, brother; firm and steady,
Bear the gospel banner high;
Sound the tocsin of salvation,
To each kindred, tongue and nation;
And, like her, be ever ready
To lay down thy cross—to die.
Magnify thy holy calling,
An Apostle of the Lord;
For the nations darkened, falling,
Bear "the ensign," bear "the word."

JOSEPH A. CRAWFORD,

BURNSIDE, Illinois, May 10th, 1879.

Bro. J. O. Stewart writes from Taylor, Red River Co., Texas, and sends the following clipping from the *Paris Weekly Banner*. It probably would be an excellent good thing if some believing brother of the faith represented by W. P. Billingsley, would take the scriptures and openly show the Saints there that they are sadly deluded, if indeed they are. It ought, however to be a real "Bible effort," if any is attempted, for any other will be sure to fail:

FANATACISM IN RED RIVER COUNTY.

Biardstown, Tex., March 30, '79.

BRO. BURNETT:—Having just returned from a hasty visit into the camps of the so-called Latter Day Saints, near Taylor, Red River County, Texas, I desire to make known to the brethren at large, through the *Messenger*, some of the strange things that are transpiring in that locality. One so-called Elder Bozarth, of Missouri, has been there and set up, as they say, a branch of the church—(organized) with fourteen souls, and now is at his home in Missouri. Told the proselytes that he would set the rest in order when he comes again. Now, Mr. Editor, I want to say that the Mormon mania is rife in that section. Many silly men and women are being led captive by its pernicious influence. They are pretending to speak in tongues unknown to them or any one else. They are prophesying, seeing visions, and God is making himself known to them in mysterious ways. Prayers are answered (they say) in ways that they can not be mistaken. These romantic dreamers are seemingly as happy as pigs in the sunshine. They say that they are directly under the influence of the Holy Spirit, and are living and acting entirely according to the dictates of the same.

Now, to our preaching brethren I would say that I believe much good could be accomplished if some one or more could go and spend a few days at Taylor, and reason with the people from the Scriptures. We have some brethren there who, I think, need teaching and more strength to enable them to withstand the devil. My brother there, who is a confirmed Mormon, says he will help liberally to remunerate any good brother who will go there and make a Bible effort to refute Mormonism. But my letter is already too lengthy, I must close for the present. If you will give this a place in your columns, I will be obliged. The accommodation of my brethren is all that I am seeking by this.

Your brother in Christ,

W. P. BILLINGSLEY.

Correspondence *Christian Messenger*.

LIFE OF JOSEPH THE PROPHET.

CHAPTER XXXII.

NATIONS SHALL SPRING FROM THEE—KINGS OF PEOPLE SHALL COME OF THEE—ISRAEL PROVING HIS BLOOD—MESSIAH'S KINGDOM RISING IN AMERICA—JEHOVAH'S CHARRIOTS—THE TUMULT OF HIS COMING—THE KINGDOM OF HEAVEN IS AT HANG.

"But ye shall be named the Priests of the Lord; men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. * * *

"And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. * * *

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."—*Isaiah*.

Judah has been well defined among the nations, by the curse which has scarred his brow; but here is described an Israel which shall be known for the blessing, not the curse.

Much light is thrown upon this point by the enlarged views of Joseph. According to his finding, Jacob and his children are empires. The great Germanic race is the seed of Ephraim, or at least the seed of Ephraim is very markedly mixed in that race. The Scandinavian peoples are also greatly of Ephraim; and so, as matter of course, are the English and American nations.

In this view of Israel let us now read the promise made to Abraham, by Jehovah, who "keepeth covenants:"

"Behold my covenant is with thee, and thou shalt be a father of many nations. * * * I will make nations of thee, and kings shall come out of thee."

And to Sarah: "I will bless her, and she shall be a mother of nations; kings of people shall be of her."

Surely this has a fulfillment beyond that of the Israel in Palestine, with the short record of his kings,—so insignificant that the mighty rulers of the heathen scorned to recognize them.

With this splendid view of Israel which Joseph has given, it can be easily imagined that some of the most potent monarchs of Europe have been of Israelitish blood, and that the mightiest spirits that have moved the world for the last thousand years were the offspring of men such as were known of old as Jehovah's prophets.

This gives new light indeed to the whole history of Christendom. Abraham is a "father of nations;" "kings of people" have come of him.

And here may be presented the singular fact that Great Britain bears the arms of Israel,—the lion of Judah and the unicorn of Ephraim.

"Judah is a lion's whelp." Messiah himself is called the "Lion of the Tribe of Judah." Of Joseph, Moses said: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

The royal arms of Great Britain should therefore ethnologically signify a mixture of the blood of David and the blood of Joseph. The Welsh people show much of this Hebrew element in them. David is almost a nation-

al name among them. The Welsh harp is also suggestive of the Psalmist King.

And now let us historically test this Israelitish subject, as enlarged by Joseph. Let the text be, "Their seed shall be known among the Gentiles."

The blood of Israel will be known by its manifestations. The Israelitish genius will speak in the peoples who are of Israel. This may be made quite a scientific problem.

And Israel will most certainly antagonize the Romish power. The genius of Judah and the genius of Rome can but be in deadly antipathy. Rome was that "nation of fierce countenance" that destroyed Jerusalem. And who destroyed the Roman Empire? Israel?—The Ephraimites!

In the third and fourth centuries of the Christian era the Germanic hosts poured down resistlessly upon the iron empire of the Caesars, and upon its ruins built the empires of the West. In Ephraim was Jehovah's vengeance upon that nation of fierce countenance, that destroyed his once beloved Jerusalem.

Alfred, the founder of England's greatness, was strangely Israelitish in character and method; and his writings, which are voluminous, are peculiarly like those of David and Solomon.

But it is to the period of the Protestant Reformation, and that of the Cromwellian Revolution, that we must go for the most strictly Israelitish manifestations. In those days the God of Jacob was not confounded.

First arose John de Wicliffe. He was called "The Morning Star of the Reformation." That star rose in England then, just as in this age it could rise only in America; for the star of both empire and reformation has crossed the Atlantic.

Wickliffe's controversy struck directly at Rome, else had he been no morning star of Israel. He it was who called the Pope "Antichrist," and spake of him as "the proud worldly priest of Rome,—the most cursed of clippers and purse-kervers (cut-purses)." He it was who translated and unsealed the Hebrew Scriptures. And thus was it England's destiny to open the seals of Judah's Book. From that hour, as from an archangel's trump, rang forth the doom of the Romish Church. But what shall the awful pronouncement be when Judah himself sends back upon Rome the curse of ages?

A century and a half later, in Germany, Luther arose, and burned the bull of the Pope. Rome had a terrible fall over the Germanic nation. Those Ephraimites proved their blood.

At about this time, however, Charles V., of Germany and Spain, attempted to restore the universal power of Rome to more than its pristine glory, while his brother-in-law, Henry VIII., of England, threw his might of character into the same scale. Fateful days for Israel! Will Jehovah fail him?

A woman for the sacrifice! One in whose veins flows the sacred blood! Anne Boleyn! The issue lost her her head, but it cost Rome a world!

From her Elizabeth! Born on the eve of the Virgin's nativity! Died on the eve of the Virgin's annunciation! The "Virgin Queen," indeed!

Surely here is Hebrew mystery! Surely here is a star of the house of David risen in the West.

And statesmen, as well as mystics, were in-

fluenced by the sign of her imperial mission. In her was the fate of the world. With might and majesty she threw herself into the trembling balance, becoming the very prophetic and savior of Protestantism. Calling herself the Lioness of England, she became in fact the Lioness of the Lord, and fulfilled a truly divine mission as the head of the English Church. The bishops of the Romish Church refused to crown her, and in her lifetime three Popes excommunicated her, but she forced her crowning and anointing, and in three months after her ascension overturned the entire Romish hierarchy throughout her realm. When the Pope anathematized her she ordered an anathema to be hurled back in his teeth from the solemn portals of St. Paul, a proceeding without precedent, and which probably no other mortal in Christendom would have dared to do. And when finally Pope Sextus and all the Catholic princes of Europe joined in a crusade against her, a mighty storm destroyed their invincible Armada off the English Coast. In those days 'twas said, "The Lord did it." Whatever may be said to day, there never were such examples since the world began, till Cromwell and his Jehovah-fearing men cut off the head of their king in the name of the Lord of Hosts.

The England of Cromwell's day was as Israelitish as were the tribes of Jacob when David reigned in Jerusalem.

But at this date already had New England arisen. The Pilgrims had landed on Plymouth Rock, and Israel was migrating toward the Zion of the latter-days. The setting up of Messiah's kingdom was now a prophecy well defined; the voice of the age was crying, "The Kingdom of Heaven is at hand."

And what a remarkable fact is it that Israel in the seventeenth century actually attempted to establish the Zion of the Lord in England! That which those God-fearing men of the Commonwealth undertook was no political revolution, in the ordinary sense; it was an Israelitish upheaval in the world,—an upheaval that was sure to repeat itself in America.

And those men of God, in the seventeenth century, called themselves "The Saints," and "The Latter Day Israel," just as do the Saints of America in the nineteenth century. Neither of them have minced their language in this regard. Indeed, they speak in the same tongue, the same words: their themes are one. The Latter Day Saints of England, under Cromwell, and these Latter Day Saints of America, under Joseph Smith, are the only two peoples who have strictly resembled each other during the whole Christian era. And the crowning fact is that not only do both possess the same genius, but one is literally the offspring of the other.

For a full century Israel, among the nations, was actually proving his blood. Notably so in Germany, England, the Netherlands, and Scandinavia.

What then shall we say of these wondrous manifestations of an Israel among the nations,—the voice of his genius and the instincts of his blood? Is all this but the noise of Jehovah's chariots passing by? Are not his angels turning earthward? Is there no purpose in this tumult of his coming?

And finally, let us mark the fact that the foundations of our American nationality were not laid by Godless and ambitious colonists,

but by the very men who had already raised in England the standard of Messiah. Then came the Revolution under Washington, and the mighty Republic emerged upon the theatre of nations. At last a magnificent kingdom, without a king,—the Zion of God awaiting the coming of her lord! Then came Joseph, crying in the ears of men, "Behold the kingdom of heaven is at hand!"

But the churches were deaf to this prophet of glorious tidings; therefore have they sealed their own doom. They shall pass away. Rejecting Messiah, in their rejection of his Prophet, they shall themselves be rejected of him at his coming.

Yet will Israel prevail, for outside of churches is gathering a mighty host; and ears have they, and eyes to see, and faith, and courage true. And glorious testimony shall they give of the light that gleamed athwart the sky as Joseph rose to oracle the Zion of the Latter-days.

WHAT IS TRUTH?

A LECTURE.

Continued from page 165.

Christ alone has solved the problem. And he has solved it, doubt it however much you may. If you are in doubt, it is your own fault; for you may, for God intended that you, and every one to whom this word has come, should know and be satisfied; and if, as the Apostle says, "our gospel be hid, it is hid to them that are lost;" "in whom the God of this world hath blinded the eyes of them that believe not; lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "For God, who hath commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of God in the face of Jesus Christ." And he continues, We have this "treasure," of knowledge, of light and of truth in earthen, crumbling, decaying vessels, that the excellency, the exceeding worth of this precious knowledge may be of God and not of us. "For we know," he again continues, "that if our earthly house of this tabernacle were dissolved," crumbled, faded away and resolved back into its former elements, "we have a building of God, an house not made with hands." Certainly Paul's renunciation of the popular religions of the day, for the stripes, sufferings, imprisonments and death which followed his espousal of the cause and faith of the Nazarene, entitles him to credence, so far as his *belief* is concerned. But he says he knows of this resurrection power and of its certainty. The Psalmist David testified, thousands of years before, of his faith in the fulfillment of the promise of God, made before to him and his other prophets, in that he would make manifest in the sight of men the power of life over death and the grave, in the mission and person of his Son Jesus Christ.

Now if the unimpeached witnesses of the Old and New Testaments seem too far fetched, that the possibility of mistakes, honest or intended, seem too likely for us to predicate our faith with regard to such an important question; is there not some other testimony of the truth within our reach? We answer, Yes,

there is. As we said before, the gospel of the Son of God carries its stamp and seal of its truth and claims to our confidence and acceptance with it always, wherever in its purity, its fulness and completeness it is presented. It is called the *everlasting* gospel; the eternal and unchangeable gospel. If so, it must be as old as its need; as old as the wants of man for spiritual law and truth. Paul tells us that the gospel was preached unto Abraham. They (Israel), says the Apostle again, "eat of that same spiritual food, and drank from that same spiritual rock; for they drank of that rock that followed them, and that rock *was Christ*." But God was not, could not be well pleased with them. Their life was taken up with eating and drinking, playing, murmuring, minding the things of the flesh, and not of the spirit, profitless; and God overthrew many of them in the wilderness. The pure spiritual law of Jesus was rejected; and to this was added, because of their transgression, the law of temporal commandments, with the types, trappings, and outward ordinances and symbols, significant of the great exemplifier and teacher of pure sacrifice who should come as soon as mankind would appreciate him, "a schoolmaster," the apostle says, "to bring them to Christ." The only way by which a rude and barbaric people could be taught the way of life and peace.

The proof of the purity, efficacy and practicability of this law and its associations, is seen in the history of Moses; who, though it be hardly possible for him to have been the compiler of the Pentateuch, must have been the virtual author of a good portion of it. We know him first trained in a corrupt court, afterward a fugitive from justice for the murder of one whose crime was insult to a brother Hebrew; afterwards, a common shepherd among a roaming, idolatrous tribe; whence came a code of laws and morals so just, so far above all that mankind had then reached, embodying so much of purity, justice and truth, that statutory law of all succeeding time has not been able to improve upon it, in its adaptability to the regulating and controlling of human society. King David was a cruel, licentious and barbarous chief, adding to the crime of adultery cruel murder;—whence the pure spirit of devotion, the beautiful and poetic language expressed in his Psalms. Who taught the fear of the pit, the certainty of the judgment to come, and the punishment to follow his commission of crime. Infidels have always been and are fond of dwelling upon the crimes and follies of prominent characters in sacred history. Peter's cowardly denial and falsehood; the cowardly persecution of helpless women by a Paul; his apparent egotism and assumption. We are thankful for their helps to argument. The more prominent their faults are made to appear, the more unreasonable it is to deny the cleansing and renovating power of the law of the Spirit of life, which renewed these men, and enabled them to write the words of inspiration, that have so oft blessed, refreshed, and reassured struggling souls in their warfare for purity and spiritual truth. Now, while I am willing to listen to those who oppose honestly and conscientiously the fundamental and vital principles of the Christian religion, I ask of them in return to stop and candidly consider how strong a hold the doctrines of Jesus must have upon man; upon his reason, con-

science, spiritual nature, and its adaptability to his manifest spiritual or moral being, in order to have retained such allegiance, from numbers, intelligence; and more than all else beside, the purity and best instincts of the human heart. When we consider how old this gospel is, and what battling it has had against the *whole* world. I use this word in its large sense. The whole world; for Christ's religion requires so much of purity, self-abnegation and self-denial of all the things which human nature so much likes to do, that his friends of to-day are his enemies of to-morrow; and after a short allegiance have turned and slain him; and his children have built him a tomb, and temples and tombs for his prophets; and in turn have slain their successors, whom God has sent with his everlasting truth to teach them.

"As your fathers did, so do ye," said the martyr Stephen; and history only repeats itself; always, and the same; for God and his truth do not change, and no more does human nature. And seeing and knowing all these things, with what force and conviction ought the injunction of the apostle to come to us, "Prove all things and hold fast that which is good."

The religion of Christ will, when properly understood, satisfy the highest reason and spiritual wants of man; for the truth is always reasonable. When men are enabled to put themselves upon *true* instead of *false* premises, it can always be made apparent to human comprehension; but in saying that truth is reasonable, of course, all that men have called or may call reason, is *not* truth. Experience and history tell us that men, with their religion and their reason, are very uncertain and unreliable; and to-day, because we find so many teaching for the doctrines of God the commandments of men, men who in this, as in all past ages, are holding between us and heaven's truth their own weak, uncertain, insufficient, contradictory, unreliable, unsatisfying and incompetent creeds.

We have spoken of the inadequacy of human reason, analogy and creeds to solve our question; we turn to science and find no more satisfaction. The prophet Daniel, looking forward from his time declared that knowledge *should* increase, and so it has. Man has sought out and obtained many inventions calculated to promote temporal ease and worldly knowledge. But the discoveries in steam and electricity and their application have apparently brought us no nearer to the solving of life's most interesting and absorbing problem. Railroads have brought us no nearer heaven; the telegraph has failed to connect us with the great unknown and beyond. An Agassiz finds no revelations satisfactory; nor the study of a Darwin into all forms and developments of all orders of life with the clearest of mental faculties, the most acute of reasoning powers. Nature reveals no more to them of the great secret of life, its source and end, if end it have, than has been embodied in the poets' song, from the Psalmist's day until our own. Can we by searching find out God; and who, or what is sufficient for the encompassing of this question. Jesus in his prayer for his disciples prayed that they might be sanctified through the truth, declaring that his (God's) word is truth. John says that "we have this word from the beginning."

We have shown that this gospel is as old as the spiritual wants of man. It is called good tidings. Paul says it is God's power unto salvation. God revealed himself to his people whom he anciently chose, with whom to make and preserve himself a name.

In his Son who was to come in after time, to show the world what he in his own truth and purity, what he himself was like; full of goodness, patience, long suffering; Almighty wisdom and humility combined; all that is good and true that they, or even *we* to day are able to comprehend, and a vast deal more than man can naturally comprehend.

Paul, in his letter to the Hebrew church, mentions the principal doctrines of Christ, six in number: viz, faith, repentance, baptisms, laying on of hands, the doctrine of the resurrection of the dead, and eternal judgment.

Now in the contemplation of spiritual questions, it is hard for *any one* to appeal successfully to those in whom spiritual questions or problems find no answering receptive chords. I touch the keys of the piano or organ; if the corresponding sound answering to the note of music in my soul is there, music, harmony is the result. If, through fault, the mechanism be imperfect or destroyed, no answering chord comes back to my consciousness to tell me of its agreement with the music in my soul. The thunder peal that crashes round our dwelling, at first makes no answering music that we commonly call vibration; but as it *rolls* away in the distance, the answering chords that lie inherent in the material of the structure of the dwelling, answers back to the touch and sound of harmony from the heavens by the vibration of every timber upon the foundation, and the *jar* and *rattle* of the windows are but the harmonious responses of nature's music. And so, by just so much as our natures be attuned in harmony with the great, loving, throbbing heart of nature's God and his Christ, by just so much will we be enabled to comprehend and rejoice in his spiritual law.

We said there are six cardinal principles of the law of obedience to Christ's will, that entitle us to citizenship in his kingdom of peace, and through which he has promised the information which we seek. First, faith. Faith in God; in his existence; a first great cause, if you please, as a starting point; a being of intelligence, goodness and power; the author and supporter of our being; of his willingness to communicate or reveal himself to his intelligent creatures; and more, that "He is a rewarder of those who diligently seek him." Faith is an eternal principle, not subject to improvement, addition to or subtraction from; but, like all of God's gifts, misapplied and abused may prove the opposite from that which it is designed to prove if used aright; in other words, to make a right use of it is to have faith in the *truth*; at least, faith in an error, though perhaps serving for discipline, can be of no use or worth to us as an end.

Next, Repentance. Is it not reasonable that men should always repent and make restitution when in their power, for wrong doing? No improvement, or new revelation is needed upon this principle which Christ asks men to accept, and be governed by.

Baptism. "Except a man be born again—born of the water and of the Spirit, he can not enter the kingdom of God." And as the birth of the infant into this world, so is pre-

ceded by water envelopment the birth of the spirit into the kingdom of God; counterfeit and unacknowledged baptisms the world over to the contrary notwithstanding. It is Christ's reasonable test of our faith in his resurrection from the grave, "the figure" and fact of which the apostle says "doth now save us." It is also for the remission of sins.

The ordinance of laying on of hands for the reception of that Holy Spirit of truth; that Comforter, that divine and subtle influence which Christ promised to send upon his sorrowing disciples; which he promised should lead them into *all* truth and abide with them forever, comes next. It was also commanded and practiced for confirmation and blessing. Jesus, in his last commission to his chosen witnesses, enjoins them to teach all things which he himself had taught them, saying that they should "lay hands on the sick, and they should recover." James, in his general letter, reiterates, "If any are sick among you," etc.

We read in the recorded Acts of the Apostles that many were converted to the gospel through the preaching of Philip at Samaria. It is written that they received the word of God; consequently must have repented and were baptized by Philip. Was not that enough? No, not according to the apostolic plan; for Peter and John being sent for, prayed, then laid their hands upon them, according to the gospel ordinance, the Holy Spirit was received, enveloped them, "they spake with tongues and prophesied." A man named Simon, who dealt in sorcery and witchcraft, being present and seeing a superior power manifested through the laying on of the apostles' hands, offered them money for a transmission of this supernatural gift to himself; but Peter informed him, as we do you to day, that the gift of God is not to be purchased with money. If they could have received the Holy Ghost without the laying on of hands, the journey of the apostles might seem unnecessary. Thus a man proves his faith by his works—and God honors his obedience with blessings, of which the world are ignorant. Paul wrote to Timothy not to neglect the gift of prophesy which he received through the laying on of the hands of the ministry. And in his second letter to him, again to stir up the gifts which he received through the laying on of his (Paul's) hands. And after the death of the early Christian writers, Tertullian in the close of the second, and Cyprian in the third, Chrysostom and Augustine in the fourth century, all declare the practice and teachings of this doctrine; as does also Mosheim, showing how these men in the early time succeeding Christ and his apostles understood and applied his doctrines.

The doctrine of the Resurrection of the body is not without its friends and abler exponents than myself; and perhaps it were a profitless task to essay conclusive or convincing argument to-night in favor of the doctrine of the, or a literal resurrection of the body, or a body. The miracle of resurrection is going on all around us, and if nature and reason teach any resurrection at all, they teach the resurrection of the same bodily as well as spiritual identity. We read of the breaking of the clasped hands of the bodies of the embalmed Egyptians and finding therein small seeds, which, when planted in the earth, drew from the surrounding elements by the almighty

resurrection power with which God had endowed the germ, upspringing into beautiful life a lovely blooming flower. God has never revealed anything more satisfying in prospect to me than the reuniting of the spirit to a body like unto the one I now possess; with the power and presence of pain, sickness and decay, eliminated, banished, rising and awakening in the likeness of our elder brother; with David of old, "I shall be satisfied;" for their is no true ideal of beauty, or practicability that is not satisfied in the contemplation of a perfect physical manhood and womanhood, created in God's own image; none is needed, none is wanted, save where sin and vice and ignorance of, and disobedience to God's physical law have crushed, marred, misplaced and deformed.

The doctrine of eternal judgment covers so much ground that we can but glance at some of the scriptural and natural reasons for its acceptance. This part of the principles of Christ's doctrine, so little taught, so misunderstood by all classes, so ignored; or if not ignored, so misrepresented, dwarfed and disjointed to conform to the creeds and opinions of men, that it is no wonder that the Christian's God is in bad repute and odor among the best reasoning, thinking minds of to-day.

Turning away from the opinions and creeds of men, let us look at revelation and reason combined, and if agreeing, as we claim it is susceptible of proof that they do, see what claims this part of Christ's teachings and law have for our acceptance. "In Adam's fall we sinned all," is the sentiment of an old rhyme in which we do not concur, and which is as unscriptural as it is unreasonable. God rewards or punishes man for his own acts and not for Adam's or any one else's transgression. Paul says "as was the offense so the free gift." And again, that "the creature was made subject to vanity, not willingly," *i.e.*, we had no option in the matter, "but by reason of him who subjected the same *in hope*." What shall be done with the vast majority of men, who, made in God's image, have never heard of the salvation wrought by Christ in this life. Are they forever lost to its blessings? Paul defines sin as a "transgression of the law," and "and where no law is, sin is not imputed." That as many as have sinned without the law are not under its condemnation; but the law entered, sin abounded through its rejection, but much more grace by obedience. Then what does the gospel propose with those who have never heard its sound, or hearing it reject it. Is the hell of the creeds to be their portion forever and without reprieve? Mary, coming to Jesus' sepulchre on Sunday following his death, weeping because the body of her Lord was gone, and in the twilight of the coming morn, appealed as she first thought to the gardener, who, turning, said the one word, "Mary." In an instant she knew all, and in her astonishment could only utter, "Rabboni." "Touch me not," said he, "for I have not yet ascended unto my father and yours, unto my God and your God." Where was he in spirit since the Friday previous—the day of his death and entombment. Peter informs us in his first epistle, that Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, by which he went and preached to the spirits in prison, who were disobedient

in the days of Noah, while the ark was preparing, and whom Noah, a preacher of righteousness had warned. Referring to the same in a subsequent chapter he speaks of him as the judge of the quick and the dead, and says "for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." For what purpose should Christ go in spirit and preach to those spirits in prison, whom Noah had warned, if their estate was eternally fixed in the fires of hell. Nay, the word of the Lord through his prophets and his apostle tells us differently; "judged according to men in the flesh but *live* according to God in the spirit, "that," as the apostle says, "he might bring us to God." This was his object, that receiving the judgment of men according to the flesh, they might repent at hearing his gracious word and live unto God in the spirit, and after the payment of the penalty find their release. This was no unimportant part of Christ's mission as foretold by the prophets; to open the prison doors to them that were bound, and them that were in darkness. Isaiah speaks of the punishment of the kings and the high ones, that the Lord shall gather them together *in the pit* as prisoners, and after many days shall they be visited. David, with all his crimes, realized a time when he should be free from the payment of the penalty of some crimes for which he knew there was no forgiveness, when he said, "Thou wilt not leave my soul in hell." Yes, my friends, it was, and is, and will be, so long as sin abounds, a part of Christ's great mission, to reveal to men or spirits out of as well as in the body, the power of his love and his salvation. "God is love," and if he punishes and chastens it is but to save. It is upon the same principle that a loving parent corrects whom he loves; every blow or stripe given is a wound to him, and stripes come only when all other means of love fail. If Christ was his own true representative what do we learn of him? Unvarying pity and love and tenderness. It was he who said to the woman in sin, "Go, sin no more, lest a worse thing come upon thee," and stooping, wrote her crime in the sand for the blessed rains of heaven to wash away. It was he who after his resurrection said "Go and tell Peter," the miserable fellow who but a few days before, cursing, said, "I know him not." It was he, who in one of his beautiful parables said that who "was most forgiven would love the most;" who said in his agony on the cross, "Father forgive them, for they know not what they do."

Continued.

An Explanation.

In the *Herald* for April 15th, p. 116, is found a beautiful little poem, with introduction, written by J. D. Bennett, a man with whom I have no acquaintance whatever, but whom I take to be a brother in the church. Now as this poem was most "respectfully dedicated to Bro. Lambert," thanks are hereby returned to its author for the beautiful lines so expressive of his creed, with the following explanation as a reply to its introduction: The sentiment of that "remarkable sentence," referred to by Bro. J. D. Bennett, was culled from a small pamphlet entitled "One Hour with the Devil;" but was wrongly imputed to J. D. Bennett instead of D. M. Bennett, the author of the pamphlet, and editor of the *Truth Seeker*, an infidel paper published in New York. The mistake was made by the *Herald* Office or by Bro.

Lambert, probably by the latter, (though I confess I do not know how it came about), and if so, he humbly asks pardon of Bro. J. D. B. for any injury he may have received from this wrong imputation. That "remarkable sentence" was qualified by the phrase, "the Infidel," and, it seems to us, that no one who is a believer in the Bible, Book of Mormon and Doctrine and Covenants, ought to have supposed that it was meant for him, even though his name was used. Yours for truth,

JOSEPH R. LAMBERT.

15 June 79.

Look Here.—A mark opposite this notice will in form 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, June 15, 1879.

ELSEWHERE in this number will be found a short article, headed, "Some things that I can not understand." It is not much that we know about the matter, but the following seems to us to be plain enough:

The president of the Church did advise Bro. D. S. Mills to resign the care of the Pacific Slope Mission, believing that it would prove beneficial to the interests of the work, and advantageous to Bro. Mills. The resignation of Bro. Mills was published, subject to the ratification of the April Conference. Before the sitting of Conference Bro. Mills, or his friends, doubtless thinking there was not the urgent necessity for his resignation that others thought, or that he was as well qualified and situated to perform the duty as any other in the district, wrote to different branches throughout the mission asking for an expression of their desire or wisdom concerning the release of Bro. Mills; and it may possibly turn out that some one or more of Bro. Mills' personal friends have "urged" the retaining of Bro. Mills in charge, notwithstanding his resignation, as it was to be passed upon at Conference both at Oakland and Plano, either to be accepted or refused. It does not appear that these friends were authorized by Conference to do this, nor can we see that any authorization was needed, if they choose to pursue that method to get an expression, other than the consent of Bro. Mills, and the consent and action of the different branch or district officers where the vote was taken; unless undue influences were brought to bear to secure a result favorable to the wishes of the writers. Be this as it may, the sessions of both Conferences were held at the same time, and therefore the action of both in reference to the question of receiving the resignation might be simultaneous. It so happened, however, that the question came up for consideration in the Conference held at Oakland, for the California mission, first, and upon the vote being taken was disposed of in the following form: "Resolved, that we sustain Bro. D. S. Mills as President of the Pacific Slope Mission until he be released by the General Conference." It appears to have been adopted without opposition, and if intention or spirit is to be inferred from action, it is a fair presumption that this resolution expressed the spirit of the Conference.

At the adoption of this resolution, some one

present at the Conference, very properly thinking that the fact if made known to the Conference at Plano, might affect their action with reference to the same subject, at once telegraphed to the President of the Church, who with his colleague was then presiding over the session at Plano, the brief message, "D. S. Mills unanimously sustained to-day." It does not appear that this message was authorized by the Conference at Oakland, nor does it seem that they could have voted that no such message should be sent, at least no such action appears upon the minutes. When the mission for the Pacific Slope came up for consideration, this message was read with other papers, and neither the President of the Church, his colleague, nor the Conference could derive any other conclusion from the action of their Oakland co-workers, than that it was their wish that Bro. D. S. Mills should be sustained; they therefore passed as follows: "That the choice by that Conference, (Pacific Slope), of Bro. Mills as their president be ratified."

There was not a man present at Plano Conference when the motion was put, but what believed that Bro. Mills had been so sustained, and the minutes show that he was. The General Conference could have done no different than it did do without disregarding the vote at Oakland; a thing which the past opposition to Conference interference in district affairs makes the brethren unwilling to risk.

The session at Plano did not act at the "whim of any man," but upon the whim of the Oakland Conference, of which they received notice prior to their own action in the case. The only reinstating done was by the Oakland session, the part which the General Conference took being to "ratify" what was done.

The wording of the resolution by which Bro. D. S. Mills was sustained, "until he be released by the General Conference," contains no intimation to that body that it was the spirit of the Pacific Slope Mission Conference that he be so released. On the contrary, the words "by their unanimous vote sustained Bro. D. S. Mills," carries directly upon the face of it, the wish that he be sustained, and leaves it for the General Conference to confirm their choice. If it was thought that when the mission came up for consideration in April session at Plano, the resignation of Bro. Mills would be deemed sufficient cause for his release, and in the absence of further information that he would be released, and that therefore the resolution of the Oakland session was in effect inoperative and would be an easy way out of the difficulty of choosing an officer, if there was a difficulty, some one certainly made a mistake.

It is usual to take the resolutions of Conferences as indicative of the spirit of those Conferences, and the announcement of the simple fact that the Conference at Oakland had "unanimously sustained Bro. Mills," was unanimously taken by the Conference at Plano, to mean that they had. The President of the Conference had been under the impression that the Conference at Oakland would accept the resignation offered by Bro. Mills, and so release him, make choice of another and certify that choice to the Conference at Plano. The same means of communication could have been employed to convey such information, that was used to announce his being sustained. We certainly should not have considered such telegram, though sent by a member of the body without official direction, as crim-

inal, or seriously wanting in respect to the Conference, or a violation of the decorum of the body. Nor do we see any intention upon the part of the General Conference to ignore the rights, privileges, or wishes of the California Saints, in ratifying what was believed to be their act, expressive of their will. If the General Conference was misinformed and thus misled, it will be their duty to rectify the blunder they may have made. The President of the Church confesses, on his own behalf, that the action of the Conference at Oakland was a surprise to him; that when the matter came up for consideration, and the telegram was received, he thought it possible that his wisdom in judging of the matter had been at fault; that those who were nearer and upon the field in California had better facilities for knowing, and could judge more correctly than he. With this thought in his mind he could not in justice to his sense of propriety do otherwise than give assent to their decision in the matter.

We have no personal end or friend to serve in what we have written herein, and hope that neither side of the controversy, if there are two sides to it, will mistake us, and quote us for one and against the other; we have tried to state facts only and their, to us, proper conclusions.

At the last April Conference a measure was set on foot to inquire into the price of the papers and books produced and sold to the Church by the Herald Office, and since the Conference, as at some times before, letters have been received at the office, containing reflections, complaints, and now and then a downright charge about the high price of books, papers and pamphlets, and the large salaries paid to employees of the Herald Office. It seems to be about time that these things complained of should be changed, if what is so frequently and so flippantly said and written be true. Either the price of Herald, Hope, tracts, and books should be reduced, or the men in charge of the publishing department should be changed. Either the salaries now paid to the employees should be reduced and those receiving them be continued in employment at lower rates, or the present incumbents dismissed and others who can and will work cheaper employed. Either this should be done, or all this complaint and bickering about high prices and fat salaries be stopped.

Before this work of changing existent things is begun, we desire to suggest the following facts and ideas:

1 The Herald is unlike any religious journal in existence in the United States.

2 It was decided by Conference that it was necessary that the Church papers should be issued from an office owned and controlled by the Church.

3 The present Editor was requested by resolution of Conference to remove to Plano and take charge of the Herald, and was told repeatedly by good men—leading Elders—not to make the office of editor a "sinecure."

4 The Herald is not an advertising sheet. No revenue accrues to it from advertising, except the occasional dollar for a marriage notice, and now and then a small notice for a brother.

5 The circulation of the Herald and other Church papers is in the Church only. They are therefore necessarily limited in their issues, and for this reason the price of production is un-

avoidably higher than it would be if the character of the paper was secular.

6 The character of our Church papers precludes the close application of ordinary rules of economy employed by daily journals or large, successful weeklies and monthlies, in securing workmen and paying them.

7 The nature of the contributions, communications and letters received, intended and used to make up the Herald and Hope, originating with the members of the Church, is different in many respects from those of ordinary journalism, and requires a different class of qualifications in those in charge of the work, than the journals demand with which those who complain compare them.

8 The books and tracts produced by the office are different in their character from all others we know anything about, and those engaged in producing them are under the necessity of conforming to the same law of supply and demand that governs all things produced. They have to be produced by the hundreds only, while the books and papers used as examples in comparison, are made and sold by the thousands and hundreds of thousands.

9 There has been in the past a constant complaint about the "poor," "awful," "terrible," "shocking," "shabby," and "shoddy" binding of the books published by the Church. "Why don't the office give us a better binding?" "Why does the Board of Publication issue such poorly bound books?" It will be just as well for those who now complain to put good binding, well bound books, and cheap prices together, and try conclusions from that trial. The Board now pay for the binding of the Saints' Harp, from forty-six to eighty-six cents per copy. Several changes to secure cheaper work have been made, but each attempt has resulted unfavorably and has subjected the Board to severe criticism for poor binding again.

Besides this, many persons misuse their books, the same as they do everything else, and the binding is destroyed by careless handling, the book falls to pieces as a result, then the fault is charged to insufficient work. Careful usage would secure a better word for them. We have used books of all sorts of binding and have never had reason to complain.

Mr. Chapin, bookseller, of Chicago, puts our morocco Book of Mormon, which we sell at \$2.25, on sale at \$3. Few books of same quality on sale but what are higher than we ask for them.

10 The original edition of the Holy Scriptures is not yet sold, and there were only five thousand of them, and these cost an aggregate of over \$10,000, an average of a little over \$2 each. There was not a sufficient per centage put upon the cost price to cover the cost of plates out of first edition sold. The Board of Publication has twice reduced the selling price of the Scriptures ten per cent., thus taking twenty per cent. off the price of it. Neither the Scriptures nor the Book of Mormon has returned any profit to the office of publication.

11 The journals and newspapers of the day, with which those complaining compare the price of Herald, Hope, Book of Mormon, Doctrine and Covenants, and other works, are all printed by the thousands, some of them by the hundreds of thousands, and in many instances the entire cost of production, including prices paid to contribu-

tors for articles, communications, &c., is paid by advertisements, leaving the subscription to be clear gain; especially is this true of the large weeklies, the contents of which first appear in the dailies, and are thence transferred to the weekly without the cost of re-setting.

12 A fair comparison of amount and worth of original reading matter in the Herald, with even the cheapest journal to which complainers refer, will result favorably to the Herald. So also will a fair comparison of the quality of work, paper, and binding in our books, with books of a similar quality of paper and binding, result favorably to the prices charged by the office.

13 The Board of Publication in calculating upon the number of those who will buy tracts, books, &c, subscribe for the Herald and Hope, can only rely upon sales and subscriptions to Church members, very few not of the Church being found either buying or subscribing. To publish beyond this probable demand would be an act of folly; and as the cheapness of a commodity is determined by the number produced, any body ought to see that even wise men can not produce books and papers for a possible three thousand buyers and subscribers as cheaply as they could for three hundred thousand.

14 Cheapness and goodness are not found together, as a rule. Cheap things are not durable, only the better class of all articles being really lasting. In no other class of articles is this truer than of books; cheapness and frailty go hand in hand. It is not possible to get thoroughly good articles without paying a fairly high price for them.

15 So far as high or "FAT SALARIES" is concerned, we confess we do not know what the words mean, or how they can possibly apply to those employed in the Herald Office. If it is the intention of those hinting at them in their writing and talking about them at home and abroad, to apply these terms to the Herald office employees, it is simply astonishing that they do not take the pains and trouble to inform themselves as to the facts in each individual case, and compare the facts so obtained with the facts in other cases of similar service, before peddling dissatisfaction and fault-finding among a class of people who do not know and have not the opportunity to know the truth in regard to the matter talked about. Or, if they do not like this method of procedure, we suggest that at a suitable occasion in Conference, a resolution like the following be introduced: "Whereas, it appears that the representatives of the Church living at Plano, and employed in the Herald Office, are receiving greater compensation for their labors than other men of like circumstances are paid for similar services, therefore, Resolved, that the Board of Publication be instructed to reduce said compensation, respectively; (one fifth, one fourth, one half, as may seem good to Conference); and if the present employees can not and will not continue in employment at said reduced prices, that the Board discharge said employees and secure the services of others in their places."

If the employees of the Board are getting on too rapidly, more rapidly than the general average of workers and idlers in the Church, they certainly need a vigorous looking after. All these things will go into the enquiry, and we are by no means certain but what things do need an inquiring into; and no one can or should

complain if their administration in public affairs be investigated. Economy is a science, and those who understand it should teach it to those who do not, that all may profit together. Those who refuse to be disciplined should be made to feel the hand of reproof and reform.

16 In making up the verdict, fitness, propriety, availability, qualifications, the work and its design, should be taken into the reckoning. If the office is simply a thing to make money with, and this is the chief object in view, certain changes could be effected with great propriety, and this also should be considered.

We publish, this issue, the thirty-second chapter of Elder E. W. Tullidge's "Life of Joseph the Prophet," as a specimen chapter of that work. This book was written before Elder Tullidge connected himself with the Reorganization, but from the point of view of one in sympathy with Mormonism from its inception, but laboring under the convictions that an association with the Utah Church must more or less engender. We are not in sympathy with a part of what appears on page 426 of the work; nor with the brief extract from the King Follett sermon, that is introduced in chapter forty-five, believing that so short an extract from a sermon said to have occupied two hours and three quarters in its delivery, can not convey a correct view of what was said; and that if the whole was together it might afford a different conclusion than has been drawn from it so far. But, notwithstanding these objections, we are surprised to find so little in the book that is seriously objectionable. Taken with the explanations now furnished by the author in foot notes, it is a readable and interesting work.

We published in a late issue a strong article against the utility of secret societies, Masonry included. This article was written by a brother, prepared by long acquaintance with secret orders, to write from experience, and we therefore cheerfully commend a re-reading of what he states. Some years ago we rather fell into the displeasure of some solid saints, because we declined making an attack upon secret societies in general, and Masonry in particular. Our plea then was that we knew, personally, nothing about them, except by outside observation, and this though construed by us in a way to keep us from joining any, was insufficient to justify us in attacking them. Here, however, is a man who has been engaged with the orders about which he writes, and he challenges our attention by a pleading warning to keep away from them, as there is nothing there worthy the attention of a Latter Day Saint. For one we take this warning in good faith and in earnest, and shall be less inclined than ever before to join in with them. If he can so earnestly caution Saints to keep themselves free from entangling alliances with secret societies, we are certain that there are good reasons why he does it, and we give the more cheerful adherence to his words.

One thing seems to us peculiar. We know men who are hard pressed to keep up the ends of living expenses, whose families are none too well housed or fed, who somehow have money for tobacco, both smoking and chewing, with now and then a hob-nobbing bout at the beer casks, and are members in good standing, (which usually means paid up dues), in from two to five secret orders. How they can stand the expense,

and the draft on their time without neglecting their families is a mystery.

Some who are under obligation to meet with their lodges, both at the stated monthly meetings and occasional holiday and grand occasions, are sorely pressed for time to attend the prayer meetings of the Church of which they are members. They have only a penny or a nickel for the weekly offering to church expenses, because lodge dues must be met. They cudgel their brains to remember grips, signs, and passwords, because if they fail to remember them they will be found unworthy of fellowship, or will lose caste among their comrades. How well they remember the vows they have made to God, and whether they shall be able to give the heavenly password, or the angelic grip among the worthy in the eternal day, in the Grand Lodge of Eternity, are matters of minor importance, if they have the others all correct. Truly human weakness is dazzled by the gew-gaws of earth. Take the brother's advice and keep out.

THE Herald Office is doing fairly well financially, and could our subscribers for Herald and Hope make their payments in good season it would be very satisfactory to all concerned, but we trust that those who owe us so much upon the delinquent book, or upon the present lists, (many of them from six months to two years subscription) will reach those favorable circumstances when they can pay. We simply invite their attention to the fact that we could use it if we had it, and that the aggregate amount is quite large.

We are constantly at an expense for publication interests from which we receive no present returns, sometimes never do equal to the outlay. Just now there is in the compositor's hands the work, "Joseph Smith the Prophet," familiarly known as "Mother Smith's History," which will require a constant outlay till got out, which we hope will be some time next winter. Probably it will be two or three years, if not longer, before it will pay the cost of publishing. The cost of paper (just engaged) alone, will be about one hundred and twenty-five dollars for the edition talked of, besides type-setting, presswork, etc., and by-and-by the binding.

Hence if those who owe us for books and papers can pay us something it will be a favor accepted with thanks.

A BROTHER whose communication was published in last issue is of the opinion that we erred in referring to the "ascension robes" supposed to have been made by some of the Adventists in former years, when confident that the day of Christ's coming was known. We have never supposed that the society or the councils of it, ever ordered robes to be made, or that any ever made a robe because the society or its preachers authoritatively taught them to; but we have both seen and heard accounts wherein it was stated that certain believers did prepare clothing supposed to be suitable for the ascension. We did not mean to cast a slur upon any honest confession of faith or to cast ridicule upon the belief of a coming Savior. But the fact is too plain for denial, that Adventists have set the time for the coming of the Savior, since Wm. Miller in 1843, up to July next, and that bodies of them have waited at stated times until the midnight hour was past for him who did not come. Some went so far as to sell or give away their sub-

stance, and otherwise made preparation for his coming, including the washing of their bodies and putting on suitable apparel; and it was to this we desired to refer. We had no intention to find fault or cast slurs upon these people for their belief, nor have we now, but we think that the belief announced by them that Christ will come on such a day, and at such an hour, is a declaration challenging attention; and as we have stated that we believe that "no man knoweth the day nor the hour," though his coming may be and is imminent, we do think that the setting a time and having the set time pass, time and again, and the world still going on in its regular routine, is calculated to make one think that the preparation of an "ascension robe," especially with a view to that coming so often foretold by them, and just as often failing, was, or was likely to be, a lost work. However, we beg pardon if any body is seriously hurt or offended by our manner of writing.

EDITORIAL ITEMS.

AN error occurred in the statement of the age of Sr. Emma Bidamon. The date of her birth should have been July 10, 1804, instead of 1803. The error is corrected by her son, Alexander H. Smith, from the family Bible, containing the record, in his possession.

Found, on the floor of the Editors' room in the Herald Office, Plano, Illinois, a day or two after the adjournment of Conference in April last, a small sum of money, probably dropped by some visiting brother. The owner can have it returned to him by dropping a card to H. A. Stebbins, Box 50, Plano, Illinois, giving statement of amount lost and description sufficient to identify the same.

There was received at the HERALD Office, June 7th, and invoice of cheaply bound Saints' Harps, which will be on sale hereafter at one dollar each. We sincerely hope that those who buy this book will not expect sole leather wear out of the covers; if they do then they will be disappointed; still they are good, muslin bound books and will with care last half a life time.

Bro. C. Christensen, of Barnard, Nodaway Co., Missouri, says that Bro. Charles Williams, formerly of Amboy, Illinois, is preaching nearly every Sunday and doing good for the cause. He baptizes some occasionally. We are glad to hear of "Uncle Charlie" still being zealous and active as of old, when we travelled and preached with him in Northern Illinois.

Bro. A. Bennett, of Beaver, Utah, says that the branch of the Reorganized Church there is in good condition. Their number is now nineteen.

Bro. J. C. Foss wrote from Machias, Maine, May 24th, that he baptized three on the 18th.

Bro. Willis McDowell writes from Wheatville, Crawford County, Wisconsin, that they enjoy the blessings and favor of God in that branch, for they have the Holy Spirit and the gifts thereof, and he is thankful that he with others have been brought to know the truth.

Bro. J. B. Jarvis wrote from Scranton, Kansas, May 23d, that he has been laboring again in the ministry and has lately baptized four persons. He also believes that others are almost persuaded to follow Christ's example and obey his gospel, for they give earnest attention and the Spirit blesses the word spoken.

Bro. Glaud Rodger left San Francisco, May 22nd, for Decatur County, Iowa, where his family live. After so long and faithful a service in far away Australia, may he enjoy the full blessings of home amid the loved ones and his friends.

Bro. J. H. Merriam wrote from Stewartville, Missouri, May 23d, that Bro. Kinneman baptized twelve recently into that branch, which now numbers ninety.

The Pike County *Democrat*, published at Pittsfield, Illinois, for March 20th, contains notices of the business of the town, and among others that of Mills and Quinby, of which firm Bro. H. R. Mills is senior member. It represents their establishment as being one of value and their business as prosperous and important. They deal in books, stationery and fancy goods.

Bro. C. J. Hawkins, of Headsville, Robertson County, Texas, writes that Bro. J. L. Stone, of the Lone Star Branch, preached there May 11th, and quite a large congregation was present. The people seemed to be agreeably surprised at the truths presented, and the promise for a hearing in the future is good. Some are investigating, and some admit that if there is any gospel preached we have it. Bro. Hawkins feels strong and firm in the work, and he desires to be remembered in the petitions of the saints that he may both live and teach Christ's doctrine.

Bro. C. W. Short wrote from Joplin, Missouri, May 20th, that during the last three months he had opened up five new places for preaching in that region, and usually he was blest with liberty in spirit. He has baptized four or five since he last reported. The Joplin and Center Creek branches have many happy meetings in worshiping God. Bro. Short preached the funeral sermon of Mr. Orson Springer, son of Bro. B. V. Springer, whose accidental death is recorded elsewhere in this HERALD. It was a sad event, and we sympathize with Br. and Sr. Springer and their other children in their bereavement. Br. Short speaks highly of him and says that he was a full believer in the gospel, but not yet obedient to it ere his death.

Sister M. Mansfield, of Winterport, Maine, is using her talent in the service of God with faithful zeal, and is letting her light shine for the salvation of those whom God may bring within her reach. We were glad at the spirit of her letter, and pray that she may have the desires of her heart granted, even that God will bless her efforts to the saving of those whom he may lead by reason of their love for truth to know the same. She says "There are hundreds of us in the Church who have not been called as was Aaron, but we have been commanded to let our light shine and to confess Christ before the world, yet I fear that some of us are too much afraid of the world; but we need to get enough of the true love of God in our hearts to drive out the fear of man, and then we shall be ready to tell the world what glorious truths we have received, that they may be benefitted thereby." She sends money for tracts to help her on in the good work that she has set her heart upon.

Bro. R. M. Elvin wrote from Council Bluffs, June 3d, that he baptized seven on the 1st instant, during the session of the district Conference, making twenty-eight baptized by him in six weeks. He wrote the week before of preaching at Eight Mile Grove, and at a new place near by where the people seem to be deeply interested. He baptized eleven that Sunday.

Bro. Temme Hinderks writes from Stewartville, Missouri, that the German branch there, over which he presides, grows stronger in the faith and the Lord blesses them with his Holy Spirit and the manifestations thereof. Bro. Hinderks desires to have the gospel preached to his nation, that the honest therein may be saved, and he labors to that end among those of them who are in this land.

Bro. Henry Green writes from Netawaka, Kansas, that many around there appear to be interested, yet when the Elders are there preaching they seem slow to accept the doctrine and obey it, yet the Saints hope that some will do so ere long. Bro. Green preaches what time he can and intends to continue.

Sister Ann Webster wrote from Newcastle, Australia, April 21st: "Bro. Glaud Rodger has gone home with the good wishes of the Saints, and they pray him a safe landing. I am strong in the work, contending for the faith once delivered to the Saints. We look and long for a live Elder to come."

Bro. John Kier wrote from Braidwood, Illinois, May 24th, that, after a long period of not prosperous times in that branch, because of many Saints moving away and the indifference of those without, there is now taking place a revival, such as the Saints have long prayed for. Six were lately baptized, one of them being a man who long opposed the truth, but found no rest or peace till he gave that up, and, confessing the truth, went forth into the waters of baptism.

Thanks to the following brethren for papers and clippings received: Edwin Cadwell and C. W. Reeves for copies of *Amboy Journal*; T. W. Smith, *Springfield Republican*; C. L. Muetze; E. W. Knight; C. D. Seely, for others.

Bro. C. L. Muetze sends a poem of twenty years ago, published in *Sartain's Magazine*, entitled "The Return of Israel." We will publish it.

Will Bro. Jenkins, of Bosque Co., Texas, or any one who knows his address, please send it to Elder J. W. Bryan, Mastersville, McLennan Co., Texas, as he desires to visit them.

Bro. Wm. A. Moore, of Ford County, Illinois, wishes to see the HERALD a weekly, and pledges himself for two copies regularly. Bro. S. I. Smith, of Hopkins, Michigan, says that he would give five dollars per year for the HERALD as it now is rather than be without it, for he is cheered and comforted so much by it, as also by the *Hope* and *Advocate*. He thinks that some do not wish to be cheered, or they would take the papers.

Bro. N. Stamm wrote from Newton, Iowa, June 2d, that they had a full conference. The testimony meeting was a very excellent one, and the Holy Spirit in power confirmed them in the gospel of our Redeemer. Bro. Stamm has been in Marion County, where quite an interest exists. He has been blessed in preaching, and some sick have been healed. He thinks to go into Clark and Lucas Counties.

Brn. Gillen and Dancer both inform us of the arrival at home (Decatur County, Iowa) of Bro. Glaud Rodger, June 1st. Bro. Gillen was to start on the 4th for San Francisco, to remain in California four weeks and then go on to Australia.

Sr. Ruth A. Turner writes from Montrose, Iowa, that the branch there is prospering, and the Lord has blessed them to a good degree in spiritual things. Also some have been added to

their numbers. Sr. Turner feels strong in the faith.

Sister Clara Leland, of Pecatonica, Illinois, wrote of Bro. Lanphear's being there preaching late in May. Sister Clara and the few Saints there have the cause of Christ deeply at heart.

Bro. J. B. Prettyman, of Knox, Stark County, Indiana, says that the Saints there would like a visit from Br. W. H. Kelley, as they understood that he partially promised to make them one, and they hereby call his attention to it.

The *Independent*, published at Grinnell, Poweshiek county, Iowa, for May 22d, contained the following friendly notice of our HERALD:

"The *Saints' Herald* is the title of a religious publication we have received. This paper is published at Plano, Illinois, and is the official paper of the Reorganized Church of Jesus Christ of Latter Day Saints. It is a very neat and tasty publication. Parties wishing to peruse its columns can do so by calling at this office."

In the same paper a correspondent, living in Chester Center township, writes as follows:

"Elder I. N. White, of the Latter Day Saints, held a meeting at the Goreham School-house, yesterday, and had a goodly attendance. His sermon had the old 'metal ring,' and whether we call it pith, sarcasm, or truth, it seems to go like 'fire in dry stubble.' The anticipation that Mormonism was dead, after the sifting Rev. Cowles gave it, has proven a fable in this vicinity, as these people with their 'Marvelous work and a wonder,' (Isa. 29:14), have converted several of our very best citizens to their faith. Mr. D. C. White, of Newton, baptized five to-day, all heads of families. Their baptismal exercises should have come off yesterday, but the insufficiency of water in 'Elk Run' prevented, and to-day they went to Iowa river, because there was 'much water there.' These people are a strange people, and whether they will prove a benefit to our vicinity or not, time will tell. By accident an Epitome of their faith fell into my hands, which I enclose to you, which I hope you will publish. "MADURO."

The editors published the Epitome according to request. Their correspondent in Sheridan township, also mentions the meetings by the Brethren White at another school-house.

QUESTIONS AND ANSWERS.

Ques. Do those members of the old Church who run into error, or into the same abomination that the Church did, and followed it up for four or five years and then quit it, still retain the priesthood that may have been conferred upon them, they having remained in good standing until the death of the Martyrs?

Ans. It has been held that priesthood having been properly conferred before June 27th, 1844, should be considered valid, so far as the Reorganized Church is concerned; provided that the calling and the office are again ratified by vote of the Church; the argument being that the rejection of the Church was a rejection of the organizations of quorums, rather than as individuals. Individual priesthood might remain while quorums might be rejected. The priesthood and the right to act in the name of the Church, are two quite separate things; the one is conferred by call of the Lord, the other by recognition of the call by the Church by its vote and ordination through the laying on of hands. The next question that follows, is, of course:

Q. Does a man lose the priesthood by transgression?

A. We believe that when the Lord calls a man

and the priesthood is conferred, the responsibility thus created will not cease till the judgment day, and then only will the discharge be made, either in honor or in dishonor; but the right to act in the name of the Church, the visible body of Christ, or to officiate in the offices of that priesthood may be lost by transgression. We believe that technically speaking there is no such thing as "losing the priesthood; but that practically, a man who proves himself unworthy as a man and a minister, there is an amen, or stop to that man's right to act, or his authority in the priesthood, and in this sense he may lose the priesthood. Those who fall into error, and even go into abomination and wickedness, when they truly repent and turn from their evils their transgressions are not remembered against them; they are forgiven of the Lord, and their right to act may be properly restored.

There were some ordinations in former days that we can not recognize; as, for instance, ordinations to any quorum of seventy higher in number than the seventh. Why? Because the law says, "till seven times seventy, if necessity requires;" clearly indicating that no necessity will exist for any number of seventys beyond seven times seventy, or four hundred and ninety. "But," says some one, "men were ordained into quorums above the seventh in Joseph's day." True, and so was Joseph made a Lieut. General, and others made Brig. Generals, Colonels, Majors and Captains, &c., but that does not argue that for this reason, the present Joseph should be a Lieut. General, Israel Rogers an Adjutant General, Elijah Banta a Colonel, or Alma Kent a Captain. The law is silent in regard to all these military offices, and so it is with the eighth and succeeding numbers of quorums.

Q. Is it not the duty of the several Elders to meet in conference, (when they come together at a General Conference), to do all Church business amongst themselves, before it is brought before the public conference for their decision, when all can vote for or against? Is not this the spirit of the law in Book of Covenants, sec. 17, par. 13, where it states "The several Elders composing this Church of Christ, are to meet in conference, once in three months or as said conference shall direct or appoint; and said conferences are to do whatever Church business is necessary to be done at the time."

A. We have not so understood the law. That the Elders may meet in council, and ascertain what business may be needful to be done, before presenting to the assembly, may be proper; but to sit in decision for the conference, seems to us hardly in keeping with common consent.

Q. A local Elder is called upon to baptize a candidate who he knows to be worthy, and when all are assembled at the water, the Elder asks the candidate "Have you made application to the branch," and is answered, "No." Should the Elder go and ask the branch president, wait until the branch convenes, or baptize the candidate?

A. We think that a little care beforehand would prevent a thing of this sort occurring. If it did occur, however, we should take consent of the branch officers for granted, and baptize the candidate; but should be careful next time.

Q. If a local Priest or Elder, who is in the habit of preaching in the branch he belongs to, by request of the president, should announce to

speak in the branch at a certain time without asking the president, has he trampled over the authority of the branch? Is he censurable?

A. It is a liberty which no man should take. If he was invited by others to speak upon a given subject, he could so inform the presiding officer, and let him make the announcement or get permission to do it. It is not a crime specially, but is an act of discourtesy to branch officers, which ought not to be repeated.

Q. If a presiding Elder of a branch has a standing appointment once a month about fifteen miles from limits of the branch, and the members (about twenty-five in number) being present, except six or seven, when their votes are called for to ordain one of their number to the office of a Priest, which is unanimously carried, and after the ordination, at the regular branch business meeting, it is placed before the branch again and carried, only six voting against it, is it not legal according to Doctrine and Covenants, section 17? If not, where is the deficiency?

A. Technically speaking it is not legal; but as the majority were present at the time of ordination and voted for it, and as it was afterwards presented to the branch in regular meeting and by them approved, or sanctioned by a majority vote, the deficiency is removed and the act legalized.

Q. What was the cause of the darkening of the sun, May 19th, 1780?

A. We do not know, unless it was a more than usually complete eclipse.

Q. Will there be another before the coming of the Son of Man?

A. We so believe.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

May 24th.—Over eleven thousand emigrants arrived in the port of New York during April, and during the year ending April 30th, eighty-seven thousand landed there, eighteen thousand more than there did the previous year.

One million, two hundred and sixty-seven thousand bibles were issued by the American Bible Society for the year ending May 1st.

William Lloyd Garrison, the distinguished orator and anti-slavery agitator, died in New York City, on the evening of the 24th. He was seventy-four years old.

26th.—The largest Catholic Cathedral in America was dedicated in New York City yesterday, with splendid pomp and pageantry; the many high church dignitaries were gorgeously apparelled, making the scene a grand one to the thousands of spectators present. Two organs are in the building, one a very large one, having four thousand pipes, five key boards, and fifty-eight stops. There are seventy windows in the building, most of them painted, illustrating scripture scenes and events in the lives of those Catholic devotees of the past, who are specially denominated as "saints."

A daring fisherman and boatman at Niagara Falls, who had previously been nearer the rapids above the falls, without being drawn in, than any other one on record, tried it once too often yesterday, and, while standing up and drinking from a bottle, he let his boat get too far, and before he could recover his oars, his boat was in the rapids, and he went over the falls. His body not recovered.

One hundred and eighty houses burned in a town in Russia.

The Zulus in South Africa, are said to be as full of fight as ever, and the British may have plenty to do in that line.

A British steamer by collision with another vessel was sunk, and sixty-six of the crew and four passengers were drowned.

An eruption of Mount Etna on the 25th.

The largest mass of the aerolite which fell in Emmet county, Iowa, the 10th inst, weighed four hundred and thirty-one pounds. Those who laid hold of it are said to be selling it for one dollar per ounce.

The Broadway Savings Bank, of St. Louis, the largest institution of the kind in that city, suspended on the 21st. Over one hundred thousand dollars of the public school money was in it. The cashier has been arrested for embezzlement.

A powder magazine near Chicago was struck by lightning Sunday morning the 25th, and annihilated. Fifty thousand pounds of powder was burned, but no person was near enough to be injured.

A warehouse of cotton burned in New York City; loss \$350,000. A fire along the wharves of Brooklyn destroyed from \$500,000 to \$1,000,000 of buildings and other property.

29th.—Yesterday a party of nine children, at Newark, Vt., drank water from a brook, the waters of which had been polluted by the carcasses of a horse and several sheep, and were poisoned, from the effects of which seven died soon after, their bodies becoming putrid and demanding immediate burial. The others could not survive.

Prof. Nordensjold with his Swedish expedition has arrived safely at Behring's Straits, thus having made the passage around the North of Europe.

May 30th.—Gen. Sir Garnet Wolesley sails today from England for the Cape of Good Hope to take full command of the British troops against the Zulus.

The volcano of Mt. Etna is in full eruption, three new craters appearing on one side, and streams of lava flowing down the western slope. Several villages are threatened with destruction, and there is a general alarm among the inhabitants around the mountain.

In Italy the river Po has risen so from floods of rain as to threaten the city of Turin with great damage.

The Paris International Congress for discussing the routes for an inter-oceanic canal across the Isthmus of Darien, in America, closed its labors yesterday by the adoption of a resolution that the construction of such a canal is possible and that it is desirable in the interests of commerce and navigation that it be put through.

A large hotel at Hagerstown, Maryland, was destroyed by fire yesterday. A number of persons were fatally or seriously injured by jumping or falling in their efforts to escape and two men were burned up. An incendiary set it on fire and the flames were far advanced before being discovered.

31st.—News from Africa is that a large body of the Zulus desired to surrender to the British and started off for that purpose, but they were intercepted by Cetawayo and the main force of the Zulus, and in a great battle the king's army was victorious, defeating and driving back the deserters. Cetawayo and his men are said to be entrenched in a strong position, prepared for the British assault.

The eruption of Mount Etna increases in force. Great quantities of ashes are thrown out, and at night balls of fire ascend to a great height and burst like rockets in the air and scatter fiery showers, while loud reports like artillery are heard in the mountain.

A train on a Spanish railway was stopped by brigands yesterday and robbed of \$8,000.

In the principal cities of the United States yesterday decoration day was observed, that is the national day for decorating the graves of the soldiers who died in the late civil war, processions, speeches, music, etc., being part of the general exercises.

June 2d.—The perpetrators of the great three million dollar bank robbery in New York last October, have been at last discovered, after months of "shadowing" and watching. It took the burglars three years to plan and effect their object, and they succeeded through the corruption of the night watchman, who has now been arrested and has confessed.

Mount Etna continues to pour forth lava, and Vesuvius also increases its demonstrations.

Three cyclones, or wind storms, visited the west

last Friday afternoon, May 30th, one in Marshall, Republic, Ottawa, and other northern counties of Kansas, another in Jackson county, Missouri, (mostly about Lee's Summit), and the third one north-east of St. Joseph, Missouri. Hundreds of buildings were destroyed, as well as crops and all kinds of property, while about forty-five persons were killed and seventy wounded.

3d.—The flow of lava from Mount Etna, island of Sicily, is very great, four large craters and many smaller ones being open. The stream down the mountain is a half mile wide and one hundred feet deep. Valuable estates of farming lands are being destroyed by the fiery flood and enormous storms of ashes descending.

The Peruvian and Chilian vessels have recently had a battle on the Pacific with varying fortune to both.

Almost all parts of Mantua, Italy, are flooded, and the town of Rogio is threatened. The rivers Mincio and Adigo have risen by heavy rain falls. Thousands of laborers are working on the dykes. An avalanche fell on Fontana, a village of Switzerland, destroying a church, some houses and six people.

Seventeen Chinese lepers who have been in the pest house at San Francisco, were yesterday shipped back to China.

The Puddlers of Pittsburgh, Pa., are on a strike. It is thought that this move will involve 30,000 to 50,000 iron-workers in a cessation of labor, but the employers intend to effect a reconciliation if the men really desire to work, not merely to make trouble.

The destruction of houses and property in Kansas and Missouri by the tornadoes causes much suffering, and relief committees are getting money, clothing and provisions to send to the needy.

4th.—Baron Lionel Nathan de Rothschild, chief partner in the banking firm of the Rothschilds, London, England, is dead.

The Pope protests against the new Italian civil marriage law and declares that civil marriages are neither honest nor sacred bonds.

The famine in Cashmere, India, is very serious. Great distress prevails and many towns have been depopulated.

The Spanish government will soon submit a bill for the abolition of slavery from its dominions.

M. De Lesseps has begun the formation of a company to construct the canal across Central America. A first subscription of eight hundred thousand dollars will be started simultaneously all over the world. It is expected that it will cost one hundred million dollars and that it will take at least ten years to build it. There will be one tunnel through a mountain ten miles long. The canal is to go via Lake Lemon. The American engineers preferred via Lake Nicaragua, but M. De Lesseps and the majority of the congress objected, because it would necessitate the building of twenty-one locks, at a great expense, and they would also be a hindrance to commerce.

Correspondence.

PORTLANDVILLE, Plymouth Co., Iowa,
June 1st, 1879.

Dear Herald: How welcome you are. I often wonder how a Latter Day Saint can do without the Herald. Its pages always bring something new and strengthening for our spiritual needs, and I look forward to the time of its coming as much as I do my meals when I am hungry. The first and chief desire of my heart is to see this gospel work roll on, until God's work is fully accomplished. And how are we to know this except through our Church organ, the Herald. But I do not enjoy reading it so well when it is not my own. When I let my subscription run out and fail to renew it, and our brethren keep sending it to me on my promise to renew, however much inconvenience it may be to them, I do not enjoy perusing its pages as I do when I own the paper myself. We all talk of hard times. True, times are very hard, but are they not equally hard for the publishers? Has not each one all he can do to owe no man anything, but to love one another? I have been reading borrowed *Heralds* since March, but now, Bro. Henry, I

renew my subscription and ask you to pardon my delay, and I thank you for your kindness.

And now let me exhort the dear Saints, readers of the *Herald*, to faithfulness. Let us put on the whole armor of God and fight the good fight of faith, and lay hold on eternal life. Let us shun every appearance of evil. My brother, (a member of the Christian Church), of Jackson Co., Iowa, writes thus: "Dear sister: One of your Elders has been here preaching. His first sermon was excellent, but in his second he run down all other denominations." Brethren, this ought not to be so. Paul says: "Preach the word." We want to teach the intellect, and not work upon their feelings nor against them, but preach the gospel of the kingdom to the people.

This is the command, and it is cheering to see what power such preaching will have upon the mind of the honest enquirer after truth.

Your sister in the everlasting covenant,

M. A. CHRISTY.

COLDWATER, Michigan,

June 4th, 1879.

Bro. Henry:—Our conference closed here on the second. The representation was small from abroad. The weather was somewhat unfavorable, yet there was good attendance at the preaching meetings. Unity and peace prevailed with us, and there was not a jar or note of discord felt. The Spirit was present, at times most sensibly, and the Saints rejoiced in its power. One was baptized, Bro. Francis Perry, a promising youth. The Saints returned home cheered and comforted in the faith. Our next conference will be in Galien, Michigan, in November next. I purpose starting for Canada to-morrow. The Saints are filled with sorrow when they learn of the death of the "Elect Lady," the mother of our beloved President and those familiarly known as Alexander and David. The Saints feel endeared to her as the wife of the Seer, and one whose life is acknowledged to have been pure and spotless. Peace to her memory. May Saints imitate her noble life. In the faith,

WM. H. KELLEY.

758 5th Street, OAKLAND, Cal.,
May 26th, 1879.

Bro. Stebbins:—I have just arrived here from the South, where I left all in good condition and activity. I find the Saints here arousing and more determined to push forward in the work than hitherto. Bro. Brown and myself have marked out a programme for earnest work in these cities, and the live local Elders agree to assist. San Francisco, Oakland, and San Jose, are our principal objective points at present, and from present indications and testimonies received we believe that now is the time to try and warn these places as fast as possible; and under the blessing of God, and with returning health and vigor of body, I trust we shall be able to do a better work than in the past. At all events we intend to do our duty, with the united aid of the Saints, and trust in God for the result. We feel with the faithful that this is an important hour, and one in which every true Saint will arise and will cease their contentions and raise the standard of Zion, and unitedly carry the war into the camp of the enemy. We feel much encouraged with present prospects and with the zeal of the brethren. Bro. Glauod Rodger has gone to Iowa—left last Thursday. We expect Bro. Gillen soon. Bro. Clapp talks of going to Oregon soon. Love to all. Yours in bonds,
D. S. MILLS.

HANNIBAL, Missouri,

May 26th, 1879.

Brethren of the Herald:—There is a duty we owe to all mankind, and one we owe supremely to him who is the giver of all good gifts, so I take this opportunity to express my gratitude to God for his good Spirit bestowed upon me during the time I have been laboring in this upper Missouri district. My stay in St. Louis was short, but I trust with good results. I held several meetings in that city; and, although my time was limited, the feeling of the Saints, expressed by a generous spirit, made me wish to remain much longer than I did; but letters from home came with pressing calls for my attention to affairs there. So, after an absence of some six

months, I find it necessary to leave the field for a season, so I only had time to make a passing call in St. Louis and vicinity. But I was highly gratified in seeing the good spirit that prevailed among all whom I chanced to meet who professed the name of Latter Day Saints.

My stopping place in the city was at Bro. Wm. Anderson's, and I would not be doing justice if I did not mention the kindness shown me by him and his wife, who is a sister indeed. Others also are worthy of mention, but I do not propose to make a long story. I must mention, however, the kindness shown me at Renick, Randolph county, Missouri. The generous and thoughtful kindness of the sisters in that branch of the Church who remembered my wife and family with several good presents that will make their hearts glad, and they will respond with many thanks to those good sisters for their generosity.

WILLIAM B. SMITH.

TAYLOR, Texas, May 20th, 1879.

Bro. Editors: I have been a member of the Church about six months, and I now inform you of the work in this part. The first gospel sermon was preached by Elder Cato, last Fall. Bro. Cato was here about four or five weeks, held a debate with Elder Murphy, of the Christian Church, preached several times, baptized three—myself and wife and Bro. S. M. Wilson. Bro. Wilson died January 16th, 1879, of pneumonia; aged 54 years. He remained strong in the faith to the end. We were visited by Bro. Bozarth early in March. He stayed about four weeks, preached over twenty discourses, baptized eleven, organized the Red River Branch with thirteen members, one Priest, one Teacher, and one Deacon. I was chosen as Priest, and I am happy to say that I have baptized six more honest ones, making us number nineteen now. The Saints are doing some good preaching by their godly walk and conversation, but we need a good live Elder here. I think there is a great work to be done. A good Elder can do well here and be well supported. Money in this part of the country is scarce, but provisions are plenty and a good prospect for a good harvest this year. I ask an interest in your prayers that I may be made strong. Yours in Christ,
J. P. BRANNON.

COOK'S POINT, Texas, May 7th, 1879.

Bro. Joseph and Henry:—I am now in Burleson County, Texas, and far from any of the Saints, so I will have to fight the powers of darkness alone. I think of staying here a year at least, and I intend to preach wherever and whenever I have an opportunity. I have already awakened an interest with some here, and they are investigating for themselves. I have not had the pleasure of speaking to the people. I am going to visit near Lexington, Lee County, in a few days, and hope to proclaim the gospel to some of my people who live there. Now, dear brethren, when you bend the knee in supplication to our God, I beg you to remember me. I desire the prayers of all God's people, that I may have wisdom and understanding, that I may be able to stand in defense of the truth and proclaim the gospel in its fullness and purity to my people. They have never heard it in its fullness and know nothing as yet of this great work of the latter days, except one brother, and I have been with him only a few days. He is now a believer in and a defender of the truth. I hope to baptize him before many days. He lives near Bryan, Burleson County. My mother and two sisters are living near Lexington. If any of the traveling Elders should come out this way, they would be welcome at Wm. Sherrill's, fourteen miles west of Bryan. I am young in the cause and I feel my inability to do justice to it. I was called to the ministry only a few months ago and ordained by Wm. B. Smith, and if there ever was an Elder that needed the prayers of God's children it is myself.

May 21st, 1879.—I am about to address the people for the first time in this section. They have never heard any of the Saints preach, and all are anxious to hear. I visited my mother last week. She and two of my sisters are living near Lexington, Lee county, Texas. I preached once in a private house; had good attention. I

am now with my brother at his home. I have only been here two weeks, and my brother, mother, and one of my sisters and her husband, are believing and defending the latter day work. God be praised! Brethren, pray for me. I wish to be useful, and my greatest desire is for wisdom, knowledge and understanding, that I may be instrumental in bringing souls to God. I have always been of a backward, timid disposition, never putting myself forward, and it is a great cross to me, but I wish to be a bold, true soldier of the cross, faithful and diligent, ready to do my duty in all things. Sometimes I almost wish that I had not been ordained to the ministry, for well do I know that if I do not magnify my calling and preach the gospel to a dying world, to an erring people, their blood will be required at my hand; and I, like the unjust steward, will be bound hand and foot and cast into outer darkness, knowing my duty yet doing it not. I am resolved to go on; I dare not stop and fold my arms and say, "All is peace," when sudden destruction cometh.

I believe there are many honest souls here that may be gathered out with proper care. How glad I would be if some good Elder could come this way and help me; one able to expound all things unto them. Pray for me, that I may be able to set forth the true principles of the gospel. My brother is well known, having lived here many years, and all are anxious to hear his Mormon brother preach. Your brother in the gospel.
S. P. SHERRILL.

MIDDLETOWN, Ohio, May 30th, 1879.

Bro. Henry:—I am still in the land and doing what I can for the cause of Christ. I have just recovered from another spell of bleeding. It was not, however, as severe as former attacks. I came from Kentucky here and expect to go hence to New Tjenton, Indiana, to attend the quarterly Conference, thence South. I am feeling well and strong in spirit. I have just received a letter from home and learn that my wife and daughters are to start June 3d for Harrison Co., Iowa, our former home, to visit our only surviving son. Your brother in Christ,
B. V. SPRINGER.

SAN FRANCISCO, California,
May 21st, 1879.

Bro. Henry:—I have met with the Saints at Oakland, San Francisco, San Jose and Watsonville; had good meetings and a good spirit generally. Like most other places the cry is, "We want a good Elder to travel." The harvest ripens fast, but few to help to secure the grain. I am disappointed at not seeing Bro. Mills, but he is too far off, and I hear that his health is poor. May the Lord bless Bro. Mills and all those who seek to build up the Church of God. I am happy to say that my health is good and hope bright of seeing my family soon. Hoping to hear from you on my arrival, I remain your brother in Christ,
GLAUD RODGER.

OAKDALE, Neb., May 11th, 1879.

Bro. Henry:—The cause is progressing slowly here. Our district president is not able to travel much, and there is no one else able to travel who is competent. If some one who has had more experience in the work than I have had, could travel with me, I would be willing to spend some of my time in the ministry, if not all of it; but I am young in years and in experience, and do not feel competent to travel alone, although I do what I can, laboring in the branch with Bro. C. H. Derry. I have preached but once outside of the branch this year. I take the *Herald* now and I can not see how people can get along without it, although I did for two years, but now would be willing to pay double the price if I could have it every week.

As a good many have had something to say about the "Word of Wisdom," I will have to contribute my mite. I think that it is very necessary that the Saints should keep the Word of Wisdom, for we have no promise that the destroying angel shall pass by us unless we live by every word that proceedeth out of the mouth of God. And in this day when the desolating scourge is going through the land "If the right-

eous scarcely be saved, where shall the sinner and the ungodly appear?" I would be ashamed to own that it was "Tea Topers, Attention," that turned me, when we have had the word of God for so many years that hot drinks are not good for us. It would seem that we had more confidence in the word of man than of God. For God says "In consequence of evils that do and will exist in the hearts of conspiring men," is the reason why he gives the Word of Wisdom. Then why can we not take him at his word and keep it? Yours in the gospel,
H. O. SMITH.

OAKLAND, Cal., May 26th, 1879.

Bro. H. A. Stebbins:—Yesterday I ordained Bro. D. S. Mills an High Priest, (according to the instruction of the April General Conference). The Saints are all well. Bro. Mills is real well again. To God be the glory.
H. P. BROWN.

FAIRHAVEN, Connecticut,
May 18th, 1879.

Bro. Joseph Smith:—Yesterday, May 17th, the Massachusetts District Quarterly Conference convened at Providence, R. I. That was my eighty-eighth birth-day. The lack of health and money kept me from it; but I do not feel fully confident that my feeble labor in the Lord's great harvest field is finished, for the visions of my early days appear as bright and glorious as when first received; and all that have not been fulfilled call me to attend to the work, notwithstanding my great age; and if health and strength return, as the silver lining of the dark cloud which begins to show; I shall strive to labor during the few more days or years that are allotted to me, or even until the Lord of the field shall declare the harvest over. Am feeling a little more strength to-day and resigned to the will of him who doeth all things right; for to die I should consider gain, but if my feeble work is not fully finished shall strive to finish my day's work so as to receive the penny according to the promise.

Yours in hopes of Zion's redemption,
J. W. NICHOLS.

ABILENE, Dickinson Co., Kansas,
May 19th, 1879.

Bro. H. A. Stebbins:—I see by the *Herald* how well the Saints are getting along in other places, but have seen nothing lately from Nobletown Branch. We are trying to live in accordance to the laws and commandments as near as we can, trusting in God for help, for we realize our weakness to accomplish anything of our own strength; therefore we can but strive to do our duty according to the law, feeling assured that God will verify his promises unto us. To this end we pray and remain yours in hope,
T. H. HUMES.

OGDEN, Utah, May 19th, 1879.

President Joseph Smith:—Having received your welcome letter yesterday, I send you a few words in return. We had a splendid conference at Salt Lake City. I have since that time baptized eight. Others almost convinced. I intend to leave for home about the first of June, if I live. There are many things that make me return. I have stood my trial, and borne my burden only in the strength of a kind God, and feel perfectly satisfied in returning home to rest, and see the Kingdom of God glorified in the land. I trust I shall never be a clog in the great wheel, to in the least stop its motion. I think some of your remarks on the Utah mission, in regard to cutting off, are not at all applicable, for not one that I know of is severed from the Church without cause. With love from your humble brother in Christ,
M. F. RANDO.

SYRACUSE, Ohio, May 22d, 1879.

Bro. Joseph and Henry:—On May 6th I was called on by Bro. Lewis W. Torrance, president of the Lebanon Branch, to go and preach the funeral sermon of sister Sarah J. Taylor. She was baptized February 12th, 1876, by John C. Foss, died May 5th, 1879, and was buried on the 7th. She was sick about one year and was very much tried with persecution and affliction since she came into the Church. But, thanks be to God, the victory was hers. In her last moments

she exhorted her husband and relations to obey the gospel, and her words were not in vain, for, when we were coming back from the funeral, one of her sisters, mother of a family, made application for baptism, which was attended to on the 18th ult. My heart rejoices for people to come to me and say that they never before saw any person die so happy as she did. "Blessed are the dead that die in the Lord." Your brother in the one faith.
THOS. MATTHEWS.

CRESCENT CITY, Iowa, May 28th, 1879.

Bro. Henry:—I have been in the water every Sunday for five weeks past and have baptized twenty-one. There are more to follow if it is possible for me to continue in the field.
R. M. ELVIN.

HANNIBAL, Missouri,
May 28th, 1879.

Bro. Henry A. Stebbins:—I take pleasure in stating that we have enjoyed another real good visit from Bro. W. B. Smith. He left yesterday for Keokuk, en route for his home in Elkader, Iowa. It is cheering to note the vigor, youthfulness and zeal with which he labors in this great work. He comforts and encourages the Saints wherever he goes, and stimulates the young Elders to renewed activity in their calling.

The following statement was made to me at last conference, and I desire to give it publicity, suggesting that tobacco users make a note of it. Bro. W. H. Dennis, belonging to the Salt River Branch, was some years ago crippled in the coal bank, and is dependent upon charity for assistance. He can sit in a chair, but has no use of his lower extremities. He was a tobacco user at the time, and states that in a dream was told that if he would be baptized and quit the filthy habit, he should be healed; and that after baptism, he, to the astonishment of every one, walked out and picked up chips. He afterwards returned to the vile habit, and the process of healing was suspended. He is now as helpless as ever.

I find in the *Herald* that I am credited with labors performed by Bro. John Taylor in Pike county, Illinois. He has labored acceptably there and has an appointment for Sabbath week, the citizens having promised to send a conveyance for him. They say they never heard the Scriptures explained so clearly, and we believe that much good will result therefrom. With kind regards to Bro. Joseph and associates, I remain your brother in the gospel,
EDWARD L. PAGE.

NEWTON, Iowa, June 4th, 1879.

Bro. Henry:—The Des Moines District Conference was held May 31st and June 1st, one of the best conferences ever held in the district. I think that I never saw the Saints enjoy themselves better. Five of those lately baptized above Grinnell were here; all bore testimony to the latter day work, that it "was of God." One was baptized on Sunday, Joseph Knox, of Marion county. All business through conference passed off smoothly. Bro. I. N. White and I go next Saturday north-east of Grinnell, and hope to baptize one or two while there. Yours in the gospel.
D. C. WHITE.

SANDWICH, Illinois, May 22d, 1879.

Editors Herald:—When at Amboy a few days since, I learned from Mr. Michael Morse, brother-in-law of Joseph the Seer, (he having married a Miss Hale, sister to Sr. Emma), some valuable facts in respect to Joseph the Seer and his work. It should be premised that Mr. Morse is not, and has never been a believer in the prophetic mission of Joseph.

He states that he first knew Joseph when he came to Harmony, Pa., an awkward, unlearned youth of about nineteen years of age. This was in 1825. Joseph was then in the employ of a Mr. Stowell, a man of some wealth, of mature age, and an active professor of religion. Joseph and others were employed by him to dig for a silver deposit, said to have been made at some time long previous. Joseph and others of the company boarded at a Mr. Isaac Hale's, whose daughter Emma he subsequently married. He states that the sons of Mr. Hale seemed opposed

to and at enmity with Joseph from the first, and took occasions to annoy and vex him, and that at one of these times, when out fishing, Joseph threw off his coat and proposed to defend himself.

He states that Joseph told him that he found the gold plates, from whence it is claimed the Book of Mormon was translated, in a stone box. (Some of late have said that Joseph at first professed to have found them in an iron box).

He further states that when Joseph was translating the Book of Mormon, he, (Morse), had occasion more than once to go into his immediate presence, and saw him engaged at his work of translation.

The mode of procedure consisted in Joseph's placing the Seer Stone in the crown of a hat, then putting his face into the hat, so as to entirely cover his face, resting his elbows upon his knees, and then dictating, word after word, while the scribe—Emma, John Whitmer, O. Cowdery, or some other, wrote it down.

Bro. Cadwell enquired as to whether Joseph was sufficiently intelligent and talented to compose and dictate of his own ability the matter written down by the scribes. To this Mr. Morse replied with decided emphasis, No. He said he then was not at all learned, yet was confident he had more learning than Joseph then had.

Bro. Cadwell enquired how he (Morse) accounted for Joseph's dictating the Book of Mormon in the manner he had described. To this he replied he did not know. He said it was a strange piece of work, and he had thought that Joseph might have found the writings of some good man and, committing them to memory, recited them to his scribes from time to time.

We suggested that if this were true, Joseph must have had a prodigious memory—a memory that could be had only by miraculous endowment. To this Mr Morse replied that he, of course, did not know as how Joseph was enabled to furnish the matter he dictated.

In speaking of Mr. Isaac Hale and his daughter Emma, he said Mr. Hale always claimed that he was converted from deism to faith in Christ as the Savior, by a secret prayer of Emma's, when she was but seven or eight years old, which he accidentally overheard when just entering into the woods to hunt. In the course of her prayer she besought the Lord in behalf of her father, and the force and efficacy of that prayer entered into his heart with such power as to lead him to faith in Christ the Lord.

We are glad to be able to say that the Amboy Saints are in the faith and love of Christ. We had large and attentive audiences to hear us, and we look for a goodly increase in that branch at no distant day. W. W. BLAIR.

Conferences.

Florida District.

A conference was held at Santa Rosa, Florida, April 5th and 6th, 1879; Heman C. Smith, pres. *pro tem.*; L. F. West, clerk *pro tem.*

Reports of Officers.—H. C. Smith, of the Seventy, reported having preached twelve to fourteen discourses in the district during the last quarter. His time had been mainly spent in Mississippi. Elders Jesse Reeder, B. L. West, E. Powell, W. W. Squires, James Calhoun, Alexander Kennedy, J. N. Hawkins and L. F. West reported; also Priests Wm. West and Teacher J. R. Blocker.

Branch Reports.—Coldwater 50; 1 died. Eureka 37. Perseverance 62; 2 removed by letter. Santa Rosa 23.

B. L. West, the Bishop's Agent, reported. W. W. Squires presented the following appeal: "Whereas Bro. Nathaniel B. Donoho has been chosen by Eureka Branch to act in the office of Priest for that branch, and as I consider his ordination to that office to have been illegal, I hereby appeal from the action of the branch to this conference for a decision of the matter. W. W. Squires, pres. Eureka Branch."

The brother who officiated in this ordination, being called upon, said that he was at least twenty-five miles from the meeting-house of the Eureka Branch when he ordained Bro. Donoho, and that Bro. Donoho resided there at the time, and he or-

dained him that he might preach to the people there. He felt that he had authority to ordain him as there was no branch there. He stated that there were fourteen members of Eureka Branch (to which Bro. Donoho belonged) present at the meeting when he ordained him, and that he laid the matter before them, and they all voted for the ordination.

It was moved that the action of the branch be sustained, and the question was spoken to, and on being put to vote it was lost.

Resolved that the motives of the brother ordained and the brother who ordained him, were, in our opinion good, and should not be questioned.

That we endorse the action of the president of the district in silencing Priest Duncan M. Sweeny.

Adjourned to the Perseverance Branch, Baldwin county, Alabama, July 5th, 1879.

Miscellaneous.

A Call.

To the Saints and generous-hearted and liberal-minded, in all the world: When the Saints at Stockton, California, built the Chapel there on the land generously donated to them by deed from Captain Webber of said city; they were but few in number, and poor in this world's goods, and were obliged to do it in part upon borrowed capital. Bro. H. P. Robbins to assist in aiding the work, advanced two hundred dollars of his own money, which still remains unpaid; and, also, mortgaged his little home for four hundred dollars, which is still unpaid, and is an incumbrance on the property. The lots and building will belong to the Church as soon as paid for, and will be deeded to the Bishop in trust for the Church.

Now a small donation from each member of the Church who can will afford the sacrifice will pay off the indebtedness, and relieve the incumbrance. Bro. Robbins is now dead, and the debt should be promptly paid, and the property of the heirs relieved from the mortgage. This letter is to ask you who are able and desire to assist the good cause to donate for that purpose whatever you feel able to do to relieve that incumbrance, and discharge that debt of honor.

Donations can be sent to Bishop Rogers, Sandwich, Illinois; and to John Roberts, Bishop's Agent, 1728 Seward street, near Wood, West Oakland, California; and when sufficient has accumulated to make a payment, it can be applied.

I am your brother in the work of the Lord,

H. P. BROWN,

President of the San Francisco Sub-District for California.

I concur,

D. S. MILLS,

President Pacific Slope Mission.

Notices.

INFORMATION WANTED.—Alma Porter, of Porterville, Morgan county, Utah, wishes to know the address of Washington Voorhees, who once belonged to the Mormon Church and moved from Nauveo to near Iowa City, Iowa. He was married to Anna Sumner, daughter of Jonathan and Susannah Sumner. Address Mr. Porter as above.

INFORMATION WANTED.—Bro. George Cooper of Luena, Clayton county, Iowa, would like information of Ellen Cooper. She was in Virginia City, Nevada, at one time and then went to Oakland and afterwards to Middletown, California.

INFORMATION WANTED.—A. H. Herke, 1605 Grand Avenue, Kansas City Missouri, would like tidings of his brother. Charles Herke, aged 29 years, born Feb. 5th, 1850, in Jena, Sax Weimer, Germany. In May, 1864, he landed in New York with his parents, and that is the last that Bro. Herke knows of him, therefore if any can furnish the desired information they would greatly oblige him. 15 Jun 4t

For him who does everything in its proper time, one day is worth three.

The less indulgence one has for one's self the more one may have for others.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Married.

CRUM—SWANSON.—At the residence of Bro. Jas. F. McClure, Dickinson county, Kansas, May 18th, 1879. Bro. William Crum of Nobletown Branch, and Miss Katie Swanson of Dickinson county. Ceremony performed by Priest James F. McClure. May their peace and love increase and abide.

Died.

PLAISTED.—Susan Andrews Plaisted, born June 1st, 1800, in Buxton, Maine; came from Maine to Ohio in 1836; died February 19th, 1879, in Kirtland, Ohio, aged 79 years.

JEMISON.—Near Osborne, Kansas, May 18th, 1879, Cora May, daughter of J. F. and Eveline Jemison, poisoned by eating sour dock greens, aged 5 years; 5 months and 23 days.

LEES.—Sister Temperance Ann Lees, born March 3d, 1845, at Delphi, Delaware county, Iowa, united with the Church, December 27th, 1875, in Cherokee county, Kansas, baptized by Elder Jas. Dutton, died April 15th, 1879. Funeral sermon by Elder D. S. Crawley. Sister Lees lived the life of a Saint. Her husband, two daughters, and many friends mourn her loss.

ROBBINS.—Elder Henry P. Robbins, May 20th, 1878, at Stockton, California, of congestion of the lungs and neuralgia of the heart. Sermon by H. Brown, from 1st Thess. 4: 13. Bro. Robbins was born in 1815, in the Parish of Bucklebury, Berkshire, England. He joined the Church early, and came from England in 1848, to St. Louis; went to Utah about 1850, and in 1860 came to Stockton. September 20th, 1864, he was baptized into the Reorganized Church, and on the 25th was ordained an Elder by Wm. Cunningham and R. Amer. He was president of the Stockton Branch for a number of years, and very much respected by all, both in and out of the Church, for he lived a consistent life. The Church has lost one of its strong pillars, and the world a good citizen. He leaves a wife and eight children.

Horrible Accident.

A young man by the name of O. P. Springer, formerly a resident of Woodbine, Harrison county, Iowa, who was at work in the bottom of a very deep shaft in the Bonanza mines, about one mile north-west of Galena, last Tuesday, was instantly killed by a large tub falling from the top of the shaft. We are informed that the tub was left near the top of the shaft and was blown into the shaft by a heavy gale of wind. Mr. Alex. Smith was in the shaft with Mr. Springer, but a little sheltered from danger by being in a very short drift which they were starting. Mr. Springer's head was horribly mashed, the whole back part being torn off, his brains dashed out, and his neck and back were broken in several places. He has no relatives in this county, we are informed, but he was cared for with due respect by his acquaintances. He was a man in good standing in society and had the good will of all who knew him. His death has cast a gloom of sorrow and regret in the hearts of all who knew him.—Galena (Kan) Messenger.

This sad accident occurred on April the 22d, as we suppose. Mr. O. P. Springer was thirty years of age, and the son of Bro. and Sr. B. V. Springer, of Davis City, Iowa, to whom this sad intelligence comes like a thunderbolt. Feeling only as a mother can feel, Sr. S. remarked to the writer that "It seems that God has forsaken me." Her three daughters here all feel the shock of this terrible blow, and sorrow bows down their hearts. Bro. Springer is absent preaching the word of life, upon whom this cloud will fall heavily, as he loved his son as the apple of his eye. May God give all needed grace; and will the Saints remember them before Him who "doeth all things well," though his ways are not our ways; and may these afflicted ones feel that "behind the clouds the sun's still shining," is the prayer of Z. H. G.

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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.

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PLANO, ILLINOIS, JULY 1, 1879.

No. 13.

HIS COMING IS NEAR.

The gospel again to the earth is brought
In these the latter days;
And in the purest simplicity taught,
In wisdom's holy ways.
It is the truth again revealed from God,
As taught by Christ his Son;
It is the path the good Apostles trod,
Who crowns of glory won.
The predictions now are being fulfilled,
As prophets have foretold;
Christ, in his glory, to earth soon will come
To gather in his fold.
And the signs of the times plainly declare
His coming is at hand;
With him, the King, all the true Saints of God
Shall inherit Zion's land,
The signs and promises as taught by the Saints,
In days that are gone by,
Are now believed by the world's wise men
As truths from God on high.
Wake up and be ready your Lord to meet,
Have your lamps burning bright,
That when he comes all his tried ones to greet
You'll be walking in the light.

PLANO, Illinois, Nov. 10th, 1878. WM. H. DEAM.

THE KEYS OF PETER.

There is no subject connected with the order of the Priesthood for the government of the Church of Christ, so vaguely understood as "the keys of Peter." The idea that Peter was the president and great head of the Church after Christ, gave precedent to the great apostacy of the latter days, to ignore or reject any claim of right that came in the order of a lineal priesthood. Brigham Young and his abettors averred, that, as Peter held the keys of priesthood as chief ruler of the church, that therefore he, Brigham Young, being president of the twelve apostles of the "latter days," held of right the presiding authority over the Church of Jesus Christ of Latter Day Saints. There is therefore much mistake over these keys of authority. Brigham Young had no keys of priesthood given him, that were not given equally to the rest of his brethren of "the twelve," as the book of the law will prove.

There is a key of power in the exclusive right to preside over the Church of God on earth; but this right is not an ordained power outside of a lineal priesthood. If it can be shown that the presiding authority over the Church has not a divine claim by lineage, then we might say that our present Joseph, who is the son of the Martyr, is only occupying a po-

sition that luckily might have fallen to the lot of any other man outside of the Church. But taking away this right by lineage, we ignore the whole and complete order of priesthood, handed down from Adam, to the Joseph and prophet of this last dispensation, as by the Book of Mormon we can prove.

If so be that the priesthood could be taken out of its legitimate channel as ordained of God, why then was it so predicted concerning Joseph the Seer, that he was to be of the lineage, or a descendant of Joseph who was sold into Egypt? And under this covenant given and made to Israel, this blessing of priesthood was confirmed, to be handed down from father to Son. If the great hobby of "Peter's keys" could install him president of the church after Christ, outside of any lineal claim, then may we not claim with equal authority, that any other change in the order of the gospel is just as permissible; and hence, if Peter was chief ruler of the church without lineal authority to justify that claim, then Brigham Young by this example of Peter could justly assume the "keys of Peter," for the government and rule of the church. But, happily, I am not so instructed in the Law of God. Neither Peter nor Brigham Young held any such authority. The key of authority that Peter held was his authority as an high priest; and this authority Peter held in common with the rest of his brethren; while the presiding authority over the church belonged of right by lineage to James, the Lord's brother; Peter and John being his two counsellors. Against this proposition it might be argued that the law conferring priesthood from father to son could not apply in the case of the apostle James, as he was not a son of Jesus Christ. If not his son he was the Lord's brother, and must have had enough of the Lord's flesh, blood and bones, to have placed him directly in the channel of the promised seed, wherein dwelt the great blessings of priesthood as promised of God to the fathers.

It will be especially noticed that the apostles and evangelists, in giving the record and genealogy of Christ, have traced his hereditary or lineal claims, through a long line of prophets, as the promised Christ or Savior of the world. Now, we ask, why all this genealogy running down through so many hundred years, on the subject of a lineal claim of priesthood and authority, if there had not been a law of God giving this weight of priesthood to a particular seed of promise? It is in this view of the subject that we claim that our present Joseph Smith, who is of the blood, and is the son of the man who was chosen in this seed of promise, holds the legitimate

authority to preside over the church that was established by his father in this latter day dispensation; and whenever the world, or any Latter Day Saint, can make it appear that Peter, Brigham Young, or any other apostle has been ordained of God outside of a lineal priesthood, to preside over his church, then we must conclude that there is no permanency in a law purporting to be of divine origin given upon so grave and important a subject, as the one now under consideration. And if we change the order from its legitimate channel, well may we conclude that any change of the gospel in its order of faith and baptism, is equally as legitimate for our belief.

That covenant which was given before, Paul tells us, Christ came to confirm; and then again Paul tells us that if there had been perfection by the Levitical priesthood, there was no need that another priest should arise after the order of Melchisedek and not be called after the order of Aaron. Now this Christ was after the order of a priesthood that was everlasting and a priesthood that was perfect in its order as it came down by lineage from Adam to Melchisedek, from Melchisedek to Christ, from Christ to James, Peter and John, and from James, Peter and John to Joseph Smith, the prophet of this last dispensation; and neither Peter nor Brigham Young held any keys of presidency over the church outside of this lineal order or right of priesthood. As we have stated, Peter held no keys or authority that were not held in common with the rest of his brethren, "the twelve." This extravagant idea of holding keys of authority to unlock mysteries and to open dispensations, has been one of the great blunders committed by the church in this latter day work, and one of the many evils that has led thousands of honest-hearted Saints to ruin, apostasy and sin, for whom there is no hope of redemption. All that can be made of Peter's keys is that he was commissioned by Jesus Christ to preach the gospel; and having been thus commissioned to preach, he held this key of power and authority to preach; and so did the rest of his brethren hold the same keys of power and authority to preach the gospel as Peter did; and yet they were not all chief rulers of the church because they held keys of authority to preach the gospel. The term keys of authority only means a right to administer the ordinances of the church in all things that pertain to the order of the church; and this key of authority is submitted to the priesthood in every grade of authority in the priesthood, from the highest to the lowest authority in the church; hence where the term keys is used connected with the priesthood, it only means to represent that the individuals to whom it refers,

have legal authority to preach the gospel or to administer the ordinances of God's house.

That Peter preached a gospel sermon on Pentecost day was very much to his credit, yet this was not the opening of the gospel dispensation to either Jew or Gentile, as the gospel had been preached to the world thousands of years before that day, and Jesus had preached all that Peter declared to the Jews before his crucifixion; and Mary also at the tomb, made a first declaration of a risen Savior; a testimony that occupies a most conspicuous position in the great plan of salvation; and still we have no account written, that Jesus gave her the keys of the kingdom, or that he made her the chief ruler of the church, because she was the first to see the Lord after he was risen from the grave, and bore a faithful testimony of his resurrection. Peter preaching to the Gentiles and seeing visions of angels, and that sheet let down from heaven, to set him right on the subject of an impartial gospel, would only intimate to me that it required much revelation from God to keep this man Peter in the way of his duty, and to remove much of his ignorance; when he should have learned his whole lesson in the gospel while he was under the special teachings of the Savior before he was crucified. Jesus, fearful that Peter would be a castaway at last, reproved him by telling him, that, as he held the keys of authority to preach the gospel, he certainly ought to be a better man.

Now that we have said as much as we have upon the subject of Peter's keys, we will give the Scripture testimony verbatim, both for and against this great chief apostle and ruler of the church. We quote from Matt. 16: 13-23:

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they say, Some say John the Baptist; some Elias; and others Jeremias; or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus, the Christ. From that time forth began Jesus to show unto his disciples, how that he must go to Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be done unto thee. But he turned and said unto Peter, Get behind me, Satan; thou art an offence unto me; for thou savorest not of the things which be of God, but those that be of men."

From the foregoing on the Peter question, we learn that the question that Jesus placed before his disciples was of a general character; and that Peter seemed to be the first to respond. That Peter should merit honors above the rest of his brethren by means of this quick and ready reply, is barely possible, but rather doubtful. Inquisitiveness is most generally manifested where cases exist that are of a doubtful character; and it is reasonable to suppose that in this case, that the rest of the

disciples of Jesus had no need to be questioned as to their faith in Jesus Christ (silence giving consent); and that Peter's response was an impetuosity that was strangely peculiar to the man. Neither would Jesus be likely from his knowledge of the changeable character of Peter to appoint him chief ruler of the church. The statement that Christ would give Peter the keys of the kingdom of heaven, reads thus: "And I will give unto thee [Peter] the keys of the kingdom." It is not fully satisfactory that there was anything conferred at this especial time, more than as we have stated; that Peter was reminded of the authority which he held, having been ordained as one of Jesus' disciples, and holding this key of knowledge and power; and whatsoever may have been designed in the future to be given, can only be explained in the promise concerning the Comforter, that should be bestowed upon his disciples after his departure; and the promise in the text, 19th verse, "and I will give unto thee [Peter] the keys," &c., must have referred to a future time, when the blessing should be bestowed; and this promise was fulfilled when the great endowment took place on Pentecost day. And yet Peter had no more keys than the rest of his brethren, as they all conjointly had been ordained to the apostleship and high priesthood, by Jesus himself. And that Jesus conferred no more right of power upon Peter, at the time of his acknowledgment that Jesus was the Christ, is very evident from the turn that matters took almost in a breath; from the time that the subject of the keys was spoken of, Peter began to show his want of faith in Jesus; and when Jesus began to show unto his disciples, twenty-first verse, that "he must go unto Jerusalem and suffer many things of the Scribes," Peter began to rebuke the Lord, saying, "this shall not be;" and we judge from these statements that Peter (notwithstanding his revelation), must have been somewhat ignorant of the ultimate and final object of the mission of Christ into the world; and what still more confirms my belief that there was no chief presidency conferred upon Peter at this time that the keys were spoken of, is the fact that in the rebuke that Jesus administered to Peter, twenty-third verse, saying, "Get behind me, Satan; thou art an offense unto me," it is evident that Jesus would choose no such man to represent the great head of the church; one who, in five minutes after receiving a revelation from God, could become a devil, and an offense unto the Lord; one too, whose principles were those of men, and not of God. And what still puts a final quietus upon this great question of Peter's keys, is in reference to what was said in the nineteenth verse, in relation to the binding and loosing power spoken of in connection with the keys; a power that God never bestowed upon any man on earth. It is a doctrine almost as ridiculous as the Adam-God doctrine of Brighamism. That God gave to any man (save Jesus Christ), power to forgive sins, to bind on earth and bind in heaven is not only absurd but ridiculous and false in the extreme. This man power extraordinary, said to have been granted to Peter, must be taken with a great deal of allowance; and indeed it would be absurd not to do so, as Christ had no intention to bestow a God power upon any man. This man Peter might do for a foundation for the Catholics to build their church

upon, but the Church of Christ is one that does not rest upon the arm of flesh, nor distinctly upon any special keys that were ever given superior to any of the other apostles whom Jesus ordained. That there is power in the gospel to save, and to remit sins, we believe. That the power to remit sins has ever been conferred upon any man, we do not believe. This prerogative is a power held alone in the hands of God; through the means provided in the gospel of our salvation; which is not of man but of God.

And now to conclude on this subject of Peter's keys, when we scan his history closely and note his oft denial of Jesus, and his singular profanity when charged with being one of his disciples, it is not strange that Jesus should so oft refer to Peter in his care for him; having just reasons to be jealous of Peter's love and faith in him; and would often exhort him to faithfulness and to "feed my lambs;" and to further prove him, would enquire of him, "lovest thou me?" These very oft repeated exhortations, and inquisitive examinations, prove most conclusively to my mind, that Jesus had but little confidence in Peter's stability or faithful integrity; and for the best of reasons as we must conclude; for upon some of the most important occasions during this man Peter's travels with Jesus, he had not only denied him thrice, cursed and swore, but had by means of his ignorant blindness, offered a rebuke to Jesus, for which Jesus denounced him as a devil. Rather a rotten stick, or a broken one, was he for Jesus to make choice of, as the chief head and ruler of his church.

And admitting that all that has been said in the foregoing as proof that Peter was not the chief ruler of the church after Christ, the fact that Peter was not of the lineal seed of promise, proves all we have desired on this subject, and that is that James, the Lord's brother (and not Peter), was the chief ruler and head of the church; Peter and John being his two counsellors. The precedent for the Adam-God power in the professional keys, to bind on earth and to bind in heaven, came by the way of the Brigham apostasy; but the example of three high priests, presiding over the Church of Christ on earth, came by the way of the established order of God, in the priesthood as ordained of God from the foundation of the world. Hence the Lord's brother, James, Peter and John, filled this example after Christ; and the same pattern was revealed to Joseph Smith in the work of this latter day dispensation.

We ought not to forget to mention here that while we write about this God-man power of Peter's supposed keys, that James, the Lord's brother, sat in the chair of presidency in the council held at Jerusalem, upon the law of circumcision; and after having heard the pleadings of Peter, Paul and Barnabas, elders and apostles of the church, his decision upon the subject put an effectual quietus upon any further propagation or teaching of this law of Moses among the churches of the Saints. Query.—If Peter was the great apostle and head ruler of the church at the time this council was called, why was he not honored with a seat in the chair; and his decision given as a law to the church instead of that given by James? The answer is obvious, that Peter held no such right to preside, nor to give out a law so important for the future gov-

ernment of the church, in the work of its ministry, and labor of gospel preaching. The facts also considered in Paul's declaration to his brethren after his three years' absence from the church at Jerusalem. James, Peter and John, of whom it is said "they seemed to be pillars," gave to Paul and Barnabas the right hand of fellowship. In this reference it appears that James, Peter and John not only seemed to be pillars, but it emphatically appears they held that superior right to examine the faith of other brethren and to give a final acceptance by the right hand of fellowship.

And we might still add, in conclusion, that there are things on earth, that are in the likeness of things in heaven. There are three, the Father, Son and Holy Ghost, that bear record in heaven, and three on earth, that hold the presidency and ruling authority over the Church of God. This is in the pattern of heavenly things, and the order of God established from the foundation of the world; and has been handed down from time to time in all ages; from Adam to the present dispensation of this latter day work. Much more might be said, but we defer till a more convenient season.

And now, brethren of the Herald Office, I have written out in part my views and belief upon the subject of the, so-called, "Keys of Peter," and the rights of authority in the rule of the church by a law which I esteem to be divine; which is that of a lineal priesthood, &c., &c. And as I notice from time to time articles published in the *Herald* written upon a variety of subjects, I hope that you will give me a hearing upon equal grounds with that of other men, which favor I have no reason to disbelieve that you will grant, from your profession of equal justice to all mankind.

In much esteem and love of the cause of Christ, and the abundant truths of the gospel revealed in these latter times, I subscribe, your brother in Christ Jesus; and to all Saints, your fellow laborer in bonds and in hope.

WILLIAM B. SMITH.

How The Apostles Died.

1. Peter was crucified in Rome, and, at his own request, with his head downward.
 2. Andrew was crucified by being bound to a cross with cords, on which he hung two days, exhorting the people till he expired.
 3. St. James the Great was beheaded by order of Herod, at Jerusalem.
 4. St. James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.
 5. St. Philip was bound and hanged against a pillar.
 6. St. Bartholomew was flayed to death by command of a barbarous king.
 7. St. Matthew was killed with a halberd.
 8. St. Thomas, while at prayer, was shot with a shower of lances, and afterward run through the body with a lance.
 9. St. Simon was crucified.
 10. Thaddeus, or Judas, was cruelly put to death.
 11. St. Matthias; the manner of his death is somewhat doubtful; one says stoned, then beheaded; another says he was crucified.
 12. Judas Iscariot fell, and his bowels gushed out.
 13. St. John died a natural death.
 14. St. Paul was beheaded by order of Nero.
- Religious Exchange.

Your own society you can not avoid; therefore make it the best.

LETTER FROM M. B. WILLIAMS.

MIDDLETOWN, Butler Co., Ohio,
Aug. 12th, 1878.

ELMER A. FAY, New Boston, Mich.

Dear Brother: An article reached me a few days ago, written by you, which by your request was forwarded to me by Bro. Stebbins. I am glad to learn that you appreciated my "The Future," as published in the *Herald*. But as there seems to be some things that are not in harmony with your views I am willing to do the best I can to explain.

In answer to your query, "If the wicked are only to be punished for a season, what does that verse mean which says 'everlasting punishment,' in Matt. 25:46?" I would say: The Savior is speaking here of those who sin against the Holy Ghost. In speaking of the *wicked* we refer to those who sin against the Holy Ghost, and not those who simply reject the gospel of Christ. Those who commit the sin of rejecting the gospel will be reached by the atonement of Christ and be redeemed by his blood in the own due time of the Lord, while those who sin against the Holy Ghost will not be redeemed by the blood of the Lamb, but must pay the debt; they must suffer the full extent of the law; they will be cast into prison and shall not come out thence until they have paid the uttermost farthing. So you see there is a chance for them to pay the debt; but they must pay all, while those who sin not against the Holy Ghost will be reached by the mercy of God as presented in the person of Jesus.

Read D. and C., sec. 76, par. 4. Speaking of those who sin against the Holy Ghost, the Lord says: "Wherefore it (the gospel) saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man, except them who are ordained unto this condemnation."

From this I infer that there will be an end to this terrible punishment sometime, for the Lord says the end, the height, &c., has been shown to many by vision, and straightway shut up again. And those who have part therein are to know that there will be an end to their misery sometime.

If there was never to be an end to their punishment, how could the Lord reveal the end to them? This place, "where their worm dieth not and the fire is not quenched," is their torment. I will give you an illustration. We will call this place, or this torment, a furnace. "The smoke of their torment ascendeth up for ever and ever." He does not say the smoke of the burning man ascendeth, but the smoke of their torment, or the smoke of the furnace ascendeth up forever and ever. This

place was prepared for the Devil and his angels—those who kept not their first estate, and all whose names are not written in the Lamb's Book of Life, were cast into the lake of fire. Now, as the Devil is to be tormented day and night for ever and ever, just so long will the smoke of this furnace ascend up. Although the wicked will have paid the penalty and come forth to receive their kingdom, the smoke of their torment will continue to ascend up, (*i.e.*), the smoke of this lake or furnace as you may please to call it.

I do not see that the scriptures teach that man will be tormented in hell throughout the countless ages of eternity. I think it is contrary to the very nature of a kind and loving God.

Read carefully the vision of blessing and woe in Doctrine and Covenants, and you will there learn considerable about the future. Read also the seventy-sixth section, which may aid you in gaining light, "And when thou art" convinced "strengthen thy brethren."

I trust this is sufficiently plain, so that you may understand it. If there is any part that is not plain enough, please make it known.

May the Lord bless you and give you wisdom and knowledge from on high, is the prayer of your brother in Christ,

M. B. WILLIAMS.

IMMUTABILITY OF GOD'S LAW.

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55:10, 11.

The law of carnal commandments, when it had accomplished the thing for which it was sent, was abrogated; so with many other things. But to claim that any command of God has been abrogated until it has accomplished the thing for which it was sent, is simply to claim that God has made a failure; and this will apply as readily to latter-day revelations as to former-day revelations.

The author of an article recently published in the *Herald*, speaking of the former organization of the Church, says, "That which is written was given to another people. With them and their law we have nothing to do." Now, when did that people cease to be a people and another people take their place? Was it at the death of those then living? If so, and some of those persons still live, shall they be subject to the old law while the rising generation shall have a new one, thus bringing confusion and discord? The question is, how long will a revelation continue in force? Will one given last year do for this, or one given yesterday do for to-day? If this position is correct, we ought to have some understanding as to the time we are required to obey a command before laying it aside. To my mind the only answer to the question is, when it has accomplished the thing which God please.

If it be claimed that the law ceased to be valid when the Church was rejected, could we not with as much propriety reject the Bible

and Book of Mormon, for in both cases the Church to which they were given was rejected?

This position would destroy all that has ever been given, with the possible exception of what has been received by the Reorganization, the first principles of the gospel not excepted; and we ought not to practice baptism or other ordinances of the gospel, for these were given to another people, and with them and their law we have nothing to do. What have we left then?

We may reject to-day what we received yesterday. One man may refuse to be governed by revelations received through another, and each one become a law unto himself. (D. C., 85, 8.)

However, I deny the assertion that we are another people, and shall attempt to prove that to admit that we are not identical with the people who composed the former organization is fatal to our claims. The representatives of the Church have always claimed that the organization effected through the instrumentality of Joseph the Martyr was the little stone kingdom of Nebuchadnezzar's dream.

"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 given to other people, but shall break in pieces and consume all these kingdoms, and shall stand forever."—Dan. 2: 44.

Here we are told plainly that the kingdom shall not be left to other people; so, if we are another people we have no right to claim that we are in possession of the kingdom. From the following quotation it appears evident that the Reorganization should heed the revelations given in the days of the Martyr:

"O hearken ye elders of my church, and give an ear to the words which I shall speak unto you: behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this shall ye know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily I say unto you, that none else shall be appointed unto this gift except it be through him. * * * For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."—D. & C. 43: 1, 2.

By this we learn that the successor of Joseph was to have been ordained, to teach those revelations which had at that time been given, and those which should afterwards be given through the Martyr, the gathering not excepted. How many in the Reorganization owe their conversion to the fact that its president has taught, and firmly adhered to the revelation given through his martyred father. They have turned in disgust from those who said the revelations were not worth the ashes of a "rye straw." Shall we drive them from us by the same course? God forbid! Why should Joseph's successor teach those revelations if with them "we have nothing to do?"

Is it not in keeping with our text to believe that the word spoken in regard to the gathering will remain in force, until it shall accomplish the thing which God please?

I think I am not an enthusiast in regard to the gathering. I am not in favor of its being done "in haste." But I do firmly believe that

the revelations upon this subject will all be fulfilled in the own due time of the Lord. If this is enthusiasm, I am an enthusiast; if it is heresy, I am a heretic; if it is fanaticism I am a fanatic, and take great pleasure in it.

In speaking of the command to gather in the regions round about (D. C. 102: 7) the question is asked, "What right have we * * to appropriate a commandment of this character to ourselves, when it is evident that it was given to another people for a special object?" &c.

The best right in the world, because God applied it to us. See the revelation of 1873, it is not by me, so I shall not attempt to quote; besides I have proven that we are the identical people spoken to. I might multiply quotations, but let this suffice. With an unshakable confidence in the revelations of God to his people, I am as ever,
HEMAN C. SMITH.

SONG OF THE MYSTIC.

I walk down the valley of Silence
Down the dim voiceless valley alone;
And I hear not the sound of a footstep
Around me, save God's and my own,
And the hush of my heart is as holy
As hovers where angels have flown.

Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That fettered my soul with their din;
Long ago was I weary of places
Where I met but humans and sin.

I walked through the world with the worldly,
I craved what the world never gave;
And I said, in the world each ideal
That shines like a star in life's wave,
Is toned on the shores of the real
And sinks like a dream in a grave.

And still did I pine for the perfect
And still found the false and the true.
I sought 'mid the human for heaven,
But caught a mere glimpse of the blue.
And I wept when the clouds of the mortal
Hid even that glimpse from my view.

And I toiled on, heart tired of human,
And I moaned 'mid the mazes of men
Till I knelt, long ago, at an altar,
And I heard a voice call me—since then
I walk down the valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the valley?
'Tis my trysting place with the Divine!
And I fell at the feet of the Holy
And about me a voice said, "Be mine,"
And there 'rose from the depths of my spirit
An echo, "My heart shall be thine!"

Do you ask what I do in the valley?
I weep, and I dream, and I pray!
But my tears are as precious as dewdrops
That fall on the roses in May;
And my prayer, like a perfume from censer,
Ascendeth to God night and day!

In the hush of the valley of Silence
I dream at the songs that I sing;
And the music floats down the deep valley
Till each finds a word for a wing.
That to men, like the doves of the deluge,
The message of peace they may bring!

But far on the deep there are billows
That never shall break on the beach!
And I have heard songs in the valley
That never shall float into speech,
And I have had dreams in the valley
Too lofty for language to reach.

And I have had thoughts in the valley,
Ah, me! how my spirit was stirred!
They wear holy veils on their faces—
Their footsteps can scarcely be heard.

They walk down the valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of the valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains
And God and his angels are there;
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

WHAT IS TRUTH?

A LECTURE.

Continued from page 184.

What is God's object in placing intelligent beings here upon this earth? I answer, ultimate happiness; in the great end, happiness ultimate and absolute. Although it may be through the refining fires of human experience and sorrow; it may be through the experience and woes of hell, yet the salvation of God through the gospel of his Son will come to all men in time or in eternity; and men must be obedient to this spiritual law or they never can be spiritually quickened and exalted to appreciate the companionship and presence of God and the riches and glory of the celestial world, worlds without end. It is the divine and everlasting law of God's just and eternal judgment, and the sooner men accept this, the only plain and reasonable interpretation, the only one that reveals him as a God of mercy and justice exact, the sooner will infidelity begin to abate.

You may say man is made a free agent, to choose for himself between life and death. This is qualifiedly true, but supposing he never heard the gospel. Let us assume for a moment, man to have been an intelligent pre-existence, and the choice of annihilation on the one hand be given him, or on the other to take an existence in the body with the one chance in a thousand of getting to a sectarian heaven, or failing, to go to a red hot place of unutterable woe, without reprieve or hope, and for what? Perhaps because of a failure to be able to comprehend or reconcile the difference between man's creed and his conscience or intelligence. Is this justice, mercy or love? Nay; all that is high or noble that God has implanted within us—attributes, feelings, aspirations for good, which God has given us, by which to test what is truth, repels acquaintance with or allegiance to or worship of such a God. Who would not first choose annihilation? But, says one, does not Christ speak of sins unforgiven in this world and in the world to come? Yes. If I owe a debt, and through my distress or inability to pay, or through my creditor's compassion, he will release me, that is forgiveness. If I manage to pay the obligation there is no forgiveness; I pay the debt and am entitled to a release. "Agree with thine adversary quickly," said Christ in the parable, "while thou art in the way with him, lest he hale or bring thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison; verily, thou shalt not depart from thence until thou hast paid the uttermost farthing." And while we may talk of our indebtedness to God, we may, I think, without irreverence ask, what does God owe us, whom he has placed here and without will or volition of our own given us an existence? The wisest and best legislation looks toward the reformation of the criminal as well as the protection of society, and shall we attribute less wisdom, goodness,

and mercy to our Creator? Nay; and the interpretation of his law by and in an age when ignorance, cruelty, and bloodshed abounded, should not and can not, save where ignorance abounds, in this our day obtain credence and foothold in the hearts of all or any whose spirits are throbbing in unison with the great loving heart of him who came to bring "peace on earth and good will to men. "God so loved the world,"—no other passion moved him. Not for power, lust, pride, or possession gave he us himself in the likeness and person of his Son. Let us remember this, my dear friends, and if we feel his punishment it is no less his loving hand that inflicts, but to save, purify, and exalt. And so we may even welcome sin, not as an act, but fact, and the great plan "that sunk an Adam to reveal a God." Not that we can profit by voluntary sin; nay; as the apostle says, "shall we continue in sin that grace may abound; God forbid." God forbid, we repeat; but the fact of sin we are obliged to accept as much as the fact of existence. And what is to be gained or lost, if anything, by the fall; or what the difference in the estate of the first Eden and the last Paradise? We answer, everything to be gained; and all the difference, and more, a vast deal more, than the finite can comprehend. There is perfection of joy, abundance of peace and perfect satisfaction for all who accept and obey his laws in nature and in revelation. And there is all the difference between man's first and last estate that there is between innocence and virtue, and more, because even we now can readily conceive of an estate in which virtue might be more abundantly rewarded than with the untoward surroundings of this life. This is the sphere for development and acquirement, not full enjoyment of virtue. I have seen a mother gazing upon her beautiful babe, a picture and fact of innocence. I have seen again the accountable and gifted young man or woman struggling with and at last overcoming mighty temptations to sin. That is a picture and fact of virtue. And so I argue, if sin were not, virtue with its consequent reward could not be. And so, as the apostle says, "the law entered, sin abounded," and why? That grace might much more abound. Man in his present estate is liable to prolonged and intense suffering, but God and his love are vindicated even in this and self confessed, for how nearly universal is the testimony of the afflicted, and who so ready to admit of the efficacy of the trying and purifying fires as those who themselves are the greatest sufferers and who bear the marks of spiritual culture and happiness, literally consequent upon this suffering. "God is love." And he who loves most and purely, abides nearest the Infinite and Eternal; and it is no less his love that permitted our transgression and what is called our fall, than that which revealed himself through his Son, his salvation and his final redemption. As the poet says, "The great salvation wrought by Jesus Christ, had never come but at the call of sin." Evil is not God's mistake, or sign of failure in any of his great purposes, in any sense, nor even mystery, but his means selected from infinite resource to make the most of us. Poisoned with sin we are. The antidote is Christ.

And so we struggle for a heaven we never would have sought, had not evil, sickness,

sorrow, pain and death pointed to us the way. This way is the gospel of God's dear Son; obedience to his spiritual law, the main principles of which in our weak way we have tried to portray; six in number. Faith, repentance, baptism, laying on of hands, resurrection, and eternal judgment. Like the six tints of the beautiful bow of promise in the heavens, which when combined form the purity and whiteness of the seventh, so in like manner does the combination of these gospel principles, when inwrought with our lives, form the last color, whose whiteness and purity absorbing these six make in us the symbol, perfect. Black is no color at all, but simply the absence of color; pure white is the combination of all colors. So let our lives combine the beautiful, and a character as pure and white as the driven snow will ultimately be eliminated. Add to these, virtue, knowledge, temperance, patience, brotherly kindness, charity. If all of these things "be in you and abound, they shall make you that ye be neither barren nor unfruitful in the knowledge of God." If any man will *do* the will of God he shall *know* of the doctrine. And it is the only way by which men may or can settle this question as to what is truth. We repeat again, this question can not be settled by the evidence of the senses alone. No more can thorough and satisfactory conclusions be arrived at in *all* the deductions with which science has furnished us; neither have we to wait for it, it is useless. As surely as God is, so surely is he waiting to reveal himself and his truth to us; and if himself and his truth be hid, it is hid to them that are lost through disobedience and consequent unbelief.

We have spoken of the language of music. We would like to spend time in showing how much of life is made up of this principle and how all of life's relations and issues are affected by it. Music has a language as definite and powerful as orators' words can be made. Martial music stirs up by its inspiration the combative and warlike element in man, and is a language that appeals to that part of his nature, and is not the result of education primarily. On the other hand, as the poet has expressed it: "Music hath charms to soothe the savage breast,"

And when those sweeter and purer chords are touched, the tenderness of our nature is evoked, and feelings of war and bloodshed are banished. So with the gospel, its author and great exemplar, Jesus Christ, has the key of all the divine harmonies that you are able to or can appreciate, and more. Come under his gentle influence and teachings, and though at first he may drill and discipline you in the rudiments which you must first master, by drawing out, perfecting the sweet notes, eliminating the harsh, discordant and untruthful ones, yet perfection of joy and harmony will come at last, if through patience we persevere in following his instruction and leadership; and at last we shall be permitted to sing the song of the redeemed.

The religion of Christ is the religion of nature. His gospel *is*, and *was* and *is* as old as its need. In it is satisfaction for the highest reason and spiritual wants of man. Do we wish to come into conscious relationship with the author of our being; it is through his Son and his law that he is made manifest to our consciousness. Yet though we may see and

feel conscious of a providence in the natural universe, in the sunshine and in the storm, the changing seasons, the adaptation of earth and its productions to the material wants of man, in man himself; it is not enough, to satisfy the need of a higher revelation which man at times is made to feel. It is not enough for me to think of Jesus as an advanced thinker, a profound moral philosopher; or even a masterly religious genius. It may do in our healthful and happy hours to talk of the beauties, beneficence, and even intimations of immortality in the human soul; and to think that we have the same faculties and organs of research and discovery as Christ possessed. But when the death-shadows gather, and those whom we love and to whom we cling as to life and more, are slipping out and away forever from our earthly sight; then Jesus as a far-seeing earthly philosopher is insufficient. The needed consolation and support are wanting. In such and in other times and hours of grief and human disappointment, you want authority and surety, you want and need the proof of almighty power and assurance; you need to see death conquered and a crucified Savior walking again among men who saw him die, triumphant over death and the grave; to feel as in your soul the truth of the divinest of words, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." It is he who lives and dies in this faith, that is truly in rapport with nature and nature's God. I have seen the glory-crowned autumn putting on her most beautiful hues, just before death. Thus has it ever been with the dying Christian, from the martyr Stephen's death until the present day. In the hour that strains and snaps our earthly philosophy does the Christian's hope grow brightest, clearest, surest. "Let me die the death of the righteous and let my last end be like his."

Mr. Frothingham in a late work, says, "The advent of Spiritualism saved the popular belief in immortality from the danger of partial if not total eclipse; and that to mankind Spiritualism has brought a new revelation, and the eagerness with which it was welcomed showed the need that was felt." We think Mr. F. mistakes. It is not a *new* revelation, but is as old as the time when Egypt's necromancers and sign-showers performed their wonders; only conformed to, not the real wants, but to the desires and passions of society as it stands to-day; and Mr. Frothingham with the rest will find its inadequacy in the end to reform and purify society, or in reality to prove its claims. You scornfully point to Christianity as it stands to day in reply; and ask, What has it done? We confess to the lameness and impotency of the creeds; and may in the future make it the subject of discourse; but have now only time to say that as an explanation of the silence that has so nearly prevailed for centuries, with regard to spiritual manifestations, we offer as a reason that the *genuine* not being in circulation the uselessness of the presence of the counterfeit ought to be apparent. The gospel, in its primitive purity and completeness, gave to men all the good which Spiritualism claims. We might, and would like to have said more with regard to this, but our time is gone. We have endeavored to show you in the gospel of Christ all the good that Spiritualism claims; and

recognizing the thousands of disappointed, honest truth-seekers who have left the various churches in the insufficiency of their creeds, but to think they have found light among the self-confessed "works of darkness," we would much rather draw these away from a building whose foundation is built upon what in the end they will find to be the shifting sands of a religion that promises, as we before said, liberty without law, and blessing without obedience. Obedience to Christ's pure law, the gospel, the whole, not a part of or a perverted gospel will bring that Spirit which will eventually "lead you into *all truth*." "The words I speak unto you they are spirit and they are life," said Christ. John says: "He that believeth in the Son hath the testimony in himself." And again: "We know that the Son of God hath come, and hath given us an understanding that we may know him that is true, even Jesus Christ." And many such like expressions that manifest a surety of testimony and possession of, not a belief, but knowledge, which may not be expressed in human language. And if objectors to Christianity knew of its hidden power and blessedness, they would wonder less at the ignorance and bigotry which Christian professors seemingly, and oftentimes in reality do possess. But let me be called bigot or unreasonable; my experience in the last twelve years has proved that "His, not mine, is the saving strength." And all that I am, and all that I possess, are pledged to Christ and his everlasting truth. O, that we might all by the sacrifice of obedience to his law and pure commands, prove his word and him, and thus be led up into the light of Him who was and is the way, the truth, the life, the light.

INFLUENCE OF RELIGION.

People talk about religion being a restraint upon men. But this is not its chief idea. There are in men certain destructive tendencies—passions, appetites and inordinate affections, which need the curb; and religion operates as a curb upon these and reins them in. But it has other and larger uses than this. Fetters and cords and gags do not represent it. It plants more than it uproots. When the work of correction is ended it has only just began its operations in the soul, operations which will continue in force eternally. Negatives do not express religious duty. We love to think that religious life means the growth of all faculties, and not a slow strangulation of them. Religion no more cramps a man than wings do a bird, or fins do a fish. Piety is not a ship at anchor on a level sea; it is a ship in motion, with every sail set and swelling with wind, and the waters around it crested with white. Christianity makes a man active, vibrant, tense. Great injury has been done religion by teaching people to regard it as a mild form of slavery, in which people consent to be tied up that they may not hurt themselves or others. But there is no such religion as this, at least in the New Testament. The gospel Christ taught is a gospel of liberty. It is a stimulant to man's energies, not a narcotic. It makes him a doer, not a hearer.

As the best of us are unfit to die, what an inexpressible absurdity to put the worst to death.

"THE TEN VIRGINS."

I will offer a few thoughts upon this subject, hoping to be aided by the Spirit of truth. I wish to show who the "ten virgins" are; and also to present some of the promises made to them.

"Five of them were wise, and five of them were foolish." When the cry was made, "Behold the bridegroom cometh," the wise ones went forth to meet him fully prepared; but the foolish were not ready, as they had no oil in their vessels, and their lamps had gone out.

The question may be asked, "Are these foolish virgins, Saints? I have heard this question answered that they were not; but that they were the sectarian churches, that the term virgins did not apply to the Saints at all. I think that we should be very careful how we teach this doctrine, as it may damage our prospects of salvation.

The fact that these foolish virgins expected the Savior to appear in person, and also that they intended to go out to meet him, would make it seem evident that they belonged to the same class as the others, only they had been living less faithful. And another point; "Their lamps had gone out." It seems that their lamps had been burning, but they had evidently wasted their oil by being unfaithful; therefore, when the cry was made, "Behold the bridegroom cometh," they arose to go out to meet him; but alas, they could not see, for their lamps had gone out. What is meant by their lamps going out? It evidently refers to the loss of the Spirit; and of course if they had not received the Spirit, they could not have lost it, and as the Spirit is only given by the laying on of hands, it could not be the people of the world whose lamps had gone out, for they had not received it, hence they must have been Saints. So the wise virgins went in with the bridegroom to the marriage, and the door was shut. This was done while the foolish virgins were gone to buy oil. When they returned they found the door shut, and they cried unto him, saying, "Lord, Lord, open unto us." But he answered and said, "Verily, I say unto you, you know me not."

Now, you may say, "If these were Saints, they would have known him, but *these* knew him not." To this I would answer, "That they might have known him before they lost the Spirit; but after that they did not know him, for, no man can say that Jesus is the Lord, but by the Holy Ghost, that is they could not say it knowingly.

What will become of them? is the next question that will arise; What will become of them? They will be shut up in prison, with all the nations that know not God. At that time there will be an entire separation of the righteous and the wicked.

"And in a time to come, even in the day of the coming of the Son of Man, and until that hour there shall be foolish virgins *among* the wise, and at that hour cometh an entire separation of the righteous and the wicked." How is this separation.

"And in that day will I send mine angels to pluck out the wicked, and cast them into unquenchable fire."—D. & C. 63: 13

Now bear in mind, this is to be done by the angels of the Lord. And if this is to be done by the angels of the Lord, it could not refer to the separation spoken of in Matthew twenty-fifth chapter, when the Lord is to sit upon the throne of his glory, and all nations are to be gathered before him; for this event is to take place after the thousand years are ended.

"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth, yea even all."

And what then?

"And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand, will I be ashamed to own before my Father; wherefore I will say unto them, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels."—D. & C. 28: 7.

The Lord, speaking of the death pronounced upon Adam for his transgression, says, He became spiritually dead; which is the first death, even the same death which is the last death, which is spiritual; which shall be pronounced upon the wicked when I shall say, Depart, ye cursed." This seems plain to my mind, and I do not see what plainer proof an honest seeker after truth would desire.

We will now return to our subject concerning the virgins of which we have spoken. The quotations referred to are sufficient to prove that the foolish virgins are of the Saints and not of the world. We will now consider the wise ones.

These are they who had their lamps trimmed and burning; and when the bridegroom came he found them ready; they knew the Son, they were "valiant in the testimony of Jesus."

"In that day before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom."—Matthew 25: 1.

This event spoken of in this passage, is spoken of in D. & C. sec. 45, par. 10.

"And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given to them for an inheritance."

The fact that they are to inherit the earth shows that they are Christ's, and, "If we are Christ's we are Abraham's seed and heirs according to the promise."

It has been said that those persons just referred to, are persons who will receive the gospel immediately after the appearing of the Son of Man, and it is also stated that they will be in a mortal condition during the millennium, and that after the thousand years are ended their children will be subject to the temptations of the Devil. The Lord says, *before* the Son of Man comes this parable is to be fulfilled and not after his appearing.

The apostle Paul says (and I believe it) that,

"The Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ will rise first; then they who are alive, shall be caught up together, into the clouds with them who remain, to meet the Lord in the air; and so shall we be ever with the Lord."—1 Thess. 4: 16, 17.

This does not look much like they were

going to be mortal and live in that condition. We will give the testimony of Paul still further: "Behold I show you a mystery, we shall not all sleep, but we shall *all* be changed." Not a part, but *all*. So there will be no Saints in a mortal condition after Christ receives his Church and is glorified in it.

Now let us see if their children will be subject to the temptations of the Devil. In D. and C., sec. 63, par. 13, we are told what will become of the children of those who are living at the coming of the Lord:

"And he that is alive when the Lord shall come, and has kept the faith, blessed is he, nevertheless it is appointed unto him to die at the age of man; wherefore children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."

This don't look much like temptation. Here is something more about them:

"And they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their law-giver."—45: 10.

Says one: "According to that argument there is a difference between resurrected Saints and translated ones," Yes, there is a difference. Prove it, says one. Well, in the resurrection there is neither marrying nor giving in marriage, but they are as the angels of God in heaven; but these translated Saints will multiply and wax strong in the earth. They will live to the age of man and then they will be changed to immortality.

"In those days there will be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner, living to be an hundred years old, shall be accursed. 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."—Isa. 65; 20-24.

What glorious promises are made unto the seed of the wise virgins. The Lord has promised to hear while they are yet speaking, and to answer before they call. Of course the one great thing they will be freed from will be the temptations of the evil one. So you see there is no possible chance for them to be drawn away and deceived. And then again the Lord will be in their midst and his glory shall be upon them, he will be their king and their law-giver.

Seeing that these foolish virgins referred to the Saints, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom, for he says, "Behold I come quickly; even so, Amen."

Now to show that persons can be caught up into heaven, and that they can be placed in a condition neither mortal nor immortal, and that when they are in that condition they will not be subject to death, but will be subject to a still further change, I will call your attention to another passage of scripture, found in the Book of Mormon, (see Book of Nephi, chapter 13, verse 6).

"And now behold, as I spake concerning those whom the Lord had chosen, yea, even three who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality. But behold since I wrote, I have inquired of the Lord, and he hath made it manifest unto me, that there must needs be a change wrought upon their bodies, or else it must needs be that they must taste of death; therefore that they might not taste of death, there was a change wrought upon their bodies, that they might not suffer pain nor sorrow, save it were for the sins of the world. Now this change was not equal to that which should take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not tempt them, and they were sanctified in the flesh; that they were holy, and that the powers of earth could not hold them, and in this state they will remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father, to go out no more, but to dwell with God eternally in the heavens."

Thus we see that translated persons are not changed to immortality, but a greater change must come upon them, and then they shall be received into the kingdom of God, the Father.

M. B. WILLIAMS.

Bro. Thomas W. Smith sends us copies of the *Christian, Common People*, and the *Armory*, from the latter of which we quote the following:

RAILWAYS IN THE EAST.

The *Cincinnati Enquirer* says:—General T. D. Lovett of this city, formerly Chief Engineer of the Southern Road, has just completed a contract for the building of a narrow-gauge railroad from the city of Jerusalem to the port of Jaffa, in the Holy Land, and has written to Major John Boyne, also of this city, the champion narrow-gauge railroader of Ohio, to join him in the enterprise. The road will be some forty miles in length, the air-line distance between the two points being something over thirty miles. Joppa is a small maritime town of Palestine, on a tongue of land extending into the Mediterranean, and lies in a north-westerly direction from Jerusalem. It was formerly the port of Jerusalem, and was the landing place of the cedars and stones of which the temple of that city was built. It has a considerable trade in cotton, corn, and fruit, as has also the country lying back towards Jerusalem, through which the road will run. A large factor in the business of the road, however, will be in the annual visits of the pilgrims at the Easter season, and travelers at all seasons. The proposed road is backed by a party of French capitalists, and is to be pushed forward to an early completion. Mr. Lovett is now in Paris preparing for the work.

With reference to these oriental Railways, the *Jewish Chronicle* remarks:—"The report that the Porte has granted a concession to an English company for the construction of the Euphrates Valley railroad, and to a French company for the Jaffa-Jerusalem line has been very favorably received by the Jews in Jerusalem, especially as, according to their belief, a prophecy in the Scriptures will thereby be fulfilled. The Euphrates railway, so it is proposed, will intersect the former provinces of Assyria and Babylonia, and will have stations at Mosul and Hillel, in the neighborhood of which towns are Assyrian and Babylonian

ruins. It has been suggested at Constantinople that eventually a junction might be effected between the Euphrates line and the Egyptian railways, which, if carried out, would confirm the following prophecy of Isaiah xix. 23. "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land."

THE SACRED SCRIPTURES.

MINISTERIAL VIEWS ON VERBAL INSPIRATION.

The discussion before the Ministerial Association yesterday was quite animated, being the question of the "Verbal Inspiration of the Scriptures." Rev. E. R. Donahoo read a paper on the subject, in which he held to the literal inspiration and divine selection of the very words of the Old and New Testaments. Rev. Dr. Felton believed that the choice of words, etc., was left very largely to the individual writers, and was not a subject of inspiration. Rev. B. F. Woodburn referred to the different modes of describing the same incident in the Bible, (as, for instance, the four accounts given of the writing on the cross), and claimed that this precluded the theory of exact literal inspiration of words and sentences. Rev. J. Lawrence defended the position of the essay. He claimed that there was a wide distinction between revelation and inspiration. What men could not learn of themselves was revealed to them, but even such things as matters of personal knowledge were written under the inspiration of the spirit. It was not a mere mechanical writing by the spirit. The spirit used the mind of the writer, and so the human style was apparent in each book.

Rev. B. F. Ashley thought a belief in absolute verbal inspiration, if carried out to its logical result, would show that we had not the Divine Scriptures at all, since we have not the original Greek or Hebrew words in which they were written. Rev. J. S. Wrightnour claimed that what men could relate of themselves they did not need to be inspired to write, but Divine mysteries and truths were revealed directly. The Spirit of God, however, hindered the Bible writers from writing error even when they wrote most. Rev. S. J. Fisher thought we should distinguish between mechanical inspiration and verbal inspiration. Rev. W. T. Beatty thought after all there was but little difference, when the definition of words was attended to, between the advocates of the two theories advanced.

A memorial to be sent to the missionaries in China, and by them placed in the hands of the Chinese authorities, was then adopted, setting forth dissent with those desirous of restricting Chinese emigration. The topic for the next meeting is, "The Scriptural Canon." Rev. B. F. Woodburn to open.

While smoking your meats, with chips or sawdust, put on the fire a few red peppers. The fumes will prevent all insects from attacking your meat.

The deepest sea-sounding ever taken showed a depth of eight miles and three-quarters, double the height of the Andes.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, July 1, 1879.

AFTER DEATH.

The Utah *Doseret News*, for May 21st, 1879, in noticing the death of the wife of the Martyr, as announced in the *Carthage Republican*, of Hancock county, Ill., adds to the notice as follows:

"To the old members of this Church the deceased was well known, as a lady of more than ordinary intelligence and force of character. Her opposition to the doctrine of plural marriage, which however she at first embraced, led to her departure from the faith of the gospel as revealed through her martyred husband. She chose to remain at Nauvoo when the Saints left for the West, and in consequence lost the honor and glory that might have crowned her brow as the 'elect lady.'

"She was the mother of four children, all the sons of the Prophet Joseph, viz: Joseph, now leader of the sect that commonly bears his name, Frederick, (deceased), Alexander and David. It was mainly through her influence that they were led into the by-path wherein they have gone astray. She has now gone behind the veil to await the great day of accounts. There is no feeling of bitterness in the hearts of the Saints toward Sister Emma, but only of pity and sorrow for the course she pursued. May her remains rest in peace."

Mrs. Emma Smith, Bidamon, "Sister Emma," has been a singular rock of offense to Brigham Young and to his followers. Her straightforward opposition from which she never swerved, was at its beginning perilous, and afterwards, was evidently more provocative of anger than of pity in those whom she opposed. So far as Sister Emma's having first embraced the doctrine of plural marriage, from which she afterwards revolted, is concerned, she directly and positively denied having anything to do with it, and, as published elsewhere, placed her testimony on record, that she neither saw nor handled the so-called revelation on celestial marriage; and this she did notwithstanding the statement of Pres. B. Young, that she burned the original. The fact that this woman maintained her character for truth and integrity to the close of her life, and won a name for good, with the respect of even the enemies of Mormonism, together with the fact that she openly avowed and always stoutly defended her faith in "the faith of the gospel as revealed through her martyred husband," is a sufficient denial of the statement made by the *News* that she "departed" from that faith. She did what she could to stay the tide of evil that was creeping over the Church, and maintained by her testimony and life what she as President; Elizabeth Ann Whitney, Sarah M. Cleveland, Counsellors; Eliza R. Snow, Secretary; and Mary C. Miller, Lois Cutler, Thirza Cahoon, Ann Hunter, Jane Law, Sophia R. Marks, Polly Z. Johnson, Abigail Works, Catherine Petty, Sarah Higbee, Phebe Woodruff, Leonora Taylor, Sarah Hillman, Rosannah Marks, and Angeline Robinson, members of the "Ladies Relief Society," of Nauvoo, testified to in a certificate published in the *Times and Seasons*, in October of the year 1842, at the close of an article on marriage, in which the existence of any other system of marriage than the one published in the Book of Doctrine and Covenants is denied. (*Times and*

Seasons, vol. 3, p. 940). The Relief Society there named is supposed to have been the original one, of which the "Ladies Relief Society" of Salt Lake City is the successor. One distinguishing difference between Sister Emma and some of the others who signed that certificate is, that she maintained her testimony by her subsequent life, while they did not. She was then "the elect lady," and if so because of what she then was, she did right to remain in her then convictions, which she did.

So far as her being the responsible agent of leading her son Joseph, "the leader of the sect which commonly bears his name," astray, is concerned, we have this to state. We were of full age, (and we believe of sound mind), when we made the choice that we did. Sister Emma did not use her influence to direct us into the way we chose. That she did approve of it, and gave it her hearty sanction, we admit, and revere her for it; while for the love of honorable deeds, pure life, and hatred of bigotry and oppression, either of dogma or person, that we may have inherited from her, we shall ever feel profoundly grateful. She has indeed "gone behind the veil," to answer to her account when called, and there those who now have "only pity and sorrow for the course she pursued," may find to their shame that "the elect lady" has not lost "honor and glory;" but that the dauntless and deathless spirit that burned within her when, widowed and bereaved, she dared to raise her voice against what she believed to be corrupting and destructive of purity and virtue in woman, will be crowned in celestial life and immortal peace.

We trust, so far as her oldest son is personally concerned, that those against whose principles we are at war, will cease casting the fault of our error and crime, (if it be such), in choosing our fate in Mormonism upon her; so far as we can possibly do so, we absolve her from any and all responsibility in the matter, and desire that upon us alone may be visited the punishment due.

SINGING.

We again call attention to the great necessity there is for the Saints training themselves and their children to sing.

Why do parents, Saints not excepted, send their children to school to learn to read? And how is it that those who do learn to read, are better and more effective readers than those who have only learned their letters, and to write without learning to read? How is it that the voice and delivery of an elocutionist are more pleasant to the hearer than those of an untrained man or woman? We confess to surprise, and to being sometimes pained by the indifference and prejudice exhibited among the Saints in respect to this, one of the finest of God's gifts to man, the ability to sing, to put thoughts into musical rhythm and expression.

There is no reason why Saints should not sing in time and tune, by reason of practice and culture, and at the same time retain the simplicity, humility and effectiveness of their forms of worship. The argument that, to have an organized band of singers who meet and practice singing, is preventive of congregational singing, is to us a mistake. That some so take it is to their discredit, for it usually turns out that those who most strenuously urge this, are those who either will not, or can not sing; and, in either case, the ob-

jection is improper, and the argument is a defective one.

There is no intention on our part to discourage congregational singing. On the contrary, we are assured that there is no more effectual way of making the worship of the Saints effective and attractive to those without; and to the Saints themselves, than to all engage heartily in the singing.

"But," says one, "the choir is given to learning and singing new pieces, that we do not know; besides, they put on airs over us who can not sing just as well as they can do."

The first statement is true, in one sense; they do learn new pieces, and why should they not? Are not their likes and dislikes of as much value as those of others who do not belong to the choir; and should not the congregation be willing to permit that portion of itself who are fond of singing, and of hearing and learning new and beautiful songs and tunes, to enjoy that privilege; provided, that the choir be willing to sing old and well known pieces in order that all may join. And indeed should not all be willing to meet half way and sing and learn to sing together, the choir leading and carrying the burden of the theme, thus inspiring and instructing all who will put forth an effort to learn? Take the Plano branch as an example, and we do this because of the varied character of its membership only. In this branch are some good singers, who love to sing and to hear singing. There are also those who believe that Saints should "sing with the Spirit and with the understanding," and that without any choir, and without the necessity of learning to sing; that the teaching of the Spirit is enough. There are some also who think an organ a superfluity, and the use of one in the church a device to worship God by machinery, and they style the organ a "wooden brother." Now here was a difficult problem to solve; and in its solution some hearts ached, and are sore yet. At length, it was agreed that on sacramental occasions and at prayer meetings, the Saints' meetings *par excellence*, the organ should not be used, the choir, as a consequence, not getting together; but in preaching and funeral services the choir might use the organ. The president of the Branch has tried to select at least one half the music of such pieces as are quite well known, only venturing now and then upon those which are new. If all branch officers where there is a choir would do the same, and thus avoid criminality, or folly, in being guilty of the charge of singing pieces that the congregation did not know, in a spirit to exclude them, we see no just reason to object to the keeping up choir organization.

Of the second charge, that of "putting on airs," we have little to say; and that little is this; it is not true of the choir at Plano, and has not at any time been true of them; and we believe it to be untrue of every organized band of singers in the church. If, however, there are any persons belonging to any of the bands of singers, who do this, "put on airs," it is a weakness that should be endured, a folly that should be abandoned, or an abomination that should be denounced and rebuked.

It is decidedly unjust to charge upon those who may love music, who can and are willing to sing; and who, by request, or expectation, take the lead of the singing, and who take pains to cultivate and preserve this talent in themselves, and to develop it in others, with putting on airs. It is

outrageous, when those of a congregation who feel the divine emotions of true worship and praise stirring within them, and who possess the faculty of giving expression to these emotions in the singing service, with music and song, to tell them, "You are putting on airs." It is precisely as just, and equally consistent to say of the preacher, who has received help and aid to edify and instruct, "O, because you can preach, you are putting on airs."

We are in hopes that a new impetus will be somehow given to the cultivation of the singing talent that there is in the church. We sometimes feel that some brother who may be competent could turn missionary in this cause and going from branch to branch could do as much, yes, more towards helping the gospel forward than the average elder. And we believe the Spirit would help such an one. But he would need to be prepared for some painful experiences, rebuffs and objections that he would have need to exercise much patient forbearance and kindly spirit toward.

It is quite dispiriting for an elder to meet with a fair sized branch and find a lot of good singers there, but the singing all out of sorts because there is a lack of energy or disposition to cultivate the goodly faculty by practicing together, and by becoming familiar with the method employed to secure harmony.

We sometimes hear the remark, "unwise preaching." What is meant by the term?

Too long sermons is one of the most common things in unwise preaching. There are not many congregations so endowed with patience and intellectual forbearance, as to hear and comprehend all the gospel that a fluent speaker will say in an hour, though there may be elders sufficiently gifted to preach that long (and even longer) without repeating themselves: while the majority of speakers sometimes prove uninteresting and tiresome within that time.

It is bad policy to preach people tired, and he who is speaking should cultivate the faculty of observation, that signs of weariness, dullness, and inattention may not escape him. We have known brilliant efforts of forty, fifty and sixty minutes totally spoiled in their effect upon the congregation by a dragging service of five, ten, fifteen, twenty-five, or forty minutes duration, while the more considerate of the elders and saints were on nettles, the rest of the hearers displeased, disgusted, impatient, or slowly dropping out by ones, twos, threes, or dozens, the preacher seemingly unconscious that anything unusual was taking place. We have thought in such cases that the man was either in love with his own utterances, or indifferent to the effect he was producing. Depend upon it care must be used by the elders not to destroy the good effect of a sermon by overdoing it.

Another thing that we believe to be an unwise and impolitic thing is for an elder to take up the time of an audience by a long prelude about his not knowing what he is going to say; that if the Spirit has anything, &c.; that if he has the Spirit he will speak, and if not he will not, &c. The congregation are as a general thing cognizant of this rule of the Church; and it sometimes happens that after an elder has done this, he just bores the people with a disconnected, pointless jumble of ideas, and scriptures, from which the hearers gather only the supposition that the

Church and the elder have mistaken his call to preach. The elder fails to have the Spirit and fails likewise to comprehend the fact. In such case it would be far better to rise, say what is to be said and leave preliminaries and apologies out of the discourse. What conclusion can an audience draw from a statement to the effect that unless the speaker gets the help of the Spirit he will have nothing to say, and then the speaker goes right on in a sort of heedless, disjointed, slipshod sort of a harrangue? They can not fail to conclude either that the man has not the Spirit, or that the spirit by which he is speaking is not the intelligent, orderly spirit of a well-informed man, or he would not make so great a blunder. The elder virtually tells them that he has the Spirit by continuing to speak; and when it so turns out that he speaks incoherently and aside from the subject his audience concludes that he boasted too soon. Apologies are seldom in good taste anyway, and the plain, simple effort that a man may be able to make is in nearly every instance far better and more cordially appreciated if not burdened by an apology.

Another, and we hope rapidly vanishing class of unwise preaching is a sort of vain, boasting, domineering kind of presenting the gospel, with the air of perfectionists, as if what was not known by the Saints about the whole matter of salvation was not worth the knowing. Boasting of the gifts, the possession of the spirit of revelation and the gospel gifts and graces, with the assurance that these things supplanted the necessity for the exercise of wisdom, just discrimination and general sense of propriety. This sort of preaching has done a deal of mischief, and in some instances has resulted in driving good elders out of places where it has been indulged in. It is neither affecting nor effective for good in any place, and whoever may do it should be taught "more perfectly."

INFORMATION reaches us from two widely separated points, that the neighborhood skeptics say "If the Bible be true, and any body preaches the gospel, it is the Latter Day Saints." This, coming from different regions of country, widely separated, is certainly cheering to the workmen. "If the Bible be true." One of the strongest proofs that we can possibly give to these doubting people, of the correctness of our faith regarding the divine origin of the Bible, is a life above reproach, in keeping and harmony with our profession and its teachings. They can ask no better evidence of inner and spiritual grace and power, nor will they. The gospel is a law of life, spiritual life, and he who professes belief in but does not perform its requirements, is by no means a fit exponent of its truths; those who live in accordance with its precepts are the true gospel expositors. Brethren, let our precept and our example be found to go hand in hand, and then we have nothing to fear.

BRO. T. W. SMITH writes from Providence, R. I., May 25th, as follows:

"Last Monday I baptized a young married man who had been under my hands healed of a dangerous complaint in his neck, a couple of weeks previous. He spoke of it in a barber shop, and in an adjoining chair sat a young man, who listened attentively, and having at home a young wife very low in consumption, to whom he related the matter, and by his request I was sent for, and went with Bro. Morse first, and after with Bro. Bradbury, and administered to her, and she

claimed to receive help each time, and appeared much better, and she believes she will be healed. We preached to them, and the young people, with her parents, receive the word gladly, and will likely join the Church: Yesterday I baptized a young man (A. W. Glover) and his wife. Brother Glover lived in Aurora, Illinois, and received from Bro. Sapp an understanding of much of the latter day work. He started one day to go to Abington to study for the ministry in the Disciple College, or Academy; but by the power of the Spirit was prevented, and was turned back, and being led by the same divine influence came here, and heard and obeyed. The Lord has lately showed him the divinity of this work, and hence he could do naught else than obey the heavenly vision. In his confirmation he was told of the work the Lord had for him to do. It was an unmistakable call. At night (the Confirmation taking place after preaching) a prophecy was given by a sister who was not present at the afternoon, and who knew not a word of the matter, and she repeated much of the other revelation, greatly to the comforting and strengthening of many hearts. We shall leave in about a week for Dennisport, from thence to Boston, and hope to reach Maine early in July."

EDITORIAL ITEMS.

Will the officers of new branches organized from time to time, please send to the Church Recorder, full lists of members, with items of birth, baptism, confirmation and ordination, when, where and by whom. We notice the organization of two stated in this issue, one at Lodi, California, one at Centralia, Kansas. Also, he would like a full and complete list of changes, names and items from all branches, either through the hands of the district clerks, or direct to him.

Dr. W. C. Bruson, for whom the Herald Office printed a book on Porcitis (Hog Cholera) last year, writes from Fernandina, Florida, asking for the addresses of some of our people in the South, and we are pleased to note his words concerning those whom he has met in this state and in Missouri. He says: "I have found your people far better than the average of mortals to deal with." We hope that the brethren will continue to prove to the Doctor that his present commendation is not wide of the truth anywhere he may find them, and in return we can say that we have never found anywhere a more honorable man to deal with than Dr. Bruson.

Bro. G. T. Griffith wrote June 7th from Huntsville, Missouri. He had preached at Callao, College Mound, Salt River and Bevier, had tried Macon City, but did not get a hearing. He baptized three at Bevier, May 6th.

Bro. C. J. Hawkins writes from Headville, Texas, that Bro. J. L. Stone, of the Lone Star Branch, preached there and had succeeded in awakening interest in some. He thought some would obey before long. He was using some tracts apparently with effect.

To supply new readers of the *Advocate* the Editor would like 25 copies each of numbers 1, 2, 3 and 4, for which credit will be given in the *Advocate* or otherwise, if the senders will inform us who they are by card or by a slip in the papers returned.

Bro. Joseph A. Stewart, at Philadelphia, is preaching the gospel and his work is having a good effect, as some promise obedience to God's commands. One of these, a lady, assists, in hiring the hall where Bro. Stewart preaches. Bro. Small is soon to assist him. May they do valiantly and win souls to Christ.

Bro. J. M. Straight at Mason City, Cerro Gordo Co., Iowa, would like to know the brethren who are nearest him. Bro. J. F. Patten is at Charles City, Floyd County, next county east of Cerro Gordo.

Elder Joseph Foreman, of Salt Lake City, Utah, is by vote of the Saints chosen Presiding Elder of the Salt Lake District. Officers of the branches, traveling Elders and the Saints generally will please confer with him in reference to matters connected with the district. He writes May 28th, that he expected to be in the field laboring in the "region in full accord with the interest and regulations of the general church."

Bro. Charles Williams, formerly of Amboy, Illinois, now at Barnard, Nodaway county, Missouri, writes May 25th that he has been living there since September, 1877, and finds the Saints to be Saints indeed. He speaks to the people in the school-house when occasion offers and is well listened to. Long may "Uncle Charley" live and thrive to tell the gospel story.

Bro. H. R. Harder writes from Delavan, Clay County, Kansas, that the work there is gaining ground steadily, both in spirituality and influence, as well as in numbers.

Bro. L. N. Brown writes of the organization of a branch at Lodi, California, of twenty-one members, Bro. Jesse Spurgeon, president; L. N. Brown, teacher; G. W. Ramsey, deacon; Sr. Clara Ramsey, clerk. Spurgeon has done a good work for the cause there, so writes Bro. Brown. Also Bro. J. R. Cook came and held a debate. He showed the truth to be with us, and the lack of it with his opponent.

Bro. G. S. Yerrington of Providence, R. I., writes of his travels among the Saints after his departure from the General Conference. From here he journeyed with Bro. R. S. Salyards to Pittsburg, where he preached once. He found good Saints, good meetings and a good Sunday School. Next he was at Brooklyn, New York, where is a small but spiritual branch in charge of Bro. Joseph Squire. On May 6th he arrived at Bridgeport, Connecticut, and found Brn. Collier and Vincent and their families. He held eleven meetings and baptized two who had been previously taught by Bro. Collier. Bro. Yerrington arrived at home May 27th, feeling well and rejoicing in the work of God.

Bro. Edward Delong of Reese, Michigan, writes that he is trying to do his part as a servant of God, in that branch and in Guilford, near by. He enjoys the Spirit therein and hopes to continue faithful.

Bro. William Lively of St. Clair, Ontario, bears his testimony to the truth of the Lord's work, knowing it to be the gospel of the Son of God, and being grateful that he was led unto it. A late article on offerings caused him to examine himself and he found that he was slack towards the Lord, and so he feels determined to make sacrifice of some habits and to give aid unto the work of God. May he be able to overcome and feel a greatly increased joy and peace, and have more light and testimony from God for so doing than ever before.

Bro. J. B. Jarvis of Scranton, Kansas, says that there is a good prospect for the work in that place. Some are anxiously examining it by the light of the Scriptures, and he wishes that some able standard-bearer would come and help them. A large school-house is at their service and the brethren will gladly entertain them.

Bro. T. W. Chatburn writes that in Shelby County, Iowa, many are believing the gospel. On June 8th he baptized four persons. Others are almost ready and the prospect is good for a large addition to the membership by and by. The calls for preaching are many, but so few of the elders are declaring the gospel that little is done compared with what might be were they free to labor in the ministry. Bro. Thomas seems to be alive to do all he can, as usual, and so are many others in that region. He also works for the *Herald*, *Hope* and *Advocate* to extend the lists.

Bro. W. M. Rumel of Omaha, Neb., writes that a brighter day seems at hand for that branch, which is good news indeed.

Bro. Joseph Parsons writes from Pittsburg, Pa., that the work there is in an improved condition, and quite an interest is manifested by some of the people. The Saints' prayer meetings are also excellent. Bro. Parsons preached some in Mansfield as well as in Pittsburg. Four have been baptized at Pittsburg since April conference, and the gifts of the Spirit are enjoyed.

Bro. Wm. France at Coffeyville, Kansas, writes that he is doing what he can for the cause. He expects that Bro. M. T. Short will come into that region soon to preach.

Bro. Robert Davis wrote June 3d, from Swan Creek, Saginaw Co., Mich., that the work was onward there.

Bro. George S. Hyde mentions the encouraging progress of the cause at Little Sioux, Iowa.

Bro. D. S. Seavy writes from Tennant's Harbor, Maine, of their loneliness, and says that when they read in the *Herald* the good news, and about the good meetings of the Saints, they long to be with them to worship God in their assemblies. Their faith in the Lord and in his work is enduring.

Bro. Levi Gamet writes that their conference at Little Sioux, June 7th and 8th, was interesting and largely attended. Brn. C. Derry and David Chambers preached effectively.

Bro. John Macauley of Dunnville, Wis., an old veteran in the gospel, still does what he can for the increase of faith and righteousness in the earth, teaching and preaching as he has opportunity.

Bro. Horace Bartlett, near Harvard, Illinois, says that he did considerable preaching last winter and he intends to continue. Some are investigating.

Sister Agnes Hoze writes from Omaha that the work seems to be flourishing somewhat in that part. She had received much benefit from administration by the elders.

The wife of the Senior was made glad the other day by the receipt of a box of flowering plants, a present from Bro. Abram Reese, of St. Louis, Mo. They had been carefully selected and carefully boxed, and were received in excellent condition; arrived opportunely, as a short time only elapsed from their transfer from the box to the garden, when a bounteous rain refreshed the air and earth, and the things of earth. Our thanks to Bro. Reese for his kindness.

Sr. Jane Hirons writes that the Saints of the North Coon Branch enjoy the Holy Spirit in their meetings.

Bro. Joseph Lively of Chatham, Ontario, expresses gratitude to God for a knowledge of the truth of his work and he desires to continue faithful in all duties to God and to his fellow men. May he be able and so do to the end, we pray.

In the obituary notice of Sr. Young, of Des Moines, it should have read "Services, (meaning simply prayer, attendance and benediction), by Elder T. E. Lloyd," not sermon by him, none being yet preached. In connection with this correction we wish that writers of obituaries would write "sermon," whenever one was delivered, or else "prayer service," if there was such and not a sermon. The term "services" is a very indefinite one, and may or may not mean a sermon, but when one has been preached it is better to say so, though nine times out of ten the writers mean that when they use the former word.

Bro. and Sr. Spann, in Meigs Co., Ohio, send for tracts to help them defend and proclaim the truth. They are alone there but are taught by the Lord's Spirit.

Bro. J. T. Phillips wrote, June 9th, from Renick, Missouri, that Bro. G. T. Griffith, preached there seven or eight times recently, doing good thereby. Bro. Phillips baptized one, May 18th.

Bro. A. Falconer of Blairsville, Pa., writes in faith that now is "the day of the Son of Man," as declared in the Book of Covenants, and that this is the day to warn men of His near approach; for his ministry are of the day and not of the night, that they should be ignorant of these things. Bro. Falconer is seventy-one years old.

Bro. Joseph F. McDowell has closed out his business at Wyandotte, Kansas, and is again in the field. He will begin his labors at Independence, Missouri, this week. He wishes us to state that branches, or districts in Iowa, or North Missouri, in which his labors may be desired, can address him at Netawaka, Kansas. He is expecting Bro. William Crick, a young co-worker, to be his traveling companion. May success attend them.

Bro. J. B. Porter writes from Three Rivers Branch, Jackson Co., Mississippi, that they hold regular prayer meetings twice a week. A year ago when Brn. Heman C. Smith and L. F. West came there the cry was that they were wolves in sheep's clothing, but ere two sermons were through, numbers became their friends, and in time a branch was organized.

Bro. J. L. Gunsolly of Defiance, Shelby Co., Iowa, says that little preaching is done in his neighborhood, but he thinks that a few there would obey the gospel on good opportunity.

Bro. William Potter, writes May 10th, from *De Guatemala, Las Capuchines*, care *Compania de Transportes*, "There is no chance for preaching in this part at all."

Bro. C. G. Lanphear wrote from Monticello, Iowa, June 9th. He had been at Janesville and Beloit, Wisconsin, and at Pecatonica, Illinois; had spoken at several places; finally getting into Iowa, where he had labored sixteen years ago. He was warmly welcomed by the Saints in several localities, and enjoyed more or less liberty when preaching. He had also attended the session of conference for the Sub-District of Kewanee Conference, at Blue Cut, Jones county, E. Larkey presiding, where he reports some prospects for increase.

Bro. Lawrence Conover, formerly of Arkansas, entered upon his duties as Secretary of the Board of Publication on May 16th. We welcome him as a co-worker in the labors of the Herald Office.

Sister R. Dayton still distributes epitomes to the Kirtland Temple visitors, and thus aids the cause.

Our stock of postage stamps has been reduced by the falling off in our receipts of them. Some have sent fractional amounts in silver, at quite a risk of losing, and so we give notice that fractions of dollars in stamps are willingly received, but we prefer the even dollars in bills.

Bro. James Williams of Lexington, Mich., thinks that some will be baptized when Bro. Cornish visits them next, which they expect will be soon.

Bro. J. J. Cornish wrote June 6th, from Richmondville, Mich, that he had baptizd two more recently.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

June 5th.—For the sole purpose of correcting the blunders of people who write letters there are six men employed in the New York City post office. If people would always direct their letters correctly and legibly none of these six clerks would be necessary. In that city as high a number as fifty thousand letters have been posted in one day that lacked being fully correct in the address.

J. M. French's menagerie establishment, near Detroit, was burned, on May 22d. One elephant, five lions, a zebra, leopard and other valuable animals perished in the flames.

In the city of Paris, France, there are eighty-four surgical depots for the relief of persons who meet with street accidents.

Mr. W. E. McLellan of Independence, Missouri, sends us a Kansas City *Journal*, containing full items about the tornado in Marshall, Riley, Ottawa, and other counties in Kansas and in Jackson, Nodaway and other counties, Missouri. It was a terrible affair, many killed and wounded, and a vast amount of property destroyed.

6th.—The European silk crops said to be backward and inferior.

A hundred thousand dollar fire at Cincinnati, Ohio. Four men killed and four badly injured by falling walls.

7th.—A steamer off the coast of England during a gale lost 155 cattle overboard.

In Italy the overflow of the River Po has caused the destruction of much property and rendered thousands of people homeless. Thousands of acres of crops are ruined.

By a strike of workmen in the timber trade in Sweden ten thousand men are idle.

The Lawrence Hotel in Burlington, Iowa, burned; loss \$45,000. A \$30,000 fire at Trenton, Ontario; \$24,000 at Saganaw, Michigan; \$10,000 at Flint, Michigan.

Mt. Etna, Sicily, is apparently through with the eruption for the present.

9th.—One half of the business portion of Dwight, Illinois, was destroyed by fire yesterday. Fourteen buildings, including grain elevator, stores, shops and offices were burned; loss \$50,000.

At Chicago, day before yesterday, as two messengers from the Illinois Central Railway, were on their way to deposit the days accumulations in a bank, they were met by two men, who assaulted them and threw pepper in their eyes, seized their packages, leaped into a buggy standing hard by, and escaped. The thieves secured about \$10,000.

A heavy frost in Vermont and New Hampshire night before last, did much damage to crops.

Information has been received from Fort Belknap that 800 lodges of Sitting Bull's Indians are south of the British line. No acts of hostility had been reported up to the 6th.

10th.—Mount Etna has ceased its eruption, nothing but smoke issuing now from it.

The London papers give doleful accounts of the evils and expense of the war in Africa. In the latter respect it is said to equal the Crimean war, the present cost per week of sustaining the British army of operation being two million five hundred thousand dollars. There is also great fatality to the men, because of the climate, bad water, etc., so that 2,500 men have already perished, and but a few of them in battle.

By a violent storm at Lawrence, Kansas, a church steeple was blown down, and other

buildings were unroofed or otherwise damaged. At Topeka there was a severe hailstorm that did much damage to crops, and killed pigs, chickens, etc. At Wichita the hailstones were still heavier and greater damage was done to windows and crops than at Topeka. At Dubuque, Iowa, the wind unroofed houses and blew down trees.

The messenger-robbers in Chicago, the 7th, were captured yesterday, and \$2,000 recovered.

A riot occurred in Georgia between a party of colored excursionists and resident colored people. A negro militia company was part of the excursion and a fight between two negroes culminated in a general melee, in which a number were killed and others wounded.

At Philadelphia, while Edward Parr was being sentenced by the judge for the murder of his daughter, he took poison and fell into convulsions in the court-room. He died the next morning in great agony, after every effort to save him, which only prolonged his sufferings. An old man full of sin, one who had been in prison time after time for crimes he had done.

12th.—Lightning set fire to an oil-refinery at Philadelphia, yesterday, and an immense quantity of oil was burned along the river front, setting fire to and destroying five ships; total loss one million dollars. Twenty thousand empty barrels were destroyed in the cooper-shops of the company.

A murder which is said to equal the famous Burdell and Nathan murder cases has been committed in New York City. A Mrs. Hull, aged 58 years, was the victim. She was found dead in bed at her residence yesterday morning, having been smothered. Her husband, aged 74 years, is suspected of the deed. They had not lived happily together for some time.

A visit has been made to the reservation of the Umatilla Indians in California, and there were found there "comfortable homes, fine grain fields, thrifty gardens, horses, cattle and fowls, in fact everything to be found on first-class farms" was enjoyed and labored for by these industrious Indians.

A hail-storm at Arcola, Wisconsin, did damage to crops and broke windows. In Wright county Minnesota, several houses were blown down and others were unroofed and damaged. The storm in Wisconsin swept through a mile in width.

In Butler county, Kansas, on the 9th, thirty-seven farm-houses were wrecked by a cyclone and many more were injured; also crops suffered greatly.

13th.—Rain, wind and hail came in fury at Trenton and Bordentown, New Jersey. Buildings were blown down, trees uprooted and other damage done, among them a railroad wash-out.

A storm at Sandersville, Georgia, blew down the Catholic church, also trees, fences and crops.

16th.—A naval battle occurred, May 22d, between the Chilian and Peruvian fleets, each losing a vessel of war, one going down with one hundred and fifty men, only forty of whom were rescued. By the bombardment of Pisagua, a Peruvian city, two million dollars worth of property was destroyed.

Shocks of an earthquake have been felt recently in Costa Rica and on the Isthmus of Panama.

Severe storms reported at Toronto Canada, and in New York City, doing damages in various ways. By a boiler explosion on a vessel in Stettin harbor, Germany, many persons were killed.

Out of the estate of Brigham Young, estimated at \$2,500,000, about \$1,000,000 has been turned over to the Mormon Church by the executors of the estate, and now comes Emelia A. Young, one of the prophet's heirs, and claims that the money has been improperly disbursed, and asks for an injunction to restrain the executors from any further acts as such, and the appointment of a Receiver. Accordingly the United States Court has appointed two Gentiles to take charge of Brigham's estate and relieve the Mormon brethren from any further temptation to discriminate in favor of the Church.

17th.—Along the Danube, in Hungary, Silesia and Galicia still greater floods are occurring. Seven iron bridges destroyed, and villages and meadows submerged.

Lightning struck a school-house near Lincoln, Nebraska, killing one young lady and wounding

a number of boys and girls and nearly destroying the building.

The insurgents in Paragua, South America have deposed the President and seized upon the Government.

Fifteen General Managers of railways in this country have salaries of from \$10,000 to \$15,000 a year.

Correspondence.

THORNTON, Limestone Co., Texas,

June 5th, 1879.

Bro. H. A. Stebbins:—The Saints in the Lone Star branch are in possession of the good Spirit, and are doing well. Two more have been added to it since last report, and we are encouraged to battle on. I live some eight or ten miles from the branch and meet with some opposition around me. I applied for the school and church-house, some two miles from here, owned by the Methodists and Presbyterians, but was refused. I shall now apply for the house which Bro. Jenkins was refused while here, having heard it rumored that they would let me preach there. I shall try them. I preached eight miles from here May 24th, and a gentleman (?) had the audacity to tell me (after dismissal) that all the preachers were "grand rascals," and anything but honest; but he also had the honesty to confess that he was dishonest. I find that the worst opposition in this community is silence, with wire-working behind the scenes. I sometimes think the devil will get them all, yet I have reason to believe that there are some honest souls among them, and hope and pray that they may be gathered into the fold.

The Methodists are contracting to build a brick chapel in our little town by subscription from all classes. I subscribed with the understanding that we could preach in it when not in use by them. I hope they will be more generous than some others.

Where is Bro. Cato? I would like him to come and see me. I have a little meat and bread which he and his are welcome to help us consume, and so is any other Saint that will be pleased to call on me. Your brother in Christ,

ELIAS LAND.

SIoux RAPIDS, Buena Vista Co., Iowa,

June 11th, 1879.

Brethren Joseph and Henry: It is not because I have been idle that I have not, ere this, written for publication. I left home for the Plano Conference, intending to preach by the way, March 4th, and returned April 16th. After a visit of two weeks with my wife and children, I left for Boone, Iowa. My objects in coming to this place, at this time, were (1) to attend a four nights' discussion between Elder William McBurnie, Latter Day Saint, and W. P. Summers, of the Christian Church; and (2) to preach the gospel to the people after the discussion was over. Some things transpired during the progress of the debate that were strange and unpleasant to us, though at its close the aspect was much brighter, and the whole affair ended pleasantly. We are confident the cause gained something by the efforts of Bro. McBurnie.

May 4th, we commenced preaching, and continued our labors to the cheer and comfort of some, and the displeasure and torment of others, till we had preached four times in Boone and eight times in the Logansport School-house, near Boonesboro. At the latter place the interest was better than I had ever seen there, in fact the people were really awakened, and the gospel wave reached far out into the country. Two were baptized, and others confessed they believed the gospel. Within this period of time, from April 30th to May 21st, we met with the Boonesboro Saints in business meeting, when, by order of the branch, David Crow was ordained to the office of a Deacon, and James Traughear to the office of Priest. We entertain a hope that the branch will be more peaceable and prosperous than it has been for some time in the past. We also visited, within this time, the Anderson School-house, near New Jefferson, and preached three times with fair results.

May 22d, we began a series of meetings at Coal-

ville, Webster county, where we remained nearly two weeks, preached nine times, baptized six, and met with the Saints several times. Here, as also at Boonesboro, we were signally blest by the Spirit's presence upon several occasions, one of which we will name. We had gone to the place of meeting with a subject before us, as usual for us, upon which we intended to speak. As we sat waiting for the assembling congregation, most of which proved to be young people, our subject grew darker and darker, till there was no light to be seen in it. As this was not the first time we had been served this way, we did not hesitate to lay it aside and make an impromptu effort. We wondered, but were blest with liberty and light, and, would you believe it? the young people, and some of the older brethren, regarded it as the best meeting we had had. The effects of this one meeting alone caused us all to rejoice in the truth. My reason for writing this is that it may possibly benefit some who are just beginning their experience in the ministry. The mental and spiritual development of some, who have been making an effort to properly sustain the work, at Coalville, is encouraging. Keep yourselves free from all selfish aspirations, brethren, be humble, and diligent in the work of the Master, and you will surely be blest.

Our next stopping place was at Fonda, the home of Bro. E. C. Brown. We remained in this region one week, being cared for by the hospitality and kindness of Bro. and Sr. Brown, Bro. and Sr. Cook, and our newly made friend, Mr. Burnett, of the Second Day Adventists. Mr. Burnett seems to be a true gentleman, stands up for his faith, but is willing that others should stand up for theirs. We preached five times in the Chase and Pinneo school-houses, and baptized one, Mr. Griffin, of the Disciple or Christian Church. This one baptism caused a great excitement in the neighborhood. It came down like a thunderbolt upon the heads of a few very pious (?) individuals, and they raised the usual cry of "Old Jo. Smith, Brigham Young, polygamy, &c., &c." And what was the crime of which this man had been guilty? He believed the teachings of Paul, and Peter, and John concerning the gospel; he heard the voice of the "Good Shepherd" and determined to follow Him, and for this a great hue and cry is raised against him and "this pestilent fellow" who baptized him.

Bro. E. C. Brown is not idle though he says but little about his labors. He has preached in several different localities, and is alive in the work. Except a great deal of physical suffering, I have been blest and prospered in my labors. Yours in the love of the truth.

JOSEPH R. LAMBERT.

CAMERON, Mo., June 10th, 1879.

Editors Herald.—Time, in its flight passes, and carries with it, its record, for the better or for the worse. In the record of the immediate past may be found that of another of our quarterly conferences, held at Stewartsville. Time only will prove whether its transactions will be for the best. Some important steps were taken which if carried out will prove a blessing to the cause here; more missions were taken than ever before to my knowledge. A prevailing desire was among the elders to work; this is what should be. May God bless his elders in their good desires. The work in this district is gaining a firmer hold and quite a number have been baptized during the last quarter. Though there are a few refractory ones, yet peace generally prevails.

Among those outside the church in this neighborhood, there seems to be but little interest taken in the work, and what few are willing to hear it, seem to permit the adversary to take away the seed, but this is no excuse for a cessation of a patient continuance on our part, knowing that the work is the Lord's, and he will see that it rolls forth. We have opened some new fields, and renewing some old ones, with fair liberty and attendance. A good attendance was had near old Far West, where some are investigating.

We contemplate opening some other new fields and extending our labors farther, if the Lord will. Bro. W. T. Bozarth contemplates soon going to Texas, to which field he has been earnestly invited by many Saints there. There will be a moderate crop of wheat here, with a good pros-

pect for corn, but oats are poor. Refreshing rains are visiting us, with strong wind and vivid lightning. As one deeply interested in this great work I am your brother,
J. M. TERRY.

HEARNE, Texas, June 9th, 1879.

Dear Herald.—A little more than one year ago, while weighed down with much care and many trials, a beautiful angel appeared to me, on the night of April 12th in a dream; and having so long desired to see an angel, a thrill of joy pervaded my soul that I am not able to describe, while I stood and gazed upon this glorious personage. Being a short distance from it, I began to advance toward it, and when I got near it, it met me and held out its hand, to salute me; I extended my hand and it took hold of it, and as it did so, it said "Make all things right, for you will have to leave here." "How long first," I asked? "Not quite a month," was the reply, and then it started from me. I tried to elicit further information from it, but all to no purpose; it had delivered its message, and faithful to the trust confided to it, it would tell no more. Yet I would gladly have had it made known to me where I was to go, and what was the nature of the mission to be filled. My anxiety during the first fifteen days after this interview was much easier felt than described. There was a power continually suggesting to me, that what I had seen "was of the devil," "it don't amount to anything," and many other such things. It was not long however until I wrote to the Secretary of the Church, and through him I learned of my appointment to the Texas mission. I had no money, and how I was to go was more than I could tell; but I did not have to wait long; the Bishop sent me \$30.00 with which to pay my expenses. The morning of the 6th of May found me on the platform of the depot at Miami Station, with my little son standing by my side, his countenance expressive of much sorrow to have to part with me; my wife was standing in a door a short distance away; thinking that she might better conceal her emotions; still, a tear was trickling down her cheeks. Oh, who can imagine the painful emotions of one's heart who is leaving all that is dear to him on earth; and they with no means of support but the charities of a cold-hearted world; and he to make his home among strangers, that he may give them the bread of life, and get as a legacy for his works, the sneers, contempt and ridicule of many. Were it not for the knowledge that I have of the Latter Day Work, I for one would not do it.

I gave my child a parting kiss while I breathed a silent prayer to God that I might meet him and his mother again on earth. The thought of those left behind, and the promises of the poor despised Nazarene, that this gospel of the kingdom shall again be preached among all nations for a witness * * * occupied my mind during the day's ride. It was twenty-four days, "not quite a month," from the time I had seen the vision until I left the country. Did the vision signify any thing? Or was it just a happen so? At Kansas City, I took train for Kansas, and six o'clock found me at Bro. Crawley's in Cherokee, Kansas. I remained in the Spring River district preaching and talking with the Saints and friends, until the 24th of May. While there I baptized two; and the Saints were, with some exceptions very zealous for the work. I arrived at Walker Station on the 27th; on the 28th, a walk of six miles, brought me to Bro. Bullard's, the 30th to Sr. Dillard's. The prospect to do any good at that season of the year was very gloomy. However, we had our meetings every Sabbath; but the people were either too tired, or, too don't care, and so we had meager attendance. I had been there but a short time until it was suggested, that I send after my family; I gave the matter much thought, the Saints continued to solicit it, until I agreed to send after them, the money was furnished to bring them, and on the 24th of July they arrived at Walker Station, and were soon at Sr. Dillard's where we were made welcome. It seemed now that I might be more efficient in my labors, for several reasons which, it is useless to mention; but alas! my hopes were of short duration, for on the 8th of August my little son was taken sick, and on the 13th my son, my only son; was taken from us. Parents may sympathize

with us; others know nothing of the anguish such things bring. While weighed down with much sorrow I had another dream, in which my son appeared to me. I said to him, "Moroni, you are dead," "No," said he, "I am not dead, but I have been where there is lots of good folks." "What do they do," I asked. He did not tell me, but said, "They are all priests." "Whether the dream signified something or whether it was because of my much thinking of him, it is not for me to say, it was a source of comfort to me if nothing more.

I have labored as zealously, and as honestly for the cause as I knew. I have done nothing for which I expect to have any remorse at the tribunal which will "judge the quick and the dead." I have labored in Red River, Robertson, Wilson, Gonzales, Bexar and Bell counties.

I now ask forgiveness of any who may be offended at any thing I have done, or said, in any of those places; I ask it from the heart. I thank the conference for the trust confided to me; I did all that I could to honor that trust, and when the secrets of every man's heart will be revealed, then, (if not before), you will know the motives that prompted every action of my life in Texas. I desire the prayers of the Church in my behalf. Weighed down with much sorrow I am, yours in the faith of the Lord Jesus Christ,

A. J. CATO.

NEW TRENTON, Ind., June 4th, 1879.

Dear Herald.—When I wrote last (April 6th) I was at Harrison, Ohio. I went thence to Hunt's Grove, near Harrison, and obtained the Town Hall to preach in. The gospel had never been preached there before. I spoke with good liberty on Saturday night, April 12th, to an attentive audience. Next day I attended the Presbyterian Sunday School, after which I listened to a discourse from the Rev. Chidlaw. At the close he was requested to announce my meeting for the evening. He enquired who and what I was, and, when told, refused to make the announcement. The superintendent of the Sunday School made it, and I had a good hearing. On the 22d, I went to Covington, Kentucky, thence to Grant's Bend, and continued to labor there till May 7th. I then walked across Campbell county, Kentucky, to New Richmond, Ohio. Here I found sister H. B. Emerson, sister to Bro. S. F. Walker, of Decatur county, Iowa. It is no flattery to say that she is a Saint indeed. She, with her son-in-law and daughter, made my visit a pleasant one, and I felt at home. I contemplate visiting that section again at a more favorable season, with a view to open up the way for preaching the word of truth. Sr. Emerson will assist me in the effort in getting places to preach in. If the elders were as earnest and energetic in the cause as she is, much more would be done. On my return to Covington I found a letter containing the sad news of my son's death. It was a terrible blow. My son, my son, gone from us! He who never caused a pang to the hearts of father or mother; who, from childhood to manhood was so kind, noble and truthful. O why was he thus snatched from us? Thou God of love and mercy, who knowest all things, thou who holdest the destinies of all men, thou who doeth all things well, help us to say, "Thy will be done." Of the ten dear ones given to us, five are gone, two of them snatched away in a state of health. May we have the assisting grace of God to enable us to bear up under affliction laid so heavily upon us, that we may say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Not feeling in a condition to labor I went to Amanda, Ohio, Branch, where I found congenial spirits, who offered their sympathy as only Saints can, and I obtained rest for body and mind.

I found a home with Bro. M. B. Williams, who needs no eulogy from my pen; to know him is to love him. His wife is his exact counterpart, in fact all the adjectives in the language, descriptive of goodness and kindness may be applied to them, and likewise to Bro. Dick, Sr. Kate, Bro. and Sr. Wren, and in fact to all the Saints there. I came here June 2d for the purpose of attending the District Conference, to be held the 7th and 8th. I shall go then into Ripley, Jefferson, Floyd, Crawford and Perry counties, or where the Spirit directs. Thus far I have been laboring mostly in

new fields. I am willing to do anything or go anywhere that will redound to the glory of God and serve to advance his cause. It seems that this is all that is left me now, to live for the loved ones that are still spared me, and to labor faithfully for the master till he shall see fit to call me hence. O, the glorious hope of the Saints! What an incentive to duty and faithfulness.

I desire an interest still in the prayers of my brethren and sisters that I may retain the Spirit of God to enable me to perform my whole duty to God and man. I must not forget to mention the Saints of this branch (New Trenton). They are live Saints without exception; never had a jar or discord since the branch was organized in 1874. Bro. W. H. Chappelow presides ably, and all is peace and harmony. I baptized all the members save one; am to baptize two to-morrow.

I desire to express my heart-felt thanks to the brethren at home for their sympathy and kindness to the loved ones confided to their care; Bro. and Sister Dancer especially, and many others. Accept the gratitude of the heart which the pen fails to express. Your brother in hope of eternal life,
B. V. SPRINGER.

NETAWAKA, Jackson Co., Kansas,
June 2nd, 1879.

Brother Joseph: Five have been baptized here of late; so the work of the Lord moves on. Bro. Anthony made us a visit and delivered twenty-one discourses with good liberty, the Grange hall being crowded every night. Great excitement prevails among the outsiders, and many are enquiring when is the wonderful preacher coming again. Skeptics say if ever the gospel was preached in the town of Netawaka, it was by Mr. Anthony. We pray that the Lord will bless his labors, and hope that he will soon make his appearance here again. We hold our meetings on Sundays at two o'clock, in the school-house, and it is well packed with good and attentive listeners. Our prayer meetings are held every Wednesday evening from house to house.

Sunday, the 25th of May, in company with brother Hopkins, we made a visit to the Saints at Centralia, and organized a branch of eight members, and four more will soon join them. Bro. David Lewis voted president, Joseph Lewis, Teacher; Alma Dodd, Deacon; and James Buckley, Clerk. It is to be called the Centralia Branch. I am requested by vote of the branch to send this for publication. Yours in Christ,
GRIFFITH GEORGE.

JOPLIN, Jasper Co., Mo.,
June 9th, 1879.

Messrs Editors:—I am cheered to candidly think "the old ship of Zion," with the hopeful ones on board, is weathering the tide of opposition to soon anchor in the haven within the veil. The wicked, like the volcanoes of the tropic, engender and send forth filth, poison and death, and leave a desolate track; whereas the good sower, with liberal hand, scatters, broadcast, to bud in space, mature in glory, or blast in the second death.

The field will soon be reaped and the harvest anthem sung. The field needs vigilant cultivating so that "every plant which my heavenly father hath not planted, shall be rooted up." In that glorious "shall be" the vats will overflow with the oil of gladness and the wine of consolation, while the tree of life, with its ambrosial fruits, will gladden the eye and enliven the soul, and the granaries of eternity will crown the scene with their celestial contents. Let us think of the chequered past, the present with its multifarious requisitions, and the sweet by and by.

All forms of unbelief must be met and coped with by the noble standard bearers. We, in the south-west have challenged the entire world to defend their crafts, with revelation and sound logic and show us "the more excellent way." Suffice to say that the free (?) thinkers and the orthodox clergy have not, as yet, manifested a willingness to enter the arena of contest. I heard the renowned Ann Eliza Webb-Dee-Young read her lecture to a well filled room of hearers that took it all in by sponge-like absorption. Any one that will read "The 19th Wife" will get the gist of her address. (She stated that Brigham married four of the wives of Joseph Smith.) The

prophet's avarice, impiety and tyranny to her, opened the eyes of the mother and daughter to see the fallacy of the Mormon plan of salvation. She now has a better wardrobe, a colossal fortune, a host of admirers, and bows at a Methodist shrine. The Methodists must treat her just right, or she will find out their plan is false, but money ameliorates her devious path and down trodden suffering deluded "wimmen," especially the one born in Nauvoo, September 13th, 1844; causes her to forsake the sweets of domestic life and perambulate the land for the paltry sum of from one to two thousand dollars per month.

After she had spoken her piece, I arose and stated that I would deliver an address on the following evening, and further, observed that Brigham Young was the father of polygamy. I was cried down, insulted, and threatened by a number of muscular christians. I was told that I was mean, and that no one of intelligence would come to hear; but they were simply mistaken. Bro. Crawley stood with me there, as well as elsewhere. He is a bold and powerful advocate of the faith. I feel good in defense of the cause, and painfully anxious to witness a widening and deepening of the true leaven. I want to be more humble, more consecrated to Christ, and more like the High Priest of our profession. Bro. Crawley and self go on a tour in Kansas. Peace on Zion, love be multiplied and God be glorified.

M. T. SHORT.

FARMINGTON, Graves Co., Ky.,
May 21st, 1879.

Dear Editors:—I see an article in the Latter Day Saint's Herald, headed Universal Salvation, written by Thomas Hougas and W. R. Calhoun; they say, "Where and when shall we receive the full reward of our crimes?" I ask, on the other hand, Where and when shall we receive the full reward of our enjoyments? I ask this for information. I am a seeker after truth. You will please give me your views, through the Herald—(in short).
DR. JAS. A. BOYD.

NEBRASKA CITY, June 2d., 1879.

Brother Henry:—I have been at home nine days from my field of labor, and I am ready for the field again. But it is pleasant to rest in the midst of our warfare, and to see if we have made any progress, and if our labors are productive of good to the cause of our Master; and also if we are in line of battle. You know the word, "Right dress," but some are so far behind, that it is needful that we call them to remember their covenant with our captain, to keep our arms bright needs a constant care, for our arms are not like the weapons of warfare that the world has. I find that the more I use the weapons of the gospel, the more strength I receive from the Master, and our faith will increase. But some want me to believe that they have a great deal of faith, yet they have not charity for the preaching of the word to their friends or their neighbors. And if their faith have no charity, it has no love in it, and it is a dead faith, and the word of the Lord is "Let the dead bury their dead."

I do not like to see elders in a branch striving to break down that branch, nor to keep away from the meetings, and by thus absenting themselves, weakening the faith of others, and destroying the work committed to our care; for, if a man has no faith he will have no love; and, if he has no love, he has no charity, and you will find him in the fault-finder's path, seeking evil in those that have faith, love and charity for all men, but more so for their brethren in the Church. In my labors of the past six weeks I have been blessed with health, and my brethren and sisters have blessed me with all that was needful to assist me in my mission. My son is doing a good work where he is, and I see I will have to go west alone, and with gladness of heart I respond to the call of that brave and determined soldier of the cross, Brother R. J. Anthony. So, Brother Henry, the work is onward. I had the privilege of leading three into the water since my son and I parted. Brother R. J. Anthony said in his card that he expected to baptize three or four on Sabbath last. The call is, "Come and preach to us," and it grieves me; for, if the elders and priests would do their duty, we would make a record for the west, that would be cheering to all the Saints of

God. The work in this city is at a low ebb, but we hope it may revive. A few elders make the effort to proclaim the gospel, and leave wife, and children, home and friends, to do the Master's will, that the honest may hear the gospel. They are willing to sacrifice all their time, while many of the elders do nothing but stop at home and find fault with those brethren. Your brother,
R. C. ELVIN.

SCOTTVILLE, Indiana, June 1st, 1879.

Brethren Joseph and Henry: The Methodist friends held a protracted meeting in our neighborhood, in which the tide of enthusiasm run high. One Rev. Lee said he was glad to speak to an audience composed of five different orders—Catholics, Methodists, Disciples, Adventists, and Mormons; and said, "Brethren, speaking in a general sense, the Church of Christ is like a wagon wheel and all the different orders are like spokes, all centering in the hub, and the love of God is the tire that binds them together." The burden of their discourses was, that the inheritance would be high up in heaven. At the conclusion of the meeting I submitted the following propositions: First, Resolved, that the Church of Christ is composed of all the different denominations of the day. Second, that the inheritance of the Saints would be on the earth. And, after teaching it before from four to five hundred people, they refused to defend what they had taught. I asked them to affirm the first, and we would the second. Since that the ruling members of the chapel have invited us to take a part in their meeting, which it is hoped will be beneficial to some extent at least. Our experience has taught us that the battle is not always to the strong, nor the race to the swift, but the Lord's, as he has promised to go before us and fight our battles for us. We find that the anger of the Lord was kindled against Moses for not believing that he that made man's mouth could give utterance and eloquence. Exodus 15: 10 12. Yours in the covenant,
M. R. SCOTT.

COAL VALLEY, Allegheny Co., Penn.,
June 2nd, 1879.

Brs. Joseph and Henry:—I came here from the General Conference, and since I came I have done all that I could do. I have spent some time in trying to convince those that are professing to be Latter Day Saints, and have been successful in gaining two of them, and one young man from the world. So I have baptized three souls into the Kingdom of God, and they all rejoice in the comfort of the Holy Spirit. I feel strong, and am thankful to our kind Master. There are three different classes of those kind of Saints around here, that are living all by feeling and rejecting the law, and to reason is almost out of the question. I got a school-house and tried three times to get a congregation, but the influence of these kind of Saints has almost put a seal on the people that is impenetrable. Nevertheless I am not discouraged, but believe that truth will prevail and error will be exposed. Pray for me and the glorious gospel of our God. I am yours ever truly.
JOSEPH P. KNOX.

OAK ISLAND, Bexar County, Texas,
May 28th, 1879.

H. A. Stebbins, Dear Brother:—We have a branch of seventeen members, three of whom do not live in our community, but of the remainder we have Sunday School every Sabbath when the weather is fine. Having no house, we hold our meetings under an arbor made of brush and poles. We were in hopes to have been able to build a house by this time, but it is impossible; nevertheless, we trust in the Lord who doeth all things well. We realize the truth of the latter day work, and are greatly comforted and strengthened by the Spirit, but we wish to thoroughly understand all the doctrines of the Church. We are very poor in purse, but rich in the promises of our precious faith, and hope that the time will come when many more may be persuaded to come out on the side of the Lord. We have prayer and testimony meetings, which are seasons of refreshing from the Lord, enjoyed by all of us. We feel thankful that we have been permitted to hear the gospel in its

purity and that we are in the ark of safety; but realize that we have greater responsibilities than ever, and desire the prayers of all God's people. Many of us have felt the effects of prayer in being healed of infirmities, for which God be praised.

We are having a very dry time. This is customary here, everything is on extremes; we are too near the Equator to make it pleasant. I think this country was never intended for farmers. Corn on the average is fifteen bushels to the acre, selling now at eighty-five cents per bushel. Cotton one-half bale to the acre. Many people are flocking to Texas thinking to find an Eden, but those that own farms anywhere else had better stay there, for they will be very much disappointed coming here. Many people who have been living here for fifteen or twenty years have nothing to live on but corn bread and bacon. At the present time I do not think fifty bushels of corn could be found in this neighborhood. Last June we had a very destructive hail-storm that destroyed nearly all the corn crop of this country; and this year we had a very severe drouth at the time of planting, which continued so long that many could not plant at all; then a rain-storm came about a month ago, succeeded by hot, dry weather up to the present time; and is now so dry and hard that it can not be plowed. Trusting that many more may be brought into the fold I remain your brother in the gospel.

JOHN BARBER.

KEOKUK, IOWA, May 28, 1879.

Dear Nephew:—I am at this writing at brother H. N. Snively's en route for home. I expect to speak in the Saint's chapel to-night and to-morrow evening, and in Montrose, Sunday, June 1st. I may call at Burlington on the way. I have now been away from home since the first of January; have visited many branches of the Church, and hope have added much to the confirmation of the Saints in the faith, besides removing prejudice from the minds of the outside world. It is my intention, as soon as I get affairs in a proper condition at home, to again go into the field. In all good faith I subscribe in bonds of love,

WM. B. SMITH.

SAN ANTONIO, BEXAR Co., TEXAS,
May 28th, 1879.

Brethren Joseph and Henry: My pen can not, (nor could my tongue if I could see you face to face), describe the privileges and blessings which I have enjoyed through the teachings of our dear Herald, and I hope that the Lord may so direct me that I may be able to make the payments as long as I live. Yet I feel it my duty to say that I have read things from some of the Elders which I was not pleased with, but felt wounded in heart. Occasionally they meet with ministers of other denominations, who, being ignorant of the true rise and progress of the Church of Christ, are blind to the truth and show forth a spirit which is not the Spirit of Christ, persecuting and trying to hinder the work of God. Then, as your humble sister thinks from the expressions she has read, the Elders of Christ have erred, in holding up such to ridicule, using very witty remarks, which I do not doubt they deserved, but God so loved the world that he gave his only begotten Son to die for us, and when he was reviled he reviled not again, but even wept over the sins of Jerusalem. What love in his expression: "Father forgive them, they know not what they do." They had heaped upon him every insult and were crucifying him, but he breathed forth nothing but love and pity for a sinful world. Brethren, if I have been too tender, pray for me and forgive me.

Our little branch here are living in love and kindness toward each other, meeting on each Sabbath, praying and giving our testimony to the work of grace in our hearts, and also instructing our children in the Sabbath-school. Bro. Cato's short stay among us was both pleasant and profitable. May the Lord go with him and bless him wherever he goes. Bro. Bays has not preached for us for near two months, being under the necessity of working to support his family. It does not sound very well in our favor, but we are indeed very poor. None of us wear the fine hats, flowers, and pin-back dresses,

which the good sister wrote against in the Herald lately. Nearly all of us have also quit the use of coffee, which is the Texan's great luxury. Bro. Bays will not leave us to battle alone any longer than he can see his family provided for, which we all know is right. Yet we are not alone, for God is with us and doth often comfort and bless us. I feel to ask your prayers for our beloved brother and Elder, who has been confined to his bed for some time with a pain in his hip and leg. At times it seems to be paralytic. He was some better and met with us yesterday, but walked in pain and was quite lame. I pray that God will pour out his blessings with great power and give you wisdom in directing the affairs of this great latter-day work, and comfort you in every time of trial. Pray for me, brethren, that I may increase in all the graces and in the blessings which the Lord has in store for those who love him. Your sister in Christ,

NANNIE GIFFORD.

Conferences.

Far West District.

A conference was held at Stewartville, Missouri, June 7th and 8th, 1879; J. T. Kinneman, pres.; J. M. Terry and J. S. Constance, clerks.

Branch Reports.—Starfield, at last report 28, present 29, 4 Elders, 1 Teacher; 1 received by letter. German Stewartville, at last report 24; no changes. Far West, at last report 40, present 48, 6 Elders, 2 Teachers, 2 Deacons; 5 baptized, 3 received by certificate of baptism. Delana, at last report 50, present 53, 4 Elders, 3 Priests, 3 Teachers, 1 Deacon; 4 received by letter, 1 expelled. Stewartville, at last report 75, present 91, 1 Apostle, 5 Elders, 5 Priests, 2 Teachers, 5 Deacons; 12 baptized, 2 received by certificate of baptism, 2 by letter, 1 ordination, 1 marriage. St. Joseph, at last report 84, present 96, 13 Elders, 4 Priests, 3 Teachers, 3 Deacons; 1 received by letter, 1 by certificate of baptism, 10 baptized, 1 removed by letter, 1 marriage. Center Prairie, at last report 20, present 19, 3 Elders, 1 Priest, 2 Teachers, 1 Deacon; 1 died, 3 ordinations, incorrect, and referred back to the branch. Pleasant Grove, at last report 26, present 23, 1 High Priest, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 3 removed by letter.

Elders reported in person: F. M. Bevins, Wm. Summerfield, J. L. Bear, T. Hinderks, A. J. Seeley, D. J. and D. E. Powell, James Wood, A. G. Weeks, J. T. Kinneman, Arnold Nesser, L. W. Babbitt, S. Butler, Wm. Lewis, J. M. Terry, L. L. Babbitt, W. T. Bozarth, E. Binstead, F. C. Graham and J. Burlington. A. J. Cowden, Jas. Kemp, Reuben Phillips and T. J. Franklin reported by letter. Priests J. Merriam, J. Hardacher, John Wood, F. Uphoff, A. J. Blodgett, M. M. Ballinger, Luther Cook and Jacob Smith; Teachers H. R. Casto, L. Hoveuga, R. F. Hill, J. S. Constance, — Headen, M. F. Beebe and C. B. Fox, and Deacons Chas. Faul and Jas. Smith reported in person.

A question as to the right of members to make or second motions was ruled negatively, though the right to vote was extended.

The president was authorized to demand the license of elders not having reported, unless they give a good reason for not doing so.

Two-day meetings were appointed at Delana, June 28th and 29th; St. Joseph, July 12th and 13th; Starfield, July 19th and 20th; Stewartville, July 26th and 27th; Far West, August 9th and 10th, Brn. Bevins, Summerfield, Lewis, Merriam, Butler, Terry, Burlington, Weeks and Cowden to fill the appointments.

S. Butler, R. Marchant and J. L. Bear; J. H. Merriam and D. E. Powell; Wm. Lewis and J. T. Kinneman; F. M. Bevins and Wm. Summerfield; T. J. Franklin and A. G. Weeks; L. L. Babbitt and Thos. Worrel; T. Hinderks and J. G. Baur, were appointed missions in various parts of the district.

Whereas, certain members fail to attend to their duty, and set at defiance all authority, and neglect to assemble with the Saints, and not only neglect, but positively refuse to aid the cause either by their presence or means, therefore be it Resolved that such members be considered in bad

standing; and after being visited by proper officers and requested to change their course, and then they fail to attend to their duty, they shall be tried for such neglect and open rebellion, and disfellowshipped:

Sunday: At 10:30 a.m. the word was ably declared by W. T. Bozarth, from Heb. 4:9; at 2 p.m., sacrament and social meeting; at 8 p.m., preaching by J. M. Terry, from Jer. 6:16.

Adjourned to Delana, August 30th and 31st, 1879.

Spring River District.

A conference was held at Columbus, Kansas, May 24, 1879; J. T. Davis presiding, O. P. Sutherland clerk, *pro tem*.

The spiritual condition of the Columbus Branch was reported as not being good. Pleasant View and Mound Valley branches in a favorable condition.

Branch Reports:—Mound Valley, last report 31, 2 baptized, present 33. Columbus, last report 29, died 1, present 28. Pleasant View last report 68; baptized 9, received by certificate 1, removed by letter 5, died 1, present number 72. Center Creek, no changes. Joplin report returned for correction. Jacksonville, Indian Creek and Galesburg branches, no report.

That the report of committee in the case of Brother Williams versus Watson be received and committee continued.

Preaching was had by Elders C. W. Short, D. S. Crawley, and M. T. Short, and a good time was had.

Adjourned to Mound Valley, August 29th, 1879.

Philadelphia District.

A conference met in Philadelphia on Sunday, May 25th, 1879; Wm. Small, president; J. A. Stewart, secretary.

Branch Reports.—Philadelphia 49, 6 Elders, 2 Priests, 1 Teacher, 1 Deacon. Hornerstown not reported.

Resolved that the Brooklyn Branch, N. Y., be accepted in this district.

Elders Elias Lewis, Asa Copeland and H. Beaumont had no report to make. J. A. Stewart, Wm. Small and Joseph Squire reported.

Adjourned to Philadelphia, August 24th and 25th, 1879.

Alabama District.

A conference convened at the Butler Branch, Butler county, Alabama, May 3d, 1879; president G. T. Chute in the chair; W. D. Clark, clerk.

After the opening exercises an hour was spent in remarks by brethren Geo. T. Chute, Heman C. Smith, W. J. Booker, F. Vickery and G. R. Scogin.

Minutes of last conference corrected to read that G. R. Scogin, W. J. Booker and G. T. Chute reported in person.

Branch Reports.—Butler 25, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 received by letter. Macedonia referred back to the branch for correction. Flat Rock the same.

F. Vickery, the Bishop's Agent, reported for the six months ending May 3d, 1879: "On hand last report \$8.25, received \$11.00, total \$19.25; expended \$16.00, balance on hand \$3.25.

Heman C. Smith and W. D. Clark were appointed to audit the Agent's books.

Elders Heman C. Smith, W. J. Booker, G. R. Scogin, F. Vickery, J. G. Vickery and G. T. Chute reported, also Priests W. Allen and W. D. Clark, and Deacon A. Vickery.

Resolved that, in the opinion of this conference, the district conference, or the district president, has the right to appoint a court of elders to adjust difficulties in the branches, where a necessity for such an adjustment exists, but where the president appoints a court he should state his reasons for so doing at the next conference.

Resolved that the foregoing resolution shall not interfere with the previous action of branches.

That the district president be requested to visit the branches and take such action as is necessary in his opinion for the adjustment of difficulties.

At 7:30 p.m., preaching by G. T. Chute. The committee to audit the Bishop's Agent's book reported that they found his books and report correct.

Sunday, at 11 a. m., and 1 p. m., preaching by Heman C. Smith; at 7.30 p. m., prayer and testimony meeting. Five children blessed by Heman C. Smith and W. J. Booker. The Friday before the next conference was appointed as a day of fasting and prayer for the success of the work in this district.

Adjourned to Pleasant Hill Branch, August 2d and 3d, 1879.

South-Eastern Ohio and Western Virginia District.

A conference convened at Syracuse, Ohio, April 26th, 1879; David Thomas, president, *pro tem.*; Thomas Matthews, clerk.

Branch Reports.—Lebanon 22. Minersville 9. Syracuse 45. Jackson 7. All the same as last reported.

Elders David Thomas, L. W. Torrance, Rice Williams, David Matthews, Sr., Wm. T. Davis, Thomas Matthews and John Harris reported in person, and Edmund Thomas by letter; also Priest Lewis Walters and Teacher Daniel Jones in person.

Thomas Matthews was elected president of the district for the coming term and David Hopkins clerk.

Preaching at 7:30 p. m. by David Matthews, Jr., and John Harris in Welsh.

Sunday, at 10 a. m., preaching by Thomas Matthews in English, and David Matthews, Sr., in Welsh; at 2 p. m., prayer, testimony and sacrament meeting; at 7 p. m., preaching by David Hopkins and Lewis W. Torrance.

Adjourned subject to the call of the president of the district through the *Herald*.

Wyoming Valley District

A conference was held at Danville, Pa., May 24th, 1879; Henry Jones, president; Wm. Harris, secretary.

Branch Reports.—Hyde Park, at last report 30, present 28, 5 Elders, 1 Priest, 1 Teacher; 1 removed by letter, 1 expelled. Plymouth, at last report 14, present 17, 2 Elders, 2 Priests, 1 Deacon; 1 received by letter, 2 baptized. Danville 9, 2 Elders, 2 Priests; 2 received.

Elders H. S. Gill, Wm. Crumb and Henry Jones, and Priest Wm. Harris reported in person; James Jenkins by proxy, L. D. Morgan, John Edmunds, T. A. John, J. R. Griffiths, L. B. Thomas and Priest Llewellyn Harrison by letter.

Report of Wm. W. Jones, Bishop's Agent: "Received Hyde Park Branch \$11.25, Danville \$4, previous balance \$20.68, total \$35.93; paid Henry Jones traveling expenses \$18.00, Finance Book 35c., balance in hand \$17.58."

Missions: John Edmunds, Llewellyn Harris, Wm. Crumb, Wm. Harris, W. W. Jones, L. B. Thomas, T. A. John, J. R. Griffith, James Jenkins, H. S. Gill and J. E. Thomas were appointed to preaching duties in the district.

Sunday.—At 10 a. m., preaching by H. S. Gill and Wm. Harris. 2 p. m. by Henry Jones; evening by H. S. Gill and Henry Jones.

Adjourned to Hyde Park, August 23d, 1879.

Northern Illinois District.

A conference was held at Braidwood, Illinois, May 31st and June 1st, 1879; W. W. Blair, president; H. A. Stebbins, clerk.

Branch Reports.—Plano 180, 2 First Presidency, 2 Apostles, 1 High Priest, 10 Elders, 8 Priests, 3 Teachers, 5 Deacons; 2 baptized, 7 removed, 4 ordinations, (1 Elder, 3 Priests), 2 marriages. Sandwich 68, 1 First Presidency, 2 High Priests, (one the Presiding Bishop), 1 Seventy, 3 Elders, 1 Deacon; 5 baptized, 3 received by letter, 1 ordination, a High Priest. Piper City 19, 1 Elder, 1 Priest, 1 Teacher; 1 baptized, 2 received by vote. Streator 44, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 10 baptized, 1 expelled, 2 died, 3 ordinations (1 Elder, 1 Teacher, 1 Deacon). Braidwood 60 (9 scattered), 3 Elders, 1 Teacher, 2 Deacons; 6 baptized. Mission 103, 2 Elders, 2 Priests, 1 Teacher; 2 baptized, 1 removed by letter, 2 loss by error in previous reports. Leland, Amboy, Pecatonica, Marengo, Janesville and Burlington (Wis.), branches not reported.

Bro. Blair spoke of the excellent prospects in the district for the increase and spread of the work.

The spiritual condition and progress of the following branches were reported by their presidents: Braidwood by John Kier; Plano by Joseph Smith; and Sandwich by Henry A. Stebbins; also Hans Hayer reported the Mission and D. C. Serene the Piper City branches. Bro. Blair reported what he knew about Amboy and Streator from recent visits.

An appeal by Richard Wooliscroft against the action of the Streator Branch in his case was presented, the appointment of a committee was ordered, and Joseph Smith, Frank Lofty and M. H. Forscutt were selected to investigate and report upon said appeal.

The subject of branch collections or offerings for the aid of the gospel was talked over.

At 2:30 p. m., the following was adopted, and the resolution of the General Conference referred to was ordered to be published with it:

Resolved that the several branches of this district be hereby admonished of the resolution of the Church requiring the observance of Paul's injunction to the Church, found in 1 Cor., 16th chapter, respecting donations for church uses; and that the presidents of branches be directed to present this matter directly to the branches.

The resolution referred to reads as follows:

"Resolved that the church adopt the order taught by the apostle Paul in 1 Corinthians 16: 1, 2, 'Now 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 of you lay by him in store, as God hath prospered him, that there be no gatherings when I come;' and in the Book of Covenants, sec. 59, par. 2, '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,' to raise money for legitimate church purposes. And that whereas we, the Elders in General Conference assembled, believe that the church should put forth a greater effort, financially, than in the past; therefore be it resolved that we consider it to be the duty of the Presiding Officers of missions, districts, and branches, to teach the law of tithing and free-will offerings, presidents of branches to act as the Bishop's Agents in collecting and disbursing such tithing and offerings, keeping an account of all moneys received and forwarding the same to the Bishop to carry on the work of the ministry, &c."

Resolution adopted by the General Conference, April 9th, 1872.

Subsequently the president was authorized to send instructions to the branch presidents about the action taken, and about the carrying it into effect.

The committee in the case of Bro. Wooliscroft vs. the Streator Branch reported that after considering the documents and letters pertaining to the case, their opinion was as follows:

1st. That the legal expulsion of a member by the branch to which he or she belongs is an expulsion from the Church; but that the member so expelled has a right of appeal.

2d. That in the case before us, the evidence clearly shows that the brother appealing was expelled from the church at his own request.

3d. That the branch had a right to grant the request of the brother to be expelled; but that, as the evidence furnished us shows that this request was made in anger, it would have been better and wiser for the officers of the branch to have waited and labored with the brother when his anger should have abated, and sought to turn him from his purpose, before resorting to the extreme measure of expulsion.

4th. From the evidence it is clear to your committee that the brother making the appeal did very wrong in defying the branch officers; for the officers of a branch are the representatives of Church authority, and should be respected and sustained as such in the legitimate pursuit of their callings.

5th.—In view of the foregoing considerations your committee recommend that the brother appealing make confession of error before the branch for his demand to be expelled, and that on his do-

ing this, the branch forgive and restore him by vote to his former standing and office. Respectfully submitted. Joseph Smith, Frank Lofty, Mark H. Forscutt, committee.

The secretary was authorized to furnish the president of the Streator Branch with a copy of the above.

The president's financial report showed that he had received \$19.65 from the district during four months and had paid out \$16.45 in traveling expenses therein.

Elders W. W. Blair, Joseph Smith, M. H. Forscutt, H. A. Stebbins, John Kier, F. Lofty, P. Devlin and E. W. Tullidge reported, also Teacher James Parks in person and Elder J. Stanley by letter.

At 7:30 p. m., preaching by E. W. Tullidge.

Sunday, June 1st.—At 9 a. m., a prayer and testimony meeting; at 10:30 a. m., preaching by W. W. Blair; at 2:30 by Joseph Smith; at 7 p. m., by M. H. Forscutt.

Saints from Streator, Piper City, Wilton, Braidwood, Mission, Plano and Sandwich.

Adjourned to Amboy, October 25th and 26th, 1879.

North-East Missouri District.

A conference convened in the Saints' Chapel Bevier, Missouri, May 3d, 1879; John Taylor in the chair; E. L. Page, clerk. Opening prayer by John T. Phillips. Introductory remarks by Pres. Taylor, explanatory of the purpose for which we have met.

Branch Reports.—Bevier, at last report 69, present 64, 9 Elders, 3 Priests, 5 Teachers, 1 Deacon; 1 baptized, 1 received by letter, 7 expelled, 1 marriage. Hannibal 21, 3 Elders, 1 Priest. Salt River, at last report 22, present 23, 1 Elder, 1 Priest, 1 Teacher; 1 baptized. Renick 15, 1 Seventy, 1 Elder, 1 Deacon; 1 removed by letter.

Financial Reports.—Bevier: Receipts \$18.02; previously owed \$5.83, expended \$13.27; now owe D. D. Jones, clerk, \$1.08. Hannibal: Received and disbursed \$6.

Elders J. T. Phillips, G. T. Griffiths, D. D. Jones, Robert Thrutchley, T. D. Rees, J. T. Williams, Edward Bennett, Charles Perry, E. L. Page, J. F. Thomas and John Taylor reported; also Priests Frank Mussel and Nelson M. Ridings, and Teachers Jacob Waltenbaugh and J. T. Richards.

John T. Phillips asked why the Huntsville report was rejected at last conference. After some explanations it was ordered that it be engrossed on present record as accepted.

A letter and report from Bro. Wm. B. Smith was read.

Margaret Rowland and John Stott appealed from the action of the Bevier Branch in expelling them, and Elders Phillips, Thrutchley and Page were appointed to investigate these cases and report.

Sunday, May 4th.—At ten a. m., a prayer and testimony meeting, followed by a discourse from John Taylor. At 2 p. m., a sacrament, prayer and testimony meeting. The Spirit of God was enjoyed. At 7:30 p. m., preaching by Gomer T. Griffiths, followed by John Taylor.

Committee in the cases of Margaret Rowland and John Stott reported, affirming the decision of the council. Report accepted and committee discharged.

J. T. Williams' case was spoken upon, and a resolution passed to request the Kewanee conference to more satisfactorily adjust the matter.

Bishop's Agent reported: "Received and paid out \$11.07."

The case of Edward R. Evans, formerly of the now disorganized Coon Creek Branch, who is given to drunkenness, was presented, and it was ordered that Wm. Hazzledine, president of the St. Louis District, be notified of the facts, so that he may take proper action.

Adjourned to Salt River Branch, Aug. 2d, 1879.

Addresses.

James Kemp, Hutchinson Jefferson Co., Colorado. Joseph Squires, 93 Ralph Avenue, Brooklyn, N. Y. James Robb, Bishop's Agent for Kent and Elgin District, is Kimball, Lambton Co., Ontario. Israel L. Rogers, Sandwich, DeKalb Co., Illinois. Alex. H. Smith, Andover, Harrison county, Mo.

Miscellaneous.

CARD OF THANKS.—Allow me on behalf of the Toronto Branch to thankfully acknowledge the receipt of \$2.50 from Sister Abbie Bristol, of Vine-land, New Jersey, \$2.35 from Bro. E. D. Norton, Titusville, Pa., and 50 cents from Brother Benjamin Bowman, of Dayton, Virginia, towards debt on Toronto Church, sent in response to an appeal made through *Herald* in April last. Others feeling equally interested, and having a desire and ability to aid in lifting our \$1,000 mortgage, will address me at Plano, Illinois, Box 50, for a time, and oblige.

JOSEPH LUFF.

INFORMATION WANTED.—A. H. Herke, 1605 Grand Avenue, Kansas City Missouri, would like tidings of his brother, Charles Herke, aged 29 years, born Feb. 5th, 1850, in Jena, Sax Weimer, Germany. In May, 1864, he landed in New York with his parents, and that is the last that Bro. Herke knows of him, therefore if any can furnish the desired information they would greatly oblige him.

15 Jun 4

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

DAWSON.—At Sacramento City, California, June 1st, 1879, to Bro. William N. and Sr. Sarah C. Dawson, a daughter; name, Mary Alice; mother and child doing well.

Died.

BEEBE.—In the Swan Creek Branch, Saginaw county, Michigan, February 26th, 1879, Oscar Benjamin, son of Bro. Andrew and Sr. Mary Beebe, aged 8 years, 3 months, 4 days. Funeral discourse by Elder Robert Davis.

GREEN.—At Hopkins, Missouri, March 11th, 1879, of typhoid pneumonia, Bro. Edward M. Green, brother of the late Bro. Hervey Green of California, and of Sr. Turner of Montrose, Iowa. He was born at Genoa, N. Y., December 10th, 1817; obeyed the gospel ordinances, in Michigan, in 1844 or 1845; went to Nauvoo soon after, and west as far as Council Bluffs with B. Young and party; but, feeling that he could go no further, he returned to Michigan. He heard of the Reorganized Church and joined it at Montrose, Iowa, in 1874.

GRAYBILL.—At Eight Mile Grove, Pottawattamie county, Iowa, June 1st, 1879, of consumption, Mary Ann Graybill. Not a member, but a believer in the faith, at the early age of 25 years and 2 months, she was called hence. A husband and two little ones, a large circle of relatives and friends mourn her early death. There was a very large funeral procession. Sermon by Elder Robt. M. Elvin, from Isa. 61: 1.

MUNRO.—At San Antonio, Monterey county, California, May 20th, 1879, after an illness of four months, Bro. James F. Munro. He was born in Edinburgh, Scotland, May 5th, 1820; was baptized into the Utah Church in 1851; went to Utah with his family in 1855; came to California in 1868, and was baptized into the true Church by Bro. George Adams in 1873.

HANNA.—Killed in a coal pit, May 5th, 1879, at Irwin, Westmoreland county, Pennsylvania, Henry Hanna; aged 53. He was born in Ballymena, Antrim county, Ireland, and joined the Brighamites in 1848; emigrated to this country and joined the Reorganization in Pittsburg, Pennsylvania, baptized by Elder Jacob Reese, October 3d, 1875. Funeral sermon by Elder Joseph Parsons. Bro. Hanna was a good and faithful member of the Church, very much respected by a large circle of friends, a good husband and loving father.

DAVENPORT.—At her residence near Bandera, Texas, March 16th, 1879, Mrs. Delaware, wife of Bro. Wm. H. Davenport, aged 32 years, 8 months and 2 days. A husband and eight children mourn her loss. While she made no profession of religion, she was honest and sincere; an affectionate wife and mother.

CAHOON.—At New Tacoma, Washington Territory, March 26th, 1879, of abscess on the liver, Elder H. G. Cahoon. He was born near Cleveland, O., March 24th, 1820; was baptized at Healdsburg, California, December 21st, 1873; by Elder J. M. Parks; afterwards ordained presiding Elder over the Pine Mountain Branch in California, by Elders J. Adamson and P. C. Briggs. He leaves a wife and two children. He was devoted to the cause of Christ, and died happy and rejoicing in the hope of the first resurrection. To the last he bore testimony of the truth of the latter day work and the Book of Mormon.

BURROWS.—At Bradley Station, Michigan, April 15th, 1879, of putrid sore throat, sister Estella A. Burrows, niece and adopted daughter of Bro. Ezra and Sr. Martha A. Burr, aged 13 years, 3 months and 8 days. She was a dutiful and affectionate child, beloved by all who knew her. Funeral sermon, May 4th, by Bro. Samuel Johnson, of Rees, Michigan.

GATROST.—In North Star Branch, Pottawattamie county, Iowa, April 21st, 1879, of measles and bronchitis, Laura May, daughter of Bro. Henry and Sr. Emily Gatrost, aged 1 year, 5 months and 7 days. Funeral discourse by Elder D. K. Dodson.

ATWELL.—At Charlestown, Greenwood county, Kansas, October 17th, 1878, Rosa B., daughter of Bro. A. and Sr. M. A. Atwell, aged 12 days.

COOPER.—At Luena, Clayton county, Iowa, December 28th, 1878, the wife of Bro. George Cooper, aged 63 years, 11 months, and 20 days. She and her husband (yet living) obeyed the gospel in England, in 1848 came to America in 1862, went to Utah and there joined the Reorganized Church during the visit of Brn. Briggs and McCord, and came back to the States with Bro. D. B. Harrington in 1864.

BREWSTER.—At Leland's Grove, Shelby county, Iowa, of membranous croup, January 15th, 1879, Leonora Brewster, daughter of David and Elizabeth Brewster, aged 4 years, 1 month and 11 days.

BREWSTER.—Of putrid sore throat and lung fever, March 8th, 1879, Joseph William, son of David and Elizabeth Brewster, aged 6 years, 11 months and 15 days. Funeral service by Elder George Sweet.

HUDSON.—Sr. Laura E. Hudson was born in Summitville, Madison county, Indiana, November 12th, 1843, and at the same place was baptized in August, 1864, by Br. G. Rarick, confirmed by Br. W. W. Blair. She died at midnight, May 6th, 1879, at Lamoni, Iowa. She truly lived by the gospel, as her life and actions testified. Her dying words were, "Give my love to all the Saints, and tell them I died in the gospel." She was an affectionate wife, a kind and loving mother, a true and faithful sister in the church. By her two sweet children we have laid her body to rest in the graveyard that it was her privilege to name "Sweet Home." We feel that her spirit is now with them in the paradise of our blessed Redeemer. May her husband and children emulate her; then will they rise with her in the resurrection of the just.

M. A. A.

KRUSE.—Near Barnard, Missouri, May 10th, 1879, Kirsten Kruse, aged 71 years and 17 days. Funeral sermon by Elder Charles Williams.

FIRST A TRIAL—THEN A BLESSING.—Ah, what a world is this, with its doubts, pains and sorrows, that ever encompass us about on every hand. Yet the great God pushes the sunshine through the intervals, to keep the heart from breaking at the moment it is most severely tried. When the world was darkest, when sin had set its ugliest seal upon everything—then, and not until then, the Savior with his bow of hope appeared on Earth, to light us to a better land beyond the reach of evil; there to remain safe, safe in the land of everlasting rest. Yes, so it is ever, if we but knew it—a great trial first, to teach us by comparison, the joy of being blessed—for without this comparison there could be no blessing at all vouchsafed to suffering mortals.

He that runs against Time has an antagonist not subject to casualties.

Personal Appearance of St. Paul and the Savior.

M. Mezieres' doubt of the authenticity of M. Renan's description of the personal appearance of St. Paul appears to have set the Paris book-worms at work delving among the works of the early Church Fathers. The result is not only the justification of Renan, but a good many curious discoveries, of which the following are perhaps the most notable. St. Clement, of Alexandria, thus sketches the Savior: "Jesus had no beauty of face; his person offered no physical attractions; he only possessed beauty of soul, which is the true beauty." "St. Irenaeus, a disciple of St. Polycarp, who was a disciple of St. John, wrote that his master had often heard the beloved disciple say that the hair of Jesus had already turned white when he began his mission."

INDUSTRY—SLOTH.—It is with us as with other things in nature, which by motion are preserved in their native purity and perfection, in their sweetness, in their lustre—rest corrupting, debasing and defiling them; if the water runneth, it holdeth clear, sweet and fresh; if the air be fanned by winds it is pure and wholesome—but from being shut up, it groweth thick and putrid; if metals be employed, they abide smooth and splendid—but lay them by, and they soon contract rust; if the earth be belabored with culture, it yieldeth corn—but lying neglected, it will be overgrown with brakes and thistles, and the better the soil is, the ranker weeds it will produce; all nature is upheld in its being, order and state by constant agitation; every creature is incessantly employed in action conformable to its designed end and use; in like manner the preservation and improvement of our faculties depend on their conduct and wholesome exercise.

THE NECESSITY OF TRUE KNOWLEDGE.—Nature never errs—she cannot; and man's doings with her partake of this certainty. He may therefore rely on what he does, providing all the points are understood; otherwise, with some understood and others not, he may be disappointed, as the bearings may be different from what he imagined. Nature never imagines; she is truth, fact alone. This is encouraging. This carries out a man successfully, in all enterprises whatever and forever; he need but be true to the principles; keep them ever carefully in view, and never deviate. An educated man knows this and acts accordingly; the masses do not. It is hap-hazard with them, more or less, and disappointment generally in the ratio of hap-hazard.

Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially round the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart, and make the weighed-down spirit glad, than all the other blessings the world can give.

Pictures.

I have now ready a group picture of the authorities of the Church, the First Presidency, the Apostles and the Bishopric, with Joseph and Hyrum, the martyrs, eighteen in number, all placed in order on a card for framing. Price one dollar each, or in clubs of eleven for ten dollars. Size of card 14x17 inches. Sample copies, album size, sent by mail for fifteen cents.

Address,

J. H. MERRIAM,
Stewartsville, DeKalb Co., Mo.

1 July 79.

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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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G.W. Conyers, sen. 1858

Vol. 26.—Whole No. 422.

PLANO, ILLINOIS, JULY 15, 1879.

No. 14.

COMMEMORATIVE DISCOURSE,

ON THE DEATH OF

MRS. EMMA BIDAMON,

Wife of Major Lewis C. Bidamon, of Nauvoo, Ill.,
formerly

WIFE AND WIDOW OF THE PROPHET JOSEPH SMITH;

Delivered at Plano, Ill., June 15th, 1879,

BY ELDER MARK H. FORSCUTT.

The services were commenced by the singing of hymn 835, Saints' Harp, to the tune of "Rest." After this, Elder Henry A. Stebbins who occupied the stand with Elder Forscutt, offered a prayer, which was very appropriate and full of feeling. Hymn 850 was then sung to music composed and arranged for the new tune book. At the close of the service, the choir sung hymn 882, also set to music for the new tune book. Members of the choir of the neighboring Baptist church, kindly assisted the Saints in the singing.

TEXT: Psalm 48: 14.—"For this God is our God for ever and ever; he will be our guide even unto death."

I do not expect to dwell on the text I have chosen, but rather to make the history of the dear one whom to-night we commemorate a commentary on the truth contained within it.

Sister Bidamon, familiarly and affectionately known to the Church of Christ as "Sister Emma," is gone to her rest, and we have assembled to pay a farewell tribute to her memory.

At the time of her decease she was the wife of Major Lewis C. Bidamon, of far-famed and, to the deceased, dearly beloved Nauvoo. She was united to him in marriage by the Rev. William Hana, of the M. E. Church, on Dec. 27th, 1847—just three and a half years after the cruel martyrdom of her first husband, the prophet Joseph Smith. For over thirty-one years he who is now afflicted by his sad bereavement enjoyed the blessing of companionship with one of the noblest of nature's noble women. He appreciated very highly her exalted worth. Often have I thought of his strong denunciation of some in Utah, who maligned her because she opposed what she believed to be the iniquities of their system—often, and especially to-night, do I think of his voluntary testimony to me that "she was one of the noblest and best women that ever graced the earth." I am sure that while we rejoice in her present exaltation, we sympathize with him in his great loss. May God in mercy sanctify that loss to his eternal gain.

As a woman, she was chaste and retiring. Yet when wrongs were perpetrated against her family, her sex, her friends, or her faith, she was bold, intrepid and public spirited. On such occasions, she manifested a leading spirit of a very high and commanding order.

As a wife, she was all that grand old Saxon word signified, with the Anglican idea super-added—she was a help-meet for man. She answered our best, our highest, our holiest conception of the All-wise Creator's design in forming the sacred relationship, which makes a wifely woman a necessity of man's complete existence. She was the crown and glory of a husband's honor, the solace and comfort of a husband's home; his just pride and dearest earthly treasure.

As a mother, she towered far above most of her compeers. To those who lived only on the plane of an abject selfishness, she was ever an enigma unsolved. Not less may we reverence her—if reverence in any degree may be paid to mortals—not less may we esteem her in this regard—we who are members of the Church of Christ—than we esteem the mothers who in earlier times gave birth to a Moses, a Samuel, a John; or in later times, to a Joseph, her first noble husband; while as citizens of the world, members of the common family of man, we may esteem her as worthy to be classed with those noble women who gave to civilization a Constantine, a Melancthon, a Washington, a Wesley, a Watts, or a Lincoln.

While living, she was one for whom we who knew her, and knew her but to love or admire, entertained a deep and strong affection. Now, she is gone; but her memory lives, and is enshrined among the memories of the "blessed among women," as the memory of one who was ripe in the excellencies of human nature. Untarnished let her name go down to posterity yet unborn as the name of one henceforth and for ever blessed.

Those who fill well the sphere in which Providence places them, deserve the thanks of the race; for each good deed performed gives character, and each good thought expressed gives tone to ideal manhood and womanhood; and even though such deeds be unknown outside the circle of home, and such thoughts unheard or unread by any outside the circumscribed limits in which the thinker moved, they yet add to the aggregate of good to the race; and in impressing and moulding character, work for its improvement.

She whose absence we deplore to-night, has silently yet certainly impressed the stamp of moral excellence upon thousands who knew her not; and her exalted ideal of right, and duty, and love, manifested in womanly and almost divine tenderness in her own life, and

also in others through whom, she "being dead yet speaketh," shall inspire thousands more to look beyond man to Him whose infinite love was her dearest theme in life, her joy and hope in death, and who will be the giver of the crown of life we are assured she will wear, when she stands beside her martyred loved one, who went before, among the bright galaxy of those who "came up through great tribulation, and made their robes white in the blood of the Lamb."

If any think I eulogize her too highly, please withhold your judgment until you shall have viewed her in some of those strange scenes in which she appears as a principal actor, or as the suffering one whom the javelin of hate so cruelly pierces to the very soul, when it rebounds from him against whom it is launched in fury. As the "highly favored among women" sank when "the sword pierced her heart," at the bloody scene on Calvary, but rose again to comfort, advise and strengthen the dear ones her divine Son loved, so arose again the noble wife of the martyred prophet, honored of God, beloved of his people, a contender for the "old paths," a reprover of sin, a condemner of the wicked practices which have made Israel's hosts a hiss and a by-word, instead of being participators in that "favor and grace in the eyes of the people" which the Lord promised on condition of their obedience to his law.

She was born in Harmony, Susquehanna county, Pennsylvania, on the 10th day of July, 1804, and died on the 30th day of April, 1879, in the seventy-fifth year of her age. She was the daughter of Isaac and Elizabeth Hale.

Very early in life, she gave evidence of that devotional spirit which has marked her course ever since, and commanded alike the attention of friends and foes. She was a member of a class in the M. E. Church when only seven years old. A missionary spirit was hers from her birth. While thus a child, seeking the Lord, she had her secret retreats for prayer and communion with him. It is said by a relative of the family, that her father, Mr. Hale, was at this time a Deist. It is further said by him, that while she was one day in one of her sacred retreats, pouring out her soul's aspirations to her God, her father approached, unseen by her, and listened to the wailings of her young heart in his behalf. He was held to the spot by the magnet of her fervor and love. He who recognized not in the lowly Nazarene the Divine Son of God, heard his little child praying in that sacred name, praying for her father too. His proud heart was broken; his obdurate will was conquered; his soul was melted in tenderness before his God, and he became a convert to Christianity. Often, says this relative, in

after years, was he heard to attribute to her prayer his awakening from the sin of unbelief, and his conversion to the doctrine of the Messiahship. Not only does the "effectual fervent prayer of the righteous man avail much;" but as "out of the mouths of babes and sucklings God hath perfected praise," her pleading with God prevailed.

Strong and true in her affections, her noble nature would not allow her to rest contented, selfishly and alone, with her religious experience. She had faith in her God; that faith she employed for the conversion of others. They were necessary to her own happiness. She wanted others to know "what a dear Savior she had found." O! that we and our children were more like her in this respect. She made no ostentatious display of this want, however; but laid it in her child-like and beautiful simplicity before him who has promised that his people shall be willing in the day of his power.

Gifted by nature with a logical mind, and inspirational in her genius, it is not surprising that she was also progressive in faith, nor that she soon passed beyond the latitude of her earlier convictions. A yearning which hundreds and thousands have felt, and which thousands more will yet feel, for the grand unfoldments of truth as reflected from the apostolic lamps of earlier days, gradually possessed her mind; and while she still clung to the strong faith of these earlier years, her nature refused to be stultified by the prohibitions of an unprogressive theology. She longed for the completeness of that gospel whose rays were reflected in beatific splendor by the dark waters of Galilee, and which left a pathway of light from the stable in the city of David through city, town, and hamlet, and by the lonely wayside, wherever the Master went, till on Mount Calvary it penetrated earth's interior, and with convulsive throes rent her heart sunder.

Nor were these longings vain. The time approached when she would experience their fulfillment. Their realization cost the glorious though lowly Nazarene his earthly life, and his chosen twelve theirs, too; canst thou, Emma, delicate lily by the water's edge, endure what these stalwart fishermen, these rovers of the seas suffered? If thou wouldst share the honor of their missionary labor, thou must bear the sorrows which fall to the sad lot of a missionary's wife. It will cost thee all thou holdest dear. Even thy father, whom thou hast loved so fondly, and for whom thy faith in prayer prevailed with God, will look with mingled sorrow and distrust upon thee. But thy God will strengthen thee, brave heart; for thou must fill thine appointed destiny.

The strong and self-sacrificing faith of thine earlier years was given thee, in the inscrutable wisdom and providence of thy father—God, to fit thee for the sterner duties of thy coming years. Manifest destiny is thine. The counsellor and companion of a prophet shalt thou be; and thy seed shall meekly yet potentially fill the place assigned them, as ambassadors from the court on high which chose thee and him whose name thou shalt bear; for the purpose of God according to election must stand. God will be thy guide even unto death. July 10th, 1825, has come and gone. Emma is twenty-one years of age. Legally now may her own choice be confirmed according to the

civil law of Christian lands. Hence in the following October, by the providence of God, she sees him whose name she is to bear. Joseph Smith, a name since known in nearly all the civilized world for good or for ill, in fulfillment of the angel's testimony of early days, came to board at her father's house, and Love, as God's messenger, sealed their fate.

As our departed sister obtains her chief interest to the Church and to the world, as the wife of "The Modern Prophet," and as Madam Rumor, with her malicious and busy tongue, has dared to assail even the character of this woman of spotless integrity, I think it due to her that I here state briefly the history of the circumstances which introduced her and Joseph to each others acquaintance.

It was rumored that in earlier times, a large amount of silver ore was extracted from the earth in Harmony, Susquehanna county, Pennsylvania, by some Spaniards. From this they coined vast sums of money, taking with them what they needed, and caching the remainder in a cave, which they covered up from the observation of others. It having been asserted that one of these parties had divulged the secret, the rumor found many believers, among whom was a Mr. Josiah Stool, or Stowell, a resident of Bainbridge, Chenango county, New York.

Joseph Smith had declared, years before this, that he had seen a vision; and the world, seldom either able or willing to repeat testimony correctly, had magnified this into a pretense to be able to discover secrets hidden in the earth. Contrary to the testimony of his enemies, whose veracity at best is very questionable, as can be readily proven, if necessary, Joseph from necessity was a hard-working farmer's son; and the boys were compelled to labor away from home, the farm being insufficient to provide for a large family. Hearing of this and of Joseph's asserted ability to discover lost and hidden treasures, Mr. Stool sought him, and after being undeceived as to his pretensions, hired him as a common laborer, and sent him to the supposed locality of the hidden treasures to work with his "other hands." Before starting, Joseph tried to dissuade Mr. Stool from the undertaking; but failed. Arriving there, as "the hands" were all placed out to board, Joseph was assigned to Mr. Isaac Hale's and here it was he met his future wife. After continuing in this occupation for nearly a month, he was more satisfied than ever of the utter inutility of the effort, and finally persuaded Mr. Stool to discontinue it. This labor commenced in October, 1825, when Joseph was in his twentieth year.

On this circumstance, his having thus labored for Mr. Stool, are all the silly stories based, with which religious and irreligious bigotry has so ignorantly yet vehemently assailed the prophet of the nineteenth century. As, however, the unconscionable and sensational absurdities concerning his prophetic powers being tested by this money-digging or digging-for-money operation, involve the sanity of his experienced employer far more than they involve the character of his mission, or the truth of his testimony—they are really unworthy of serious notice. Yet as it was owing to the fact of his being so employed that he made the desirable acquaintance of the dearly beloved one who is the subject of my

offering to-night, I could not do less than briefly notice the circumstance.

When Joseph was first known to be seeking Emma's companionship, (for there is little doubt but they had each other's love from the first), no objections were urged against his suit. But when messages of hate, moral birds of ill-omen, commenced to warble their weird strains, backed by seemingly pious entreaties to the parents to save their daughter from an impostor's lures, the tide of feeling turned so strongly against Joseph and Emma, that, had not God's hand and her own just sense of right sustained her, and her strong love supported her, as others have done under trials far inferior to hers, she must have submitted to the voice of friends rather than to the truer voice of her own pure heart.

But, praised be God, and honored be her fidelity, her barque of faith in him she knew better than they all, freighted as it was with the strong love of two human souls, weathered the storm of their fury, and to the future Church of Christ was secured a mother in Israel of unquestioned and unquestionable integrity, of unwavering fealty, of daring courage, of sterling worth. Faithful in life, tranquil in death, she is an ensample to the maiden, an honor to womankind. Her name will live among the names of the mothers in Israel, through whom the lineage of the priesthood was transmitted to human kind, when the memory of her maligners shall be forgotten; and of her seed it shall be said, These are they whom the Lord hath blessed—advocates of the cross of Christ, defenders of the faith, the descendants of those whom the Lord chose to introduce his marvelous work.

A little more than one year after Joseph's acquaintance with Emma, Mrs. Smith, the mother of Joseph, speaking of him and Emma in her autobiography, says, "Joseph called my husband and myself aside, and said, 'I have concluded to get married, and if you have no objection to my uniting myself in marriage with Miss Emma Hale, she would be my choice.' We were pleased with his choice," writes Mrs. Smith, "and not only consented to his marrying her, but requested him to bring her home with him and live with us."

Need I urge that this presents an attractive picture of home life in this traduced family, which speaks volumes for the method of training that the children had been subjected to? Need I further urge that it is of itself a refutation of the slander so often in earlier days repeated, after unconscionable and wicked men had first set it afloat on the advancing waves of rumor—that the Smith family was a disreputable family. Hear it, ye who have heard bitter curses heaped on their devoted heads, and while you hear, let your own better natures answer the question, Have I not been deceived in reference to these people? Think of it, ye liberal minded ones. Is this the way in which profligate children of twenty-one years of age seek counsel of disreputable parents, or is it the execution of the command, "Honor thy father and thy mother,"—the policy of the peacemaker, the dutiful, the obedient, the upright? If your judgment affirm not my own in this matter, then will I pray as now that God will open your spiritual and moral vision, that obedience and honor may be rightly appreciated by you.

Mr. Staal was the mutual friend of the Hales and Smiths; as such, Emma desired to visit him. Joseph, doubtless as her escort, went and brought her to Mr. Staal's home at South Bainbridge. During this trip he learned of the bitterness of feeling against him, and on this discovery based his subsequent action, in which some inconsistent and meddling busybodies charge him with stealing his wife. To set this idle and stupid rumor at rest, permit me, in the interests of the departed, to state what seem to be the facts in the case.

On leaving her home to visit Mr. Staal, Emma declared while living, that she had no thoughts of then marrying, although she had decided that Mr. Smith should be her future husband. I say it with care, and I am sure that hundreds who knew her—non-members of the Church as well as members—will endorse my statement, that her single testimony is worth more than a hundred testimonies of the scribblers who have written against the Smiths, either for money, from spite, or through religious intolerance. Reliable gentlemen of the press who knew her, official gentlemen who have had occasion to visit or correspond with her, all the better class of her neighbors and residents of Nauvoo—even the enemies of her husband—have been forced to offer a meed of praise to her who was always noted for probity, honor, integrity, intelligence, and veracity.

While visiting at Mr. Staal's, Joseph pressed his suit, and solicited marriage before she returned to her home. Mr. Staal—think of it, kind friends who have been deceived by the treasure seeking enchantment story—Mr. Staal urged the propriety of her consenting to Mr. Smith's solicitation. If she returned home to marry there, it would involve trouble with her family, as they were now bitterly prejudiced against him. She was twenty-two and a half years old, and legally had the right to determine this question for herself. Mr. Smith was now past twenty-one. The union was approved by his parents, and her friends in the neighborhood.

She discovered also, by visiting where he lived, that the rumors afloat against him were untrue—the result of impious denunciation of those spiritual manifestations in which he believed. She remembered, too, that no opposition was made against him by even her own kindred only on the basis of the rumors she had proven to be false—and she consented. On the 18th day of January, 1827, they were married by Esquire Tarbell.

So we perceive that the whole story of the "runaway marriage" is but another of the false rumors set afloat by Satan and his followers, in fulfillment of the prediction of the angel, "Thy name shall be known for good or evil in all the world," and of the Savior's legacy, "They shall speak all manner of evil against you." Honored be the name and memory of Joseph and Emma, firstly, for the effort to prevent family difficulties, (by this timely marriage), and secondly, for refusing to allow man "to put asunder what God had joined together."

Two grand and noble souls, sorely tried on earth, they are doubtless reunited now in Paradise, where cruel separations can no more come. There, basking in the sunlight of each other's joy, and with the smile of Him

who made them one in heart resting graciously on them, as they delight in the harmonies of peace and love in the mansion prepared for them in the Father's kingdom, perform their allotted duties in their spirit home, or lovingly roam amid the glowing beauties of their lovely abode, they look upon their trials past, as troubles light as air. I can even now imagine—ah! is it imagination only?—I perceive something of the fullness of joy with which they luxuriate in the love so chequered by heart-rending circumstance of life below, and as the reminiscences of the past bring up sad griefs on which we can only cast a passing glance in unavailing sympathy, I seem to see them kneel, and hear ascending like the sound of swelling tones of victory, one grand unison of "Hallelujah! Praise to Him who doeth all things well," and who, in the joy of the present hath given a more than abundant recompense for the sorrows of the past. Sing on, ye redeemed ones, sing; I hope some day to join in your grand hallelujah chorus, and take a part, though humble it may be, with the Church our God commissioned you to organize, when heaven's high vaults shall ring with the glorious anthem, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever, Amen."

The uniting her lot with that of Joseph Smith was not undertaken without a comprehension of the fact that our sister was forfeiting her good name in the world, but she had counted the cost, and love led her on to her strange destiny. News of her marriage was transmitted to her parents, and an invitation subsequently sent to her husband and her to return to the vicinity of her former home. They afterwards removed there, and on a small farm near her father's abode, waged early some of the fierce battles of life.

At the time of her marriage with Mr. Smith, he had not yet secured the plates, but obtained them the following September. When the appointed time arrived for him to obtain them, Emma accompanied him and returned with him the following morning in Mr. Knight's wagon, after Joseph had secured the plates and safely hidden them about three miles from his home. He had now been entrusted with them, but was warned by the heavenly messenger who gave them into his charge that an effort would be made to obtain them from him by force, and he must be very careful in his movements respecting them. The seership was conferred upon him, however, and the interpreters thereof were brought by him to his home, and carried continually with him. Into these he frequently looked to ascertain the safety of the sacred treasure. Learning that a mob of ten or twelve men, with one Willard Chase, then a deacon of a popular church, at their head, were planning together to commit highway robbery in order to obtain the plates, Emma rode a horse to Macedon in haste to inform Joseph, who was there working for a Mrs. Wells, digging a well. Joseph enquired through the interpreters, found the plates were yet safe, but in danger. He accordingly returned and secured them, though waylaid and attacked three successive times. Here Emma's warning was opportune, and through the whole of her history, as we should discover had we time to examine it fully, she

proved herself to be a wife in all the broad significance of that almost sacred name, thus,—for, until modern society introduced the facilities for divorce, which have since reduced marriage to the common level of a merely legal contract, to be severed at the whim of either party, on pretext fearfully trivial,—the name was suggestive of sacred relationship.

In the farm house adjacent to her father's home in Pennsylvania, to which Emma and Joseph had removed, she wrote at her husband's dictation, while he translated the record. I have examined the original manuscript, and noticed her womanly hand writing. Martin Harris had formerly been acting as scribe for him; but he had no scribe now, save Emma, and she continued to be his amanuensis until, in the providence of God, Oliver Cowdery went and released her. While living there, Joseph's parents visited them, and from the kindly manner in which his mother speaks of her father's family, naming them each one, it would seem that amity had been restored between them. In her history, she says, "The time of our visit with them, we passed very agreeably." But she was a noble, christian woman, and spoke well of all of whom her conscience would permit her to so speak. Would that all were more like her in this regard.

Joseph was not permitted however, to remain here long in peace. He was doing the Master's work, and the Master's enemy stirred up bitter hatred against him, which his devoted wife shared. They removed to Manchester, then to Macedon, then to Waterloo. These constant removals prevented Emma from enjoying and being, for any definite period, the mistress of a home; but her love for her husband enabled her to bear her deprivation with calm resignation. At Waterloo, she employed herself so assiduously in manufacturing clothing, and chiefly out of raw material, to clothe the first Elders with who had been commanded by revelation to take a mission to Missouri, that she went far beyond her strength, and the result was a serious sickness.

Joseph, soon afterwards, was commanded to go to Kirtland, Ohio. Thither she accompanied him, enduring suffering through her delicacy of health; but manifesting through it all a courage to dare, a patience to endure, and a zeal to execute, which put to shame the murmuring ones, and made them regard her as almost invincible. Noble woman! Thou deservest well of Latter Day Israel. Though thy quiet and retiring disposition concealed thy virtues while thou wert living from the thoughtless gazer, they were not hidden from the observing ones; they shall yet be more widely known, and generations to come shall recognize thy truest worth.

Months roll by. Missionaries are in the field. The vineyard of the Lord is beginning to bear precious fruit. The work commenced in weakness is accumulating strength. The power of godliness is again gladdening the hearts of men. The power of God has been manifested in supernatural gifts; but as of old when the Sons of God came, Satan came also. Satan has given his gifts; but the man of God has met him, detected him, exposed his workings, and given keys of detection to the Elders by which they might detect him hereafter. He came as an angel of light, but

he was baffled, defeated. He is angry now. The battle has commenced in solemn earnestness. The crucible will soon be heated—who can endure?

When Joseph and Emma moved to Kirtland, in February, 1831, they were the welcomed guests of Brother and Sister Whitney. But early in the following fall, in September, they moved to Hiram, and became the guests of Father Johnson.

During the winter, the work of God spread, and Satan found willing tools to try and stop its progress. On the 25th of the following March, after they had retired to rest, and while Joseph was sleeping soundly, he was awakened by hearing his wife cry "Murder," when he found himself being crowded out at the door by about a dozen ruffianly men. Resistance availed not, though attempted. They were too strong, and threatened him with death if further attempted. Throttling him, until he lost his breath, but not his consciousness, they dragged him along away from the house. On the way they passed Elder Rigdon, lying upon the ground, seemingly dead. The actors in this brutal affair, were some of them preachers of a gospel, and some of them have been conspicuously before the world since then, one of them, it is said, as President of a college or Theological Seminary, a man of *seemingly* meek and quiet demeanor. Like the highway robbers and assassins who waylaid Joseph, doubtless intending to kill him and secure the plates—the theory that he never possessed them is a more modern invention; for even the enemies then believed he had them, and they were willing to stain their hands with blood to obtain them for their real or supposed intrinsic value,—like them I repeat, these murderous assailants at Hiram, were ready to testify under oath in any form against Joseph Smith, to hide their own criminality. Yet the testimony of such men, mobocrats, and robbers as they were, has been eagerly sought after and employed to overthrow the work of God in these days. In days of old, Moses and the prophets were not employed to meet Christ and the early Apostles; nor have scriptural arguments been employed to meet the Latter Day Saints—suborned testimony instead of scriptural truth.

After the mob had taken Joseph a distance of perhaps sixty rods from the house, they tore his night garments from him, beat him shamelessly, scratched his body with their talon-like nails, as wild animals might have done, covered him with tar, tried to force tar into his mouth, and in attempting to force the contents of a small phial down his throat, broke the bottle against his teeth. Having accomplished their brutal assault, one man more violent than the rest fell on him, and tore his body and lacerated him fearfully, scratching his face and tearing and lacerating it in a fearful manner, cursing, swearing, and mocking him in the meanwhile, and blaspheming most horribly. Broken, bruised, lacerated and marred, they left him there to die, or to recover, as Providence might ordain. After lying a while he attempted to rise, but fell to the earth again. As soon as he had strength to do so, he removed the tar from his mouth as best he could, he breathed more freely, and, his physical powers of endurance and natural powers of recuperation being great, he was in a short time able to stagger back to the house.

His wife saw him and fainted at the hideous sight. He stepped on one side and at his request a blanket was thrown out to him and the door closed. He wrapped himself therein and then entered the house. The whole night was spent in scraping the tar from him and in washing and cleansing him. Thus passed the preparation for the Sabbath. On the following day, Sunday, among the congregation who gathered to worship, were some of the leaders of the mob. Weak and afflicted, marred and disfigured as Joseph was, he stood and preached the gospel of salvation to these mobbers, and in the afternoon baptized three precious souls into Christ. What must have been the reflections of his terrible persecutors will not be revealed to us all till the day of judgment. But in the calmness with which his magnanimous soul presented the word of life, he achieved a glorious triumph; and his noble wife, amid all her trials, had thereby another evidence of the value of her faith, and the nobility of soul of him whom she afterwards declared to be her crown.

A few days after, on April 2nd, Joseph started for Missouri. During his absence, Emma lived at Kirtland, alternately with the families of R. Cahoon, Dr. Williams, and J. Smith, senior. He returned in June and then took a mission east. During this absence the Joseph Smith present with us to-night, and chief mourner here for his noble mother, was born; on the 6th day of November, 1832. Her husband had made arrangements with Bishop Whitney for her to have a home at his house during Joseph's absence, and he and the Bishop had jointly so instructed her. After the terrible experiences at Hiram they deemed this necessary, as the mob spirit so horribly rife there, rendered the wife of the prophet unsafe. So instructed, she with difficulty made her way to Kirtland. The husbands of the two women were absent together on a mission, it was eminently proper their beloved ones should dwell together too. An aunt of Mrs. Whitney was visiting with her, however, and though Emma had been there only about two hours, resting after her fatiguing journey, this aunt advised her niece that there was not room enough for the prophet's wife and her in the house; hence Emma was invited to leave, which she immediately did. The homeless experience of a missionary's wife was hers; but by alternate visits at the homes of those before named, she passed the time as best she could, uncomplainingly as possible, but heart-sick.

Need we wonder that he whom God has honored to preside over his Church now is at once so firm, yet so tender, and so full of charity. Scientists will recognize the facts and their logical deduction. Emma suffered, but her heart dwelt much on charity. She had much to excuse, much to forgive, and she did it nobly, in a Christ-like manner; and with these facts before us, one sentence will explain these characteristics in him,—Joseph is her child. It was trying to thee, dearly beloved mother in Israel, but the Master foreknew that Israel would go astray and follow various shepherds. To call him back and receive him with that broad charity which covers a multitude of sins and prevents their repetition, a shepherd, born to command, firm and unyielding, yet clothed with charity as with a mantle, would be needed, and only

such experiences as thine, mother, could adapt thee to give to the Church such a son.

"God moves in a mysterious way,
His wonders to perform."

In their earlier visit, Sister Whitney was especially kind to Emma, and doubtless would have been so at this time had not Satan put it into the heart of her aunt to prevent it; but in this as in all cases where he attempts to measure arms with the Almighty, his zeal frustrates his purposes. The wisdom of God is greater than the cunning of the adversary. His covenant of election shall stand and none can hinder. Praise ye the Lord! Laud him, ye his people.

Interesting though it would be, I yet must not detain you with describing the various scenes through which our beloved sister passed in the strange vicissitudes of settlement and exodus, at different periods of her eventful history, and her history is so interwoven with the history of the Church, and especially with that of her husband, that to narrate one, is, in a degree at least, to describe the other; but I pass the intervening periods of the terrible trials in Jackson County, by which the sympathies of her noble nature and the sympathies of the Church and the honorable men of the world were aroused, and come to the year of sad experiences—eighteen hundred and thirty-eight.

After a two months' journey of upwards of a thousand miles, in the winter season, which was necessary to escape the bitter enmity and hate engendered against them in Kirtland, Joseph, Emma, and family arrived at Far West, Caldwell County, Missouri, on March 14th, 1838, enduring affliction and persecution by the way, as soon as they were known. When they arrived in Missouri, they were personally acquainted only with such of the Saints as had left the Eastern States; but to the inhabitants they were principally strangers, especially to their persecutors, and yet they had fled from their home in Kirtland, Ohio, to Missouri, as to a refuge, to find that there a reward of one thousand dollars had been offered for "the Prophet's scalp."

While watering his horse at Shoal Creek, three or four guns were snapped at him, but as, previous to his leaving Kirtland, he had told the friends whom he loved, that he had the promise of his life five years, the life of God's servant was in his hands and it could not be forfeited till his work should be done. Yet his family were kept in a state of constant alarm.

Less than three months after their arrival, on June 2nd, Alexander H. was born. In him we see reflected, too, the character of those times. Brave and daring, may the enemies of truth find in him a champion whom nothing can daunt; the friends of the cause of Christ, a leader in the assaults against sin and unrighteousness, an apostle in very deed and in word. Invincible as Alexander of old may he be, but his weapons, the sword of the Spirit and the shield of mighty faith.

The scenes immediately following must be left for the historian's pen to describe—I only must name what especially affected our departed sister. Troubles arose and the militia were called out. Surrendered to the militia, under false pretense,—a militia who were virtually an organized mob in their design and purpose, as manifested,—her husband was in their

hands. He enquired of General Wilson, "Why am I thus treated? I am not sensible of having done anything worthy of such treatment," and was answered with the nonchalance of a Spanish freebooter, "I know it, and that is the reason why I want to kill you, or have you killed." There was indeed more truth than sanguinary humor in this reply; depend upon it, my friends. And the enemies of the Church who do not perceive its truth, are subjects of your pity. Had it been possible to arrest and punish Joseph Smith by legal process, the spiritual dyspeptics and political aspirants who persecuted him, would gladly have done so. The logic of the reply is, You are honorable and free. You wield a great influence. We fear that influence. If your people become great as there is a probability of their becoming, your immense influx of northern people will be a serious obstacle to our pro-slavery policy, as your religious tenets are to the progress of our churches, and the freedom we demand as the citizen's right, will in your hands be the means of our defeat, especially at the polls. We fear you. We can not defeat you fairly; we must do it foully.

While Joseph was conversing with "the General!"—God forgive the mark, and do not lay it to the charge of our loved-American institutions that such men as this could hold so dignified an office,—the militia-mob went into Far West, plundered the houses, committed crimes "wild Indians" never thought of, drove families out of doors, and stole their property. Among those so driven out from home and plundered, the sister of whom to-night we most kindly think, as a departed but not lost friend, and her family were numbered; and the greater amount of their little all carried away.

"Driven out from home," in a strange and inhospitable land, believing her husband to have been already foully murdered, tell, ye mothers, ye wives, ye of lovely homes and pleasant surroundings, tell, if ye can—but let your own hearts only hear the message—what must have been that wife's, that mother's anguish, and all for her love, her religion, and her God. Think it not strange that she should have forgotten the promise, "Five years shall yet be given thee to complete thy work."

After much entreaty, before leaving Far West, the prisoners (!) were permitted, under the vigilant eyes of a strong and blood-thirsty guard, to enter the city, and see their families once more, and as the guard then believed, and the militia-mob determined, for the last time. I know you will pardon me, my friends, if I here allow the prophet himself to tell the sad, sad story of this strange meeting, and while he does so, bear ye witness with me whether his testimony is that of a wicked man, as his enemies would have you believe, or the testimony of a man of God, as I know him to have been. He thus narrates his visit to wife and children:

"When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time, to be torn from my companion, and leaving her surrounded with

monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me, and were only thrust from me by the swords of the guard who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of God, whose kindness had followed me to the present time, and who alone could protect them and deliver me from the hands of my enemies, and restore me to my family."

Joseph was in their hands a prisoner about six months—was sentenced, he was told, three different times to be shot,—then taking a change of venue to Boone county, on the second night after their departure the guard got completely intoxicated, and Joseph and his brethren respected the demand, without waiting for a writ of *habeas corpus*, to surrender themselves for examination and trial before the court of home.

Leaving the land of slavery and dungeons, they reached Quincy, Illinois, after traveling till almost exhausted, and each received the congratulations of that sacred trio so dear to the human heart,—wife, children and friends. And who can blame them? Among intelligent free men, they were then everywhere commended, while the knowledge of the inhuman and illegal treatment they had received was green in the memories of the people.

It is true that their persecutors called them "Fugitives from justice;" but if any here think they were such fugitives, I ask them not to believe my unsupported testimony that they were fugitives from *injustice* only; but to read the history of those times, and I am satisfied they will be surprised only that human nature could endure what they had so wrongly endured, and for so long a time. If there be one here to-night who thinks they ought to have remained in the hands of their inhuman captors, after such opportunity for escape was given, I only ask him to notice the following quotation from the address of Major General Clark, delivered to the citizens of Far West, after these brethren had been placed as prisoners in their hands, and before they were either indicted or tried for any real or supposed crime:—"As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their fate is fixed, their die is cast, their doom is sealed."

Let reason be heard:—Could there be any justice there to become fugitives from? Could there be any justice administered when the fate of men yet untried was thus predetermined, those men in the land of their enemies, many of their witnesses slain, the rest expatriated at the point of the bayonet, and death threatened to any who should return and testify in their favor? Nay, would not escape from such illegal persecutors be rather a duty than a crime?

But you will ask, Why were they not shot, as threatened? I will answer. The second night after being taken, a court martial was held, at which it was decided to shoot the prisoners on the public square in Far West, at eight o'clock on the following morning. Generals Doniphan and Graham and some others—I

wish, my friends, that I had their names to hand down to posterity, as the names of men of honor—refused to sustain the decision; and the first named told them he should move his command away early in the morning, that they might not witness so heartless a murder; and he did so. This unnerved the commanding General Lucas, who revoked the sentence of death, and ordered them to be taken by General Wilson to Independence, Jackson county. It was then that the request of the prisoners to see their families once more was granted.

When Joseph was leaving his house, his eldest son, our brother Joseph, now with us, then a little boy about six years of age, clung to the skirts of his father's coat, crying, "Father, is the mob going to kill you?" To which the unfeeling guard replied with an oath, "You little brat, go back; you will see your father no more." This I take from the published and never disputed testimony of Colonel Lyman Wight, given under oath in a subsequent trial of Joseph Smith, which involved the Mormon difficulties.

Do you now think these men did wrong in escaping from their drunken guard and seeking an asylum with their families already removed to your own free state of Illinois. No; not one of you; for as I look on the congregation before me, I see those in whom there beat hearts of humanity and freedom.

Let it not be thought, however, that honor dwelt not in Western Missouri. It did, and many noble sons of America lifted up their voices against such a desecration of human rights; but the truth of the wise man's utterance was then fearfully realized, "When the wicked rule, the people mourn."

Again must I pass by much historic detail, and even by the incidents of settlement in Nauvoo, and briefly notice the leading events of the times, as they relate to our departed sister; again calling your attention to the fact that what affected her family, is legitimately a part of her history also.

After Nauvoo had commenced to attain importance as a rapidly growing city, the city of the Saints; on the fifth of June, 1841, Joseph and others went on a visit to Quincy, Illinois. While returning, he was arrested at the Bear Creek Hotel, on a warrant from Governor Carlin, at the instance of a demand from Governor Reynolds of Missouri for him as a "fugitive from justice." He returned to Quincy, took out a writ of *habeas corpus*, and Judge Douglas agreed to give him a hearing at Monmouth, the following Tuesday. After taking him to Nauvoo to obtain witnesses, they proceeded to Monmouth, Illinois. It was here that the Hon. O. H. Browning, since so worthily elevated to the dignity of Secretary of the Interior, under Abraham Lincoln's administration, made his eloquent appeal, in behalf of Joseph—I am sorry time forbids my giving it you to-night—in which he recited the unparalleled cruelties he had witnessed inflicted on Joseph and his people by the mobocrats of Missouri under color of law, and by which he and Mr. Little secured Joseph's triumphal acquittal; the decision being given by the able judge, Stephen A. Douglas.

It is recorded that on May 6th, 1842, L. W. Boggs, ex-Governor of Missouri, was shot by some unknown assassin. Knowing that he, while Governor of Missouri, had illegally issued an order for the banishment of all Latter

Day Saints, said to number from ten to fifteen thousand souls, from Missouri by a given time, or their *extermination*,—knowing too the corrupt and wicked policy he had previously pursued against them, and that it was mainly owing to his former bitter hatred and persecution of them, and his well understood determination to pursue them to the death, like a tiger seeking his prey,—that he was elected to the office which gave him the power to barbarously banish or exterminate them,—knowing, further, that had a thousandth part of such atrocities as he was guilty of, or defended, aided, or abetted others in perpetrating against them, been wrought against him, it would have been deemed by him and his minions sufficient to justify his and their taking the perpetrator's life, he at once accused Joseph Smith of being the perpetrator of the deed. Hence he made affidavit that "he believed, and had good reason to believe that Joseph Smith was accessory before the fact, and that he was resident in Illinois; and on this affidavit Governor Carlin of Illinois endorsed the writ of Governor Reynolds of Missouri, and issued a warrant for the arrest of said Joseph Smith. The whole proceedings of Governor Carlin were pronounced illegal by competent authority, and as it was known that Mr. Smith was innocent, he was advised to absent himself until the officers holding the writ should have left the place, and this that he might not be illegally transported to Missouri, to be murdered. He did so.

Subsequent to this time, Joseph entered into a correspondence with Gov. Ford, then Governor of Illinois; and when the Legislature sat, conscious of his absolute innocence, and by the advice of the Governor, he went to Springfield, and surrendered himself for trial before the District Court of the United States, for the District of Illinois. The Secretary of State sent for the writ issued by Ex-Governor Carlin; but neither the Ex-Governor nor the Sheriff, in whose hands he had placed it, answered the Secretary's call. After all the hue and cry about Joseph being a "fugitive from Justice;" their refusal or neglect to furnish the writ, or give any reason for not furnishing it may be taken as *prima facie* evidence that they had then discovered, if they did not before *know it, that their action was illegal*. It was probably nothing more nor less than an act of complicity with the Governor of Missouri to place Joseph Smith in the hands of his murderers.

And would you believe it, my friends, after all the rumors about Joseph's fleeing from justice, before he could be tried on the charges made against him, after he had journeyed to Springfield, voluntarily surrendered himself and found no writ against him, *he absolutely himself petitioned Gov. Ford to issue a new writ*, that he might be tried where he could hope for justice; and the Governor furnished a copy of the writ issued by Gov. Carlin. Is this the way a guilty, or an innocent man would act? What think you, friends? Mr. Smith then petitioned the United States District Court for a writ of *habeas corpus*. It was granted. He appeared before the court on Saturday, December 30th, 1842, and gave bail to answer to it on the following Monday. On request of Mr. Lambourn, Attorney General of the State of Illinois, the case was deferred till Wednesday; and was heard before Judge Pope, who at its

close gave a learned and able review of it, concluding as follows: "The decision of the Court is that the prisoner be discharged; and I wish it entered upon the records *in such a way, that Mr. Smith be no more troubled about this matter*." Thus triumphantly vindicated, he returned to the bosom of his family, who again received him with joy and gladness.

Nor must we suppose that this has nothing to do with the life of Emma. Her correspondence with Gov. Carlin on this subject, as published in vol. 5, *Times & Seasons*, pp. 568-573, breathes forth the noble tenderness of her grandly just and loving nature, in which, while she clearly and forcibly points out the wrongs and inhumanity of Missouri injustice in the hands of mobocrats, yet urges upon Gov. Carlin that she does not wish him "to swerve from his duty as an executive in the least." Her statements and arguments called forth from the Governor the statement, "I now appropriate a few moments to the *task* of replying satisfactorily * * * [to her letter] every word of which evinces your devotedness to the interests of your husband, and pouring forth the effusions of a heart wholly his."

Noble woman, well worthy art thou to be crowned with him in glory. Truly in thy case may it be said, "The man is not without the woman in the Lord, nor the woman without the man." Not long, however, must this peace that has come to thy so often desolated home remain with thee. The five years of life promised him whom thou lovest so fondly have expired.

It was promised that "the keys of the kingdom shall not be taken from him, neither in this world nor in the world to come." They must be carried thither by him. He is one of the dear Lord's disciples, one of those of whom John heard it said, "These are they which follow the Lamb *whithersoever* he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb." Jesus, the Lamb of God descended to Hades. He there preached to the spirits in prison; and *he*, Emma, whom thou lovest, must follow the Lamb *there*, for he must *follow* Him whithersoever He went. Thy husband's home in Paradise shall be thy home too; but he holds the keys of this dispensation, and he must go and labor as his Master labored before him. He *must* follow Him. Buckle on thine armor, brave heart. Thou must seemingly soon fight the battle alone; but 'tis seemingly only. New troubles are coming. Satan is working; but the Holy Ones are working too. His minions shall lay thy husband low in death, but his death shall complete his victory. Satan shall again frustrate himself. Bear up as best thou can, brave woman; bear. A little longer, and thy beloved one shall be beyond the power of death; and though thy heart be smitten, thou shalt live on to see the work thou lovest triumphantly established by thy seed. The beginning of the end draws near.

In June, 1843, Joseph and Emma went to visit her sister, Mrs. Wasson, who resided in Lee County, Illinois. While there, two men arrive at Dixon, about twelve miles from Mr. Wasson's residence, and pretending to be Mormon preachers, are directed thither. They find Mr. Smith outside the door, accost him as ruffians only can accost a gentleman, and with blasphemous oaths threaten to shoot

him if he stirs. His work now done, he is ready to go, and he enquires, "What is the meaning of this?" Oaths again, not to be repeated, accompany the brutal reply from one of them,—*"I'll show you the meaning. If you stir one inch I'll shoot you."* Joseph then bared his breast and replied, "I am not afraid of your shooting. I am not afraid to die. I have endured so much oppression, I am weary of life, and kill me if you please * * * but if you have any legal process to serve, I am at all times subject to law, and shall not offer resistance." Threats, accompanied by horrid blasphemies were again and again repeated by these gentlemen (?) of the law, who, hurrying him off to the carriage they had in waiting, without permitting him to say farewell to his family, and without serving any legal process upon him, attempted thus to kidnap him. But, seeing a friend pass by, Mr. Smith informed him what these men were doing, and told him he wished a writ of *habeas corpus* to deliver him out of their hands. This gentleman at once started for Dixon, where the captors also drove with their captive at full speed.

Arriving at Dixon, Joseph was thrust into a room in McKennie's tavern, and there guarded. Horses were ordered to be ready in five minutes. Mr. Smith told J. H. Reynolds, one of his kidnappers, a Sheriff from Missouri, that he wished to obtain counsel. Reynolds, in words of vulgar import and with blasphemous imprecation, told him he should not have any counsel, and again threatened to shoot if Mr. Smith said another word. Unheeding his threat, Mr. Smith saw a gentleman pass and shouted to him, "I am falsely imprisoned here, and I want a lawyer." A lawyer came; the Missouri ruffian banged the door in his face. Another came and received the same treatment. A crowd immediately gathered, told the Sheriff that Mr. Smith should have justice done him, and if his captors persisted in refusing it, they would find a summary way of dealing with them; they might so act in Missouri, but in Illinois a man should have his rights. Writs were served, considerable traveling was done, the case was heard, and the following decision given: "It is ordered and considered by the court, that the said Joseph Smith, senior, be discharged from the said arrest and imprisonment complained of in said petition, and that the said Smith be discharged for want of substance in the warrant upon which he was arrested, as well as upon the merits of said case, and that he go hence without day."

Snatched brutally from her without due process of law, Emma had now the pleasure of receiving him back whom she so fondly loved. Unsafe to even visit thy friends with him, sister, for his every step is watched, and his work almost done, thou hast but little respite from care in respect to him. He has told thee that God has promised him that he shall shortly triumph over all his enemies, and soon will that promise be fulfilled. May God prepare thee to endure the *method* of its fulfillment.

From the time of this release to the time of her husband's cruel death, our beloved sister had little but sorrow to endure. Nobly had she filled her place by the side of her husband; ignobly had he and she been recompensed. It was abundantly evident that Missouri's

mobocrats were still in power, and however much the thousands of her honorable law-abiding citizens might deplore their official acts, they were powerless to prevent them. Slaveholders and the patrons of a slave oligarchy, they had stultified their better natures, blunted their moral senses, and had but little more compassion for the real or supposed fugitive from justice, or fugitive from their power,—and power and justice were synonymous terms in their dwarfed and partisan views—than had the bloodhounds who delighted to fasten their fangs in the quivering flesh of the poor negro who sought an asylum of freedom.

The place of refuge—the city of Nauvoo, was contiguous to the borders of the land of oppression, and many dark deeds were done by criminals in and around that beloved city. For these deeds the outside world held Joseph responsible, though wrongly so. Emma was in continual dread.

Finally, a defection in the Church opened the avenue which led to her husband's death. A press was started there which the city council denounced, and demanded the demolition of, as a nuisance. In his official capacity Joseph had to see this unwise and very wrong demand executed. The freedom of the press is sacred, or should be, to the liberties of the people. It was assailed. From this arose new difficulties between the apostates and the Church, and bitterness of hate against Mr. Smith. Finally a writ was issued against Joseph and others, charging them with riot, for destroying the press, type, and fixtures of the Nauvoo *Expositor*. Assured by the Governor of the State that protection from personal violence should be afforded them if they would surrender themselves for trial, they went to Carthage on June 24th, 1844, and surrendered themselves to the constable, Mr. Bettersworth. The plotting, treachery, illegal treatment, and wrongs they were subjected to, were evidently designed to consummate their death, which was accomplished by an armed mob, it is reported, of from one hundred and fifty to two hundred and fifty painted white braves, (?) who murdered Joseph and Hyrum Smith in cold blood. The Governor and people were overawed by the shadow of evil.

On the very day and nearly about the time they were being murdered, Gov. Ford, subsidized by the mob spirit, was haranguing the citizens of Nauvoo from a platform near the prophet's residence, and by his manner and method, his vacillations between duty and interest, virtually making concessions to the mob. Witness in support of this the fact that he warned the men of Nauvoo, that if they molested any one their city would be fired, and their wives and children put to the sword. But not a word was said concerning punishing any who might molest them.

Then it was that the cowardly and treacherous governor was accosted by the brave women whose husbands he had left to be murdered—the wives of Joseph and Hyrum Smith. They appeared before him and presented a petition, praying him as governor to protect the women and children of the city from mob violence. Emma personally handed it to him, and gave him a brief history of their trials, and a statement of the grounds on which they apprehended further injury. In those times, Emma was in the prime of her

queenly womanhood, and with the light from her piercing hazel eyes looking upon him with that penetration peculiar to her glance, the pusillanimous chief could scarcely control his emotions.

While thus eloquently pleading for the mothers and children of Nauvoo, a hideously painted, ragged and metley gang of assassins were killing her own loved one in the place that governor had treacherously left, having first disbanded all the troops who could be relied upon, and whose officers had given him a pledge to stand by him and protect the prisoners from illegal violence. Only the Carthage Greys remained there. Three days before their captain had ordered them to fix bayonets, and load with ball cartridges, because General Deming bid them ground arms for insubordination, and this in the presence of Gov. Ford, who left them to guard the brothers, and them alone—alone, when he knew that their insubordination arose in consequence of their hatred of these men. Their captain was one R. F. Smith; and this same Captain was the identical R. F. Smith, too, who had previously, as justice of the peace, committed the brothers to prison on a falsehood of his own creating, to remain until discharged by due course of law,—the same man, also, who, one day after, demanded them without their having been so discharged, and when the constable refused to give them up, it was this same man's company—these same Carthage Greys—who marched to the prison and compelled the jailor by force to deliver them up to be again brought before him as justice of the peace. All this Gov. Ford knew, and yet these insubordinates were left by him as the prisoners' only guard, though fully advised of the intention to murder them. Well might he afterwards write the history of Illinois and try to throw all the opprobrium possible on the Latter Day Saints in Nauvoo. It was needed to hide his own criminal conduct. Well, too, may the enemies of the cause our sister loved until death, delight to quote from that history against the Church. It needs only, to complete it, a compilation of the facts placed in juxtaposition with his statements, to enable us to judge of the book and its author as justly as our departed sister judged them, and related them to me during her lifetime.

On the following day the bodies of the martyrs—yes, enemies of the truth, and embittered apostates, martyrs they were—were taken to the city of Nauvoo and deposited in the Nauvoo Mansion. Wives and mothers, what shall I say to you in respect to this sad meeting of the living and the loving with the pierced and mutilated dead? Often do I think of the spot where they then lay, as the youngest son, our fatherless-born David, pointed it out to me, as he had learned it from the sad testimony of mother and brothers. But I will leave another to describe the scene, who though not a member of the Church, gives a vivid, truthful, and thrilling account of it.

Before the arrival of the bodies, this gentleman had repaired to the mansion, where preparations had been made to receive the bodies, news having arrived early on that morning that they had been murdered. He says:

"When I entered the mansion I found the wife of Joseph seated in a chair in the centre of a small room, weeping and wailing bitterly,

in a loud and unrestrained voice, her face covered with her hands. Rev. Mr. Green came in, and as the bitter cries of the weeping woman reached his ears he burst forth in tones of manly grief, and trembling in every nerve, approached Mrs. Smith, and exclaimed: 'O, sister Emma, God bless you.' Then clasping her head in his hands, he uttered a long and fervent prayer for her peace, protection, and resignation. [Sister Emma, in speaking to me of this circumstance nearly twenty-five years afterwards, told me that she received at that moment such an influx of strength, as gave her coherence of thought and language and increased her physical powers, and further, that the blessing of it remained with her to that day.] The first words the poor woman uttered were, 'Why, Oh God, am I thus afflicted? Why am I a widow and my children orphans? Thou knowest that I have always trusted in thy law.' Mr. Green rejoined to her that this affliction would be to her a crown of life. She answered quickly, 'My husband was my crown; for him and my children I have suffered the loss of all things, and why, oh God, am I thus deserted and my bosom torn with this ten-fold anguish?' * * *

"In another room the children of Joseph were all huddled together, the eldest, an adopted daughter, I think, being about eighteen. Two young boys were lying on the floor and the other one was kneeling over them, mingling their grief in one wild scream of childish despair. * * * When the bodies arrived at the mansion of Mrs. Emma Smith, the people, numbering eight or ten thousand, mostly Mormons and in close sympathy with the deceased, pressed about the house, and the loud wails of the mourners outside and of the family within, were truly terrible. * * * The bodies were carried into the dining-room, and about a dozen resolute men who could stand the scent of blood were selected to lay them out. This occupied an hour or more, and they were then ranged under the west window of the room, and their families were brought in to take a first look at their dead husbands, children and fathers. As the door opened, the prophet's wife entered, with two attendants. She advanced a few steps towards the body of Hyrum, swooned, and fell to the floor. Her friends raised her up and gave her water, but she fainted again and was carried out insensible. Six times she attempted to see the bodies, and six times she was removed in the arms of her two attendants."

After the family of the dear, noble patriarch, murdered with the prophet, had viewed the corpses and sent their wailings and lamentations up into the ears of the Lord God of Sabaoth, Emma was again borne "into the room, between two attendants, in a half swooning state. She came toward the body of Hyrum, and, knowing that the sensation of feeling a cold, dead body, exerts a calming effect on the human nerves, I took her hand and laid it on Hyrum's brow, and in a moment her strength returned. She murmured something in a low tone that I did not hear, her eyes opened, and she said to her friends, 'Now I can see him; I am strong now.' She walked alone to her husband's bed, knelt down, clasped him around his face and sank upon his body. Suddenly her grief found vent, and sighs, and groans, and words, and lamentations filled the room. 'Joseph, Jo-

seph,' said she, 'are you dead? Have the assassins shot you?' Her children, four in number, gathered around their weeping mother and the dead body of a murdered father, and grief that words can not embody seemed to overwhelm the whole group. She continued to speak in low tones, but none of the words were audible save those which I have recorded."

Here I will leave the history of the prophet's remains and those of his noble brother, after stating that they were buried under circumstances of strange and peculiar import, but their freed spirits went on before to the regions of love, where an Emma and others tried and true, who loved them here, have gone on too; and we will some of us soon meet them and participate with them, I trust, in the joys of Paradise.

It would be supposed that those who loved her husband would all be her very faithful friends, and it is probable they would have shown her friendship of no ordinary kind, had she been obedient to their counsel; but she was not. Soon after the prophet's death, there was manifested a tendency which she thought to be wrong, and of which she did not hesitate to speak. The course pursued by the Twelve, who succeeded her husband in the watchcare of the Church, and especially the course of President Young, she strongly disapproved. But as he has gone behind the veil, I do not think it would be honorable in me to now reveal the many things she told me during my last two visits to Nauvoo, respecting him. She told him, however, frankly and fearlessly as all who knew her will feel assured she would do.

Enemies of the Church, knowing her antipathy to the policy and teachings given by him sought to inveigle her into furnishing material for another *expose* of Mormonism; but while she disapproved of the policy then being pursued, she was ready as in days of old to give her testimony to the great truths of the latter day work. Her name was not "Jezebel;" but her designation "the elect lady." The *Washington Globe* and the *St. Louis Republican* both published a rumor to the effect that a work from her pen might be expected; and it may not be amiss to notice here what the *Times and Seasons* of January 15th, 1845, John Taylor then being its editor, says of her in reference to this matter; though since, those whom he represents have maligned her. He writes:

"Suppose we say a word concerning the prophet's wife, Mrs. Emma Smith. She honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth. Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth *expose* of Mormonism, as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady could be coaxed into a fame of disgrace like the above, is as cruel and bloody as the assassination of her husband at Carthage."

True then to her own highest conceptions of duty, as she had ever been, she not only did not, could not, would not be made the tool of designing men, as some others of less honor and unworthier fame have been for the sake of gain, she ever maintained her integrity, and proved the judgment of Oliver

Cowdery to be correct, when he wrote of her in earlier days: "She has most certainly evinced a decidedly correct mind and uncommon ability, talent and judgment, in a manifest willingness to fulfil, on her part, that passage in holy writ: 'And they twain shall be one flesh.' * * * Her character stands as fair for morality, piety and virtue, as any in the land."

That she was not in sympathy with the policy of the church which now exists in Utah, is a matter of history; but that she ever denied any portion of the great work of God, none will be able to prove. With polygamy and all its kindred evils she was ever in deadly warfare, even down to the time of her death. I well remember propounding to her the question, "Sister Emma, the Utah Church charges upon Joseph Smith the authorship of polygamy, and claim that the revelation authorizing it came through him, do you know whether it is so?" and receiving from her the significant answer, "So far as my knowledge goes, Joseph Smith never had any other wife but me. If there was any revelation ever given authorizing polygamy, it certainly did not come from God."

This statement is in harmony with the history of the times in which her husband lived, and may therefore be better accredited than statements made now by those practicing polygamy, who need the support of the past to justify the present. It is also in harmony with their own writings at those times. I will just quote from one article contained in the fifth volume of the *Times and Seasons*, page 713, published November, 1844, which sustains our sister, and makes her continual opposition to that evil consistent: "The law of the land, and the rules of the church do not allow one man to have more than one wife alive at once;" and here will leave this question, one which I should not have named at all in this commemoration of our sister, had the advocates of polygamy not antedated their practice to the time of her husband's ministry.

On November 17th, five months nearly after her husband's murder, the youngest son of the prophet was born into the world, and the name was given to him which the earlier part of his ministerial career so well justifies; for, like David of old, he was indeed the sweet singer of Israel. God grant that ere long he may be able to take down his harp again, and cheer the sons and daughters of Zion with his sweet songs of inspirational beauty. Born under such sad circumstances as preceded, attended, and succeeded his noble but deeply suffering mother's sad lot, he should have our earnest sympathies and most fervent prayers. For him, Latter Day Israel, let me exhort you in the words of the poet:

"Awake! ye Saints of God, awake!
Call on the Lord in mighty prayer,
That he will Zion's bondage break,
And bring to naught the fowler's snare."

In 1836, one son was born to the prophet and his noble wife, whom she raised to manhood, and who passed away before her on the 13th day of April, 1862. His name was Frederick G. W. The remaining three, and their adopted daughter, now Mrs. Julia Middleton, live to mourn the loss of their noble parents, whose names shall be remembered among the names of the great and good in the ages yet to come.

After a long, an eventful life, she passed from earth, its toils, its sorrows, and its joys, to her better home beyond, on the 30th day of April, 1879, and was solemnly interred on the premises of her eldest son, our brother Joseph, where many others of this highly favored but sadly tried family calmly, peacefully sleep. Her funeral took place on the 2nd of May, 1879. Suitable and impressive services were held over her remains, conducted by our esteemed brethren, John H. Lake and Joseph A. Crawford, five of her six bearers being her husband's nephews, the remaining one, Bro. Babcock, of Montrose. The *Nauvoo Independent*, commenting on the services, states that, "taken as a whole, the funeral was remarkably impressive and tenderly sad."

The same paper in the same issue, pays the following well deserved compliment to her memory:—"She was the companion of her first husband for eighteen years, and shared his fortune during the fourteen years of his active ministry, passing through scenes of sorrow and trouble that tested her character to the extreme, and won the esteem of all. She was the wife of Major Bidamon from 1847 to 1879, nearly thirty-two years, and proved herself to be a worthy companion. * * * She was loved and respected by all her neighbors, for her charitable and kind disposition. She was a good and faithful wife, a kind and loving mother, as the expressions of her children and associates will verify. If such a record as she has left does not render a person worthy of a better life beyond, it is difficult to conceive how it can be done."

During the dark days of the Church, after it had gone into the wilderness, she still maintained her testimony and her integrity to its truth, as revealed through the prophet of God and looked forward with joyous hope to its ultimate triumph. When it pleased God to make known to her the calling of her son Joseph to take the place assigned to him by the eternal council of heaven, she accompanied him from Nauvoo to Amboy, Lee County, Illinois, and on the 6th day of April, 1860, formally united herself with the Reorganization of that Church, which in the providence of God her first husband was instrumental in establishing. She taught her children ever to love, reverence, and fear her God—her husband's God—and when the two elder sons, Joseph and Alexander, attended her and witnessed her death-bed conflicts, they had the unspeakable pleasure of seeing the sublime evidences of that triumph which the faith of God's elect always brings, as she gently clasped her hands and, gazing upwards, had her spiritual vision opened and passed from earth away, exclaiming "Glory! glory!! glory!!!" They were left to mourn a mother gone, but to rejoice in the triumphs of a mother redeemed.

She who accompanied her husband when he went to obtain the plates and was among the first at the inception of the great latter day work, also accompanied his son when that son took his father's place. Ever, too, has her testimony been a blessed and encouraging one. Tempered by wisdom, fortified by experience, presented and maintained with integrity in the spirit of love, it shall stand, a witness for Jesus, an assurance and comfort to others, when the testimonies of those who by falsehood and unblushing misrepresentation sought to destroy the work of our God and

his Christ, shall have passed into oblivion. If the memory of the just is blessed, her memory will be blessed indeed. If "precious in the sight of the Lord is the death of his Saints," precious indeed must have been the death of our mother, our sister, our friend. Zion has watched her undeviating course of honor, and as Zion's children contemplate her departure, they bless God for the purity of her example, a purity whose lustre time can never dim.

She has gone to rest in peace, and in her departing a mother in Israel has passed away. A faithful spirit has been released from its prison-house of mortality. A fruitful branch has been transplanted from the Lord's earthly vineyard to blossom and bear anew in his heavenly Paradise. Our sister—our mother has gone. He who once held the power of death hath no more dominion over her. The debt of nature is paid. Death's claims are cancelled. The "elect lady" is with her Lord.

Lazarus died, and Jesus wept tears of loving sympathy with those who loved him, for Jesus loved him too. Emma is gone, and we weep with those who loved her, for we loved her too. His tears were not the overflowing of merely human passion; neither are ours. They were not the manifestation of human weakness, but rather of human strength, sanctified by the divinity of love,—each tear a dew-drop gathered only from affection's leaves, a pearl from love's deep sacred mine. Such were the tears of Jesus for Lazarus, his brother, his friend. Such are ours for Emma, one of God's elect, our mother, our sister, our friend. But while he wept, his tears were sanctified by the conscious presence of power, before which he knew that even death, the conqueror, must bow and be ultimately overcome. Ours flow without the conscious presence of this power, yet they are fragrant with hope and joyful in the holy triumphs of faith, for the gracious promise, "He that believeth in me, though he were dead, yet shall he live," was made by him, and as he holds the key of death, his word can not fail.

The Lord God was indeed her God; her Guide through life to its very close. As she passed through the valley of the shadow of death, His rod and His staff comforted her, and she feared no evil. Her triumph was the triumph of those who are more than conquerors through "him who loved us, and gave himself for us." As I think of the exultant language of that holy triumph, "Glory, glory, glory," there comes before my mind a vision of the spirit, en clothed in a flowing robe of purest, spotless white, ascending from the form outstretched below, with mourners weeping around; and as I view this spirit triumphantly rising, I seem to see upon her face a smile of ineffable sweetness and upon her countenance a radiant light, as with her right hand pointing upwards whither she is going, and her left hand pointing to the scene below, she thus bids these sorrowing ones "Weep not. Look before me. Glory awaits me yonder! I must away to my reward. I heard the promise, 'Be thou faithful unto death, and I will give unto thee a crown of life.' My husband, my children, my crown await me! A triune blessing is mine. I go; and Glory, glory, glory, is my triumphant song!"

CHURCH FAIRS.

I have been but a short time in the Reorganized Church of Jesus Christ of Latter Day Saints, but I have no apology to offer to my many brethren who are wondering at my sudden departure from what they call truth, and taking up with a Mormon delusion; but I am satisfied and know what I am doing, and my earnest prayer to God is that more of them will become deluded just as I have been and cease to be satisfied with a form without a substance.

Not seeing anything in the *Herald* from the Blue Rapids Branch, I send this sketch, that all the Saints may know that the Saints in Kansas are still alive and at work; and this is our belief that we should combat error at all times and in all places.

We are of the opinion that God never resorts to wickedness to gain his points in Church affairs, and from the reading of the 15th and 16th verses of the 2nd chapter of St. John, we claim a right to contend against all kinds of church lotteries, or whatever they may be called. The reading of this scripture is as follows:

"And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables: And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise."—John 2: 15, 16.

The ears of the Christian community have tingled and the faces have crimsoned with shame in the last month, at the recital of the ways and means adopted by the M. E. Church of a neighboring town to raise money. But while we feel it to be the duty of Christians to earnestly protest against such unchristianlike practices, and we take this case as an example; yet it is but just to say that they are not by any means alone in the matter, "more's the pity;" but are following in the wake of thousands of other so-called churches all over this Christian land.

Could Christ pass through our land in mortal form to-day as he entered Jerusalem, at how many church fairs would he stop and enact again the same scene as that described in our quotation.

The practice of voting favors, gifts, or compliments upon individuals is of very doubtful tendency, for there is danger of fostering pride and vanity in the winner, and envy, malice, hatred, and heart-burning in the losing rival. Could these results be positively guarded against—which is impossible while human nature is as it is—then there could be no very material objection to the practice.

But the one great offense against the spirit of Christianity, against public morals, and even against the laws of our land which is found in so many of our church fairs, and figures so largely in the case in hand, is gambling by means of church raffles and lotteries. The Christian church professes to be and should be a leader in all moral movements. The buying and selling of lottery tickets is made a crime by the Constitution of the State of Kansas, and by the laws of nearly, if not every, State in the Union. Its evils are so manifest and manifold that no one will deny that it is a sin in the sight of God. Yet thousands of our young men are being led to temporal and spiritual ruin every year by its fascinating

temptations. The whole power and influence of the Church should be exerted against this crime just as firmly and unwaveringly as against any other crime which fallen man commits.

What then shall we say of a church which not only winks at this crime, but actually sells lottery tickets to dozens of young men who never would have thought of such a thing as buying them if offered to them under ordinary circumstances by a professional trickster. But they say this is done not for private gain, but for the purpose of building and supporting the church. "The end justifies the means" was an old adage, from which sprang all the horrors of St. Bartholomew's night, and ten thousand other crimes that have been committed under the guise of religion may be justly traced to this false maxim. But no such things do we find in the teachings of Paul, who said that he was falsely accused of doing evil that good might come, and a sound philosopher of modern times has embodied the true teaching of Christianity in six words: "Do right, though the heavens fall." But they ask how shall the churches be built and sustained? We answer if churches can not be built and sustained without resorting to immoral and criminal practices, better by all odds have none. If our churches do not lead onward and upward toward God and right, they will lead the other way; and there are plenty of leaders in that direction without the church. No, when we want to raise money for the church let us use legitimate means to do so; and if no better way that is justifiable seems to offer, let us appeal to men's consciences, point to the benefits derived from the church, its elevating power upon society; and rely upon it, God is able to take care of his Church without asking the Devil to foot his bills.

We wish to add that this writing has not been dictated by any ill-will toward the church in question, but on the contrary, we have said nothing which we would not say if we were a member of it, and doing all in our power to build it up.

T. H. H.

BLUE RAPIDS, Kan., March, 1878.

PROGRESS AT JERUSALEM.

Recent letter writers tell us that there are more signs of business and social activity at Jerusalem now than at any time since the days when it was the capital of Israel's kings. In and about the city many new buildings are going up, and this naturally calls for an increase of agricultural and manufacturing interests in the neighborhood. The number of workers is growing and the idlers are pushed to the wall—as they should be.

This result is due not to the efforts of our co-religionists in Palestine and their friends in other countries, but to the activity of Russia and Germany as antiquarians and colonists. Russia especially seems bent upon colonizing in the Holy Land, probably with a view to counteracting a supposed preponderating influence on the part of England. The Czar looks with a jealous eye on that portion of the world's map, and quietly encourages a religious fanaticism on the part of the Greek church in that direction. The lower classes in Russia are ignorant and superstitious—and the same may be said of the wealthier and

He toils in vain who strives to please all.

more aristocratic inhabitants of that country. Their adoration of certain localities in Jerusalem is blind, but it is real, and a large expenditure of money in the way of pilgrimages and shrines is a natural consequence. This tends, of course, toward building up business interests, and the people of Palestine will gather the harvest of gold that will follow.

Hebrew Leader.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, July 15, 1879.

AN ORDER OF ENOCH.

THERE is a world of difficulty in determining what should be done in relation to becoming united in reality as in theory. The object of this article is to assist, if it be possible in this way to do it, to untie the troublesome knot and set the imprisoned mystery free.

It is quite evident that something must be done, if either the letter or the spirit of the law and commandment is kept. Moralizing and theorizing this way and that, as to what the meaning of this or the other passage and clause may or may not be, have not yet decided the matter. And because there has not yet been a specific carrying out of the law, it is concluded by some that there is gross neglect and misunderstanding upon the part of those "who should know," as these same persons allege. The most that the majority of those who are most anxious to have the law kept have ever done, has been to say in regard to what has been attempted, "That is not the way." They should have had the grace to point out "the way." But fault-finding seldom mends what is broken, whether broken by design or accident, and in this case will add no force to what is proposed, we shall therefore refrain, and will try to present a way in which something might be done, and in which we believe whatever is to be done must be done, if permanent good is accomplished.

It is apparently an easy affair to lay out upon paper the plans by which a scheme for work and sustenance of men and women may be carried out; provided, first, the money is in hand to do it with. Archimedes would have lifted the world if he had only had a spot on which to have rested his lever. In the absence of means with which to pay for the work and the materials required for the development of plans, many a schemer has been only a dreamer, of necessity.

"Money digger" was and is yet a term of reproach applied to one of the early Elders of the Church, and conveys the idea that money obtained in other ways than labor and trade is dishonestly gained; a sentiment to which all may agree. Whence then shall come the means by which to carry out correct schemes for aiding the needy and the poor, and for uniting the scattered forces of the Saints, providing the correct way is ever discovered? This is a vital question. There are two sources whence it may come: The overburdened bank accounts of those having a surplus, or more than they are using; or the plethoric pockets of those having a competency, but no surplus, aided by the generous pittances that poverty donates to the objects she seeks to ad-

vance. From one or both of these must honestly gained means be forthcoming. We can not now turn into "money diggers," "fortune hunters," or be permitted the use of Aladdin's fabled lamp. Neither the Church, nor any one for the Church, has right, authority, or power to assess a tax, specific or ad valorem, upon the members of the body and collect that tax by exaction, force or civil process; hence, whatever the Church may receive and use, must be placed in her charge by those having it to devote to public uses through that method. All the means that the Church is entitled to use for self-preservation or for aggressive work, must accrue to her coffers through the willing deposits of her members few, or many.

Voluntary contributions are not always reliable in amount or regularity of payment. Systematic giving, however good the system, depends upon the willingness of the givers, their ability, and their recognition of the necessity for giving. Beneficiaries usually prefer to dispense their own bounty, and hence, as a rule, give only when face to face with the need asking for supply. This is just as true of the Latter Day Saints as of any other class of benefactors.

Very few give largely for any object, except those who may have been benefitted by bounty properly bestowed, or those who have thought long and deeply upon some pressing need and how to meet it. From the latter class come endowments for schools, colleges, homes for various classes of needy or suffering humanity, hospitals, &c. Most of these are organized institutions, having power to carry into effect the designs of those who endowed them and furnished the money-life-blood for their continued existence.

There may be some such people among the Saints; if so, and they are desirous of realizing to those with whom their faith associates them, we offer the following. Organized industries among the Saints must be counted as one of the principal methods by which the energies and resources of the people may be utilized, labor provided with something to do, for which a fair remuneration in sustenance, or its equivalent may be returned. Organizations require leaders, leading spirits, fitted by nature, or by acquired ability, to devise, direct, and control the first and successive measures necessary to carrying out the object of the organization. These organizations are in effect governments, and like political governments, "derive their just powers from the consent of the governed." Association, tempered by wise counsels, secures this consent. To make this consent effective and association permanent there must be guaranteed unto the individual members of those organizations, immunity from loss, actual or constructive, and this can not be done under the political rule now existing in the states and territories where the ecclesiastical idea, known as the Latter Day Work, is being developed and is now progressing, only by and through the intervention of the civil law, and we are persuaded that this is one of the reasons why the command was given, that "he that keepeth the laws of God hath no need to break the laws of the land." (a)

As if to cover every case that might arise in following the precept of the law which states that "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," (b) it seems to have been provided that the Saints might organize into societies, in direct accordance with any organic law of the states wherein they might be dwelling, by the provisions of which they could have a lawful existence and an indisputable right to act together for the accomplishment of the object sought.

Under this interpretation of the revelation, it is possible to see how many, very many things could be done, if willingness and anxiety to do, were to be found in the place of desire to have some one else do.

We have several times reminded the Saints that we believed that inheritances were to be purchased, not conquered, by the Saints. All know by this time that it is not many thousand acres that we could buy as an individual with all our fortune; nor can it be reasonably expected that with the history of past accumulations of wealth by spiritual leaders, and their subsequent abuse, and the extremely jealous care with which present and future attempts of this sort will be watched and frustrated by Latter Day Saints, a man with so little financial ability as we are noted to be, will get together much of this world's lucre in the time yet remaining; this ought to satisfy any who may be waiting for us to parcel out an inheritance to them, that it is poor, very poor policy to wait longer. Again, and we beg pardon for the personal character of what follows, it is understood to be the province of the one who properly succeeds Joseph Smith, to "teach the revelations" given through him; hence, his work and mission are obviously more to teach than to give revelations. To teach the revelations is, if we comprehend the meaning of the word, to make them practicable, to so render them that the work designated in them, or provided for by them, may be done. This we have tried to do, in regard to the law under consideration, and have been met with so decided rebuke by many older Latter Day Saints than we are, whose wisdom it was meet that we should regard, that we have been timid in insisting that we were right. But as no advancement has been made by hitherto favorite methods, we ask that we be listened to and the methods we propose be taken into consideration and a trial be made of them. More especially do we ask this of men to whom has been given wisdom and success in temporal things; and though the suggestions may be those of a dreamer, if they have seeming practicability in their favor, let them be put to the test. We have not gold nor silver, but we have moral strength to stand by men of energy and wisdom, and that is worth something in any cause.

Men of the Church, whether holding office or not, may legitimately combine their moneys and goods in organized associations, composed of two or more members, for the purpose of carrying on any industrial enterprise that may offer opportunity for utilizing labor, giving employment to those who may need it, and returning a sufficient profit to pay a reasonable per centage upon the capital invested. We name in this connection the manufacture of wooden-ware; plows and other articles of husbandry; tiling and brick; jars and earthenware; brooms, which involve

(a) Doc. and Cov., sec. 47, par. 6.

(b) Doc. and Cov., sec. 58, par. 6.

the employment of many, raising broom-corn; cheese, which makes sale for milk and stimulates the keeping of dairies; wagons, buggies; boots and shoes, &c. These, together with the purchase and sale of everything raised, produced or manufactured, opens fields of enterprise that should satisfy the most exacting.

Besides these it is within the liberties for any man of means and public spirit, to establish by himself, under his own inspection and management, any or all of these; or, if he prefers to begin and carry out any plan for the aiding of the ministry, the support of the families of the elders in the field, the helping of the deservingly industrious but unfortunate, who may only need help for a time, to be returned to the general fund when success ensues; the establishing of farms and purchase of lands, to be resold to brethren who may be able to pay part down with time for the remainder, and a reinvestment of the proceeds in similar ventures, or any other of the multifarious number of works in which men may engage.

To those who may be hesitating, waiting for the institution of the Order of Enoch, we state, that if the law concerning that order can not be filled by an association of men and money, for the transaction of every business enterprise in which honest men may spend their time and employ their means, legally organized according to the laws of the land, we believe that it can not be done; for this reason, if for none other: no business transaction in which money and goods are involved, and the owners liable to lose what may have been invested by them in such enterprise, can be prosecuted in any of the states, with fair assurance to those investing that they shall not suffer loss by irresponsible swindlers, unless there shall have been first a legal sanction to such business, by proper organization. No matter by what holy name it might be called, the name itself can not be a guarantee for the honesty of its members. If they are honest, legal restraints do them no wrong; if they are dishonest, they need them; and the legislatures have taken care that safeguards shall be provided.

The Order of Enoch is at best, when reduced to every day practice, but an organized legal body, having Church origin and membership. That is, divesting the Order of Enoch of all its legendary mistiness, it can but prove to be a legal method to carry out Church designs.

Examine the matter as freely as you will, the fact still remains, that the law is inoperative and the possible good to accrue therefrom is unrealized; not from any spoken design of the law-giver that it should be so; but from a failure to comprehend, or an unwillingness to carry into effect what is comprehended.

Another reason why there can be no safe organization except in the provisions of the civil law is there can be no by-law enacted by any number of men associated together for any definite object that can make the subscribers there-to honest. If their gospel covenant has failed to give birth and growth to honest principles, or to cultivate and enrich the native germ, association will, of necessity, fail to accomplish the beneficent work. To secure the honest men from the rogue in grain, and to prevent the commission of "crime made venial by the occasion," through the exciting of cupidity by reason of opportunity, safe provisions are made in the laws enacted by those who are "wiser in their generation than

the children of the kingdom;" and of these provisions wise men should avail themselves, that the good they seek for others as for themselves may not be defeated.

That precedent for this may not be lacking, we cite, the organization and establishment of the Church, "agreeably to the laws of our country." (c) Also, "And thus all things shall be made sure according to the laws of the land." (d) Again, "Therefore I, the Lord, justifieth you and your brethren of my Church, in befriending that law which is the constitutional law of the land." (e)

In the article on marriage, the Church affirms that the association in wedlock, the most sacred and beneficent of all co-partnerships for the business of life that men can enter into, is entered into in deference to the precept of the law of the lands and by an analogy of reasoning we may conclude that in the matter under consideration, an adherence to the rule is pleasing to God.

In conclusion, he who has strong desire to do something laudible and beneficial to the cause, may by himself or with others set immediately at work upon any of the enterprises named, observing, that if he proceeds alone he may not incorporate; if he proceeds with others he may. The way will be found in the statute books of the several states. The object having been ascertained, agree as to rules of association, the amounts to be invested, the by-laws for government, file the articles of agreement in the proper office in the county, and go to work. We are ready to listen to any proposition, and to help any proper movement on to success.

We have wondered heretofore that some of our wise men in temporal things, whom the Lord had blest and was blessing with safe investments and sure returns, did not engage in the land and farm business, aiding men who were willing to work, to secure to themselves homes, and thus people the land with industrious and frugal citizens, whose religion was a safeguard of good conduct. A few thousands of dollars set apart to this special work, might with care be made an efficient means to "lay up treasure in heaven," and to make friends of (by means of) the mammon of unrighteousness." Whoever undertakes it must use discretion, constant and earnest diligence, that he shall not waste and squander the means so used; and in doing so, will need to insist that his brethren whom he may help, shall deal honestly with him, and shall promptly perform their part of the agreement, that the golden opportunities afforded them may in turn be offered to others, and thus many be reached.

ELDER William Sheldon, of the Adventists, the man who has been writing against the Church, and to whom Bro. Blair replied in his "Seer," visited the sanctum on the 24th and again on the 30th June, and interviewed the Senior. In each of his visits he was quite courteous and apparently friendly. His chief objection to our work is the claim to inspiration, both in the beginning and now. He frankly and persistently avows that he "does not believe a single word of it."

The Church to which he belongs held a series of tent meetings in Sandwich, during Bro. Forscutt's week there, from the 22nd to the 30th June, Messrs. Sheldon, Spencer, Watson, and others, being the speakers. Mr. Sheldon states that it

was the poorest effort in numbers and effect of any camp or tent meeting he ever attended during his ministry. There is some talk of a discussion between Mr. Sheldon and some one of the brethren, but it may result in talk only. Elder Forscutt baptized one during his meeting at Sandwich.

By the way, where is the brother who has, or where the brethren who have the means and the will to spare from 150 to 250 dollars for a gospel tent, and where are the two elders who will volunteer to take said tent, travel with it and preach the word in it; and where is the band of singers from two to four who will give two to four months of their time to the song service of a series of tent meetings? Where, O, where? Don't all speak at once.

Bro. Wm. Nelson writes from Papete, Tahiti, Society Islands, May 7th, that he had been sick but was now better. He found the Saints doing as well as could be expected. Bro. David Brown gets the HERALD regularly, and now Bro. Nelson reads it to them in their own language. Bro. Nelson feels that a good work may be done on the Islands, though temptations beset him who tries to do that work. The living is hard, the climate enervating, and the social habits demoralizing, or tending to laxity of morals. The prevailing vices are drunkenness and lasciviousness. Bro. Nelson confirms what Sr. Lincoln, of San Francisco, and Bro. Tuck, of Watsonville, California, told us in 1876; it is difficult to make the Islanders to understand and appreciate the worship of God. The reasons for personal righteousness they seem not to grasp, hence are easily led into excesses. The religious impulses, though momentarily active and strong, are not permanent; hence the necessity for some one to be with them all the time to watch over them, as over children.

Bro. Nelson will receive his permit to stay and will do what he can.

By late papers we notice that Emaline A. Young, McIntosh, daughter of the late Brigham Young, for herself and others, has begun suit against George Q. Cannon, Albert Carrington and Brigham Young, executors of the will of Pres. Young, asking that said executors be released from their duties, and receivers be appointed in their stead; alleging fraud and abuse on their part as causes why it should be so done.

Among the counts in the indictment against these executors, Messrs. Cannon, Carrington and Young, are the deeding of certain pieces of property and the payment of certain sums of money, amounting in the aggregate to nearly 1,200,000 dollars, to John Taylor and others for the Church to which testator and legatees belonged; also, that in making these deeds and payments of money, those men have assumed, as apostles and spiritual leaders, to dispose of the properties and moneys named fraudulently and without regard to the provisions of the will, the forms of law, or the rights of the inheritors of the dead president. We presume that the moneys and properties the disposal of which is complained of really belonged to the Church, and that the executors have simply "rendered unto Caesar the things that are Caesar's."

The receivers have been appointed and it is probable that now a long and tedious legal warfare will ensue, from which the lawyers and the

(c) D. & C., 17:1. (d) D. & C., 51:1. (e) D. & C., 95:2.

courts will derive the only benefits. It is an appeal to Gentile laws for equity in Zion, made possible by an apparent malfeasance in office of the chief shepherd. It is certainly an astonishing thing that President Brigham Young should have accumulated a fortune of two millions and a half, to devise to as numerous a household of dependents as are represented in the will, holding interests of the Church in his hands which are utterly disregarded in his will, unless provided for in the terms, "after the payment of all my just debts," without giving rise to the fear that he may have improperly administered upon some of those trusts. We have desired and do now desire that the memory of the man may be clear of the stain of dishonesty; but if these men who have proceeded to administer as executors of the will shall be by the court adjudged guilty of fraud in securing to the Church to which Pres. Young belonged, the properties and moneys that were clearly the right of the Church, what other conclusion can they and others derive from it, except that Brigham Young looked after the welfare of himself to better advantage than he did the interests of the people who styled him the "Lion of the Lord." It is evident that he secured the lion's share of the prey.

Below we give a portion of the account in favor of the Church against Pres. Young, allowed by the executors, fraudulently as is charged by Mrs. McIntosh:

The estate of Brigham Young to John Taylor as Trustee-in-Trust for the Church of Jesus Christ of Latter Day Saints, Dr.

To amount of balance on railroad contract account.....	\$51,678 09
To amount of balance due on Utah Central Railroad account.....	52,200 00
To Zion's Co-operative Mercantile Institution account.....	10,404 60
To errors in footing and extension in account.....	9,074 41
To balance of book account from June 30, 1873.....	100,755 09
To real estate Social Hall lot and building.....	17,438 97
To real estate Museum lot and building.....	4,000 00
To real estate Council House lot and building.....	7,209 50
To amount of errors in credits in Pres. B. Young's private account.....	628,867 18
To amount to reimburse the Trustee in Trust for error erroneously credited the private account of Pres. B. Young for subsistence and quarter-master bills, &c., as per entry of August 23, 1866.....	30,000 00
	\$999,632 90

EDITORIAL ITEMS.

Two excellent letters of late date are received from England; one from Bro. Archibald Bradshaw, and the other from Bro. R. Kendrick. These indicate that there is a new era about to dawn for the work there. The brethren write in splendid spirits. If it was not for the measure of contention and strife manifested in some directions we could almost say Zion is at peace; but discontented humanity still keeps up the din of battle.

Sister S. A. Rose of Graysville, Ohio, writes of the good conference held at Lampsville. Harmony and peace governed the assembly. Brn. Ells and Craig preached with liberty to large gatherings of people in a grove. Some intended to unite with the Church at the first opportunity. Sr. Rose rejoices in the work of God.

Bro. Glaud Rodger wrote from Decatur county, Iowa, June 6th, and mentioned the departure of Bro. J. W. Gillen for California, June 4th, on his way to Australia. Of that mission Bro. Rodger writes: "I have left the colonies clear of any incumbrance; no debt for my successor to meet; a good little library, and many friends both in and out of the Church."

Bro. John Weir of Coalville, Iowa, mentions the visit of Bro. J. R. Lambert there, and that he baptized six during his stay. The branch enjoys the favor of God in its meetings. The young Saints also hold prayer services by themselves and are examples to the older ones, Bro. Weir says.

Bro. J. H. Hansen replies to some one who attacks him and his faith in print, who signs himself "Lenox." Bro. Hanson occupies two-and-a-half columns of the *Democrat*, published at Mayfield, Kentucky, and his reply is able and in excellent spirit, showing the weak points of "Lenox," and bringing forward the testimony of Vice President Colfax, Mrs. C. V. Waite, the historian Smucker, and others concerning the origin of polygamy and the kindred evils that flourish in Utah, but which have no place in the doctrines, teachings, or practices of the true Church, either original or reorganized. May Bro. Hansen reap good fruit from this defense of truth, with honor to the cause and to himself. We also thank the Editor of the *Democrat* for publishing Bro. Hansen's defense.

Bro. L. C. Donalson of the Mill Creek Branch, Iowa, says that they hold meetings regularly and that most of the members attend. Bro. J. R. Badham is preaching in his district field and Bro. Donalson is associated with Bro. Mortimore in another field.

Will the person who sent fifty cents to the office from Little Sioux, Iowa, give us their name, and we will do as they request.

We used the term Oakland Conference, in an article an issue or two back, when we should have written San Francisco Conference. It was a lapse of memory, in regard to where the conference was held.

Bro. Thomas J. Andrews and family, of San Francisco, California, stopped with us from the 19th to the 25th of June, en route from England, where they have been visiting for a little more than a year, to their home. They left us on the 25th intending to stop at Lamoni, Iowa, to visit the colony there before finally leaving for the west. Bro. Andrews confesses to being strongly confirmed in his predilections in favor of America and her institutions.

Bro. N. Stamm wrote from Marion county, Iowa, June 20th, that he had preached ten times at or near Pleasantville, and enjoyed good liberty. He baptized one recently, an excellent man.

Bro. I. N. White had just come to help carry on the work. Eight members there now, and prospects good for more being added. Bro. Stamm intends to go west into Lucas county. He feels well in spirit, and labors zealously and devotedly.

Sr. J. H. Merriam of Stewartsville, Mo., mentions the presence of Bro. Alex. H. Smith in that branch. The Saints there have good prayer meetings, being blessed of God's Spirit.

Bro. Walter McKnight, of Clay county, Kansas, mentions the good labors of Bro. I. N. Roberts at Oak Hill, that county. Though our views are battled, yet Bro. McKnight holds up the standard.

Bro. T. F. Stafford says that Bro. J. S. Patterson gave much satisfaction to his hearers during his recent preaching at Lewiston, Illinois. He went about June 20th to Streator, Illinois, to preach. Bro. Stafford still labors in the ministry faithfully.

Bro. Samuel Longbottom was at Newton, Iowa, June 23d, so wrote Bro. D. C. White.

Bro. James Kemp writes of a good conference being held by the Colorado District in June. People came twelve miles to hear the gospel preached. Bro. Kemp is now president of that district, and intends to prosecute the work in Denver and elsewhere. Those interested please address him at Hutchinson, Jefferson County.

Bro. James Perkins wrote from Gaylor, Smith county, Kansas, June 17th, that the prospect was good for an increase in the membership of the Church there. The Saints in that region have a good reputation, says Bro. Perkins, which is what we like to hear of any and all Saints. Bro. Perkins had recently been to Solomon Valley and Salt Creek Branches, where are noble and faithful Saints, he says. Three baptized during his stay. Crops are good except that spring grain was light in quantity.

Some one in Salt Lake City sends us \$1.62 for publications, but sign no name. Will the writer please to send it.

Bro. J. H. Lawn, of Paicenes, San Benito county, California, sends us a clipping from a San Francisco, Cal., *Call*, respecting the death of Sr. Emma Bidamon, which he thought of replying to. It shows how little newspaper men know of the Saints, when such things need answering.

Sr. E. Redfield writes from Shenandoah, Iowa, encouraging us to push on, and not to fill the precious space in the *HERALD* with replies to those who are not pleased with things which we can not help. We thank her for the confidence expressed.

Uncle William wrote from his home in Elkader, Clayton county, Iowa, he having returned for the harvest, rest and recuperation. He writes in commendation of the Saints where he has been, thus: "May these kind Saints long live to enjoy the great reward of their Christian love and charity. In all the places named, thanks be to God, I found Saints of the true faith in the gospel of Christ Jesus our Lord."

Bro. George S. Yerrington writes from Providence, R. I., "Some good news from Bridgeport, Conn., one more wants to join the Church. In Providence they keep coming in; one last week, and others are interested. So moves on the work."

A daily *Nevada Tribune* of June 13th, announces the services of Bro. D. S. Mills in the court house at Carson City, Nevada, beginning on Saturday, the 14th inst.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

13th.—Two vessels have arrived at New York from the West Indies, with several cases of yellow fever on board.

Gen. Crook has visited the military posts on the frontier and is convinced that there is no danger of an Indian outbreak providing the whites can be prevented from robbing the Indians of their property. They have recently stolen from these at Red Cloud Agency a large number of ponies and run them off. The *Chicago Tribune* says: "The Indians are disposed to be peaceable, but they can not reasonably be expected to submit to this exasperating plunder without retaliating up-

on a Government that neglects to protect their rights or redress their wrongs."

By shocks of earthquake in Italy several houses have fallen and some people have been killed.

In Sicily by a recent riot eighteen persons were killed and sixty wounded.

19th.—By an earthquake in Sicily five villages have been partially destroyed and some people were killed and others injured.

In Switzerland so large a mass of rock has fallen down upon the road through an Alpine pass that it will take months to clear it away, perhaps a whole year.

The strike of lumbermen in Sweden is ended.

Geo. Reynolds, the Utah polygamist, who was sentenced to two year's imprisonment, is on his way to the penitentiary, at Detroit, Michigan.

June 20th.—A dispatch from Capetown, Africa, says that Prince Louis Napoleon, the Prince Imperial of France, an officer with the British army, and who was with a party of officers reconnoitering, when a party of Zulus crept up near and fired their spears, killing the Prince. This is a blow to Imperialism in France.

Quite a division has occurred in the Sinai Temple congregation of Jews in Chicago on the subject of keeping the Sabbath, the conservative ones wishing to continue and adhere to the historical seventh day and the liberals desiring to adopt as their day of worship the one observed by the Christians. There is quite a commotion, and so much feeling that Rabbi Kohler has resigned the pulpit.

23d.—A picnic party of Bohemians in Chicago, went to a grove and took along part of an "independent" company of sharpshooters, and as boys and roughs tried to gain a free entrance to the grounds these interfered, and when stones were fired by the roughs the company used the bayonet, and then fired shot, wounding eight or nine, one or two of them mortally. Quite an excitement prevails. The State Militia Law goes into effect July 1st, which prohibits drilling or parading of any arms-bearing body of men not organized and enrolled under the provisions of that law. Unauthorized companies were getting to be too numerous for public safety.

24th.—The mystery attending the death of Mrs. Hull in New York has at last been solved by the arrest and full confession of the murderer. The missing jewelry proved to be the clew, and the discovery in a Boston pawn-shop of a cameo set belonging to the murdered woman laid the foundation for the detection which followed. The murderer proves to be a negro named Chastine Cox, who lived near the Hull residence, and was in the habit of doing odd jobs about the place.

M. DeLesseps, at the head of the Darien ship-canal project predicts that it can and will be completed in eight years.

In Poland, fifteen of a band of pilgrims going to a Catholic shrine were killed during a thunder storm.

25th.—A cyclone in Southwestern Nebraska demolished the Methodist chapel and several houses at Red Cloud.

A heavy rain-fall at Fort Griffin, Texas, flooded the town and overflowed the creek. Seven persons were drowned there and in the vicinity. Great damage done to property.

26th.—One car of a passenger train on the Lake Shore road, was thrown from the track near Buffalo, New York, yesterday. Several gentlemen and ladies injured, two of them mortally, it is believed.

Arson is an increasing crime in St. Petersburg and all through Russia. The town of Szyran on the river Volga has been nearly destroyed by fire and much anxiety is felt everywhere.

Much damage is reported to have been done by the storm in western Iowa and eastern Nebraska the night of the 24th. Three women drowned near Stuart, Iowa.

In Canada yesterday a passenger train came in collision with a construction train. Two train men were killed and some passengers were seriously injured and many were bruised.

28th.—At Philadelphia, by the explosion of a boiler in a planing mill several dwelling houses were wrecked, and the engineer and two women,

one girl and a boy killed and several other persons were wounded.

The spinners of the Fall River, Massachusetts, cotton mills are still on a strike and the weavers may join them.

29th.—Another boiler explosion. This time on a tug boat on the Missouri, below Nebraska City. Two men killed and four others fatally or badly wounded.

The engine and three cars of a mail train went through a bridge in Virginia, one train man killed and three injured. Several passengers hurt.

The boiler of a pleasure boat on a lake near Minneapolis, Minnesota, exploded. The captain and the engineer were mortally wounded and several passengers severely so, and others bruised.

A storm at Baltimore deluged the streets and unroofed forty or fifty buildings.

In Arizona a scouting party of soldiers came upon seven Indians who had been committing depredations and slew them.

30th.—On the Atlantic a steam ship came in collision with an iron bark night before last and sunk it. The captain and four of the crew went down. The steamer was disabled and put back into New York yesterday.

The prisons and jails of Russia are filled to overflowing because of the thrusting therein of those known to be or suspected of being enemies of the government.

The death of the Prince Imperial of France causes much controversy in France among those who have looked for a restoration of the empire. Prince Napoleon, cousin of Napoleon III, and son of Jerome who was the brother of Napoleon I, can claim the right to rule, should the Imperialist party prevail, and then he may abdicate and give place to his son Victor as Napoleon V. It is said that the Prince Imperial left a will to the effect that he wished Victor to succeed to his rights. Prince Napoleon served in the Crimean war and in the war of 1859 with Austria. In 1859 he married Clotilda, daughter of the Victor Emmanuel, king of Italy, and Victor, their son is nineteen years old. In America resides a grandson of Jerome, the brother of Napoleon I, whose first wife was a Miss Patterson of Philadelphia, from whom Napoleon and France compelled Jerome to separate as not being of royal blood, and a marriage was arranged between Jerome and a princess of Wurtemberg, from which union came Prince Napoleon.

In Afghanistan the cholera is spreading through the villages.

In England, the weather is bad for crops and a poor harvest is expected. The price of food is consequently advancing.

In the west of Ireland great trouble and destruction to crops is being caused by continued heavy rains.

In South Africa the British officers are making arrangements for an advance into Zululand, to start as soon as General Wolseley arrives.

July 1st.—Several yachts were capsized in the Boston harbor day before yesterday.

A heavy thunder storm in Paris, France several persons killed.

A dispatch from Paris says Prince Jerome Napoleon will publish a manifesto after the funeral of the late Prince Imperial, urging all Bonapartists to submit to the Republic, and that he has already assumed President Grevy that he will not become a pretender to the Imperial throne.

3d.—At Providence, R. I., Mrs. Shaw, convicted of the murder of her husband has been sentenced to the penitentiary for life.

The crop prospects in southern Russia are very poor. Drouth, hail and grasshoppers have in succession devastated large regions of country. In northern Italy the prospects are bad because of heavy rain and inundation, and only moderately good in other portions, except Sardinia, where the yield will be excellent.

A dispatch from Paris says that groups of Bonapartists are talking of bringing forward Jerome Bonaparte's American grandson as pretender to the throne of France.

The war between Chili and Peru goes on, both making further preparations for war, the Chilians getting ready for a land and sea attack on Lima and Callao in Peru.

A \$50,000 fire in Boston, Massachusetts.

4th.—Thirty one men perished by an explosion in a coal-pit near Glasgow, Scotland, yesterday morning, four of them being burned alive.

The colliers of Merthyr, Wales, thirty-two thousand persons, have refused the ten per cent reduction of wages made by the masters.

Queen Victoria has ordered a royal regiment to meet the body of the Prince Imperial of France at Woolwich, as an escort.

A tornado struck Elkhorn, Dakota, the 2d, and blew down dwellings, barns, a ware house, water tank, etc. Only one person seriously injured. In the country much damage done to crops, buildings, fences and trees.

In Plymouth county, Iowa, a like event occurred causing great destruction, and two men were killed by the demolishing of a barn in which they took shelter. At St. Paul, Red Wing, and through out much of Minnesota, there were floods of rain and railroad washouts and undermined buildings with great damage to property and crops. In Goodhue county seven persons killed and a number wounded by lightning and the fall of a building. In other places there was also loss of life by the lightning. In Menomonee, Wisconsin two persons swept away and drowned in the flood.

5th.—A great many accidents occurred yesterday in various parts of the United States, during efforts to celebrate Independence Day. At Trenton, New Jersey, during a rush to board an excursion boat a wharf gave way, and seventy-five persons were thrown into the water. A few were drowned and several others were injured.

Near Worcester Mass., an excursion steamer careened and the upper deck broke down with the weight of people and many went into the water. Some were drowned or otherwise killed and a number were wounded.

Other accidents resulting in mortal and dangerous wounds were by the bursting or premature discharge of cannon, and there was a railroad collision, some drownings and other forms of death. A church at Scituate, Mass., burned by fire-crackers.

6th.—Further news comes of the destruction caused by the great rain, hail and wind storm in Minnesota and Wisconsin. Over five inches of rain fell within one day. The cyclone crossed the Mississippi into Wisconsin, at Lake Pepin. Red Wing and Stillwater suffered most by the flood, houses being undermined, stores and basements flooded and goods destroyed.

July 7th—Two remarkable tragedies are noted yesterday, namely that of two old men killing their wives and then themselves. One instance occurred at Greensburg, Pa., thirty miles from Pittsburg, where the husband, aged 76 years, shot and instantly killed his wife aged 70 years. They had trouble about some land which he had previously deeded to her and subsequently wished to have re-deeded to him. After killing her he put the gun to his own chin and blew his head open. The other case was at Alden, N. Y., near Buffalo; manner of killing not stated nor cause.

In France a hurricane struck a steamer on a river and sunk it. Forty-eight out of fifty-three persons on board were drowned.

In South Africa the British troops have begun their advance towards Zululand.

Wind, rain and lightning did considerable damage to buildings and trees near Madison, Wis. One was killed by lightning.

8th—There were four murders committed in and near New York City on the Fourth.

The cyclone in Minnesota, July 3d, was terribly destructive to life and property. In one small village nine persons were killed, four others will probably die, and thirty more were injured. In all thirty persons lost their lives and fifty were wounded. All kinds of property were destroyed, the loss being too great to estimate.

Jefferson Davis refuses (so says a dispatch) to accept the office of Senator from Mississippi.

In Newcastle, Pa., a lady was burned to death by her dress catching fire from a firecracker in the street.

At Richmond, Va., a lady was burned to death, her dress catching from a wisp of paper used by her to light the gas and then thrown down.

A large emigration from Germany is expected

because of the new tariff enforced, whereby corn and other foreign products pay such heavy duty to the Government that many of the people can not endure it.

Two hundred and fifty emigrants from Iceland are on their way to Minnesota, United States.

A tornado near Milwaukee, Wisconsin, did much damage the 6th, also at La Crosse and Madison the storm was terrible and destructive, wind, rain and hail.

Correspondence.

LONDON, England, June 5th, 1879.

Editors Herald: dear brethren: I write you concerning ourselves. I venture to do so because I am assured that although the rolling billows of the Atlantic, and many miles of the New World prairie land separate us, still you are not wanting in interest in our welfare. For, though there be diversities of operations, there is but the one Spirit which binds us in so indissoluble a tie that even mighty distance cannot sever it. I am also convinced that yourselves and the Saints on your continent, apart from this spiritual bond, also have a deep interest in the occurrences of this land, and especially of this capital, from which so powerful an influence irradiates over the entire globe.

The signs of the times are portentous. There are spirits abroad and influences at work here, the natural result of which can only be the consummation of this last dispensation, according as the mouth of Israel's God hath spoken it. I verily believe he is about to "cut short his work in righteousness." There is also an unmistakable spirit of theological dissatisfaction pervading at least two thirds of society. The other third compose the "upper ten," whose fashionable theology is the vital principle of their superior classification, and its concomitant train of social privileges. It is hard for a rich man to enter the kingdom of heaven. Amongst others we find, when out preaching, a general dissatisfaction with that which they have; but, up to the present they manifest a curious incredulity against the message we bear them, excepting a few enquiring ones who recognize the great importance of the question at issue, and concerning whom I am sanguine. Since I last wrote you I have been ordained to the Melchisedek priesthood, and appointed to labor in the north and north-western parts of London. During the last four months or so I have been doing so (in company with my father) and it has been interesting to watch the receptions we from time to time receive. The district is replete with Secularists, and theologically disposed persons who call themselves Rationalists, with a respectable sprinkling of much less heterodox ones. With these we have some interesting discussions, which are rapidly removing misunderstandings from the people's minds, and disabusing them of many of their misconceptions concerning the philosophy of Jesus Christ and our position in relation thereto. The kingdom is extending in this city; since date of my baptism (November) twelve have entered; but what are they, or the sixty members or so, against the 4,500,000 of this city? May their "deep sleep" soon cease, and may they awake to the glorious light of the revelations of the Lord. On Sunday last, the Annual Conference of the British Mission was held here, and we had a good time. The weather was very bad, but great interest was manifested, and we had good meetings. Without doubt one result will be a clearer understanding of our position, and this is no small thing. The meetings were held in a skating rink, very close to a branch of the Utah people, several of whom honored us with their presence, but carefully withdrew the same previous to close of meetings. We have been pleased to see our Bro., Elder J. Gilbert, of Nebraska, and although we in London have not had much of his presence, yet we find him already endeared to us, for he carries with him the influence of the Spirit.

This branch has seen days of severe trial in the past, so I learn, and it is not without them now. I mean trials from within, and we all know how much harder these are to bear than those which we naturally look for from without.

But they are being adjusted according to the Covenants of the Church, (or rather the causes of them are), and I trust that ere long, the unity which now characterizes the large majority of the branch will hold undisputed sway over it all.

In closing this letter I feel led to mention a few remarks which some short time since fell from the lips of Lord Derby. He was just fresh from the presidency of the Foreign Office, so that his words are not without weight, as to their significance, that requires no explanation.

The general effect of his remarks was as follows: That it is a great mistake to suppose that every one is desirous for peace. That strong influences are always at work for the purpose of, if possible, causing war, and taking advantage of every crisis to that end. That our army is not now what it used to be some years back, for militarism had become a science calling for deep study, and causing a natural desire for that active service which alone can bring promotion to those who have adopted this profession. That the officers of our army are related to families of the greatest influence in governing circles, and therefore are enabled to bring direct pressure to bear upon our politics. That army contractors for clothing, ammunition, ordnance, machinery, provisions, &c., &c., form a powerful body, having and using influence to the same end.

The above and other statements were made as I have stated, by a man who had just resigned his prominent and honorable position because of undue pressure which was brought to bear upon him in order to swerve him from the policy of peace to that of war. And when we remember that these influences exist almost all over the civilized world, to what other conclusion can we come than that these are the days in which we shall especially "hear of wars and rumors of wars."

Then, too, there are the astronomical signs to which you a short time back drew attention in *Herald*, portending the continuance of those "pestilences and famines" of which some nations have already tasted. Even now news reaches us here of a very serious famine in Cashmere. It is impossible for men not to see and know these things. May they soon see also that the gospel of the kingdom is being preached for a witness, and may they embrace its divine call. Amen.

The Saints here salute their brethren and sisters and pray for the Church and its leaders.

May the Eternal Spirit breathe continually upon them, that they be not deceived, but remain channels for the use of the Lord, through which the streams of life may continually flow. Amen.

Will the Saints who read this please remember us in their prayers, for we are but a tiny portion of leaven in the whole lump of this city.

Praying for the extension of the kingdom, I remain yours in the gospel, R. KENDRICK.

LONDON, England.

June 13th, 1879.

Bro. Henry: I herewith forward you a little news from our hemisphere, feeling, although thousands of miles separate us, that we are often together in spirit, and that our love is the same for our Master and his cause. We are at work very hard here unfurling the gospel banner, but we know if we are only faithful, and put our trust in our beloved Redeemer, he will bring us through, and we shall come off more than conquerors. We have been and are doing a great deal of out-door work, preaching the gospel in the highway and byways, as did the disciples of old. There is no one here who is so liberal as to loan us a hall even for a moment, unless we are prepared to pay a good round sum for its use; but we are quite satisfied, for we are having glorious times. Scarcely do we commence a meeting but our adversaries are at work; but, with all they can do, they only strengthen us and our cause, for the work of the Lord must grow and overcome all error, though all hell oppose. It often brings to my mind these lines,—

"On the rock of Enoch founded,
What can shake our sure repose;
With salvation's walls surrounded,
We may smile at all our foes."

We have had numerous discussions with Secularists and sectarians. We have been holding several contests with a man by the name of Ket-

tle, who is a vendor of the gospel and tea, who on one occasion made the assertion that the Book of Mormon was a conglomeration of rubbish from beginning to end; which, of course, as you may guess, we challenged him to prove. He commenced by saying it was below the standard of a novel, and that he had carefully studied it; yet he was unable to quote one solitary passage therein contained, let alone find the rubbish. He said that it was not fit for any one to read, and assailed us with its teaching polygamy, there and then proving his entire ignorance of the book, and also making his former statement untrue. Pshaw, what will priestcraft not do to hide its own baseness. We also put a copy into his hand and asked him to read the rubbish, (as he called it), which he refused to do.

There is a great spirit of enquiry in this district (Hackney). The brothers, Kendrick, and my humble self, visit the neighborhood twice a week for outdoor preaching, and occasionally other brothers come and help us. We are negotiating for a hall which we expect to have very shortly, when we intend starting the Hackney, or second London branch; we ask for the prayers of the Saints on our behalf, that a great work may be done in this portion of the Lord's vineyard; that many honest souls may be gathered into his cause and kingdom.

Other of our brethren travel two or three times a week to Stratford and the villages round about, where some thousands have had the gospel preached unto them for a witness. They hope to raise up a branch in Stratford soon; but the great drawback is the scarcity of meeting places suitable; but the work is onward, enquirers having come to hear us at our branch at Limehouse, a distance of about five miles, and then the journey back another five.

We feel that the work here in London is about to take a great stride, and that before very long; we had a thoroughly good time at our general conference, which was held here, many of the brethren from various parts of the country being present with us: also, the Holy Spirit, the Comforter, was with us to cheer us in all our deliberation. Ever praying for the enrolling of the little stone, I remain your brother in the gospel bonds,
ARCHIBALD BRADSHAW.

SCRANTON, Osage Co., Kansas,

Dear Editors of Saints' Herald:—I have in my possession a copy of a letter which I consider suggestive of points of importance pertaining to the work of the Lord, of the times and seasons that our Church has had to contend against.

I was talking with Dr. James N. Seymour, in the year 1875, at the city of Carbondale, concerning the coming forth of the Book of Mormon, and I advised the Doctor to go and see David Whitmer, as he was a living witness at the time of writing. He did not go himself, but wrote to David Whitmer about his testimony of the truth of the Book of Mormon; and when the Doctor received the answer to his letter of enquiry, he gave it to me to read, with permission to copy if I wished to. The letter to Dr. James N. Seymour, of Carbondale, from David Whitmer, December 8th, 1875, reads as follows:

"Your letter of enquiry at hand. You have heard that I am a witness to the origin of the Book of Mormon. As you read my testimony given many years ago, so it stands as my own existence; the same as when I gave it, and so shall stand throughout the cycles of eternity. Read the book, believe and follow its commandments; turn your soul to Christ, the Prophet, Priest and King of his Church; which no other can usurp. Have charity for the oversights of sectarianism; but as a seeker of truth dip not into their deceptions and worldliness. As to Spiritualism, have fear, lest the fate of Saul shall come upon thee; and hell's arch minister have dominion over thy Christian aims. The world is full of his snares, and none so great as Spiritualism. The Church of Jesus Christ is the only true cognomen of a Christian. Be patient and remember signs follow only those that believe. Salt Lake Mormonism is the faith perverted, and most shamefully, and the Book of Mormon condemns them in all their infernal sensual ceremonies. Be thy directors the stick of Judah, the Bible as received by the Gentiles, and the stick of

Joseph, the Book of Mormon, translated by the all-seeing agency of the Almighty Father, through the mercies of the Savior. May peace drawn from heaven by thy faith, follow thee through the lanes of life and support thee over the dark river to thy eternal home, prepared to meet thy Savior a once man of sorrow and acquainted with woes, now the eternal judge of all the earth. In answer to a seeker of truth, dictated by David Whitmer, handwriting of his grandson, Geo. W. Schweich."

Your brother in the gospel, J. B. J.

TAYLORVILLE, Lackawana Co., Pa.,
June 21st, 1879.

Brn. Joseph and Henry:—I pen a few lines, thinking perhaps it may be interesting to the readers of the *Herald*, to learn something concerning the Wyoming Valley District. I have traveled considerably this last three months, and preached everywhere I could get opportunity; the audiences sometimes large and attentive. Prejudice overwhelms the minds of the people against "the truth;" yet truth finds an honest soul here and there.

I baptized five into the Church. I found a few more nearly persuaded to be Christians. I circulated tracts as I traveled, trusting that they will preach with impression in my absence. I removed mountains of prejudice, and left good influences behind, with the enquiry, "When shall you return? I met with respect everywhere, above what I expected. If the people would respect the gospel as much as they respect men we would have a great ingathering soon.

I feel proud of the confidence and respect that are manifested towards me in this district, by my brethren and sisters; and pray that it may never grow less. In bonds,
HENRY JONES.

INDEPENDENCE, Missouri,
June 14th, 1879.

Brn. Joseph and Henry:—We are still trying to serve the Lord as becometh Saints. We are well pleased with this section of the country, and rejoice that we are living in the land of Zion. It is our daily prayer that we may so live that the Lord may be pleased to allow us to remain here, unless he has work for us in other parts for the building up of his kingdom in these last days. The work is progressing here; this branch has increased eleven members since December 1st, 1873, by baptism and twenty-seven by letter. The branch now numbers 120. We hear of others who purpose to come here. I hope that whosoever should, or will come may prepare the way before them, for most of the Saints here are in rather close circumstances; therefore those coming here should be able to sustain themselves. Land is quite cheap; building material very reasonable. I am a carpenter by trade, and would be pleased to correspond with any one desiring to build after coming here. Always hoping and praying for the prosperity of Zion, and the welfare of the Saints, I remain with all in the bonds of love.
JOHN S. PAGE.

NORTH BROOKSVILLE, Maine,
June 23d, 1879.

Dear Herald:—'Tis with longing desires I wait thy coming and with joy I greet thee. 'Tis joy to the soul to receive so many testimonies from living witnesses, of God being the same yesterday, to-day and forever. Who but he alone was able to clear the various religious tangles, and set the honest hearted free? Can we ever praise him enough? No, never!

When I became a member of the Church, eight years ago, I had not been able for two years to read, write or sew. But by the gifts of the Spirit I have now been made able to perform these duties or pleasures, though not able to do either in the evening. The previous year, I read the Old and New Testament, the Book of Mormon, the Saint's Harp, the Voice of Warning, Forscutt and Shinn's Discussion, twelve *Heralds*, etc.

Last fall our son (my step-son) was brought home from sea, and sick of a fever. First I went to the great Physician, and I received a comforting assurance that all would be well. During his illness I dreamed that I was in the school-house of my childhood, standing in the desk, looking out at the western sky. Never did I

see a sky so sublimely beautiful. While admiring the view, my attention was attracted by a tree of great height, a few rods from the house. It was covered with leaves and fruit which glittered like diamonds in the sunshine, dyed in all the various colors of the rainbow. Quicker than thought there was presented in front of the tree a personage in the air, robed in white. Beauty and majesty were written in the whole scene, yet the most majestic was the personage. He was glorious to behold. My whole soul was filled with happiness. I turned to my husband, (who was the only one in the large assembly whom I recognized), and requested him to look out. He glanced out, but seemed indifferent, while I was happy beyond description, and I awoke the same and was the same for weeks whenever I thought of the beautiful picture.

Soon after that I was taken severely ill, and one week following my husband came down with the fever. In fact, we were all sick together. But the beautiful picture comforted me. I felt it was from the Comforter, to show me that the Lord would bless me in life or in death. I had no fears of death, but could say, "O, Lord, I come."

He carried us all safely through in his own time, and his loving hand was visible in all things. This is one out of many manifestations I've had since I've been in the latter day work. Your sister in the faith,
MIRA SNOW.

STREATOR, Ill., June 10th, 1879.

Brethren Henry and Joseph: I feel like telling you and all the dear Saints how much we have been blessed in the labors among us of Brn. Mark H. Forscutt, W. W. Blair, and E. W. Tullidge. We have had some most excellent preaching. In our prayer and testimony meeting the blessed Spirit, the Comforter, was with us in power. We have also been blessed with the same in the two-days meeting at Mission, June 7th and 8th. There also these brethren broke the bread of life to the crowds who came to hear, and we have reason to believe that a number were convinced of the truth. I love this work; it is meat and drink to me. May we live faithful is my prayer. Your sister in the faith,
CARRIE N. COOPER.

SCOTTS BAY, Nova Scotia,
June 8th, 1879.

Editors Herald:—Your constant labor of love demonstrates itself by every *Herald* that comes to us, in a thousand forms of faith, hope, cheer, patience, perseverance, advice, instructions, counsel and admonitions, all for the elevation of mankind and the spread of truth to the glory of God. O, what position is there in life so noble, so exalted, though it be fraught with many cares and perplexities. There is, in the mind of the writer, a spirit to admire and even to covet a place, that will enhance the divine favor of Israel's God. And there is also a spirit in me that desires the possession of a heart full of love to God and for man, of affections sanctified by a life of obedience to the law of Righteousness. But, dear editors, there is such a power of evil in me, and such a current against me, that I oftentimes sink as it were under waves of opposition. Hence my life appears useless. And oh, worse than useless, if I should sink to rise no more. Still, for all, there is a spirit prompting that will cry out in defense of the Latter Day work every time my head gets far out enough to speak, and then I get another poke that starts me under. Perhaps I have not a winning way, or do not understand how to present truth and facts that will meet the approbation of God and the minds of men. Be it as it may, I mean it for good. Poet language, "It means thy praise however poor." But if the God of Heaven will appear in my behalf, or in behalf of his own work, and give some one an enquiring mind sufficient to obtain a knowledge even equal to what the writer has of the Latter day work, then I could feel to shout, Hosannah! Glory to God and the Lamb! For such a knowledge will cause a separation from those forms of godliness, and cause him to endure reproach and contempt for the truth's sake. Dear Editors, you who do have power with God, pray for our deliverance and God's power to operate on some honest soul in this my native land. God who knows

all things, knows full well there is a mighty influence against him and his work. But the honest soul he has a claim upon; and why not send his spirit to convince, convert, and establish in, the right. The general cry is, "Away with prophets and all believers in such; we want nothing of them; we have enough, we have all we want, (I believe it); we have the sure word of prophecy; we have all that God ever extended for the human family." "O none so blind nor deaf as those that will not see nor hear."

"Blind unbelief is sure to err,
And scan his work in vain."

Sometimes I feel a pity for and sometimes I feel that if they are bound to go their own way there is no help for them. Only the Lord reward them according to their works. Yours in hope.
GEO. N. DAVISON.

MAGNOLIA, Iowa, June 17th, 1879.

Brother Henry:—I have just been reading the *Herald*, and the thought comes to me, How can a Saint, who is a true Saint, do without it? I can hardly wait from one to another, I am so anxious to know what success the work is having. If the members, one and all, would arouse from their sleep and do their duty as well as the Elders do, how this gospel would spread. But many of our Elders are at home working for their families, which I think ought to be taken care of by those who do not preach. Money could not buy the peace of mind I have had since I engaged in the good cause. I have been blessed with blessings that were to follow the believers, for which I thank my heavenly Father. Your sister in the new and everlasting covenant,
J. C. SHEPHERD.

Conferences.

Colorado District.

A conference convened at the Rocky Mountain Branch, Jefferson county, Colorado, June 7th and 8th, 1879; G. O. Kennedy, president; Jas. Kemp, clerk *pro tem*.

Branch Reports.—Rocky Mountain 24, 3 Elders, 1 Teacher.

Elders G. O. Kennedy, Robert Standering, John Ellis, A. Bishop and James Kemp reported.

John Ellis reported as Bishop's Agent: "Received \$110, and forwarded the same to the Bishop of the Church, \$110."

G. O. Kennedy resigned as district president, and James Kemp was appointed president. James Caffall and F. C. Warnky were sustained in their mission to Colorado.

Sunday: Preaching at 11 a. m. and 2 p. m. by James Kemp; at 7 p. m. the sacrament was administered, and a prayer and testimony meeting was enjoyed. We had a good time and a peaceable conference.

Adjourned to Rocky Mountain Branch, Sept. 6th and 7th, 1879.

Pottawattamie District.

A conference was held in Crescent City, Iowa, June 1st, 1879; C. G. McIntosh, president; Frederick Hansen, clerk.

Branch Reports.—Crescent City 38, 4 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 died. Wheeler's Grove 80, 1 High Priest, 5 Elders, 4 Priests, 2 Teachers, 1 Deacon; 2 baptized, 3 received and 1 removed by letter, 1 died. Council Bluffs 132, 1 Apostle, 1 Seventy, 8 Elders, 3 Priests, 2 Teachers, 2 Deacons; 1 baptized, 2 removed by letter, 1 died. North Star 39, 6 Elders, 2 Teachers, 1 Deacon; 4 baptized, 3 received by letter.

The spiritual condition of the several branches was reported: L. Davis, the Council Bluffs; L. Graybill, the Wheeler's Grove; Hans Hansen (per O. Hansen), the North Star; Wm. Strang, the Crescent City; Briggs Alden (per George Wyman), the Fontanelle.

Reports of Elders: R. M. Elvin (baptized 17), James Caffall, Saml. Longbottom and C. G. McIntosh.

In accordance with a former resolution requesting all Elders and Priests to report, the following reported: Frederick Hansen, A. Martin, J. Winegar, L. Graybill, A. J. Fields, W. Strang, C.

McIntosh, A. North, A. Hall, D. K. Dodson, Wm. McKeown, Alfred Bybee, L. Davis, L. Campbell. Report of Andrew Hall, Bishop's Agent: "On hand at last report \$74.10, received since \$46.00, total \$120.10; sent Bishop Rogers \$70.00, paid to James Caffall \$24.20, total \$94.20; balance on hand \$25.90."

North Star Branch Finance Report: "Paid to Bishop's Agent in tithing and offerings \$60.00. Donated to the ministry that have labored in North Star Branch and vicinity \$12 50."

It appeared from the report of the Fontanelle Branch that some trouble existed there that the branch can not settle, and the president was authorized to send an Elder there to help them.

Resolved that we thank Bro. R. M. Elvin for the labor performed by him in our district, and that we request a continuation of the same as circumstances will permit.

All the Elders and Priests were given a mission to preach in the district.

Seven were baptized during conference by R. M. Elvin.

Preaching by R. M. Elvin.

Adjourned to Downsville, August 30th, 1879, at 10:30 a.m.

Des Moines District.

A conference convened in Newton, Iowa, May 31st, 1879; I. N. White, presiding; John Sayer, clerk.

Branch Reports.—Newton 51, 6 Elders, 2 Priests; 1 expelled, 1 ordination. No report from Independence, Des Moines Valley or Des Moines branches.

Elders J. X. Davis, George Walker, Bartley Meyer, Moses Houghton, B. Hughes, I. N. White, W. C. Nirk and N. Stamm reported in person, and J. P. Knox by letter from Pennsylvania. Priests D. C. White (baptized seven), Rufus White and E. Batty reported; also Teachers F. W. Barbee and James Prosser.

Sunday 9:30 a.m.: Whereas, Bro. George Walker has stated to us that he makes a donation to this district of the balance of the account due him, and releases the district from said obligation, therefore be it Resolved that we accept the donation and thank Bro. Walker for the same.

Whereas, all the books now bought for our district are purchased in the name of "A. White and Brother," therefore be it resolved that we release Bro. Alfred White as Book Agent, and appoint Alfred White and Brothers instead thereof, and that we sustain that firm as book agents for the Des Moines District.

At 11 a.m., preaching by W. C. Nirk. Afternoon, sacrament and Saints' meeting, conducted by George Walker and J. X. Davis, and we had a time long to be remembered. At the close of the service one was buried in the liquid grave for the remission of sins. At 7:30 p.m., preaching by I. N. White. The brother baptized was confirmed.

Adjourned to meet at Newton, September 6th, 1879, 3 p.m.

Little Sioux District.

A conference convened at Little Sioux, Harrison county, Iowa, June 7th, 1879: J. C. Crabb, president; Phineas Cadwell, assistant president; Donald Maule, clerk; Levi Gamet, assistant.

Branch Reports.—Little Sioux 132, 4 High Priests, 1 Seventy, 5 Elders, 2 Priests, 3 Teachers, 1 Deacon; 5 received and 5 removed by letter. Evening Star, organized April 30th, 1879, with 13 members; 5 baptized since that time, making 18, 1 Priest, 1 Teacher, 1 Deacon. Unionburg report returned back to the branch for correction. Spring Creek 42, 5 Elders, 1 Teacher, 1 Deacon; no change. Magnolia 126, 2 High Priests, 1 Seventy, 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; 7 baptized, 1 received by vote, 16 removed by letter. Buena Vista 23, 2 High Priests, 2 Elders, 1 Deacon; 1 received, 2 removed. Pleasant View 20, 3 Elders, 3 Priests, 1 Deacon; 2 received by letter. Union Center 75, 1 Seventy, 8 Elders, 1 Priest; 2 baptized, 4 received by vote.

Elders Hugh Lytle (baptized 2), J. M. Putney, Geo Hyde, J. M. Harvey, G. W. Conyers, S. W. Condit, Henry Garner, David Chambers, George Montague, J. F. Mintun, C. Downs, Phineas Cadwell, John J. Conyers (baptized 7), John Conyers,

C. Derry, L. N. Streeter, J. B. Lytle, Donald Maule, D. M. Gammet and J. C. Crabb reported in person; also Priests Levi Gamet, Milton Daugherty and J. C. Johnson. Elders H. S. Smith and Wm. C. Cadwell reported by letter.

Committee on Bishop D. M. Gamet's books reported having examined the same and find a balance on hand due the Church of \$22 51. J. M. Putney, chairman.

Report was received and committee discharged. J. C. Crabb was requested to visit the Six Mile Grove Branch.

J. M. Harvey, Phineas Cadwell, J. M. Putney, Alice Cobb and sister Bailey were added to the committee on Sunday-schools.

Sunday, June 15th, was set apart as a day of fasting and prayer in behalf of sister Mintun, who is afflicted, Brn. Hugh Lytle and A. W. Lockling to administer to her.

David Chambers was released from his former mission, and John Conyers and D. Chambers were requested to labor in the district, also Charles Derry, as much as is consistent with his mission.

Evening, a prayer and testimony meeting, conducted by J. M. Harvey and John Thomas, in which the Saints had a time of refreshing from the Lord.

Sunday: At 10 a.m., preaching by Charles Derry. House full and many could not get in. At 2 p.m., preaching by David Chambers. Not room for all who came.

Committee on Sunday-schools reported having organized, with Phineas Cadwell as president, *pro tem*; Alice Cobb, secretary. The propriety of the Saints adopting the International Union Sabbath School papers was briefly discussed. No definite conclusion arrived at. A. E. Cobb, sec'y.

Report was received and committee continued. Resolved that the Utah Elders can preach in the Magnolia Meeting House, provided we can have one-half the time in the same meeting.

Two-days meetings were appointed at Moorehead, S. W. Condit, in charge; Unionburg, J. M. Harvey in charge; Six Mile Grove, Phineas Cadwell in charge.

The Priests in the district were requested to labor under direction of the branch authorities.

Resolved that we sustain by our faith and prayers all the spiritual and temporal authorities of the Church, except those against whom charges are preferred.

Evening, preaching by C. Derry. The action of this afternoon restricting the labors of the Priests to the branches was rescinded.

Adjourned to Magnolia, September 6th, 1878.

Miscellaneous.

Notice to Amend.

Notice is hereby given, that at the ensuing Semi-Annual General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, to be held at Galland's Grove, Iowa, September 24th, 1879, a resolution will be introduced to amend Articles of Incorporation and Association, as follows:

"Sec. 5. This Board of Publication shall consist of a committee of Five, to be appointed or sustained annually at the General Conference of the Church of Jesus Christ of Latter Day Saints, to be held in April of each year."

It will be moved to amend:

Resolved, that section five of the Constitution of the Board of Publication, as published in the Articles of Incorporation, be amended by striking out the word FIVE, and inserting the word SEVEN; so that it shall read: "This Board of Publication shall consist of a committee of SEVEN, to be appointed or sustained annually at the General Conference of the Church of Jesus Christ of Latter Day Saints, to be held in April of each year."

MARK H. FORSCUTT.

KEWANEE, Ill., July 8th, 1879.

Notices.

MAINE CONFERENCE.—The Western Maine Conference will be held with the Brooksville Branch, August 30th and 31st, 1879, and all the Saints are requested to attend. John J. Billings, pres; M. R. Cousin, clerk.

CARD FROM INDEPENDENCE, MO.—We, a committee appointed by the Conference of the Independence District of the Reorganized Church of Jesus Christ of Latter Day Saints, to build a house of worship in Independence, Jackson county, Missouri, hereby solicit aid from the members of said church, and, also from all neighbors and friends who may feel willing to help us.

All moneys should be forwarded to W. P. Brown, "Treasurer," Independence, Jackson county, Missouri. As Independence is the final resting place where the Saints expect to gather and receive their inheritance, we hope that all who feel interested will try and help us. We have secured a lot, and the work will soon be under way. J. W. Brackenbury, W. P. Brown, Chas. M. Schroder, C. C. Frisbey, S. G. Mayo, Committee.

INFORMATION WANTED.—A. H. Herke, 1605 Grand Avenue, Kansas City Missouri, would like tidings of his brother, Charles Herke, aged 29 years, born Feb. 5th, 1850, in Jena, Sax Weimer, Germany. In May, 1864, he landed in New York with his parents, and that is the last that Bro. Herke knows of him, therefore if any can furnish the desired information they would greatly oblige him. 15 Jun 4t

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

STANLEY.—At Streator, Illinois, June 19th, 1879, to Elder Jacob and Sister Margaret Stanley, a son. Mother and child doing well.

Died.

HAZELTON.—At Nobletown, Dickinson county, Kansas, April 15th, 1879, Charles Russel Hazelton son of Bro. Norman and Sr. Alice Hazelton, aged 7 months and 11 days. Funeral sermon by Elder James Perkins.

EYRES.—At Lilly Dale, Perry county, Indiana, June 3d, 1879, after an illness of some months, Bro. Abraham Eyres. He was born in Castleton, Derbyshire, England, April 6th, 1816, and was therefore 63 years 1 month and 27 days old. He died strong in the faith, wanting to go home.

Pictures.

I have now ready a group picture of the authorities of the Church, the First Presidency, the Apostles and the Bishopric, with Joseph and Hyrum, the martyrs, eighteen in number, all placed in order on a card for framing. Price one dollar each, or in clubs of eleven for ten dollars. Size of card 14x17 inches. Sample copies, album size, sent by mail for fifteen cents.

Address, J. H. MERRIAM, Stewartsville, DeKalb Co., Mo.

JOSEPH THE SEER:
HIS PROPHETIC MISSION VINDICATED,
AND
The Divine Origin of the Book of Mormon
Defended and Maintained;

Being a reply by Elder Wm. W. Blair to Elder William Sheldon, of the Second Adventist Society.

This is a book of 200 pages, and is an important work to be in the hands of the ministry of the Church especially, and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

Price, postage paid, cloth 75c.; paper 50c.

15 July 79.

Look Here.—A mark opposite this notice will in form 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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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. 26.—Whole No. 423.

PLANO, ILLINOIS, AUGUST 1, 1879.

No. 15.

The following lines are sung in Utopia as a truthful description of the Latter Day Saint in that country, and were copied by a recently returned pilgrim who trusts that the time may soon come when he and all others who bear the name may become like our Utopian brother here described.

THE LATTER DAY SAINT.

Bravely he fights in the battle of life,
With ne'er a harsh word for children or wife;
Though storm-clouds may rise, he makes no complaint,
A thoroughly disciplined Latter Day Saint.
Ready to labor and happy to lead,
When he can do good to brother, or friend;
Doubts he will fight, when weary and faint,
Faith is the shield of the Latter Day Saint.
When he's reviled he reviles not again;
He tries to give pleasure where others give pain;
No bribe, man can give, his spirit will taint,
He's upright, and just,—he's a Latter Day Saint.
He has good courage where others despair;
His anchor is hope, his weapon is prayer;
With the sword of the Spirit, he's well acquaint—
The only sword used by a Latter Day Saint.
Stands as a witness whenever he can;
Preaches the gospel of Jesus to man;
Knows he will reap if he never does faint,
Works for the crown of a Latter Day Saint.
His word is as good as the note of a king;
He never will stoop to do a mean thing;
His bliss in the future no poet can paint,
When Zion's the home of the Latter Day Saint.

H. S. DILLE.

FORTY PLAIN QUESTIONS PLAINLY ANSWERED.

I desire to be saved from "the wrath to come," from the second death, and in the "kingdom of God," with "the great salvation."

WHAT SHALL I DO TO BE SAVED?

1. Am I not saved by the blood of Christ?
Yes; "For without the shedding of blood is no remission" [of sins]. "In whom we have redemption through his blood, even the forgiveness of sins." Heb. 9: 22. Col. 1: 14. 1 Pet. 1: 18, 19.

2. Am I not saved, therefore, unconditionally?

No. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, cleanseth us from all sin." "How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God." "For ye need have patience, that, after ye have done the will of God, ye might receive the promise." 1 John 1: 7-9. Heb. 9: 14; 10: 36.

3. But have I not "to only believe," and then I shall be saved?

No. What doth it profit, my brethren,

though a man say he hath faith, and have not works? Can faith save him?" "Even so faith, if it hath not works is, dead, being alone." "Ye see then how that by works a man is justified, and not by faith only." "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." Jas. 2: 14-20. Matt. 7: 21.

4. But is not faith necessary?

Yes. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "But without faith it is impossible to please him [God]: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." Mark 16: 16. Heb. 11: 6.

5. How shall I obtain faith?

"But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach." "So then faith cometh by hearing, and hearing by the word of God." "Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Rom. 10: 8-18. Acts 15: 7.

6. What is the word of God that I am to believe, in order to be saved?

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever * * * But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." "The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached. 1 Pet. 1: 23-25. Acts 10: 36, 37.

7. What was the word that God sent by Jesus Christ?

"Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God."

8. But was this the gospel that was preached by the apostles and others?

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "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." "And now be-

hold, I know that ye all, among whom I have gone preaching the kingdom of God shall see my face no more." "And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Matt. 24: 14. Acts 8: 12; 20: 25; 28: 30, 31.

9. What am I to believe of the things concerning the kingdom of God and the name of Jesus Christ?

1st, The things that concern the kingdom of God as a spiritual organization, or the body of Christ—the Church. See Matt. 16: 18. Rom. 12: 4, 8. 1 Cor. 12: 1-31, particularly verses 27 and 28. Eph. 4: 1-16, particularly verses 11-14.

2nd, The things which concern the kingdom of God as a temporal or physical government. See Gen. 1: 26, in connection with Matt. 25: 34. Dan. 7: 13, 14, 27. Rev. 5: 9, 10; 11: 15; and chapters 21 and 22.

3rd, The things that concern the name of Jesus Christ.

His name, Jesus, unfolds his character as a Savior, (Matt. 1: 21), which includes the facts of his death, burial and resurrection. His name also signifies his authority. Luke 24: 47. Acts 11: 38. Mark 16: 17. Acts 8: 16; 19: 5.

His name, Christ, signifies his future position, as the Restorer of Israel, and the Kingdom of David. 1 Chron. 17: 7-14; 29: 23. Ezek. 21: 25-27. Isa. 9: 6, 7. Luke 1: 31-33; 22: 28-30. Rom. 11: 25-27.

10. Believing with all my heart that Jesus is the Christ, the son of the living God, what else shall I do to be saved?

Confess your faith and confess your sins. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan confessing their sins." Rom. 10: 9, 10. Mark 1: 4, 5.

11. What else shall I do?

Repent of sins and dead works. "Repent ye and believe the gospel." "And that repentance, and remission of sins should be preached, in his name among all nations, beginning at Jerusalem." "For godly sorrow worketh repentance [or reformation] unto salvation not to be repented of." "Not laying again the foundation of repentance from dead works." Mark 1: 13. Luke 24: 47. 2 Cor. 7: 10. Heb. 6: 1.

12. What more can I do that is necessary to salvation?

Be baptized. "Repent and be baptized every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost." "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." "And were all baptized of him in the river of Jordan, confessing their sins." "The like figure whereunto baptism does also now save us." Acts 2:38; 22:16. Mark 1:5. 1 Peter 3:21.

13. How shall I be baptized?

"And were all baptized of him in the river of Jordan." "And Jesus when he was baptized went up straightway out of the water." "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life." "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." "For as many of you as have been baptized into Christ have put on Christ." Mark 1:5. Matt. 3:16. Acts 8:38, 39. Romans 6:3, 4. Col. 2:12. Gal. 3:27.

14. What else is required that I may enter the kingdom of God?

You must be born of the Spirit as well as of the water. "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." "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." "Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "For by one Spirit are we all baptized into one body." John 3:5. Acts 2:38. Titus 3:5. 1 Cor. 12:13.

15. Shall I receive this gift of the Spirit before, or after baptism?

After. "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." "John truly baptized with water; but ye shall be baptized of the Holy Ghost not many days hence." "Repent and be baptized * * * and ye shall receive the gift of the Holy Ghost." Mark 1:8. Acts 1:5; 2:38.

16. How shall I receive this gift or baptism of the Spirit?

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down they prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." "When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they

spake with tongues and prophesied." Acts 8:14-17; 19:5, 6.

17. What evidence will I have that I receive this gift?

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." "For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another the interpretation of tongues." Mark 16:16-18; 1 Cor. 12:8-10; also see 14:1, 12, 39.

18. But are not these things done away with, because no longer needed?

"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." "Lo, I am with you always, even unto the end of the world. [Not personally, but by his Spirit, which he promised to send in his stead]. "Howbeit, when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall shew you things to come." "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophecy." Acts 2:39. Matt. 28:20. John 16:13. Acts 2:17.

19. But were they not confined to the apostles?

Jesus said, "These signs shall follow them that believe," i. e. believe the apostles' preaching. "The Lord working with them, and confirming the word with signs following." "And Stephen full of faith and power, did great wonders and miracles among the people." "And the people with one accord gave heed to the things which Philip spake, hearing and seeing the miracles which he did," etc. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith," etc. "But the manifestation of the Spirit is given to every man to profit withal. [That is, every one in the church, for 'the natural man receiveth not the things of the Spirit of God.'—1 Cor. 2:14]. For to one is given by the spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy," etc. "But all these worketh the self same Spirit, dividing to every man severally as he will." "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." "I would that ye all spake

with tongues, but rather that ye prophesied." "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." "Quench not the Spirit. Despise not prophesyings." Acts 6:8; 8:6. Rom. 12:6. 1 Cor. 12:7, 8, 9, 10, 11, 28; 14:1, 5, 39. 1 Thess. 5:19, 20.

20. But did not Paul say they would be done away with, or would cease, because not needed?

No. For in 1 Cor. 13:8 he declares that *knowledge* should vanish away as well as that "prophecies" "shall fail," and that "tongues" should "cease," and if because they would cease to be needful to the well being of the church, they would "fail" and "cease," then *knowledge* would "vanish away" or cease for the same reason, and who is prepared to admit that the church to-day is devoid of knowledge, even if it is a fact that soon after the apostles' days it lost the "knowledge of the truth," and turned its ears away "from the truth" and "turned unto fables," as Paul said it would do? (2 Tim. 4:3, 4). But he refers to a time in the future, when prophesying and having knowledge "in part" would be done away, and that is "when that which is perfect is come," or, in other words, the imperfect state would be absorbed in the perfect state, not that there would be an end of prophesying, or of "knowledge," but as he said, "now I know in part, but then shall I know even as I am known." He did not mean, as some vainly assert, that that perfect state was the finishing and perfection of the Scriptures, for Paul died before that was accomplished, if accomplished yet, but he evidently referred to the resurrected, glorified and celestialized state that he looked and longed for. But if it is insisted by any, that Paul spoke prophetically, we answer, grant that he did, yet he does not even hint that they would be done away "because no longer needed," for then it follows that "knowledge" would also become unnecessary. But who will accept this (a just conclusion), unless, indeed, they agree with the great and good John Wesley, that these "gifts of the Holy Ghost" ceased because the "Christians had become heathens again," and had "lost the Spirit," or "had no more of the Spirit of God than the other heathen," which he said was the case in the times of the Emperor Constantine the Great. (See *John Wesley's Sermons*, No. 94.)

21. But if I admit this, I must believe that the Church has not existed in the form established by the Savior and the apostles for nearly eighteen hundred years. Is that so?

Well, who claims that it has existed with all the officers, all the gifts, all the ordinances, for that period? The greater part are not found to-day in the churches, and some are rejected by one, and some others by another, and some are rejected by all of the so called orthodox and evangelical bodies.

22. Indeed, will you please explain your meaning more clearly and more minutely?

Certainly. Taking the whole history of the rise and progress of the Church, as recorded in the writings of the apostles and others, we find that God placed in the Church Apostles, and then seventy other disciples who also had commission to preach, &c., and whom we can call "the Seventy" as well as to call the others "the Twelve." Then we read

of prophets, evangelists, pastors, teachers, elders, bishops, deacons.

Now where do we find apostles, prophets, and teachers? In no church outside of a people generally despised and rejected as a Church, by the majority of professed Christians of the land.

In nearly all we find, it is true, elders, but when they are asked to do an elder's duty, as referred to by James 5:14, neither they nor the Churches which appoint them believe that they have any power or authority tooint the sick with oil in the name of the Lord, nor do they believe that the "prayer of faith shall save the sick." In but few churches do we find bishops; in but few, any evangelists. Generally we find pastors and deacons; but the principal officers, and those particularly who held the "keys of the kingdom" and those who were to reveal the mind of the Spirit to the people, are ignored, as being useless to-day.

For information concerning officers who were divinely appointed, see Luke 6:13-16; 10:1,17. Acts 13:1. 1 Cor. 12:28. Eph. 4:11-16. 1 Tim. 5:1,17. Titus 1:5. 1 Tim. 1:2,12,13. Matt. 16:19; 18:18. Amos 3:7.

23. Were not the apostles and prophets designed as organizers or builders of the Church, and hence not necessary after they had accomplished that work?

No, but were parts of the building or the Church, and members of the "body," instead of creators of it. "Now there were in the Church that was at Antioch certain prophets and teachers." Observe, they were *in* the Church as members or parts of it. "And God hath set some in the Church, first, apostles, secondarily prophets," &c. Not outside of the Church, as builders or framers of the same, but *in* the Church, as members of the "body." Paul further shows that every member is necessary, or as he said, "The eye can not say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you." And what is true of the human body is equally true of that spiritual body called the Church.

The importance of the apostles and prophets is seen from the language that Paul used, "God hath set some in the Church, first apostles, secondarily, (not secondly) prophets, *i.e.*, as of first importance, and of chief authority, the apostles." Acts 13:1. 1 Cor. 12:21, 28.

24. But what were these officers for, and how long were they to continue?

"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Notice, that for three very important purposes were they given to the Church. The perfecting of the Saints, which shows, by the way, that a Saint is not a sinless being, or fully perfect, but susceptible of perfection. Again, for the work of the ministry. The work of the ministry is evidently preaching the gospel, baptizing, administering the sacrament of the Lord's supper, ordaining other men to the ministry, &c. Again, for the edifying of the body (or Church) of Christ. To edify is to build up, to enlarge, to instruct. Now who will say these results are not to be attained, and necessary now? And if so, then if the end is to be accomplished, why are not the divinely appointed means, or those designed of God to accom-

plish this very end necessary and in order to-day? And these means were in the Church till after the last revelation that God gave the Church was written, (as many say that John the Revelator gave the last inspired word). If these means were in the Church till after the last revelation was given, and if there has been none given since, by what authority, or upon what ground can any one assume that the above purposes can now be accomplished, independently of the means devised and appointed of God, as above described? And if God has not laid aside these officers and gifts, or has not informed the Church of the fact, if he has done so, *who has* laid them aside, or by what authority do they presume to try to accomplish these results by some other means? Especially as they do not pretend to have any revelations from God for 1800 years.

To be continued.

ELDER JOHN H. HANSEN'S REPLY TO "LENOX."

"Lenox" in his reply to me says that his article contained but two personal references to me, and thinks I did not and can not deny them.

The second one is, "I made no impression except a feeling of disgust, etc." It would have been indelicate in me to deny this statement, but some of my friends, seeing the awkwardness of my position, have made a denial for me in the *Democrat* of April 10th, headed "Near Lynnvile." The writer says: "I take the ground to dispute that part, for I heard both sermons and thought the one delivered by Hansen to be appropriate for the occasion, and many others that heard him, whose names I could give, were highly pleased with the sermon." This statement shows that "L." was wrong in his assertion, as it has now been denied, but I would advise him to think seriously on the closing sentence of the article just quoted, *viz.*: "Not to measure everybody's corn by his own half bushel." It is probable some were disgusted with my sermon, and "L." should remember that some were disgusted with Peter's sermon on the day of Pentecost on the same subject, *viz.*: "The Baptism of the Holy Spirit." And he should also remember now as then, the disgusted ones scoffed at those who defended this Bible doctrine.

"L." next says "he did not know it was an insult to call in question one's doctrine." In this he is right, but it should not be done by using such epithets as "disgusted, a blot and a blight, blatant claims, impostor," etc. Mr. "L." if I had a taste for such language I could hurl it at your church as you can at ours.

He next states that I linked my fortunes for time and eternity with the impostor Joseph Smith. This is another mistake. I have not linked my fortunes with either Joseph Smith, or A. Campbell, or any other man except the man Jesus Christ, our Lord and Savior. But why say "impostor?" "L." is constantly calling names instead of producing arguments.

"L." next says Mr. H. belongs to a faction split off from the old Latter Day Saints because of their corruptions. Here again he blunders. I do not belong to any *split off*, but to a reorganization of the *original* church founded on the *original* doctrine of the same.

He continues: "This faction rejects the

doctrine of polygamy, which is praiseworthy, but they retain all the other absurdities of old Mormonism, according to my information." Here is an effort made to make it appear that old Mormonism included polygamy. This is another of his many mistakes. But he says, "according to my information." This evidently was intended as a loop hole to crawl out at if it was contradicted, as he feared it would be, and I challenge him to produce one competent witness who will say that polygamy was a doctrine of the old church. I will here introduce the testimony of some historians on this subject. But let it be understood that not one of them is a member of the Latter Day Saints Church, so that their testimony can not be the result of prejudice in our favor; on the contrary, their prejudice, if they have any, must be against us.

First, we introduce the "History of all Religions," in illustrated Family Bible, by C. F. Vent. It says, "It was at Nauvoo that the doctrine of polygamy was first advocated by Sidney Rigdon, but was opposed by Smith and was not acknowledged a part of Mormonism till after his death. Second. "History of the Mormons, by S. M. Smucker, author of Life of Catherine 2nd and Nicholas 1st of Russia," p. 171: "Many of these persons pretended to have revelations * * by which they were permitted to have as many wives as the patriarchs of old, provided they could afford to maintain them. Joseph Smith would not tolerate this scandal and every offender was forthwith excommunicated and publicly declared to be cut off from the church.—p. 172: "He (Smith) was at all times most anxious to preserve the church free from taint, and to exclude adulterers, seducers, and persons of immoral lives." Third. "The Mormon Prophet and his Harem," by Mrs. C. V. Waite, (wife of United States Judge in Utah), page 160. "But the greatest change of all in the Mormon religion made by Brigham Young was the introduction and establishment of polygamy. This was not a part of the Mormon system of religion as originally established." Fourth. An extract from a speech by Schuyler Colfax, late Vice President of the United States. He says: "As it is not essential whether this illegal or immoral system was or was not a part of their original faith, I will not occupy your time with many quotations from this Mormon Bible, (Book of Mormon) and Mormon articles of faith, which I have incorporated in parallel columns in this manuscript. But I will reproduce one here from each, conclusively proving what I here assert. The Book of Jacob, of this Mormon Bible, par. 6, after previous condemnation of David and Solomon for 'having many wives and concubines,' says explicitly: '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 in the Book of Doctrine and Covenants, after declaring that the language of the marriage ceremony should require them to promise to keep themselves 'wholly for each other and from all others during your lives,' it avers as follows: 'Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy we declare that we believe that one man should have one wife, and one woman but

one husband, except in case of death, when either is at liberty to marry again."

"If you ask me how then has polygamy become the accepted practice of these people whose original books fulminated their denunciations so fully against it, I answer that it was by a pretended revelation to Joseph Smith, which has been branded as an imposture by his widow, his sons, and all his followers among the Mormons; but which the Utah Mormon church charges that his wife, Emma, burnt up, and the copy thereof on which they depend was found by them after Smith's death. And upon this miserable humbug, the bogus copy of a bogus revelation, your national law is defied, your Republic disgraced, and your civilization shamed."

This I think proves conclusively that polygamy was introduced by B. Young after Smith's death, and founded on a forged revelation, which was not known till after Smith's death, consequently the old church is not responsible for it and its kindred vices now practiced in Utah!

"L." thinks my real object in replying was to get an epitome published. In this he is as usual wrong. How is it that he is continually thinking evil of me, and yet pretends to be my personal friend? If I thought him guilty of duplicity I would not be his friend, for I hate fraud and hypocrisy.

He then gives seven articles, some of which, like his preceding thoughts, must have originated in his own brain, and says that "every one who becomes a Latter Day Saint has to subscribe to these seven items and more, too, and to whatever comes out of them."

I am very sorry "L." made this statement, for I hate to accuse a man of misrepresentation, and if I remain silent on this point people will believe that his statement is true. I say then that "L." never saw any such statement in any of our writings nor did he ever hear any of our ministers say so, nor any of our members, that the statement is true. I hope that his statement is according to "his information," so that the burthen of manufacturing the slander may not rest on him.

His charge that when some man wanted to commit some crime he could get an especial revelation to that end, is replied to in my quotation from Smucker's History, where he shows that Smith expelled men when they manufactured revelation to commit sin.

This last charge proves that "L." is totally ignorant of the discipline and practice of the L. D. S. Church, and before he again attempts to write about other people I would advise him to inform himself of their doctrines and practices. He also complains that I did not give him latitude enough in inviting him to show who has been injured by Mormonism. My reason for limiting him was that I did not want him to repeat silly rumors that he could not prove, but prove the evil by pointing it out in our own country where we could examine his charge and see if it was true.

He ends his article by saying that he is set for the defense of truth against Mormonism. If he meant this for a challenge, I reply that I am ready and willing to meet him (if he is a minister, or if he is not I am ready to meet any responsible minister whom he may select) in public debate, either at our church, or in Lynnville, to discuss the history and doctrine of the church of L. D. S., provided I also

have the privilege of discussing the history and doctrine of the church of which "L." is a member. If he accepts this proposition he shall have as much latitude as he desires and he can discuss the evils of Mormonism to his heart's content.

Now Mr. "L.," "come, and let us reason together." If I am in error, come and show it to us, that we may turn from it and enjoy your greater light.

If you should say anything more through the press please drop your "Lenox" and give us your name that we may know under what flag you fight. When I write on religion I am always willing to let people know who I am, so that they can hold me to a strict accountability for what I say.

I can be addressed at Farmington, Kentucky. Yours truly,
JOHN H. HANSEN,
Elder in the Church of J. C. of L. D. S.

P.S.—I will preach at Lynnville on the third Sunday in June, at 11 a.m., on the "Baptism of the Holy Spirit."
J. H. H.

MAYFIELD, Kentucky, Democrat, May 29, 1879.

IMPRESSIONS ON VISITING DECATUR.

Dear Herald:—Before commencing our journey to Europe we had determined upon Decatur county as one of the points of interest to be visited. One reason for this was that we had some dear friends there who we had not seen for a number of years. Another, because of its growing fame with Latter Day Saints whose eyes are now being directed toward it as being connected with the gathering. Again, we wished to see it for ourselves, and at a time too when nature had clothed it its best attire, when its resources were more plainly visible to the eye, and also when its disadvantages or rather its worst features, might be readily seen. To see its occupants and by all possible inquiry fortify myself with their opinions which long residence and observation had perhaps justified their conclusions.

We left Plano the 26th of June, by the 11-20 p.m. train and arrived at Chariton 1-30 p.m. on the following day. Made connection with the Leon train where we arrived at 5 p.m. thence by omnibus to Ward's Hotel, and after partaking supper took our seats in the phaeton which we had hired at four dollars for the trip and were soon whirling away toward our destination. On the way we saw numerous encampments of people occupying clean white tents and covered wagons, and all the paraphernalia of camp life. Night had let down her shades ere we had reached our destination by ten miles, making travel difficult and unsafe; as the recent rains had disturbed the roads and bridges. Occasional flashes of the moon gave us glimpses of the road and brought relief to an ever present sense of danger. Traveling in the darkness aided us in viewing to advantage the myriads of lightning bugs darting in every direction, showing their brilliant colors.

We were evidently in a rolling country, for now we would descend into the valley, and the next minute climb the opposite hill. On reaching an eminence we could faintly discern numerous compact bodies of trees skirting the land now faintly defined against the western horizon. These our Jehu informed us indicated the farms and dwellings of the set-

tlers, and he named to us and pointed out the places of several of our brethren. Our road now ran alongside almost continuously seemingly never ending corn fields; and an occasional dwelling house painted white with green trimmings would present itself to us from out some shady grove, giving pleasant relief from the suspense and silent monotony of the night journey. At one a bright light was seen and voices heard, and at our suggestion our driver drew up for information as to the whereabouts of our destination. This proved to be the store of Brother S. Gurley, who, on learning our names and anticipating our arrival, came forward and greeted us cordially, stating that our arrival by our friends was expected.

We bid an evening's adieu to Brother Samuel and launched out upon the sea of darkness, and with but one incident in which there was imminent danger of being upset and pitched into a washed out cavity in the road, we reached a house embosomed in a grove. The dog alarmed our approach vigorously. A whole herd of bovines great and small, lying still, completely blocking the road and disputing our further progress. A few raps at the door accompanied by a vigorous hailing from our Jehu brought light to the windows and glad voices to our ears, for we readily detected that we were at the home of the friends we were seeking whose faces we had not seen for many years, but who now appeared to welcome us to their hospitable home.

The morning of our first day in Decatur was bright and clear, with pleasant zephyrs from the South, making the atmosphere as genial as the most fastidious could desire. It was a happy relief to us, and in strange contrast to the oppressive sultriness we had realized in Plano and Sandwich, Illinois, as it happened during our visit there. At the latter places there were breezes gentle and strong, as they came rustling through the leaves of the trees. Measurably they were refreshing, but we discovered them to be sultry, and their hot breath came upon our cheeks as from a furnace; and oh! how oppressive and debilitating they seemed to us. If that which we saw and felt is their constant character, we can account for much of that languidness and lack of freshness in the faces that we saw there. The breezes in Decatur come in from the hills, and after sweeping through their drains are purified, leaving no malaria upon their wings; they are refreshing in their balminess, and invigorating to the system; they are delightful as they are strong and bracing, and if continuous as we felt them, how measurably better as a dwelling place Decatur must be.

We will now take our first daylight view of our surroundings. How enchanting it seems to us. At a distance the site of our present home appears to be a most elevated one. At five miles distance, as we subsequently saw it, it seemed to be as high if not higher than any point in sight. As we view it now it seems to be almost the lowest point and center of a vast amphitheater of terraced hills, each climbing above the other, culminating as it looks from here in a well defined circular line standing boldly up against the clear bright sky. Above this line, here and there, rise up in bold prominence well defined (mostly square) groves and orchards of trees, the former for shade purposes and a measurable pro-

tection for animals and buildings in times of violent rain and wind storms that at times burst upon the country; the latter for fruit and for domestic use. These are facaded by what seems to be large sized dwelling houses, clean and white, and looking cheerful in the bright sunlight of the morning. We look around the circled crest, and the view is completely panoramic. The inner slopes of this beautiful picture of nature is dotted over with similar pleasant homes and the same cheerful surroundings of emerald looking groves and orchards are everywhere to be seen. Here the farms are sectioned into fields by the veritable Osage orange hedges; also the honey locust, a native wood, very thorny and admirable for the purpose; also by the ordinary board and worm fence, all looking cheerful and pretty in the picture before us. In every direction we see extensive fields of growing corn, and I am inclined to interrogate myself as to the method by which those long, straight lines in surveying precision are produced; but they are there, and no artist pencil could more clearly define them on his canvas. Again we see almost boundless fields of ripening oats, interspersed with fields of timothy grass and refreshing looking clover, all ripening and rippling in soft silvery shades and shadows as the zephyrs blow and the sun peeps out from behind the banks of flitting clouds passing over the bright sky. In the natural pastures where the wild, homogeneous grasses still hold high carnival, many herds may be seen grazing. All around the musical notes of the birds are heard; the quail, the doves and other birds are met with in the pastures and highways; in fact, from this point can be seen nature in most animated character and diversity. I look around again for something more to complete this beautiful landscape view; but I look almost in vain, for the golden fields of ripening wheat, but they are not there. I am told it is not a wheat country, and here is my astonishment, surprise and disappointment. How is it, I voluntarily ask, that nature can here be so profuse and diversified in her gifts and still deny the precious wheat, the chief factor, the staff of human existence? It seems almost incredible that such can be the fact, yet so it is to a great extent. I look away to the left, and peering above the heavy growth of timber in the bottom lands, I see a field that looks like wheat, tipped with the golden hue of the ripening grain, but it is a heavy, sullen color, not cheerful and bright, but rather sickly and degenerate. Not the thing, as we have been accustomed to look upon fields in the golden land. There it appears as the chief and crowning glory of nature's handiwork, both in color and yield. There its maximum yield has been ninety, with an average of forty bushels to the acre; here its maximum, I am told, would be twenty-five and its average ten; at least this is not a wheat country.

We leave our present point of observation and seek another, miles distant, with the object of a different aspect; we reach the highest point that, seemingly, the country affords; and what do we see now? A vast amphitheater still, terrace after terrace crowding to the bold outline that encircles the heavens. The panoramic view that delighted us before is repeated again with pleasure to us. The hedges are in emerald duplicate; the groves and orchards, the fields of corn, of timothy, and

clover, the cattle browsing—in fact it is but a repetition of the first, and as before, though we had selected, as we thought, the highest commanding point of view, we find we are still in the lowest; seemingly everything is towering above us, and wherever we go the phenomenon is the same—one vast amphitheater of hills is present, as we have described.

RESOURCES.

A brother of large experience in the country made this remark to me: "we can not boast of a first-class corn country, but an excellent grass one," and it seems that here is the proper key to the matter. All here agree that this is strictly a cattle country, and its developed resources so far proves the fact. A good cattle country means one abounding in rich esculents, or grasses. In its virgin condition natural grasses abounded everywhere, but in the process of development these are made to give way to a better class, such as all nations cultivate. This is done by ploughing the virgin soil and seeding down with proper seed—timothy and clover—and whenever this has been done here, success has attended the effort, as the numerous fields now ripening fully prove; and wherever this is done, everything foreign to them speedily disappears. In other lands where timothy and clover are grown, the former is the dominant one when sown together, to the extinction of the latter in the process of time. Here this is reversed, and the latter predominates with usual results; but where sown separately, excellent crops are maintained. I am told by brethren here that a few years of close observation have convinced them that in a few years Decatur will beat the world in raising these famous esculents.

Again, it is exemplified everywhere here, that when stock are fed at the stall with the above grasses and pastured in the native grasses, wherever the seeds of the former are deposited and germinate, it completely annihilates the latter, and the rich, solid masses of white flowered clover, instead of red as before observed all over the natural pastures, demonstrates the fact that the best grasses of the world can be grown here; and in the near future, if aided by human skill, they will develop to such an extent as to completely eradicate every wild element that now abounds.

Another hopeful sign upon this point is visible to the observer. The proverbial "blue glass" for which Kentucky is so justly famed, is seen here already in many places. The inference is, that without seeding, wherever pasturing is continued for a few years upon the wild grasses, this choice esculent appears, to the extinction of the former. From the above facts it must be apparent that Decatur's resources in rich esculents are excellent, and will make her in time the leading stock country of the world.

Although, as the brother remarked, Decatur may not be a first class corn country, it is quite evident from the vast fields of it seen here that it must be a good one. Seventy maximum and forty average bushels to the acre seem to be the recognized figures, and a corn crop of this character will always and more than answer the purposes of the country. At present large quantities are grown for feeding purposes during the winter season; but, as Bro. Dancer very wisely and knowing-

ly remarked, "We shall not feed so much corn in subsequent years." I have heard brethren complain of the excessive toil and drudgery in raising corn here. I believe it, but this arises from necessity. The country is wild and undeveloped; a great deal of extra and excessive toil is demanded in contending with its present condition. It strikes me that a remedy will be found for this in developing the legitimate resources of the land—its fine grasses, &c. My candid opinion is, that when this is done, their standard of excellence will be so great that but a small percentage of the corn now required for feed purposes will be needed.

HARD PAN.

I have made an allusion to the hard pan hills. Before visiting Decatur a brother kindly suggested that my enquiries and observations should extend to this. I have done so, and the result is that I find it everywhere; it is the natural subsoil of the country, covered over with a rich black vegetable soil, averaging perhaps not more than two feet over the whole country. The general impression about this subsoil is, that it is an objectionable feature in any country. In character it is a heavy, solid, yellow clay, that admits of no perceptible percolation from above, or emanation of dampness from below; its merits or demerits I must leave others to decide; all I can say is, nature seems perfect in her works, and evidently she provided this for Decatur, and I have yet to be convinced that it works injury to it as a grass country, for which evidently it is intended. In other lands where a gravelly sub-soil exists, better corn can be raised, but you fail to find the rich grasses that abound where it exists. It certainly would not be suitable for a corn country. In such a broken, rolling land as Decatur county, having such a shallow soil, as its solidity will not admit the superabundance of water that falls upon the land, the result is the water must escape otherwise, and in doing so disturbs the soil and sweeps it away with its rushing volume, leaving the hard pan a worthless promontory. This is measurably the result in Decatur upon the high lands, and sooner or later the settlers must learn that nature never intended those high broken lands but for grazing purposes.

This subsoil runs to an indefinite depth, and more or less, as sinkings have proven, is filled with small undefined stratas of gravel, yielding water, pure, clear, and cold, just as you may be fortunate enough in striking them when sinking.

Continuing resources, oats do well, also rye, both almost certain crops. All kinds of vegetables can be grown in profusion with proper attention.

FRUITS.

Apples do well, with exceptional years of scarcity; pears an uncertainty. All kinds of berries are grown in profusion; this year, and for the first, the crop is an entire failure. Vineyards are young but look well; the evidences are good that grapes will be abundant in the future.

WOODS.

Native woods are as follows, varieties of oak, white, red, black and burr; honey-locust; hickory, two varieties; elm, two; hackberry; cottonwood, maple and blackwalnut. Among the numerous kinds of brush growing in the

bottoms and along the creeks, we notice the valuable plant or shrub called the sumach. This is par excellence of all shrubs containing tanning properties: the minimum of properties in the list of tanning plants being 28 maximum 158, and sumach contains the latter. It can thus be seen at a glance what a valuable resource this will prove to be to the colonizers of the land, and we would suggest that if some brother having a piece of low, otherwise valueless land would start a nursery of this valuable plant he would prove an excellent benefactor in the time to come. Sprouts can be found in abundance.

ORDER OF ENOCH.

As a stockholder I have felt deeply interested in it, of course, and more particularly as having a relative connection with the progressive development of the cause. I have felt in the past, that living far away from the site of its operations without the privilege of seeing its workings; and through an overstrained reticence on the part of the Directors in imparting information, we did not know as much about it as we would like to know, hence our visit to Decatur to learn and then tell others.

The company possesses land in this vicinity aggregating 3000 acres, more or less, as pleasantly and advantageously situated as any other land here perhaps; excepting about 500 acres all are fenced and under cultivation, or in seeded pastures. This land is divided up into farms from 80 to 120 each; improvements are put upon these farms by the Company, consisting of one-and-a-half story houses, barns, yards, etc; these farms are rented to church members exclusively, for the consideration to the Company of one-third of the annual products, the renters furnishing all implements, teams and seeds.

The question has often suggested itself as whether such an arrangement as this is satisfactory to the renter, and also to the Company. A diligent inquiry made by me amongst the renters and also the Directors has enabled me to arrive at this conclusion, that there is a mutual satisfaction existing on both sides, with the advantages resting with the renter. In the first place there is no landed investment nor improvements to create. No fear of crop failure jeopardizing his annual rent. All these cares and responsibilities, including taxes upon the land, rest with the Company; which must be paid by it, whatever the fortune of season may be. If any dissatisfaction or restiveness exists, it may possibly arise from this fact, that in most minds the justifiable aspiration of acquiring personal homes is found. None are to be blamed for this; it should be the ambition of every dignified manhood. But oftentimes the undue restiveness it creates disqualifies one to fully appreciate existing surroundings. I am told that this combination of personal capital has lifted many families up out of the slough of despond and placed them measurably out of poverty's reach into pleasant and comfortable surroundings; while some of these by all perseverance and thrift have been able to improve their condition even beyond the position of renters; but these cases have been rare, I am told, and the question exists as to whether it is possible for any others to do it. It might be asked, Is it not possible that the Company

may extend further privileges to the renters? I am persuaded to believe that if a due regard is paid by the Directors to the property committed to their charge it can not. Already it realizes that the return is not as satisfactory as could be desired. We mentioned the matter of selling homes to the renters, and no dissent was heard from its present policy of renting to that of selling. The Company holds itself ready to sell farms to any who want to buy, and are prepared to do so in a proper manner; but it will reserve the privilege of exercising and guarding against a wanton waste of effort and the sacrifice of any interest that belongs to the Company. Our opinion is that the Company has been of service, great service to many in what it has already done. We should have been pleased could all its present renters have acquired homes through its operations. If it has not done this, it can not be to blame. What it may do in the future, circumstances must determine. We would recommend patience and perseverance, and above all a feeling of contentment and appreciation of present surroundings.

RAILROAD.

The people of Decatur have within the last three weeks been greeted with the cheering prospect, and we might say the certainty of a railroad. We had the pleasure of reading the bond or contract entered into between the Railroad Company and a good number of our brethren and other gentlemen, whereby the the right of way is secured; a prospective town laid out, town lots secured and other matters that greatly foreshadow radical changes, that will materially improve the prospects of speedy developments. The railroad is hailed with feelings of relief and pleasure by all, except one dissenting person, and how any one can fail to see the benefit it must bring, I am at a loss to understand. It will surely bring in a healthy competition for all products that can find more distant markets at greatly advanced prices. It makes the country approachable and increases the price of lands; and above all, it will bring the people into contact with many of the comforts of life, that their present isolation precludes the possibility of; in fact we view it as the greatest possible blessing that could reach Decatur at the present time.

GATHERING.

Decatur county and surroundings are in some minds becoming largely associated with the prospective development of a great work. What its relative connection may be, all minds are not agreed, not even in Decatur itself. We had the pleasure of hearing a number express themselves upon the matter; one, in particular, declared it was the favorite spot for gathering unto, that the prophets had so declared it, &c. Whatever others may think about it, I am inclined to believe there is no sure word of prophecy defining it as a gathering place. We have but one place named and we know its location and whereabouts. Other places were stated to be in existence when the first was full and their names withheld, and would be until that occurred. If any one knows more than that let him say so, and how he came to know it, and all about it. In fact I have come to the conclusion that the gathering is a question of too vital an interest for ordinary human wisdom and tact to grapple with, it belongs elsewhere.

I believe eventually there will be a local gathering, of its details I know nothing, and don't believe any other person does. Revelation must make it known. If Decatur has any relative connection with that prospective work, it seems to be this, that in view of such a possible event it might be well and proper that our people should be together as much as possible, available at the proper moment. The opinion of the leading men of the colony is, that this is a pleasant and suitable land for the purpose of benefitting and bettering the condition of many of our people. So I think, and one has only to stand upon one of those elevated spots that I have described and look to the four points, and remember there is boundless room in every direction, and he will readily exclaim, "There is room in the land for all who choose to go," and I suppose there is not a farm held but can always be purchased with money. If the kind providences of the divine hand are clearing the way for a preliminary work of this kind, well and good; we are inclined to think so, and hope we are correct.

WHO SHOULD GO?

Who can answer this? We thought we heard it answered to our satisfaction by one who is entitled to all praise for his honor and fidelity as a man, and the effort he is making in the interest of the colony. Said he, "We can not do with, neither do we want people to come here destitute of means and utterly ignorant of farming life. It is a farming community that we want just now, not destitute of means, but sufficient to purchase for themselves, either in part or in whole, as the case may be." Just so, and I am pleased that the situation is getting to be better understood than hitherto. A farming element is what Decatur needs, with some means to work with. This is the pioneer element of all civilizations. They are accustomed to a class of privations, inconveniences and modes of life that would utterly dishearten and break down any other class of human beings. This has been exemplified in the history of the work wherein that golden rule, "Let all things be prepared," has been utterly ignored. Let any other community than a farming one come to Decatur, unless they have a plethora of ready cash to work with, they will find it an undesirable place. It can be grappled with successfully by the farmer alone. In time they will tone down its wildness, and then indispensable necessities will require another community of industries; thus everything will develop in its proper order, and a community with all the varied industries will be found there.

AT MEETING IN LAMONI.

On last Sabbath morning we attended meeting in the meeting-house belonging to the colony. Outwardly its pretensions are not great, the elements seem to be admonishing the brethren for neglecting, either willfully or from necessity, giving it a coat of paint. It is a palpable exhibition of the penny wise and pound foolish doctrine. A caravan of vehicles surrounded the building, and numbers of persons were standing around, waiting, I presume, the time of service to arrive. Here we obtained introduction to many of our brethren and saw many faces we had known years ago. On entering,

we found the place well filled and were kindly invited to a seat near the stand, but not upon it, and for this we felt thankful, realizing how much more we had occasion to be taught than to teach. The interior of the chapel we thought quite primitive, but I presume it had been built conformable to the conditions of those who donated. When we visit Lamoni again, we hope to see another, if possible excelling the one in Plano, and it too will reflect the condition of the people as the present one now may do. The services opened with the usual singing and prayer, when the priest called to his aid Brn. E. Stafford, Harris, and S. Gurley; the former leading, selected the parable of the sower as his subject, remarking that Christ usually adapted his discourses to the occupation of his hearers. We thought Bro. Stafford did the same, as we presume, with but an exception, all were farmers before him. We thought some heavy thrusts were made against riches and the universal effort to obtain them, and I thought I could read the reverberating thoughts of every heart present: that we are all sadly in need of them after all. Surplus, tithing, &c., were mentioned; whether any took the hints to themselves or not, I can not say; but evidently there was an exception taken and a reply followed, which might better not have been made. We hold all men's opinions sacred, and the desk occupancy would seem to warrant their expression in moderation, and free from attack. How anxious we all are to have others see as we do, forgetting that we should do unto others as we would have others do unto us. We enjoyed the Saints' society at Lamoni, and wish them continued joy and unity in the faith.

T. J. ANDREWS.

THE WORK OF GOD.

Is the Church, strictly speaking, the work of God? When we testify that we are engaged in God's work, what do we mean? Do we mean that we are merely conducting ourselves so that no evil shall be attached to the name of the body by reason of our manner of life? We might live inoffensive lives and our conduct bring no reproach upon the Church, and at the same time, although our names might stand upon the Church record, not be engaged in the work of God. For if this is not so, we can be engaged in God's work without spirit and love.

Let this be understood, that to be in God's work is to serve him, and to serve God is to please God, and be owned by the outpouring of the Spirit. A man may be occupied in building up and presiding in, or officiating in the Church, and at the same time be under the displeasure of the Almighty. May not a man by the force of habit, and an antique conviction of truth, administer and serve in a public capacity, without the desire and aim of his life being to serve God and keep his commandments? What would be the real character of such labor? Would it not savor of man?

An elder may be a constant violator of the law by which we are to be preserved and sanctified, and may in all his administrations seek to please himself; when arraigned, may make hypocritical confessions to those sinned against. Is such a person engaged in the work of God? Nay.

Repentance is a genuine sorrow for sin. What must be the condition before God of that brother or sister who repents not of sins committed, nor confesses to those sinned against. It is my opinion that we only represent and do the work of God to the extent that we honor the law and keep the commandments. The work of God is embodied in the revelations and law of God. To do the work of God we must do what is therein enjoined upon us. Individual righteousness is necessary for salvation and peace, as well as to prepare and fit us to do the works or things commanded by God. In this connection I allude to the works devolving more especially upon the ministry. Now aside from individual righteousness, what does the Lord require of the ministry, we inquire? One object of priesthood is, to proclaim the will of God to the people, saint and sinner. This will of God which is to be proclaimed, is simply that which is clearly revealed, and that for the benefit of the masses. It does not consist in speculations that may be entertained, but in the simple yet grand truths of the gospel, and God's revelations.

An elder may, when presenting the claims of the Church, also present his personal opinions, as if by the authority of the Church, and thus a false impression concerning the faith of the Church is given. Those who receive the gospel through the labors of this Elder, may also believe that opinion, simply because propagated by royal priesthood. Is that opinion or error, as it may be, the work of God? Is the preaching of finely developed speculative theories the work of God? If such be the work of God, then he is not the author of peace and oneness, but of confusion and division in all the churches of the Saints.

I do not object to expansive thought, nor to the liberty of expression, whether by the *Herald* or *Messenger*; and I think it would be a little more valiant in some, in reviewing the writings of J. W. B., as found in the *Messenger*, to offer their strictures for insertion in the columns of the *Messenger*, and not make the appearance of conflict and antagonism between the *Herald* and *Messenger*. The *Herald* is represented to be the official paper of the Church. I wonder how many official strictures or comments upon doctrines and theories are borne out by the authority and voice of the Church.

However this writing is only my opinion, and I would not seek to dignify it as being the work of God. Let us be content with the simple truths of revelation and the glorious gospel of Christ, and not obscure the radiance of the message we bear by pretending to know what the Lord has not revealed.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down with sorrow."—Isaiah 50: 11.

The martyred Joseph, who, like all other mere prophets, was liable to err in deed and opinion as any to-day in like position. Who will say that he was infallible? Will any one say that his successor in office is infallible? Opinions should only stand by their real merit, and not by the celebrity of their originators.

The elders of the first organization after the death of Joseph, some of them I mean, not all, not only preached the gospel, but also

taught many grievous and pernicious heresies. To wit: That Zion was in Utah; that Brigham was Joseph's legal successor; that polygamy was a divine institution; that it was the duty of Saints to obey counsel, right or wrong; that Adam was our God, and that there are gods almost without number. And thus the way was prepared for the gathering into the land of sage-brush and salt, the unrighteous rule and elevation of B. Young, the moral overthrow, servitude and degradation of camp followers, and thereby the raising of an oligarchy for the benefit of petty tyrants, the sanctification of the "crime of fornication and polygamy", and lastly, the recedence away back to the faith of the dark ages anterior to Christ—that of the degraded and benighted heathen nations—in the existence of a variety of gods, and the worship of deified men. All these things were appended to the good news of glad tidings, as though light and darkness existed in one. The truth stands out in bold relief, of the great necessity of discriminating between truth and error, for error vitiates and impairs the mind for the reception of light and truth. No guile, or untruth, or error, is any part of God's work, we may rest assured.

The word of God bids us seek the wisdom that comes down from on high; bids us seek wisdom by study, even the study of good books. To obey God is to do what he has commanded. Jesus became perfect by the things suffered or experienced, and methinks that the experiences, successes and retrogressions, of the Church in earlier days should be of intrinsic worth in the present and future work committed to the Saints. Surely wisdom will be justified in all her children.

There is still balm in Gilead. The law of God is just, and the rule of life to all Saints. The mercy of God is all-sufficient, easily obtained, if only sought. We can approach the throne of grace ourselves, and obtain from the giver of all good, the Holy Spirit, by which we can serve the Lord in spirit and in truth. If we day by day received the Spirit, *via* First Presidency, Apostleship, District Presidency, and Branch Presidency, we would simply be the creatures of circumstances, and could only approach the Lord by an array of officers.

Realizing that faithful Saints, whether under the leadership of the legal authority, or pseudoes, could have and did have the Spirit, which was given as a testimony to the gospel, that to teach that the Spirit comes only through the channel of presiding officers, is no part of God's work. It was one of those vitiating notions introduced under the regime of false leaders, to sanctify cess-pools, and give assurance to victims of the reality of the claim made by usurpers. Its character is known by its office-work and results. It is well to consider and to realize that there may be administrations of a personal character, wherein naught but the will of the actor is evinced; and again, there may be administrations, purely of an official character, wherein self is unknown and the law and will of God are revered—of such is the work of God.

Every one should be fully persuaded in his own mind, and be sure of the right, and then go onward; but at the same time be willing to learn. There is such a thing as zeal without knowledge, and in my brief experience I

have found that to be the real seat of intolerance. If a prophet should use snuff that would be no reason why we should sneeze, except we were only designed to play the role of mocking-birds. I have no hesitancy in saying that the Saints in general desire to do the will of God. The truths of our holy cause will never cease to shine, for God is at the helm. We need not fear the airing that some subjects are receiving if we desire to be of sound theory and doctrine.

I pray God to bless his people with the Spirit for the labors before them, and meanwhile let us investigate—prove all things and hold fast to that which is good, for therein is the work of God.

THOS. E. LLOYD.

NEWTON, IOWA, Jan 18, 1877.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, August 1, 1879.

EDITORIAL ITEMS.

A LETTER from Mary A. Rattenbury, dated at San Francisco, California, June 9th, 1879, and directed to Uncle Wm. B. Smith, Plano, Ill., was received here and forwarded to Uncle William at Elkader, Iowa, who returns it to us. The writer states that she was formerly a wife, as she supposed, of Cyrus H. Wheelock, having married him in 1847 or 9, while he was on a mission to England, and a reputed widower. On arriving in Utah, she found that Wheelock had a wife living whose maiden name was Olive Parish, sister to Ezra and Wm. Parish, whereupon she refused to live in polygamy and left Wheelock. When Col. Steptoe's command left Utah, she left in their escort, and went to California; there, upon the advice of a lawyer that her marriage to Wheelock was void, she married a Mr. Rattenbury, by whom she has had six children. Three years since her husband left her, and she has sued him for support. In defense her husband now sets up her marriage to Wheelock. Now she wishes to ascertain from those acquainted with the facts, where and when and by whom the marriage between Wheelock and Olive Parish was performed, that she may set herself right in the courts. If any reader of the *Herald* can give the desired information they will please address Mary A. Rattenbury, No. 20, Jessie-street, off 7th, San Francisco, Cal. The court sits in July, but this letter reached us too late for the number for July 1st, it having already been printed when the letter came.

Letters from E. M. Wildermuth, Blue Rapids, Kansas; J. W. Chatburn, Harlan, Iowa; endorsing our remarks on the Order of Enoch, business, &c., one dated the 20th, and the other the 21st, are received. Thank you brothers.

Bro. Wildermuth is of the opinion that a splendid water power at Blue Rapids offers special opportunity and inducement for brethren to come in there and attempt an enterprise. A deposit of gypsum near there is also named, and the starting of cement works suggested. The rock will make a cement equal to the Portland, so he thinks. He writes further: "The latter day work is making rapid progress in this part of Kansas. Two years ago there was hardly a score of

Saints in this district; to-day it numbers near two hundred members. Much of the progress is due to the untiring zeal of Father Landers, G. W. Shute, I. N. Roberts, R. J. Anthony, and our beloved 'little giant,' president James Perkins."

Bro. S. C. Andes writes from Elmira, Mitchell county, Kansas, that a branch of nineteen members exists there, Saints from other places settled there. By correct living they hope to win others to Christ's fold.

Bro. J. M. Terry wrote from Cameron, Missouri, of a two-days' meeting at Starfield. Bro. A. H. Smith was doing some good work, preaching in that district.

Sr. Marbury Robbins, widow of Bro. Henry P. Robbins, of Stockton, California, writes quite feelingly, asking that the Saints will help her pay off the incumbrance on their church at Stockton; the death of Bro. Robbins having left the payments unprovided for. It would be noble for some one who is able to lift the debt and take the property in trust till payment can be made.

Bro. S. S. Wilcox, of Shenandoah, Iowa, says: "Our branch is moving along, I trust making sure progress. Crops good, and prospect for corn never better. Health of the Saints generally good."

The Mill Creek Branch of Fremont county, Iowa, is in fair condition, so Bro. L. C. Donaldson writes. Two have been baptized recently.

Bro. Moses Welch wrote from Colfax county, Nebraska, July 14th, that the grass-hoppers have destroyed their crops, leaving their one hundred and twenty acres of land bare, as if it were March instead of July, so that it looks dark with them but they put their trust in God for better times. May they receive from Him and not come to want.

Bro. E. B. Mullin of Taitsville, Ray county, Missouri, writes of the progress of the cause there. Plenty of opportunities for preaching by the Elders.

Bro. H. S. Smith, Unionburg, Iowa, says that a profitable two days' meeting was held there July 5th and 6th, Bro. Charles Derry and J. M. Harvey doing the preaching.

Bro. Worden Whiting, of Deloit, Iowa, relates the loss of his shop and tools by fire, which we regret. He is out in the ministry some. The June conference of that district was, he thinks, the best they ever held.

Sister Emma Parker of Independence, Missouri, gives her testimony of the gospel being the word of God as made known to her by his spirit, by which also she has received grace and strength since her baptism.

Bro. D. P. Brown of Kinmundy, Marion Co., Illinois, wrote July 12th, that Bro. I. A. Morris and I. M. Smith have been there preaching to good audiences, and had baptized three persons.

Sister C. J. Cooper of Santa Rosa Branch, California, says that the few Saints who meet together there have the spirit of peace and love abiding with them. She is thankful for the personal knowledge that she has of the truth of God's work. Bro. Jeremiah Root is aged and feeble, but strong in faith, and doing all that he can for the cause he loves.

Bro. A. Haws was at Franktown, Nevada, July 12th. He had been preaching in Nevada during the six weeks since his arrival from California. He seemed to be doing well, having fair congregations and good attention.

Bro. F. P. Scarcliff of Holden, Missouri, says that he has been tried in mind and ill in body, but feels that God is blessing him spiritually unto joy and peace in the truth of heaven. May Bro. Frank abide and be made strong.

Sister E. M. Hightower of King City, Gentry county, Missouri, spoke of her rejoicing in the knowledge and instruction received by her through the *Herald*. She and her husband are the only Saints there, but Brn. Merriam, Nutt and — have been to see them, and they wish to be faithful, and to so guide their children.

Bro. B. F. Pollard of the Shawnee Branch, Texas, says that an able minister could find plenty to do in that region, and also the branch needs reviving.

Bro. Hiram Robinson wrote from Fremont, Nebraska, May 23rd, 1879, "I have been blessed with the Spirit while speaking, beyond my expectations, and have baptized five."

Bro. Wm. Kelley wrote from Madison, Indiana, July 16th, that he was getting ready to leave for Michigan, where he expects to locate for the time being at Coldwater. He reports that things are looking more favorable in Canada, and are quite flattering in parts of Indiana and Michigan.

Bro. Pooler, Independence, Mo., says that the number of the Saints at Independence is one hundred and twenty, and still increasing.

Sister E. E. Mitchell wrote from Gainesville, Florida, May 12th, they were expecting Bro. H. C. Smith in July. We hope Bro. Heman reached them.

We learn with regret that Bro. Gomer Griffith is under the necessity of leaving the field for a time, owing to the sickness of his mother, to whose side he has been called lately by telegram. He wrote from Carrollton, Missouri, July 3rd.

A letter from Bro. S. P. Sherrill, dated at Cook's Point, Burlinson county, Texas, gives quite a history of the difficulties under which the Hannibal, Missouri Branch has been laboring, but the recital is of too personal a nature to publish. Bro. Sherrill writes encouragingly about the prospects in the county where he is.

Bro. Edmund Kelsall sends a copy of the *Bible Society Record*; Bro. D. C. White a Grinnell, Iowa, *Independent*, with a notice of meetings near there; Bro. T. R. Hawkins some Nevada papers; Bro. W. N. Dawson, some San Francisco *Chronicles*; J. R. Lewis, a Pittsburg paper, and Bro. C. M. Fulks a Topeka, Kansas, paper and a St. Louis *Journal*, for all of which we thank the senders.

Bro. D. J. Wetherbee, writes from Versailles, Brown county, Illinois, that on May 25th, 1879, Bro. John H. Lake organized a branch of twenty-six members, after baptizing seven. It is called the Union Branch, near the North Bend, or Jaquis School-house, four miles west of Versailles. Horace W. Wetherbee, presiding priest; Sarah E. Baker, clerk, and Nancy Jaquis, treasurer. Bro. Wetherbee represents an excellent feeling in the neighborhood, and his desire to be active in the work.

Bro. M. T. Short wrote from Jacksonville, Kansas, July 7th, that he preached twice in the grove there the day before, (Sunday), and once in the school-house. He was going to Coffeyville next.

Bro. M. H. Bond, of Cadillac, Michigan, is earnest in his love for the cause of the Redeemer, and manifests it in his words and ways.

Bro. C. D. Seeley sends a Henderson, Kentucky, paper, containing quite an interesting sermon about the fulfillment of prophecy in the first coming of Christ. Sr. Jane Hiron we thank for an Iowa paper. Bro. C. W. Reeves of Amboy, Illinois, sends the *Journal* with defensive articles on the faith by Bro. E. Cadwell.

Sister Hannah E. Nichols of Norton Creek, Canada, writes a letter of appeal to the sympathy of the Saints. She and her sister are alone in the faith, yet they love the word and work of God. But both of them are ill, and there being no elders near to administer to them, they petition to be remembered in the prayers of the Saints. We earnestly pray that they may receive the blessing of God in health of body and in joy of heart, being confirmed and strengthened in their faith.

Bro. W. F. Donaldson, formerly of Harrison Co., Iowa, is now in Smith Co., Kansas, and desires to have some of the ministry visit him, for he believes that a good work could be done among the people of his neighborhood. Address Porter's Ranch, Kansas.

Bro. Frank Hackett wrote from western Wisconsin, June 22d, of their having had a spiritual time at the recent district conference. Every heart rejoiced and blessed the Redeemer's name. Three were baptized. The work is in the best condition it ever was there, Bro. Hackett thinks.

Bro. Joseph Parsons wrote from Allegheny City, Pa., July 3rd, that he had been preaching ever since he was at Plano in April, and he felt well in the cause.

Bro. W. A. McDowell writes from Western Wisconsin, that their district Conference was one of the best ever held by them, unity and brotherly love prevailing throughout. The gifts of the Spirit were enjoyed, and the Saints were encouraged and strengthened.

Bro. F. P. Schnell and family, formerly of Burlington, Iowa, are residing at Manitou Springs, Colorado, being there for the benefit of his health. No other Saints there, but they would like to have some call on them, and also hope to have preaching, if the elders can visit that region. Bro. Schnell sends money for tracts to distribute.

Bro. A. J. Cato wrote from Robertson county, Texas, July 16th, that the work in that region was gaining ground fast.

Bro. Andrew Johnson, of the Valley Branch, Carroll county, Missouri, reports the labors of Bro. G. T. Griffith there. Nine were baptized into the kingdom during his stay.

Bro. A. B. Kuykendall writes from San Antonio, Texas, that on account of the drouth, there will be very little corn raised in that part of the State. Times are very hard, and no prospect for better. However, the Saints are prospering spiritually, and they so live as to gain friends for themselves and the cause, by works and ways that are good. Bro. Kuykendall has been afflicted with bodily pain for three months, and not able to labor. May he be blessed and healed.

Bro. Charles Wicks left Plano on the 14th July, for Grand Rapids, Michigan, with the intent to labor for a time in that State, preparatory to a more extended field. A card received from him, dated Muskegon, the 18th, stated that he had arrived safely, and would start south on the 21st. We wish brother Wicks the amplest success in his mission.

Bro. Isaac R. Price, of Blackfoot, Montana, says that the *Herald* and *Hope* are to them like the refreshing shower to the withering plant of the desert, and he and his feel revived by their regular visits. Bro. J. C. Holmes, of San Antonio, California, says that he would not take double their price and do without them.

Bro. John Gordon, of Coos county, Oregon, deplores their lonely condition. Although there is a branch, yet the Saints are so scattered that they seldom have meetings, and they need some one to come and gather and restore to them these privileges.

Sister E. E. Lovell writes that she and her husband live six or seven miles south-east of Chariton, Iowa, and takes this means of letting the elders know where they can be found. They love the cause, and Bro. Lovell teaches the people the truth, holding forth in a school-house near by. Bro. Lovell has been baptized into the Reorganized Church, but Sr. Lovell has not. She was baptized in England in 1848.

Bro. V. D. Baggerly, of Perry county, Indiana, sends word of his faith in the great work, and an account of his labors for it.

Sister Carrie C. Heath, of Nashua, New Hampshire, expresses her gratitude at having come to a knowledge of the truth. May she have joy and peace unto the end of the strife.

Robert Ouldcott, of Metropolis, Massac county, Illinois, a former believer in the latter day work, desires to be visited by a representative of the Reorganized Church, that he may be baptized into the true fold. Massac is opposite Paducah, Kentucky.

Bro. T. W. Smith wrote from Dennisport, Mass., June 23rd and 27th. He was as busy as usual. He baptized one June 22nd. He went thence to Boston, and afterwards to Providence, when he wrote us, July 16th. He was soon to go to New Jersey and Philadelphia.

Bro. John H. Lake has again been called to mourn over the death of a loved one, his daughter Oracy having departed this life at Burlington, Iowa, on the 27th of June. We sympathize with him in his great loss, and pray God to heal his wounds and bless his life.

Bro. M. H. Forscutt gave a course of nine lectures on the Book of Mormon at Kewanee, Illinois, beginning July 6th, and closing the 18th. The results will no doubt be of much value to the progress of light and truth. Bro. Forscutt was to go thence to Farmington, Iowa, about the 24th of July.

Bro. N. W. Smith wrote from Hopkins, Michigan, that the blessings of the gospel were with the Saints of that branch.

Bro. John Roberts, the Bishop's agent for California, has returned to West Oakland. Address him at 1728 Seward Street.

Bro. Louis VanBuren writes from Berne, Switzerland, July 4th—letter received on the 19th. He states that the few Saints at Hedingen have kept the faith, but the spirit is weak, and they are looking anxiously for an elder to visit them. Bro. VanBuren sends a bit of Jewish news, in reference to settlement in Palestine, which will be found elsewhere, and will be of interest to the Saints.

Bro. John Gillespie wrote from Pittsburg, Pa., June 26th, that the work was progressing there, and the Saints are enjoying the blessings of the Holy Spirit. Three baptized recently.

Bro. A. S. Davison wrote from Moselle, Missouri, June 21st, that he had for some time been holding meetings on Sundays. He had baptized one and expected others to be added to the kingdom very soon, and to then organize a branch of the Church.

Bro. Leander Clouse, of Hamlet, Mercer county, Illinois, wishes that Bro. J. H. Hansen would visit his father and other friends, in Knox county, Kentucky, twelve miles north of Barbourville. He says that some of them would like to hear our doctrines. Bro. Clouse desires the prayers of the Church in behalf of his wife, who has much bodily affliction.

Bro. S. F. Walker wrote, July 8th, from Sedgewick, Decatur county, Iowa, that the crops would be very abundant. The work on the railroad was progressing rapidly.

Bro. J. W. Chatburn baptized one at Harlan, Iowa, July 6th.

Bro. and Sr. Federer, at Bunker Hill, Russell county, Kansas, would welcome at their home a minister of Christ's gospel, and would care for him, if he will come and preach the gospel, or visit them to instruct and encourage. They are alone in the faith there, but earnest in their prayers, and anxious in their desires for the progress of the work of God.

Bro. C. W. Conat writes from Manistee, Michigan, that the *Herald* is precious to him in his loneliness. He hopes that the gospel will yet be preached there.

Sister Nancy A. Drown, of Hopkinton, Iowa, relates some of her experiences while she was a member of the Presbyterian Church. Before she joined the Church of Christ she dreamed one night of reading the 29th chapter of Isaiah. She says: "I saw and read every word as plainly as I could from the book by daylight. I had never seen it before, and did not know there was such a chapter. When I came to the place where it spoke of the 'book,' something said to me, 'That is the Book of Mormon.' In the morning I found the chapter and read it, and it was just as I had read it in my sleep."

Bro. Peter Devlin wrote from Braidwood, Illinois, July 15th, that Bro. J. S. Patterson was there preaching. They intend to open a place in Joliet. Bro. Lofty had baptized another recently.

Bro. J. R. Johnson, of Canton, Iowa, says that their branch is enjoying the Holy Spirit in their meetings. Bro. Johnson and wife have been recently baptized into the kingdom.

Bro. L. D. Hoisington, of Winterset, Iowa, writes that it has been four years since he heard a gospel sermon, for he is alone in the faith, yet loves it always.

Sister Esther Buckley, Chebanse, Illinois, has heard no gospel preaching for over five years, but loves the cause of Christ better and better as time rolls on.

Bro. T. W. Chatburn, of Shelby, Iowa, says that crops never looked better in that country than they do this season.

Sister Jane Thompson, of New Marion, Indiana, writes her testimony of knowing that the work is of God.

Bro. E. W. Crumb, of Abilene, Kansas, says that the work is gaining there constantly, though many oppose it. Bro. Crumb distributes tracts and the Voice of Warning. May he rejoice and save souls.

Sister Laura Carter, of Surry, Maine, writes, desiring the prayers of the Saints. For six weeks she has suffered from lameness, caused by an accidental wrenching of her ankle, and she is told that she is likely to lose the use of her foot permanently. That God may greatly bless her with his healing power we devoutly pray.

Bro. Richard Farmer mentions the very excellent conference of the Galland's Grove District, in June, at Deloit. The Lord blessed them with his Spirit in all their business, preaching, and prayer meetings. The new chapel was dedicated by Brn. Clothier and Pett. The work increases and many are the demands for preaching.

Bro. C. W. Reeves writes from Amboy, Illinois, that they have regular meetings in that branch, but not a large attendance. Bro. Reeves desires the prosperity of the work of God. He sends a copy of the personal appearance of the Savior, published some years ago in the *Herald*, but perhaps of interest to publish again.

We thank the following for papers received:—Brn. J. A. Jones, W. H. Deam, J. H. Hansen, Cyriel Brown, D. S. Mills, M. H. Bond and J. W. Waldsmith.

We are informed that some one or more in Utah, are circulating the statement that the Reorganization has abandoned the Book of Mormon and Doctrine and Covenants, as standards of faith and practice, to the hurt and injury of the Church. So far is this from the truth, that at the Semi-Annual Conference, held at Galland's Grove, Iowa, these books, with the Bible, were by resolution affirmed. We wish it understood that we have not abandoned these books, nor is there any intention cherished to do so at any time in the future, and whoever makes such statements misrepresent the Church.

Bro. C. G. Lanphear wrote from Monticello, Jones Co., Iowa, that he preached there June 22d. Congregation fair and interest good.

Bro. G. H. Hilliard wrote from Jeffersonville, Illinois, that he hoped to get his affairs arranged so as to spend more time in the ministry soon, for he feels no less zeal and devotion for the cause of Christ, and ardently desires its progress and triumph. Some of the ministry in that district are becoming more active and the work is in fair condition. Father Green still labors, and Bro. I. M. Smith is spending all his time at present in the field.

Bro. T. R. G. Williams of Coalville, Iowa, says that he is preaching the word of life and truth to the people, and he feels well in doing it and hopes to be useful in saving souls. The Saints are in good spirits and love the cause, and Bro. Williams rejoices with them.

Bro. Benjamin Sly, of Mindoro, Wisconsin, is alone in the faith, and would like an elder to come there and preach. Bro. Sly was baptized in 1844, while residing in Michigan.

Bro. James Buckley, of Centralia, Nemaha county, Kansas, says that the branch there is doing well, and having excellent meetings.

Sister Nancy E. Leonard, of Amboy, Illinois, widow of the late Bro. William Leonard, mourns her loss, but manifests the Spirit of Christ and of the gospel in a recent letter to us, and puts her trust in God. May she be kept in his care, and be ever faithful.

Bro. C. M. Fulks wrote, June 18th, that Bro. M. T. Short had been preaching at Weir, Kansas, and also with Bro. D. S. Crawley further west.

Sister M. A. Christy writes in apology for some words of hers in a recently published letter, wherein she mentioned that her brother in Canton, Iowa, felt that the elder whom he heard preach was too severe on other denominations. But now that he has heard more of our doctrine and authority, he is much more favorable and friendly, and does not think the remarks were bad. Hence Sr. Christy (as the elder referred to wrote her should be) thinks that the ministry need the faith and prayers of the Church, not unfriendly remarks, or criticisms, when they are doing the best they can. Therefore, feeling her error, she wishes to acknowledge it to the satisfaction of all concerned, as she believes that Saints ought to rectify their blunders, of whatever nature, if they can.

Bro. James Perkins, of Morgan City, Utah, is thankful that he has been able to endure the struggle in that land, and that God has enabled him to stand for the truth as it is in Christ. May he thus endure unto the perfect day.

Bro. Thomas Matthews writes that Bro. David Thomas, of Minersville, Ohio, has rented a hall, and at the Sunday evening preaching service it is well filled.

Sister R. M. Bradley writes from Webb City, Jasper county, Missouri, that they are greatly comforted and cheered by the *Herald*, with its glad news of the progress of Christ's cause on earth, and she rejoices in having a part in the work of God. Very few Saints are there, and no preaching is had, though there are calls for it. Bro. A. J. Cato left a good impression when there.

Bro. A. McKenzie, of Merlin, Kent county, Ontario, says that the work is onward in that district, and prospects for the future are excellent. Their June Conference was harmonious and spiritual. Bro. W. H. Kelley's stay was brief, but productive of much good to the cause.

A BROTHER thus writes us on the singing business:

"I have just finished your comments on your singing troubles, which affects my heart, as well or as much as yours, (if I am capable of feeling as much as you claim to feel). I have thought many a time that I would write no more to you, nor to the office concerning right or wrong, as there are so few that see or understand as it falls to my lot to understand. Now, I have got to be short in my remarks. If I were present with you, perhaps you would make it look different than I now, or ever wish to see it.

"Now singing at home, or in meeting, is good for all as I see it; but how shall it be done? By a sweet, melodious sound, as they used to sing sixty or seventy years ago; or shall it be done with a whoop, a hallo, a yell—no tune, nor anything like a tune. Now, I find myself, though far west of you, surrounded with the old mother of harlots, and John, the revelator, says she is a nasty, filthy old slut, that we should come out of her, lest we partake of her sins, for they are many. I can not here mention them all, but if we follow her customs, by making big books, and some to shine outside, and practice and do as she does, are we not a partaker of her sins, just so far as we pattern, or follow her examples.

Now brother, let me say to you, and to all Saints, beware how you follow the examples of your nasty, filthy old harlot, for we all have been more or less cradled and rocked in her abominations, and her singing is one of them. What benefit or comfort is there in having any one or more sing, if you can not understand a word they pretend to sing.

How you sing in Plano, I don't know, consequently I have no right to find fault; yet I fear it is there as in other places, that the course you

are pursuing in your singing orders, will weaken the faith and confidence of the unlearned and the poor in the Church and outside of it. To govern, or government, is one of the best qualities or qualifications that can be found in the heart of man. Can he get this gift without the knowledge of God? And if he has this, will he not learn to know that judgment and justice is the throne of the almighty God. Here is the key to the whole matter, first to know God and how to govern one's self, then his wife and children, and his domestic animals, as the laws of God require. Love and union is Zion's rain. Singing as you propose, tends to exalt soft hands, and I claim that he or she who can sing, good or poor, has a right to sing at home or in the congregation as well as they can, and they who can sing better should be patient with them. But if you are going to cultivate the way of singing as the Gentiles do, by a yell and a bellow, then the poor singers have as good a right to their ways as any. When I first became acquainted with Mormonism, they used to sing, not hallo. Every word could be distinctly understood; but how is it now? Well, I am aware, I think, you will not thank me for what I have written; but Parley says, "Truth will prevail." But I will ask, when? Not till after majorities are used up, as prophets and John has declared, in the 7th and 14th chapters of Revelations. Then will be, I hope, an end of contradiction and finding fault with those who know the most and behave the best. But error and wrong will continue in Church and State till God rises up as in Mount Perazim to do his strange work. Then you will know who are his Saints and who are not. Isaiah 28th chapter. This from an OLD MORMON."

Iowa, Adair Co., July 2nd, 1873.

Exactly. Would an "Old Mormon" and the class he proposes to speak for have us to understand that those who can sing, and those who desire to learn and to become more proficient in singing, must not put forth any effort in that direction to educate themselves, to "govern" themselves by the rules of harmony, that they may not "yell" and "bellow" out of time and tune, and in discord? Or are we to take it that the only ones who shall sing are those who will not put forth any effort to "govern" themselves, but sing by caprice, and sometimes purposely discordant, to be independent of rule? We can not think that this was intended.

We wrote not in favor of "bellowing," "halloing," or "yelling," in Church. We did write in favor of singing, of learning to sing, to govern ourselves in accordance with the rules of music, known and appreciated for hundreds of years.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

July 9th.—In consequence of long continued rains in England, the crop prospects are anything but assuring. The wheat is unimproved, barley is nearly ruined, and hay will be entirely destroyed if the sun does not shine soon. Accounts from the wheat growing districts in France are also unfavorable.

Nearly the entire town of Irkutsk, in Siberia, was destroyed by fire on the 4th.

The Liberals in England have gained in effect the abolition of flogging in the British navy.

10th.—The late war in Turkey cost Russia seven hundred and fifty million dollars, and the lives of two hundred thousand men; so says the official report.

The ravages of the East India Cholera are extending into Burmah.

Nine cases of sunstroke in St. Louis, yesterday, four of which proved fatal.

The yellow fever has broken out in the South. A fatal case is reported from Memphis. Last year the first case was August 2d; this year it is over three weeks earlier than that.

The Jews born in Servia having hitherto been permitted to settle and carry on business only in

the towns of Belgrade, Posurevat, Semendria and Schabatz, are now, in consequence of a petition they addressed to the Home Minister, allowed to settle and trade in other towns of the Principality, where they may also build synagogues and schools.

11th.—The citizens of Memphis, Tennessee, are harrowed with apprehensions about the yellow fever, and there is great anxiety to get away from the city; while St. Louis, Louisville and Cincinnati, are alarmed over the present hot weather and the early beginning of the disease. At Memphis nine cases and two deaths are reported for yesterday.

Every day there comes a terrible recital of murders, hangings, robberies, and of the various kinds of wicked deeds, too numerous to mention. Also, deaths by drowning, and by lightning, are of every day occurrence, as are deaths by railroad accidents, grain reapers, explosions, and by other forms of destructiveness.

The bones of another giant animal, the mastodon, have just been discovered near Newburg, New York. Some of the bones measure as follows: skull 2 feet 5 inches high; length of upper jaw, 3 feet 9 inches, width 2 feet 4 inches; between the eyes, 2 feet; eye sockets, 7 inches in diameter; depth of forehead, 18 inches; back teeth seven inches long; front teeth 4 inches long; and one of the fore legs, including the shoulder-blade, is 7 feet long. Weight of skull estimated at 600 pounds. This is the third mastodon skeleton found since 1845.

12th.—The remains of the Prince Imperial of France have arrived in England. They were taken under military escort to Chiselhurst, the home of his mother, the Empress Eugenie. Thousands of people were out to witness the procession.

A second fire in Irkutsk, Russia, destroyed five churches, three banks, the town hall, post office, court house, police telegraph and other offices, etc. The first fire burned four hundred dwellings.

Good wheat crops are reported in the Odessa district, Russia. In England the prospect is now better than it was expected last week it would be.

In Bodie, California, five tons of giant powder exploded, and eleven persons were instantly killed and over forty were wounded. The town is like a hospital. The shock was felt twenty miles distant.

By a boiler explosion in Baltimore, Maryland, two persons were killed.

A tornado and rainstorm visited Port Huron, Pontiac and St. Clair, in Michigan, yesterday, blowing down or greatly injuring churches, mills, depots, stores, offices, and dwelling houses. A like storm visited Sarnia, in Canada. Also, Northern Ohio and Eastern and Western Pennsylvania, experienced like storms, and much destruction from them.

The yellow fever panic at Memphis has subsided a good deal, there not being the cause for alarm that was thought existed. It is estimated, however, that five thousand people went out of the city day before yesterday, under the influence of the scare,—gone north.

14th.—Recently some one put up placards in Brussels, Belgium, threatening the life of the king. A man has been arrested on suspicion of being the doer of the deed. "Uneasy lies the head," etc.

The annual parade and review of the French army was held yesterday (Sunday).

An Egyptian steamer lost at sea; twenty-three natives and two Europeans drowned.

Two cotton mills at Blackburn, England, containing 110,000 spindles, have closed work.

One death from yellow fever at Water Valley, Mississippi. One at Memphis, and another dying last evening. No great excitement there.

Two deaths, yesterday, by drowning, are reported.

15th.—Cardinal Manning preached the funeral sermon over the body of the Prince Imperial of France, at Chiselhurst, on Sunday the 13th.

The Russian troops have made an entire evacuation of the Turkish province of Roumania, according to promise last year.

The citizens of Memphis who run away so hastily, are now returning by thousands, reassured by the favorable situation, and by the reports of the physicians that there is very little danger.

16th.—By reductions in wages, strikes and troubles in the cotton mill districts of England, hundreds of thousands of spindles are idle, and, as per consequence, the thousands of men and women who formerly run them.

17th.—In Germany, serious disturbances have taken place in consequence of a disagreement about wages, between the workmen in some iron foundries and the owners. There was a riot, and two were killed and four wounded; sixty others arrested.

Depression in trade in Lancashire, England, is causing a large number of operatives to emigrate to America.

The Chilean fleet have resumed the blockade of Iquique, Peru. Eleven thousand troops garrison the city. All business at a stand still.

A cyclone in Massachusetts. In Boston harbor many boats were capsized, and numbers of people were drowned. One small schooner was also capsized, and five out of six on board were drowned. Buildings and other property in the city were injured. At Pittsfield, Massachusetts, buildings were blown down or unroofed, hundreds of trees leveled, and several people killed or wounded. At Fitchburg, Worcester and Springfield, also, much damage was done.

The diptheria is raging as a terrible epidemic in Bessarabia, a southern province of Russia. Deaths are numerous.

18th.—At Memphis there is again an excitement about the yellow fever. Five genuine cases, and one death, yesterday; consequently the prospect is that the city will be deserted, and this time they will be likely to stay away. Here in the north the weather has been cool enough to be comfortable, yesterday and to-day, but not at the South. A schooner has arrived at Philadelphia with seven cases of the fever on board. The captain and two of the crew had died while out at sea. It was from the West Indies.

A steamer from New York for Glasgow, struck a bank near Sable Island, during a fog, 125 miles from Halifax, and gradually sunk. The boats had to make seven miles to reach the shore, and the surf being heavy, one boat was capsized, and nine persons were drowned. Sixty cattle out of 104 were saved.

Cetewayo, the Zulu chief, wishes to make peace with the British, and so proposes.

19.—The yellow fever is fairly fastened upon the inhabitants of Memphis, and the prospect is for as great a time of terror and death as it was last year.

Lord Chelmsford, in Africa, laid his plans to catch the Zulus; but the latter outwitted him by moving large bodies of Zulus during a day of negotiations, or pretended ones.

21st.—Ten additional new cases of yellow fever at Memphis and five deaths. Great excitement prevails in all southern cities, and most of them have established a quarantine against boats and trains of passengers from Memphis.

A dispatch from Bismark, Dakota, says that a steamer left there yesterday for the Upper Missouri, with a battery and 222,000 rounds of cartridges, and at Fort Buford was to take on two companies of infantry and a troop of cavalry men. It is deemed that Gen. Miles and his six hundred men in the Bear Paw Mountain country are in danger from the Indians and of being drawn into an ambush.

A great wheat crop is about to be harvested in Minnesota, now the great wheat-producing state of the Union. However, in certain regions drouth, chinch bugs, blight, rust and excessive heat have injured it considerably.

22d.—Thirty-six new cases of fever at Memphis yesterday, but only two deaths. Business is almost entirely suspended and flight is general, so that the city looks deserted. One newspaper suspended and others issued half-size. The government has sent tents for use as hospitals and for citizens who go outside the city for refuge from the fever within. Refugees are arriving in Chicago and other northern cities.

About six hundred depot and yard laborers of the railway companies centering at East St. Louis, Illinois, are about to strike for an increase of wages from \$1 to \$1.25 per day.

A riot occurred at Fall River, Massachusetts, yesterday, because of the Union spinners of the

cotton mills who have struck work trying to drive off those who were brought there from other places to work.

In Africa the Zulus are falling back before the British advance, and many of them are surrendering to the invaders.

In Yorkshire and Derbyshire, England, large tracts of land are flooded by recent heavy rains.

Great alarm in France at the prospect of a bad harvest. A fall of snow in south-eastern France.

Another large fire at Novogorod, Russia. During it an explosion of stored powder killed twenty-one persons.

Prince Charles of Roumania has threatened to abdicate unless the Jews are emancipated, made free from stringent laws that oppress them there.

There is a rebellion in the Madras District, East India, against the British tax on palm-trees, and in England there is trouble between the renters and the Lords of the land.

A telegram from Atlanta, Georgia, says that two Utah preachers, who had been inducing women to go to Utah, were met by a gathering of men in the road, and, during a controversy one of the elders was shot dead.

23d.—The putting in full force the sanitary rules and regulations at Memphis is said to be having a salutary effect on the general health of the city. Only seven new cases yesterday and seven deaths, and hopes are had that the worst phase of the situation is over.

On the 17th inst. Lieut. W. P. Clark of Gen. Miles' command in Montana, had a battle with 400 Sioux, who were likely to get the best, till other troops were sent to reinforce Clark, when the Indians fled. The friendly Crows and Assiniboines did good service with the soldiers. It is said that Sitting Bull's main force is about 3,500 warriors, 1,700 lodges. Miles has only 800 men. A man, his wife and four children, killed by Sioux, near Yankton camp. Gen. Miles is considered by Gen. Sheridan as seeking for fame and precipitating a war without any necessity for it.

A telegram from Atlanta, Georgia, says that the killing of the Mormon Elder was a cold-blooded murder. Gov. Colquitt will offer a reward for the capture of the murderers. The difficulty is to determine just who fired the shot.

The Bonapartists in France have held a caucus, and after considerable discussion, a majority voted for Prince Jerome Napoleon as the head of their party. Numbers remained away, so as not to commit themselves either way.

Mr. George Reynolds, by permission of the United States Government, was removed from the penitentiary in Nebraska to the one at Salt Lake City, Utah. He arrived at the latter place, July 17th. It is expected that he will there serve out his two years' sentence for bigamy, or polygamy, rather.

Correspondence.

MERRY OAK, Va.,
June 15th, 1879.

Bro. Joseph and Henry.—I have just returned home from a ten day's trip to the lower part of the Shenandoah valley, in Virginia and West Virginia. I was accompanied from my home in Dayton, by Bro. B. Bowman of Rockingham. Had a good time and feel that the Lord was with us; all the praise, honor, and glory be to his great and most excellent name. The farthest point I was from home by any direct road, was about one hundred and fifteen miles; though in going and returning I traveled over two hundred and fifty miles, except twenty-five miles, all by private conveyance. Traversed a portion of Bro. Ralph Jenkins' laboring ground of over six years ago. Heard him well reported of. Found a small settlement where some of the Utah Elders, a while after the close of the war, succeeded in getting a hearing sufficient to induce some to be baptized into Brigham's church; but I believe most of them have become dissatisfied, and either have, or are about to discard Utah Mormonism. Bro. Jenkins preached there once, with satisfaction to some, though many thought it was only a blind and were not inclined to investigate. However, I feel the truth will prevail with some of them ere long. A sister seemed to rejoice to

learn that young Joseph was a preacher, and the president of the Reorganized Church, and she remarked that she had believed that the first Joseph was a good man. I left them eleven *Advocates*, some numbers of the *Herald* and *Hope*, and various tracts, and I think we made one subscriber for the *Herald*, though we found those who were mostly inclined to investigate, to be poor. On the line of our journey, going and returning, formed many new acquaintances, believe we made some friends for the truth, talked as much privately as we thought profitable, and distributed tracts, papers, &c. I spoke twice to good sized, intelligent looking, and well behaved audiences, and once to a small audience gathered by an hour's notice. Had good liberty each time. I baptized and confirmed one into the kingdom of our God. She told me that her first impressions and conviction concerning the great work of the last days were from reading the *Voice of Warning*, left somewhere in that region by Bro. Jenkins. She had never heard any one preach, nor ever seen a Latter Day Saint till seeing Bro. Bowman and myself. I remain yours in the covenant of peace,
O. E. CLEVELAND.

COUNCIL BLUFFS, Iowa,
June 9th, 1879.

Bro. Henry A. Stebbins.—With my family I left Providence April 30th, and reached Omaha May 2nd, and on the 3rd (Sunday) went to meeting and we had a very good one, and the Saints enjoyed themselves. I was a stranger to them as I thought, but some of them did not think so; they thought they had seen me before, but they had not, for it was that oneness of spirit of God that makes us not strangers. While sitting and listening to their testimonies, I felt to say "God bless them;" the Spirit of prophecy fell upon me, and it was to the encouragement of the Saints. I could not get a tenement there, so I left for Columbus, Nebraska, and on the following Sunday met with the Saints. They were few, but they enjoyed the promises, for God blessed them with the gifts and blessings of the gospel. I was led to go back, and went to Council Bluffs; and on the following Sunday met with the Saints there, and preached in the evening to a goodly number. They want me to stay with them for they want laborers. I said, if God wanted me to stay I was going to stop; and was willing to preach in doors or out. There are some good-hearted Saints here, always ready to give a helping hand; but who are they? They are the poor. "Jesus said in my Father's house are many mansions." Now some of us will get but a poor little mansion unless we work more faithfully, and to do that we will have to assist with our means so that the gospel can be taken to other nations.

Your brother in the gospel,

T. H. MOORE.

CADILLAC, Michigan, June 1st, 1879.

Bro. Henry.—You who are privileged "to meet together oft" do not share my feelings of loneliness this rainy Sabbath Day, when I think how much I would love to be with the Michigan Saints in conference to-day; but I was privileged to attend and be blessed at the Annual Conference, and ought not to murmur I suppose. I was then encouraged, refreshed and strengthened in my faith of the mission of the Reorganized Church. I have felt for the year past much of the witness of that wonderful gift of the living God which the world knows not of, and of the gifts of which the so called Christian churches are ignorant and destitute, the gift of which Jesus spoke to the Samaritan woman, the gift of the Holy Spirit; that gift through which Jesus was qualified for his mission and gave commandments to his disciples, and made the weak and vacillating Peter a witness of that fact that Jesus is indeed the Lord, by the revelation of that which inspired the prophets of old, who spake not by their own will or opinion, but as they were moved upon by the Holy Ghost; that spirit by which I can indeed testify before men and angels that I know the latter day work to be of God and not of men. I feel very thankful and grateful to God that he is watching over his people Israel, and that the prayers and righteous longings of my own heart in the long past

years, with those of the thousand honest hearts who are striving to keep themselves pure from the "corruption that is in the world through lust," and from "evil hearts of unbelief," have been heard, and the blessings such as the Almighty God alone can give are coming down, and that the knowledge hath come to us in these latter times, that the Church of God does actually exist. There are hundreds of as honest people in Utah as there are anywhere, those who have been blindly led to believe the Reorganization an imposition. Oh, if they only knew—if they only knew; and yet the prospect brightens that they will know and many before long will have the eyes of their understanding opened to all the freshness and purity of their early faith with the added knowledge and worth of experience, save to those who may have sinned that sin of which we do not like to think or write.

I have been reading the *Herald* to-day and find, as I always do, instruction and comfort. I would that it were a weekly issue. I wouldn't go without it for five times its price. It does seem as though the heart and thought and mind of mankind had become corrupted; and, as I stand in my business daily, surrounded by men and women, ignorant of God and his ways, or his salvation, moved by passions and corrupted desires, that every word and action almost conveys the open or doubtful jest or filthy thought, how hard to always keep the shield upheld, how hard to one who, full of affection and sympathy desires communion and return of pure feeling, to always stop at the line which the pure Christ has drawn. We know the story of Joseph in Egypt and its a splendid thing to read and remember, but the unwritten part of the story is perhaps the one of trial most. God keep all the young Saints from the stains and snares that will embitter their after life and memory, and give them a gospel knowledge of the difference between love and lust, between a lawful and pure human affection, and the passion which blights, withers and destroys. Brother Tullidge's writings in the *Advocate* will do good.

MYRON H. BOND.

LOGAN, Harrison Co., Iowa,

July 18th, 1879.

Editors Herald.—I am trying to preach the word. I have not been out of this county but a short distance. I have many requests to go, which I will comply with as far as I can. I had the honor of baptizing one at Magnolia a few days since, and the privilege of seeing Bro. Harvey baptize another at Unionburg a few days after that; I trust both were truly born into the kingdom of God. I can not boast of my spiritual strength. I have felt better, but with God's help I mean to hold on and try to gain the promised crown. I hope you will have a noble response to the tent call, both from the monied men, the singers and the preachers. I would like to see the good work go on, and I have no doubt you will have plenty of volunteers. The brethren of this district seem to be doing their duty in trying to preach the word. Yours for truth's sake,

CHARLES DERRY.

VERSAILLES, Ripley Co., Ind.,

June 11th, 1879.

Bro. Joseph.—The Olive Branch is still alive in the work. A majority are striving to serve the Master faithfully. The gifts are enjoyed greatly to the edifying and strengthening of the Saints. The quarterly conference is just over; it was held with the New Trenton branch. Bros. B. V. Springer and Richard W. Williams, sister Hannah Emerson, (sister of Samuel Fry Walker), myself and wife constituted the visiting members. The Trenton branch is composed of sixteen members, confined almost entirely to the family of Chappelows. Husbands, wives, and their children, who are remarkable for their devotion to the Master's cause, and so devoted to their good, aged, saintly mother, who was too sick to attend the sessions of conference much to the disappointment of all; no less herself as she has not had so great a privilege since November 16th, 1844. Bro. Springer baptized two just previous to the conference. That love that emanates from the God that made the heavens, the earth, and

the fountains of water seemed to pervade the atmosphere of the place; we had an enjoyable time long to be remembered. And why not? Bro. Springer is with us at Olive, ready and willing to work. We feel to ask all the household of faith to pray for us that we may never bring reproach on the cause, but live faithful, and come off conqueror in all our trials and be saved.

Yours in the truth,

E. C. MAYHEW.

STREATOR, LaSalle County, Illinois,
July 2nd, 1879.

Bro. Henry.—I have been in the field laboring, since April 25th, in Mercer, Knox, Peoria and Fulton counties. In the last mentioned, in connection with Brother T. F. Stafford, I continued preaching within a circuit of twelve miles from Lewistown, and also in the court house at that place, with fair liberty, breaking down prejudice, and laying a good foundation for future labors. At Canton I baptized one. Many are believing where we have labored, and we anticipate some additions to the Church in the near future. We have also been blessed in our administrations to the sick, and our efforts to instruct the Saints in the law of life. I am now holding meetings at this place. I have received a pressing request from Brother Keir to go soon to Braidwood. Some representatives of the Utah abomination are there, and they say they will discuss the right of presidency, and are defending polygamy. I go there next week, and if they don't play the coward, as their brethren have done in the past, we will do our best to accommodate them. I expect to be at Plano in a few weeks. With sentiments of respect, and with best wishes for the prosperity of the cause, I remain your Brother in Christ,

JOHN S. PATTERSON.

RICHMONDVILLE, Mich.,

July 7th, 1879.

Bro. Henry.—On the Fourth of July about thirty or more of the Saints, and some outsiders came to my place, and we had a good time together. We spoke of the goodness of God and of the work that had been done here within a year. Three were baptized that day in the lake. Bro. Robert Davis has been here and is doing all he can. He seems well, considering his age. I have been laboring to supply my needs nearly ever since I moved here, but I hope to get out in the field soon. I now preach by turns in four branches on Sundays. Yours in Christ,

J. J. CORNISH.

LONE STAR BRANCH, Texas,

July 12th, 1879.

Dear Herald.—I am still fighting for the crown and trying to feed the Saints with the words of truth, that they may continue faithful. Some of the Saints have a heavy cross to bear. We hold regular meetings, regardless of storm or tempest, though but five of the members meet regularly. The others live so far away that they can only come irregularly. The Saints are all well and doing very well, except Sister Land, who has been sick of a fever. The good Spirit is with the Saints. I preach the first and third Sundays in each month at the branch meeting place, which is in the shade of a tree. Every fourth Sunday I preach for the little colony that I first preached to. I also delivered five or six sermons at Head's Prairie, and I feel that many from that place will be brought into the kingdom. We have many sore temptations here, in various ways, and the spirit of the evil one comes to tempt the Saints. A Simon Magus has been here, and the people give heed to him, from the least to the greatest, even so that the very elect were almost deceived. But, thanks be to God, I feel that he can not now deceive the Saints here. He was a man professing to cure any disease by the power of electricity in him. A very old man, one whom I had known for nine years, came to me and wanted to make up a class to learn what he called faith from this Simon. I told him I did not believe in any such work, hence did not wish to learn, but that I had been taught to believe in God and his power, and that this power of healing through faith was my religious belief. "Yes," said he, "but you never do

any such thing as heal the sick." I told him that if this Simon professed to heal by faith in God, the people would stop coming to him. The old man went away satisfied that he came to the wrong place. He also said that if the doctor did not heal him of the rheumatic pain he would call on me. I replied that I never healed any one and never expected to, but I would do all I could that God might heal him; that God had answered my prayers and I believed he would again. Your brother,
J. L. STONE.

CHARLES CITY, Iowa,
July 2nd, 1879.

Editors Herald:—As I have seen no returns made on the egg-tithing movement that was spoken of near one year ago, I will make a move to obtain money in this wise for the cause. I will raise ten chickens, and the money they sell for next fall I will send to the Bishop of the Church to aid the treasury, and I suggest that the officers and Elders look after this matter, and that all make a report so that it can be published next January. If I live I will make one. Yours,
JOHN F. PATTEN.

[Bro. Patten errs in thinking that there were no returns on the egg-tithing proposed. Several sent money, and it was so noted in the Bishop's reports last year.—EDS.]

CHEROKEE, Kansas, June 23d, 1879.

Bro. Henry:—I received your welcome letter, and your advice and caution were appreciated. I have tried to be a peace maker, and fancy I have made some progress that way. This is decidedly a cheering time for those engaged in husbandry, for the fields are groaning with golden harvests and waving corn. The work is on a fair footing in this region, but there is a painful need for workers. Few are willing and able to dispense the bread of life. Peace reigns throughout I believe. A Presbyterian clergyman, of the Cumberland Branch, and I expect to have a debate in Joplin, early in September. We may give you a fuller account when all the preliminaries are duly arranged, and the questions agreed upon. He is an editor of a daily, a weekly and a monthly. The monthly is styled "The Christian Polemic." It began in February and it is waging war on soul sleeping, Spiritualism, Universalism and Mormonism. The representations are very unfair, and his arrows are sharp and poisonous. Praying for the peace, prosperity and perpetuity of the Church, I am your fellow servant in the kingdom and patience of the Lord,
M. T. SHORT.

NEBRASKA CITY, Nebraska,
July 1st, 1879.

Bro. Henry:—During the past four weeks I have only preached on the Sabbath days. Rainy weather and the slow action of others has delayed my departure. Our quarterly conference will meet July 6th, with the Platte River Branch. After conference I expect to go west and spend a few weeks in this district. It is not an easy task to arouse much of an interest among the farmers during the summer time, and in the winter season we have to cope with the revival efforts. "Without a cross there is no crown." So to the field we will go, trusting to God, believing that it is even now, as it once was, "Paul may plant, Apollon water," but God only can give the increase. The Saints of this city are without a house of worship. The influence of our religious contemporaries was one of the strong factors in unhousing us. It is to be hoped that the cloud that now overshadows has a silver lining. A little sifting might be of utility. However irksome it may be, we confess with shamefacedness that, for years, we have been encumbered with those who seemed to possess the character of the parasitical instead of the paragon. We are not without hope, for when the reapers put the wheat in the barn the tares will be bound against the day of burning. "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." By dream was this pledged on condition of remaining in the "true vine," and holding on to the "rod of iron." The blessings

promised are worthy of the sacrifice asked; yea even so, amen.

Crops are looking well in this part of the land. Fruit a partial failure. A week ago this evening some malicious person poisoned a can of ice cream at a festival of the colored people; twenty-seven were poisoned, resulting in the death of one, and several others are lying in a very critical condition. Two members of the Church are among the sufferers; their recovery is not doubted. Last Friday the government boat, *Clytie*, at work at this place upon the river, exploded her boiler, resulting in the death of four men and injuring several others. The boat was a total wreck and sunk in fourteen feet of water.

July 9th.—At three o'clock last Sabbath morning I left this place with brethren J. W. Waldsmith and J. Perrin, for our quarterly conference by wagon, and at 10:30 a.m. upon the assembling of conference we were present, have traveled thirty-five miles. Some of the meetings were held in a very pleasant grove, and, although there was no important business transacted all that was done was in harmony and brotherly love, and for the best interest of the cause. I did not go west as I expected, for the reason that the farmers are so busy harvesting that it would be impossible to hold meeting week-nights. Brother Joshua Armstrong was released and Brother Levi Anthony chosen as district president. The prospect for abundant crops was never better here than it is now. Yours in the covenant of peace,
R. M. ELVIN.

NEWTON, Iowa, July 20th, 1879.

Bro. Henry:—Bro. Isaac N. White and I were out north-east of Grinnell, a week ago to-day, to fill two appointments which we had previously announced. I spoke at eleven o'clock, Bro. Isaac in the evening. In the afternoon, quite a number of us went to the Iowa River, about eight miles. There I had the pleasure of burying two by baptism, fulfilling the Scripture that says "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead."—Col. 2:12. After returning to our night meeting Bro. White gave us an excellent discourse, full of life and spirit. The two baptized there this time make ten I have baptized since the first of last April; nine of them at that place, and all with families, except one. May the Lord be thanked that we have not appeared unto them in man's wisdom, "but in demonstration of the Spirit, and of power." May that comforting spirit be with those few, that it may guide them into all truth and show them things to come, and that they may live that "newness of life" that the world may glorify our God. We expect to be there August 10th, and then organize a branch. Bro. White is making much sacrifice for this work—may the Lord crown his labors with many sheaves.
Your brother in the "one faith,"
D. C. WHITE.

WEBB CITY, Jasper Co., Mo.,
July 22nd, 1879.

Dear Herald:—One thing troubles me much, that is that our preachers are sent out to depend on the charity of a cold world, while there are many calls for more laborers in the vineyard, and yet how little is the call heeded by many who spend their money for things that perish, when they might spend it more for the bread of life to those who are perishing in their sins. Brethren and sisters, are we not the ones who will stand responsible, if the Lord opens the hearts of the people that they may help the ministry and we deliberately shut the door of our hearts. Can we expect a blessing? Are we not the Lord's? He has only lent us what we have, and yet many refuse to lend to the Lord. If not so, why is it that there are so many members and yet so little done? Those who would do are not able; those who are able, wait for a better day, and so it is. Our ministers have to stop preaching and go to work; but can they prune the vineyard and the cornfield at the same time? No, they were called to labor in the vineyard and to prune it for the last time, and each and every Saint should try to be ready when the perfect fruit is reclaimed. See Book of Mormon, Jacob

3rd chapter. If our faith is not worth a denial of worldly pleasures, then it would have been better had we never known it. But if we are in the light, let us walk in the light lest darkness overcome us, and we are lost in the mist.

Much has been said in the *Herald* concerning polygamy, and that Joseph the Seer sanctioned the same. I could give my evidence that I am convinced that this is not so, for my father went on purpose to see Joseph and Hyrum concerning this matter, which account can be found in the *Times and Seasons*. I have a slight recollection of the time he went, and I have heard him tell it hundreds of times, for I was most thirteen years old at his death. He kept many from going to Utah. He never wavered from the old standard, and was waiting for young Joseph to lead the Church. I have often thought of his firmness until death. His name was Richard Hewitt. Your sister,
R. M. BRADLEY.

BURNSIDE, Mich., July 12th, 1879.

Bro. Henry:—There are plenty of chances for gospel laborers in this region of country. Although there has been a good deal of seed sown, and some has taken root which bids fair for a crop. Yet, on the other hand, we regret to say that some has sprung up which had not sufficient depth of soil, and therefore it seems inclined to wither away. But perhaps many tender plants may yet be made to thrive by good culture and tender care. I do hope that all the priesthood in this vicinity may well learn and consider their duty in the great work of the latter days. I do know that God will bless the labors of all the faithful. We have been blessed in this field by having the advantage of very competent teachers, such as brethren Robert Davis, Arthur Leverton, John J. Cornish, Joseph Luff, and some others. Brother W. H. Kelley gave us a call last summer, and his teaching while here seemed to brighten up the way before us. We would be glad to welcome him again. May the good work continue to move on. Many about here have been convinced of the truth of the work, who have not yet obeyed, but I think that if Bro. Leverton could give us another call, there would be much good done. I know of some who would go many miles to hear the word of truth by him.
Your brother in the gospel,
JOHN J. BAILEY.

SALT LAKE CITY, Utah,
May 6th, 1879.

Dear Herald:—May I tell you what I saw one day in Salt Lake City? D. H. Wells had been in the penitentiary two days for contempt of court, and this morning, about 8:30, the streets were lined with people, old and young, in wagons, on horseback, and on foot; rich and poor, from the finest livery to the poorest farmer's rig; from the wisest in the Church, (John Taylor), to the most ignorant, that do not know the right hand from the left, figuratively, from the finest apparel, to the mostly naked, dusky son of the forest; several bands of music, etc. At nine they set out for the prisoner, and returned about ten. In front of the procession was a brass band, drawn by four horses; next one carriage in which was W. Jennings, R. Burton, Bishop Leathen, notorious in Utah; next one carriage drawn by four beautiful white horses; in the carriage were J. Taylor, D. H. Wells and E. Hunter, heads of the Church of Utah; then followed teams of all kinds and colors, music and banners of all description, such as "The Stone from the Mountain," "We Welcome the Chieftain of Zion," "Polygamy," "Can man abolish what God has ordained?" "Constitution and Law, but no Tyranny," "Indian, Mussulman, Greek and Jew, Banner of Freedom is for you;" "We despise jury-packers, but sympathize with the packed." On foot were women, old and young, on crutches, and carrying babies, and of all classes; and as I went up to the United States Court room, and heard the charge of Judge Emerson to the jury to respect the law, and to give a true verdict in the Miles case, over 20,000 showed defiance to the law, and in the streets trampled it under their feet; and showed defiance to the whole nation, court, and law; it seemed an open rebellion. Hurraing rent the air, till a person got almost

deaf from the effect. Some climbed the trees, the better to see and be seen.

I must say, my heart was truly grieved as I saw such a multitude of deceived people, worshipping to the extreme the hard-hearted General of the Nauvoo Legion; and among the multitude the most oppressive and the most oppressed, under the name of religion. I turned away from the noise in despair, to find better company at Bro. Browning's and Bro. Warnock's, and I thanked God in my heart to find a few true Latter Day Saints in Utah. A defender of the law.

M. FYRANDO.

TAYLOR, Red River County, Texas.

Bro. Henry: There is some opposition here, yet we have good congregations, and I think that several more will come into the church. I notice one thing that pleases me, and adds to the credit of the Saints here, and that is, the outsiders say they never saw a people that would endure so much slander and take it so patiently as the Saints do. The friends here say "surely there is something in this doctrine that is not of man." When I came here last January, I found but two members, and plenty of opposition. Now there is a lively branch of nineteen members, and many calls for preaching. I have an appointment to preach at Paris, where that piece that was in the last *Herald* was printed. I saw and conversed with the editor a few days ago. He was very bitter against us, and says that when I come up there to enlighten Paris, that he will have all of the preachers on me that are in town. Great excitement prevails all over the country about it, and it is expected that a large congregation will be there to witness the death of Mormonism. "If the Lord be for us who can prevail against us?" I expect to be there the twelfth of July, so please remember me.

I have already taken considerable slander and abuse of the tongue, and I expect more; but this is nothing if the truth prevails. There are several here that seem strong in the faith, and I think will soon join the Church. The crops are about made and the rush of work over, so we will try to improve the time this summer in telling the good news, if the Lord blesses us with health. I am very much cheered at the good conduct and kindness of the Saints, which speaks volumes for the cause. Ever praying and hoping for Zion's triumph, I am yours in hope,
W. T. BOZARTH.

JACK'S VALLEY, Nev.,

June 26th, 1879.

Dear Herald:—This sultry, hot day finds me at the ever hospitable home of the old, veteran war-horse, Bro. A. B. Johns, in this far famed sage brush state, justly celebrated for its treasures of the ancient mountains, and the chief things of its lasting hills, the very foundations of which are being removed by the indomitable miner, who is thus producing the lever which moves the world along. Before me lies the valley through which meanders, like a great silvery serpent, with its wooded freight, the waters of the Carson River, clothing the otherwise barren vale with living green, so far as irrigation is applied. Back of me and to the west, rises abruptly the partly denuded pine range, in whose tops lie the placid, ice-cold waters of Lake Tahoe; a wonder and delight to visitors and tourists from every clime, and a boon to the poor Lamanite who is now feasting upon its superb speckled trout. Southward, and in full view, towering heavenward, are the eternally snow-capped ranges of Alpine County, California. Eastward, far away over a broken waste, lie the rich mining fields of Bodie, to which thousands are hastening, most of whom return ere long, wiser, poorer and disheartened; but so goes the mining world. To the northward lie Carson, Virginia, and the lesser towns. Many portions of these valleys are in a good state of cultivation, and by irrigation are rendered much more productive than a stranger might suppose. They were first settled chiefly by Mormons from Salt Lake, and would most certainly have proved a very valuable location for them; had they remained and done right, instead of joining in the exodus or Brigamite *hegira* of 1847. Some, however, remained; and by

living their religion, have long since outgrown the odium attached to their Utah brethren, many of whom were lawless and reckless. These reformers or true Saints, have nearly all become identified with the Reorganized Church, and are among the most honored and respected of Nevada's citizens, generally noted for their industry, honesty, and intelligence in religious matters.

I had the pleasure of meeting in District Conference with them at the Court House, in Carson City, on the 14th and 15th instant; with no contentious spirit to mar our peace, or chronic growler to bring a reproach on the cause of Christ; and in the excellent testimony meeting found the same genial spirit and holy fire burning in their bosoms, that has so long lighted up their altar fires, and guided them through the dark and cloudy day of trial and sacrifice, till the light of heaven's glad day has again burst forth, dispelling the traditional errors of men, and the gloom which so long hung as a pall over the nations; and again revealing heavenly truths in letters of living light, which I trust shall remain with them till their final glorious triumph, in the redemption of Zion and her converts.

I spent a little time at Dayton, with our kind and estimable brother, T. R. Hawkins, who is one of the useful business men of the town. I have also met with Brn. Twaddle and Smith, of Franktown and Green Valley, both of which places I propose to visit as soon as possible. Bro. Levi Atkinson and family seem to be quite alone in the mountain fastnesses of Virginia City, and so are the Saints scattered in every valley, nook and mountain, their weary feet seeking rest, groaning within themselves for the deliverance and redemption of Zion. The opportunities for the dispensing of the word are both abundant and good; the people seemed pleased to hear, though few obey. Surely there will be an ingathering by and by, from the good, honest hearted people of Nevada. The Saints are generally firm in the truth and trying to do right. More anon. Yours in the covenant,
D. S. MILLS.

WILBER, Neb., July 2nd, 1879.

Brn. Joseph and Henry:—The good work progresses here. Bro. R. J. Anthony has been laboring with us the last few weeks, and the results are four more baptisms, and others are almost persuaded. The inquiry for the word is greater than it ever was before, for which we are thankful to the giver of all good. Yours in Christ,
LEVI ANTHONY.

Conferences.

Salt Lake District.

At Salt Lake City, Utah, on May 31, 1879, the brethren assembled and organized a district, a temporary organization being first effected by calling M. Fyrando to act as chairman, and T. N. Hudson as clerk. Then followed the opening exercises, after which a permanent organization was made, votes being cast for Joseph Foreman, William P. Smith and Thos. N. Hudson, in the choice for president of the district, and the first named receiving the most votes, was declared elected. Also Wm. P. Smith was elected vice president, and Thos. N. Hudson secretary of the district.

Joseph Clark was nominated and recommended to Bishop I. L. Rogers for appointment as Bishop's Agent.

Joseph Foreman expressed his appreciation of the kind regard shown him in choosing him as president and stated his intention to perform the duties required to the best of his ability.

Branch Reports—Union Fort 50 (7 absent), 3 Elders, 2 Priests, 1 Teacher, 1 Deacon; 6 of the 50 received by letter and 44 baptized; 3 marriages. Salt Lake City 149 (62 absent), 6 Elders, 2 Priests, 2 Teachers, 1 Deacon; 12 baptized, 7 expelled. Kaysville 7.

Plain City and Heber City branches were reported by M. Fyrando as being in good spiritual condition; Kaysville by Bro. Weaver as prospering and many inquiring after truth; Union Fort by W. P. Smith, and Salt Lake City by Joseph Foreman as being good.

Elders Henry Marriott and Stephen Pope re-

ported their labors, also Priests Joseph Marriott and John F. Weston and Bro. Doty.

Resolved that persons holding funds that have been subscribed or donated to the Utah Chapel fund, are hereby requested to pay the same into the hands of the building committee.

J. Foreman made some remarks on the equality of woman, and held the same to be one of the leading features of true Christianity. The sisters were invited to take part in giving expressions. Sisters Robinson, Payne and A. Clark spoke.

A collection of \$2.10 was taken up for expenses. Evening: Preaching by Joseph Foreman.

Sunday, May 4th.—At 10:30 a. m., preaching by Henry Marriott and M. Fyrando. At 2:30 p. m., a testimony meeting, and sister N. Weston was confirmed a member of the Church by Brn. Fyrando, Smith and Foreman. Collection for expenses \$5.85. A short adjournment, and then the sacrament was administered by T. N. Hudson. Two collections \$7.95, hire of hall and lights \$2.25; \$5.70 balance paid president of district for other expenses. At 7:30 p. m., addresses by Brn. Weaver and Pope.

There being need of continued preaching in this district, it was, Resolved that Elder Fyrando be requested to remain in this field three months, more or less, or until help arrives from the East.

Adjourned to Salt Lake City, August 2d, 1879, at 10 a. m.

Manchester, England, District.

A conference was held at Manchester, England, April 12th and 13th, 1879; Joseph Dewsnup, presiding; James Batty, secretary.

The secretary read the branch reports, which were all referred back for correction.

At 11 a. m., meeting called to order by prayer by Elder Henry Boydell.

Elders J. Woolston, W. Booth and J. W. Coward reported by letter, and Thos. Hughes, J. McCue, R. Baty, H. Greenwood, Jos. Dewsnup, J. Baty, J. Miller and C. H. Crump in person; Priests B. O. Mellard and S. Holmes by letter, and H. Jackson in person; Teachers J. Dycbe and Deacon J. Foden in person.

The secretary read a letter from the Farnworth Branch, recommending for ordination Jas. Eckersley as Priest; Robt. Dawson, Sen., as Teacher, Ralph Lawson as Deacon.

H. C. Crump, Hy. Greenwood, Thos. Hughes and J. McCue were appointed to consider these recommendations and report.

Resolved that the brethren in the district who have not licenses be supplied with them, and that they be notified that they will be expected to forward them to every conference of the district for endorsement, sending at least one week before its sitting.

Business session adjourned till 8 p. m.

At 2:30, a fellowship meeting, in charge of Eld. James Baty, the Holy Spirit was enjoyed, and some excellent testimonies were borne, to the edification and confirmation of the Saints. At 6:30, Elder H. C. Crump, of Birmingham, addressed a full meeting upon the gospel. He enjoyed excellent liberty and spoke with power and demonstration of the Spirit.

At 8 p. m., business session resumed. The committee on the Farnworth Branch recommendations, reported, advising the adoption of said recommendations regarding ordinations. The conference adopted the report and sanctioned the ordinations.

Resolved that a district fund be commenced.

That a district record book and some branch reports be procured.

That we sustain the following Church authorities, in righteousness: viz, those in America, as at present organized; Thos. Taylor as president and C. H. Caton as secretary of the English Mission; Joseph Dewsnup as president and Jas. Baty as secretary of the Manchester District.

That Pres. Joseph Dewsnup be our delegate to the annual conference of this mission, and that he there suggest that all scattering members report to the branch nearest where they reside.

That the priesthood of this district be requested to labor under direction of the president, and report to next conference.

A vote of thanks was accorded to Bro. H. C. Crump for his able services during the conference.

Branch reports returned corrected too late for presentation to the conference:

Manchester, at last report 40, baptized 2, received 3, died 1; Elders 8, Priest 1, Teacher 1, Deacon 1; total 44. Farnworth, at last report 14; baptized 12, removed 1, expelled 1, Elders 2, Priest 1, Teacher 1; total 24. Clay Cross, at last report 16, baptized 2, removed 2, expelled 1, Elder 1, Priest 1, Teachers 2, Deacons 2; total 15. Sheffield report not returned.

During the entire session that unanimity of feeling that ought always to characterize such assemblies, was made manifest. There was a good attendance of strangers at the Sunday afternoon and evening meetings, and the attention given manifested the interest felt in the day's proceedings.

Adjourned subject to the call of the president.

Southern Illinois District.

A conference was held in the Brush Creek Branch, May 31st and June 1st, 1879; G. H. Hilliard, presiding; I. A. Morris, clerk.

Branch Reports.—Brush Creek 68, 2 Elders, 2 Priests (one inactive), 2 Teachers; 2 baptized. Dry Fork and Deer Creek, numbers not given, but reported no changes. Elm River 13, 2 Teachers, all in good standing; 1 baptized. Springerton 51, 1 Priest, 1 Teacher; 1 baptized. Tunnel Hill 77, 5 Elders, 1 Priest, 2 Teachers, 1 Deacon 1 baptized.

Elders Reports.—T. P. Green reported preaching at Elm River, Dry Fork and Deer Creek, had opened a new place for preaching, in all 28 times. Henry Walker, John L. Thomas, I. M. Smith (preached 25 times) John T. Henson (preached five times), M. R. Brown (preached five times), I. A. Morris (baptized two), and G. H. Hilliard reported. The latter said that the work in this district is in better condition than ever before.

Isaac M. Smith and I. A. Morris were appointed missions, and other ministry to mission themselves. Resolved that we request the Church to place the numerals in the notes in the contemplated music book.

At 7 p.m., preaching by Henry Walker.

Sunday.—At 10:30 a.m., preaching by I. M. Smith; at 2 p.m., sister Eliza Sissons was baptized by I. A. Morris; 3 p.m., sacrament and confirmation meeting in charge of G. H. Hilliard.

Adjourned to Tunnel Hill, August 23d, 1879, at 10 a.m.

Fremont District.

A conference was held at Shenandoah, Page county, Iowa, May 31st and June 1st, 1879; D. Hougas, president; J. R. Badham, clerk *pro tem*.

Branch Reports.—Mill Creek 27, 3 Elders, 2 Teachers; 1 received by letter, 3 by vote, 4 removed by letter. Shenandoah 91, 1 High Priest, 1 Seventy, 7 Elders, 4 Priests; 4 baptized, 3 received and 7 removed by letter. Farm Creek 27, 1 Elder, 1 Priest, 1 Teacher. Plum Creek 84, 1 High Priest, 2 Seventys, 8 Elders, 2 Priests, 2 Teachers, 1 Deacon; 7 baptized, 3 removed by letter. Glenwood 21, 3 Elders, 1 Teacher, 1 Deacon; 5 baptized, 1 received by vote. (This branch was reorganized by D. Hougas, April 20th, 1879, with 15 members. Elm Creek report rejected. No report from Nephi.)

Report of Elders.—John Goode, Jas. Calkins, A. T. Mortimore, J. R. Badham, G. E. Deuel, S. S. Wilcox, Geo. Kemp, G. F. Waterman and D. Hougas reported in person and R. M. Elvin by letter; Priests U. A. Austin, R. P. Baldwin and Matthew Stubbard reported; Teacher L. Donaldson reported.

T. Cutler, J. R. Badham and Wm. Leeka were appointed to visit the Elm Creek Branch and inquire into its condition, and report to next conference.

Resolved that the officers of the Elm Creek Branch be requested to grant letters of removal to all members requesting letters, if said members are worthy, and if not granted to any of the parties making application, to report to the next conference their reasons for refusing to grant said letters.

Report of Bishop's Agent: "Received since last report \$70.00; paid out \$76.94, due Agent last report \$11.95, total \$88.89; balance due Agent \$18.89."—Wm. Leeka, Agent.

Resolved that we sustain the organization of the Glenwood Branch by president Hougas.

Officials present, 1 High Priest, 1 Seventy, 11 Elders, 4 Priests, 1 Teacher, 2 Deacons.

Prayer meeting at 8 p.m.

Sunday, June 1st.—Prayer meeting at 9 a.m.; preaching by D. Hougas at 11 a.m., and at 3 p.m. by G. E. Deuel. At 3 p.m. two were baptized, and at 8 p.m. J. R. Badham preached.

Adjourned to Glenwood, August 30th, 1879, at 10 a.m. Bro. Hougas requested the Elders to meet August 29th, p.m.

Independence District.

A conference convened at Independence, Missouri, June 1 and 2, 1879; J. J. Kaster, president; C. C. Frisby, clerk; Wm. Crick, assistant clerk.

Branch Reports.—Independence, Kansas City and Wyandotte reported. [No numbers given—Ebs.] Belton, no report.

Elders A. Lloyd, A. C. Inman, F. Campbell, B. Brackenbury, G. W. Pilgrim, E. W. Cato, Sen., J. W. Brackenbury, J. F. McDowell, F. Scarciff, C. C. Frisby, W. B. Tigner, W. T. Bozarth and J. J. Kaster reported; also Priests A. J. Cox, W. Pooler, J. F. Clemensen, Luther Allen, J. J. Vickery, Rudolph Etzenhouzer, J. A. Vernon, and Teachers G. W. Payne, P. Hall, C. Clemenson, A. M. Montgomery, T. Beagle, J. Parker and W. H. Blatt.

The building committee reported that they had decided to build a brick building 40x60, that they had received specifications and bids, and had let the contract, and should proceed with the work as fast as circumstances would permit. J. S. Page, F. Campbell, C. C. Frisby, committee

Report was adopted.

Resolved that the building committee be discharged and that a new committee be appointed, namely, J. W. Brackenbury, C. C. Frisby, C. M. Schroder, S. G. Mayo and W. P. Brown.

Adjourned to Independence, August 29th, 1879

Kent and Elgin District.

A conference convened in the Buckhorn Branch, Rond Eau, Ontario, June 14th and 15th, 1879; William H. Kelley, president; Richard Coburn, clerk.

Branch Reports.—Zone 35, 2 Elders, 3 Priests Buckhorn 54, 2 Elders, 1 Priest, 2 Teachers; 2 received, 4 removed, 2 expelled. Wellington 12, 2 Elders, 1 Priest; 1 received. Botany 20, 1 Priest, 1 Teacher; 1 baptized.

Elders G. W. Shaw, Geo. Cleveland, N. L. Blakely, Charles Badder, Benj. Blakemore, and Arthur Leverton reported; also Priest Peter McBrayne, (baptized 1), Wm. Carnes, Jas. Robb and A. McKenzie reported; also Teachers Phelan Shaw, Robert Buck and E. Coburn.

Bishop's Agent, James Robb, reported: "By error in footing report of June, 1878, Joseph Lively paid \$2.00 that was not reckoned. This would leave a balance at last report of \$9.90; received since last report \$8.60; expended since last report \$8.50. Balance on hand June 14th, 1879 \$10.00"

It was moved that we consider the action of the Wellington Branch in receiving Bro. Asa Vickery into their branch to be unjust and illegal. After being thoroughly discussed the motion was put and lost.

Resolved that the Buxton Branch be considered disorganized, because of its members moving away.

W. H. Kelley, A. Leverton and Chas. Badder were appointed to investigate a certain case of marriage between some parties in the Lindsley Branch, and were also empowered to investigate any other matters belonging to that branch that may be laid before them.

W. H. Kelley was sustained as president of the Mission; Arthur Leverton as president of this District; Richard Coburn as clerk, and Jas. Robb as Bishop's Agent.

A. Leverton reported the organizing of the Lindsley Branch, and the report was received and the committee discharged.

John Shippy wished to be released from the trusteeship of the Lindsley Church. He was released, and Chas. Badder was appointed to succeed him.

Bro. Kelley made some remarks, advising the

Saints to take the *Herald*, *Advocate* and *Hope*, in order to be instructed in the affairs of the Church, and to help the cause.

The committee appointed to audit the book of the Bishop's Agent reported that they find it correct as reported. Report received and committee discharged.

A short testimony meeting was held.

Sabbath, 10 a.m., preaching by Wm. H. Kelley; 2:30, by Arthur Leverton; 4:30, sacrament meeting in charge of George Cleveland; 6:30, preaching by Wm. H. Kelley.

Thus passed a peaceful and pleasant conference.

Adjourned to Zone, time to be appointed by the president of the district.

Miscellaneous.

Notices.

NORTH WESTERN KANSAS DISTRICT.—The Quarterly Conference of the North-west Kansas District will convene ten miles north east of Clay Center, Kansas, August 1st, 1879. We invite any representative of the General Conference who can do so to be with us, as questions of great importance are expected to be settled.

Signed, District Clerk.

ERRATUM.—In the May 15th *Herald*, the notice of Sr. Coshaw's death reads that she was born November 2d, 1859, when it should have read November 2d, 1853. It was an error in type setting and proof reading.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Died.

ORELL.—At Goodland, Lapeer county, Michigan, April 16th, 1879, of old age, sister Agnes Orell, aged 78 years. Funeral sermon by Priest, Joseph Emmett.

LAKE.—At Burlington, Iowa, June 27th, 1879, of consumption, after a lingering illness and much suffering, sister Oracy A., daughter of Bro. John H. Lake, aged 20 years, 7 months, 8 days. This is another sad bereavement for the tried heart of Bro. Lake. Her request, some time before she died, was that Bro. M. H. Forsecutt should preach her funeral sermon, which he will do at Farmington, Iowa, where her body lies beside that of her mother.

MILLER.—At Manchester, England, June 11th, 1879, John Miller. Deceased was born at Paisley, Scotland, August 22d, 1811; was for a long time a member of the "other body," and becoming dissatisfied, became one of the prime movers in the establishment of a branch of the Reorganized Church in Manchester, and was baptized September 16th, and ordained an Elder, September 17th, 1876. His life and his death were in keeping with his profession. He died bearing a faithful testimony to the truth of the work, and exhorting the Saints to faithfulness.

BANTA.—At Sedgwick, Decatur county, Iowa, July 10th, 1879, of cholera infantum, (peculiar type), W. E. Banta, infant son of Bro. and Sister Elijah Banta, after an illness of sixteen hours, aged 9 months and 3 days. This was a promising child, and around his life the hopes and love of father and mother were thoroughly entwined. Those tendrils now lie broken and bleeding; but the Healer will come and graft them in again, and they will yet prove to be the golden chain to help these sorrowing souls to Him "who doeth all things well." Services by Elder Glauud Rodger.

INCE.—At Manchester, England, May 27th, 1879, Hannah, the beloved wife of William Ince, aged 66 years. Deceased joined the Church in its early days; emigrated to Utah in 1868; returned to England in 1875, and joined the Reorganization in January, 1878. She lived and died a faithful Latter Day Saint. Funeral services by Elder Joseph Dewnsup.

"Asleep in Jesus, blessed sleep."

GRIFITH.—In Plum Hollow, Fremont county, Iowa, June 28th, 1879, of old age, Judah Griffith, aged 84 years, 1 month, 5 days. He was born in Delaware county, Delaware, May 23d, 1795; was baptized in 1831, by Gideon Carter, in Amherst, Ohio; ordained an High Priest in 1842; joined the Reorganization on his original baptism, and was a member of the Plum Creek Branch. He died bearing a faithful testimony to the work, and was resigned. Funeral sermon by Elder E. C. Brand.

ROBBINS.—At the Soldiers' Orphans' Home, Normal, McLean county, Illinois, May 24th, 1879, of brain disease, Nellie Robbins, granddaughter of Bro. Joseph and Sr. Esther Buckley, aged 7 years. "Of such is the kingdom of heaven."

MILLER.—At Carrolton, Missouri, April 13th, 1879, Sr. Martha Miller, wife of Bro Francis M. Miller, who is thus left with six motherless children. She was a devoted wife and loving mother, as well as a faithful sister and friend. She obeyed the gospel November 28th, 1877, and bore her testimony to the last, through months of suffering patiently endured. She was warned of her death and that her disease would be incurable. Funeral sermon by Elder E. C. Brand.

GRASS.—At Ashland, Nebraska, May 16th, 1879, of scarlet fever, Joseph Alexander, son of Samuel C. and Eleanor Grass, aged 1 year, 3 months and 20 days.

McCLURE.—Near Abilene, Kansas, of scarlet fever, two children of Bro. J. F. and Sr. Elizabeth McLure, as follows: William died April 19th, 1879, aged 6 years, 1 month, 20 days. Lottie died April 11th, 1879, aged 1 year, 3 months and 7 days. Funeral service by Bro. N. N. Hazelton.

BRIGHT.—At San Antonio, Texas, of flux, Mary Rebecca, daughter of Mr. Charles and Sr. Alva Bright, aged 1 year and 6 months.

VAN BIBBER.—At Stewartville, DeKalb county, Missouri, June 18th, 1879, Sr. Lavanch Van Bibber committed suicide, by shooting herself in the heart with a small revolver. Sae was the daughter of Bro. Peter Tryon, and the wife of Mr. Bural Van Bibber, aged 18 years, 5 months, and 1 day. They were married last October, and, to all appearance lived very agreeably until the last three months, during which she has at times acted very strangely, and her mind seemed to be affected. Funeral sermon by Elder A. H. Smith.

SEDDON.—At Leland's Grove, Shelby county, Iowa, of diphtheria, three children of Bro. Joseph and Sr. Nancy Seddon, as follows: John Z., oldest son, died May 12th, 1879, aged 10 years, 1 month and 17 days. Oliver C., youngest son, died May 19th, 1879, aged 2 years, 3 months and 5 days. Alice E., oldest daughter, died May 24th, 1879, aged 8 years, 11 months and 21 days. Funeral discourse by Elder Charles Derry, June 1st, 1879, from 1 Thess. 4: 13-18.

JONES.—At Bevier, Mo., July 15th, 1879, Thomas Jones, infant son of Bro. John J. and Sr. Selina Jones, aged 1 year, 3 months, 23 days. Funeral sermon by Elder G. T. Griffith, from Matt. 19: 14

BROWN.—Near Montrose, Iowa, July 19th, 1879, Mary Bell, daughter of Charis and Sarah Brown, aged 19 years, 10 months, 23 days. Funeral sermon by Elder John H. Lake.

RUSH.—At St. Helens, Lancashire, England, May 22d, 1879, of apoplexy, Elder George McDonald Rush, aged 44 years. Bro. Rush was among those who obeyed in Utah, and joined the Reorganization at an early day. His was a turbulent life; we trust he sleeps in hope.

Addresses.

- Jacob Reese, Treasurer of the funds of the Pittsburg District, No. 10, Dinwiddie street, Pittsburg, Pa.
George Mottashed, 352 Grey-st., London, Ont.
John Roberts, Bishop's Agent for California, 1728 Seward street, West Oakland, Cal.
James K. amp, Hutchinson Jefferson Co., Colorado.
Joseph Squires, 93 Ralph Avenue, Brooklyn, N.Y.
James Robb, Bishop's Agent for Kent and Elgin District, is Knaball, Lambton Co., Ontario.
Israel L. Rogers, Sandwich, DeKalb Co., Illinois.

INFORMATION WANTED.—A. H. Herke, 1605 Grand Avenue, Kansas City Missouri, would like tidings of his brother, Charles Herke, aged 29 years, born Feb. 5th, 1850, in Jena, Sax Weimer, Germany. In May, 1864, he landed in New York with his parents, and that is the last that Bro. Herke knows of him, therefore if any can furnish the desired information they would greatly oblige him. 15 Jun 4t

Bishop's Quarterly Report.

Financial Report of Bishop I. L. Rogers of moneys received for the Church and paid out, during the quarter ending June 30th, 1879.

Table with columns for date, description, and amount. Includes 'CHURCH ON TITHINGS AND OFFERINGS, CR.' and 'CHURCH, DR.' sections.

Table with columns for date, description, and amount. Includes 'CHURCH, DR.' section.

Table with columns for description and amount. Includes 'J. A. Crawford, ministry', 'M. Fyando', 'J. R. Lambert', etc.

Balance due the Church..... \$1,579 23
Respectfully submitted, ISRAEL L. ROGERS, Presiding Bishop. \$2,480 89

REPORT OF BISHOP'S AGENT.

Table with columns for date, description, and amount. Includes 'Richard Allen, Sen., Bishop's Agent for the San Bernardino, California, District, from January 1st, 1878, to March 8th, 1879.' and 'To Balance due R. Allen, Jan. 1st, 1878'.

RICHARD ALLEN, SEN., Bishop's Agent.

Strong-Minded Women.

A strong-minded woman is, to our thinking, in the common acceptation of the word, a weak-minded one. She thinks differently from the world, and generally thinks wrongly. She believes that women are wronged; and while she knows we are killing hundreds of young men, and exhausting thousands by over-education, she would educate women equally with men; she would do away with the difference of sex, forgetting that God will not let her; she would teach women trades which kill women, but not teach them how to make good wives and mothers, which alone makes the world live; she would drag women into politics, forgetting that home-life first forms the politician. In the hand of the mother lies the future of the world! She would make women so busy with beadeddom, parliament, the town pump and the vestry scold, that she would not have time to suckle her children; in short, she claims for the elevation of her sex that which would be its greatest ruin and depression. Of wise women, learned women, good women (Heaven's angels rather), we have a different opinion. Of strong-minded women, as popularly known, the above is a flattering sketch.

Pictures.

I have now ready a group picture of the authorities of the Church, the First Presidency, the Apostles and the Bishopric, with Joseph and Hyrum, the martyrs, eighteen in number, all placed in order on a card for framing. Price one dollar each, or in clubs of eleven for ten dollars. Size of card 14x17 inches. Sample copies, album size, sent by mail for fifteen cents. Address, J. H. MERRIAM, Stewartsville, DeKalb Co., Mo.

1 August 79.

Look Here.—A mark opposite this notice will in form 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. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

The Saints' Herald.

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

Vol. 26.—Whole No. 424.

PLANO, ILLINOIS, AUGUST 15, 1879.

No. 16.

THE BRUISED REED.

Dejected soul, lift up thy head,
Let thy sad heart take hope;
Hear the kind words thy Lord hath said,
And give thy faith full scope.

"The bruised reed I will not break,
Nor quench the smoking flax;
Thy trembling soul shall surely reap
The victory at last."

"True, thou art bent before the storm;
The ruthless foe hath trod
Beneath his heel thy fragile form;
But still I am thy God."

"My hand shall raise thy drooping head;
Thy feet shall firmly stand
On truth's own rock, and firmly tread
My courts on Zion's land."

"I'll shield thee from the raging storm;
Temper the chilling blast
To thy poor, frail and helpless form,
Until its rage be past."

Shrink not, but lean upon my hand,
Heed not the threat'ning cloud;
The thunders roll at my command,
By me the heavens are bowed."

"Fear not, though oft' the waters dark
May surge around thy path;
Mine eye is on thy fragile bark,
I'll save thee from their wrath."

"Sin-stained thou art, but I have died
That such as thou mayst live;
For thee, thy Lord was crucified,
Thy sins I do forgive."

"O, trust me, pale and trembling one!
My arm is strong to save;
Confide in me, bid doubts begone,
I'll bring thee from the grave."

"I'll save thee from the power of sin,
And purge thee from all stain;
By me thou shalt the conquest win,
And life eternal gain."

"The bruised reed I will not break,
Nor quench the smoking flax;
Thy trembling soul shall surely reap
The victory at last."

C. DERRY.

BEFORE BAPTISM OF THE SPIRIT AND WATER.

I arise from my bed at the hour of midnight, for I am suffering from the weight of my sins, which I have been made to see through the divine help and the goodness of my Christian neighbor, who lets her light so shine, that I can see that I have a right to a share of that comforting Spirit that she possesses.

I feel to cry "Abba Father, Oh, have mercy on me;" for none but the pure in heart can pity me. I have felt the power of God's Holy Spirit drawing me to the light, day by day. I have tried to get rid of this, but I feel a liv-

ing spirit hovering around me, that tells me that I must stand for myself before God.

When I was made to see that I must not look to man for honor, but unto God, this comforting spirit said unto me "You must be baptized for the remission of your sins."

Since then I have struggled day and night to know why such thoughts troubled me for the first time in my life—many are the garments I have sprinkled with tears of godly sorrow.

Now I know, for I have the living witness within my heart that I have met with a change, and I ask an interest in prayers of Christians in my behalf, that I may remain steadfast and prove to the world that I was called by the Holy Spirit to repent of my sins; and that I may have all the Christian graces cultivated in my heart. Every thing I have done this spring has seemed to speak to me of spiritual things. Even as I swept the cobwebs from my shed, I was made to feel that I must clear the sins from my heart to let the true light in.

O, servants of God, tell me, is this the true Spirit of God which I possess; for I can as truly forgive as ask to be forgiven, and love those I once hated. If so, I ask you to pray earnestly that the dark shadows may pass by me, for I am weak, and easily despair.

I was first made to see my error by going to my neighbor's with a complaint of another. She turned to the window and said, "How clean the ground looks, covered with snow." This was all the answer I received. I went home condemned. I felt that I had offended one of God's chosen ones. O, if my heart could only be as pure as the snow that she referred to, and may the angel constantly say to me, as to her, and help

"Keep me pure as the beautiful snow—
Spotless, but ever lending my given light,
To help the fallen, though e'er so low;
Its crystal lens shall blend and glisten bright;
But falling gently shall surely soothe
The sad, fainting heart, that knows not where to lean."

SINCE.

I fear that I have lost a few friends by making this change in my life. If it be so, I have gained one, who is able to care for the broken hearted, and comfort them who mourn. None but our Lord knows how my heart aches for the conduct of my past life. I sincerely pray for patience and meekness to be able to meet with troubles and trials. I used often to feel lonely, with no one to comfort me; but now I have learned to go to the Lord in prayer with all my troubles, and he sends his Spirit to comfort me in times of trial. "He will not suffer us to be tempted more than we are able to bear."

I wish to say to those who are out of the

"ark of safety," if you will deny yourselves and take up your cross, you will receive a testimony for yourself, that this work is of God, for so I have been blessed. I know that it is nothing but the power of God that could make this change, for I know for myself, feeling the assurance in my heart.

When I was halting between two opinions, God's Holy Spirit said to me, "You must stand for yourself at the judgment bar,"—not looking unto others. I resolved to rest on this plan of salvation, and was blessed with that godly sorrow which brings repentance to every heart. I now desire to live so that I shall not have to cry in the future, and no one come to save. Ever trusting in our Savior, constantly praying for those who have not put on Christ.

P. T.

The first of the following extracts from the Chicago Alliance, is a brief sketch of another theory as to the origin of the Latter Day Saints and the Book of Mormon, and the second extract is a reply from Bro. T. F. Stafford, of Lewistown, Illinois, to the first, as will be seen:

NEW ORIGIN OF MORMONISM.

Rev. Daniel Dorchester has written a letter to the Boston Advertiser, in which he shows that the Mormon iniquity really originated with a counterfeiter by the name of Wingate. Dr. Dorchester's uncle, Rev. Laban Clark, found, while traveling over his circuit in Vermont, a member of the Methodist church, who, with many others, was very much exercised over what was called "St. John's Rod," a divining rod which, held in the hand, would point in answer to questions. The following extract is of incidental interest to those who believe that the Spiritistic phenomenon, called psychography, proves an intelligent force outside the medium:

Mr. Clark asked to be permitted to see Mr. D—'s rod. After a short absence he returned with it, and, lifting it up, said: "If Mr. Clark is a Jew, let the rod point toward him." It moved and twisted in his hands, and pointed toward Mr. Clark. "Well," said Mr. Clark, "If I am a Jew, I should like to know what tribe I belong to. Ask if I am of the tribe of Naphtali?" He did so, but the rod would not move. Mr. Clark then said: "Try Zebulon." He did so, but it moved not. Mr. Clark said "On the whole, I think that I belong to the tribe of Joseph." He put the question, and the rod directly came down with apparent force. "I thought so," said Mr. Clark, "for was Joseph." my father's name

Mr. Clark then understood the mystery of the working of the rod—that it moved “as the imagination of the mind affected the nervous action.”

Mr. Clark, upon another visit to the place, found the people fasting in obedience to the rods, and in mortal fear of an earthquake. The earthquake failed to put in an appearance, of course, but the people were excited notwithstanding over the latter day glory that was about to be ushered in. This was, Dr. Dorchester claims, the advent of the Mormon doctrine, and it was by the medium of St. John's rod that Joseph Smith afterwards discovered the golden Bible. The fact which Dr. Dorchester brings to light, that a counterfeiter, (Wingate), using superstitious people to aid him in circulating counterfeit money, was the originator of a religion which has ever been as the coin of its founder, is of interest.

Editor Alliance: I see in the *Alliance* of June 21st, an article, which is intended to throw dirt at what it pleases to call Mormonism. I am of the opinion that neither Mr. Dorchester nor the Rev. Mr. Clark is aware of what constitutes Mormonism. True Mormonism, or the Church of Jesus Christ of Latter Day Saints (which is the proper name) never knew anything about St. John's rod—neither did the Church originate in any such way as the Rev. gentlemen assert. The enemies of Joseph Smith are at a loss to know what to do next to misrepresent. It does seem as though they love to falsify and be-mean. They take particular pains to tell falsehoods where the truth actually ought to appear. I have known the Church, and have been a member of the body a number of years, and, I must say, that in the columns of the *Alliance* I see for the first time in my life the story of a rod, and that that rod was at the beginning of Mormonism so-called. The Salt Lake body I have no love for, only that I could wish they would reform, become better men and women, and cease their abominable practices. The Church was organized in the year 1830, on the 6th day of April, under the influence of the Spirit of God. Knowing nothing of either St. John's rod or the Mr. Wingate who is made to be the author of the Church so much despised by the Doctor and the Reverend, if you will have it, let me say to you, that the Church referred to is the stone that was cut out of the mountain, and, despite the efforts of her enemies, she will triumph over all, because she is the Bride of the Lamb—Mr. Dorchester, the Rev. Clark, John's rod, and Mr. Wingate, to the contrary notwithstanding.

Now, Mr. Editor, I do not wish to encroach needlessly upon your space, but when I see a notorious falsehood, I should be obedient to my trust, my faith, and my Savior, if I did not nail the untruth fast, as soon as possible after seeing it. Every sentence in that article is false as far as the Church of Jesus Christ of Latter Day Saints is concerned. If it applies to the Salt Lake body, I have nothing to say; but if all to whom the name Mormon attaches, are classified in that article, without discrimination, then I do, without any mental reservation, brand those men as absolute falsifiers of truth—the grand principle upon which the Church is built.

I read very carefully every *Alliance* coming to me, and you must bear with me if I reply to anything found in your paper which tends to destroy or to poison the mind against us as a body. If truth will destroy us, let it come.

T. E. STAFFORD.

LEWISTOWN, Illinois.

Concluded.

FORTY PLAIN QUESTIONS PLAINLY ANSWERED.

25. I always have been taught that each denomination of Christians, or each church was a member of the body of Christ, and that it required them to compose it. Is that not so?

But you see that will not answer; for if they are necessary *now* for that purpose, they must always have been, or whenever that body or Church of Christ existed. And that “body” did exist in the days of Paul, and as a perfect body, God having “set the members every one of them in the body as it hath pleased him;” or, as he says, “Now ye are the body of Christ, and members in particular.” Hence those denominations with their different and conflicting names, creeds, forms of worship, and church government, must have existed in the time of the apostles, if they are necessary to form or constitute the body of Christ. But who claims or even believes this to have been the case? No one. But if the “body” or church of Christ did then exist, and that too, independently of these organizations, being formed of entirely different material, or are members of a vastly different character, or in other words, composed of apostles, prophets, teachers, etc., it can, and does exist now independently of them, and as in the olden time. And farther, without revelation from God—the supposed author of these so-called “members,” *i.e.* denominations; who can tell whether there are now enough members to form the body, or whether there are not too many, for in either case the body would not be perfect. And if there is, and has been for some time just the requisite number to constitute a perfect body, is it wise, and proper, and according to the will of the Creator of the body to farther divide or sub divide the members, or even to unite two or more together? for, in either case, the body would be deformed, and made imperfect, for a body with too many or too few members would be an imperfect body, as for instance a body with three arms, or but one eye.

26. Well, as it now seems plain that there is something radically wrong concerning officers and gifts, or the organization of the church, as presented by modern so-called Christianity, you also spoke of “ordinances,” do they not exist in the churches to-day?

No. There is, for instance *baptism* “for the remission of sins.” Many do not practice the apostolic mode of immersing the candidate in the likeness of the burial of Christ, who was not buried by sprinkling a little earth on the head, or by placing him on his knees and bowing his head forward three times, but who was, according to Jewish custom, laid on the back in the tomb or sepulchre. Again, not one-thousandth part of Christendom believes in baptism “for the remission of sins,” nor does one-hundredth part of those who practice immersion, or the proper mode, so believe. Again, the ordinance of “laying on of hands” for the gift of the Holy Ghost, is not

believed in by one in ten thousand; and the few who do practice it, do not do it as a sequel to the baptism in water for the remission of sins, or that the person may be “born of the Spirit,” having been previously “born of the water.” Again, as before shown, the ordinance of laying on hands for the healing of the sick, in connection with anointing with oil in the name of the Lord, is believed in by scarcely one in ten thousand, and is not regarded by one preacher in a thousand, or not more than that proportion. Again, the Lord's supper is observed in a very irregular and unwarranted way, some observing it once a year, some twice a year, some every three months, some once a month, some every two weeks, and but few every “Lord's day,” or on the “first day of the week.” And some partake of it in the morning or at noon, others early in the afternoon, but few at the time for supper. Some use fermented wine, and some use water to represent the blood of Christ, and some use light or raised bread, or biscuit, instead of unleavened or unfermented bread to represent the pure, uncorrupted body of Christ.

27. If the gospel has been so perverted, and the order of the government changed, the ordinances disregarded, the laws broken, and in fact a general apostasy taken place, was this state of affairs not foreseen, and foretold by the apostles and prophets?

Yes, the prophet Isaiah, when writing of events as he saw them occurring in the latter days, said: “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant.” And Christ said: “And many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.” Paul said: “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them.” “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.” Peter said: “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you.” Isa. 24:5; Matt. 24:11, 12; Acts 20:29, 30; 2 Tim. 4:3, 4; 2 Pet. 2:1-3; 2 Thess. 2:1-12; 1 Tim. 4:1-6; 2 Tim. 3:7.

28. Was this unfortunate state of affairs in the religious world to remain so till Christ came, or was there a reformation promised?

Yes, truly, there was a reformation promised or foretold. David had a view of it, when he said, “Truth shall spring out of the earth and righteousness shall look down from heaven.” Truth being the “law of God,” the “commandments” and the “word” of God. Righteousness being revealed by or through the gospel, or is the gospel plan itself. Paul alluded to it when 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." John the Revelator saw the matter more clearly than Paul, even as *he* saw it more distinctly than David. John said, as he viewed the future by the Spirit: "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." You observe that Paul must have foreseen that an angel would come and claim to have authority to restore the gospel, and authority to administer it, for he knew that no angel had attempted this work prior to his day, and there was no necessity of an angel coming from heaven with the gospel in his or John's day, as it was being preached in fulness of fact and principle, and in power by himself and fellow laborers. Psa. 85:11; Gal. 1:8; Rev. 14:6.

29. This would truly indicate a restoration of the doctrine of Christ, but was there nothing said about a resurrection, or revival, or re-establishment of the Church?

Yes. Daniel said: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed," etc. You observe that it is not *after* the days of these kings, or when the "kingdoms of this world become the kingdom of Christ, but *in* the days of these kings." Dan. 2:44. In the days of what kings? Evidently the days of the kings represented by the feet and toes of the great metallic image seen in a dream by Nebuchadnezzar, king of Babylon. The condition of the kingdoms was to be compound, or partly political, partly religious—as represented by the iron and clay mixed, yet not united. The old territory of the Roman Empire, *i. e.* Western Asia, Europe and Northern Africa, now presents a number of states or governments, having a national religion, upheld by the state or political element of power.

30. What course would the God of heaven most likely take in restoring the gospel, and in setting up the kingdom of heaven, which I understand to be the Church, for it is repeatedly called the "kingdom of heaven?"

That course indicated in his word, "Surely the Lord God will do nothing, but he reveleth his secret unto his servants the prophets," as well as by sending the angel referred to, who would confer the necessary authority to organize his Church.

31. Well then, must there not be a prophet on earth to whom the Lord would reveal the secret of his intention or purpose of establishing the Church?

Yes. And as the prophetic office is a gift, and not an ordained office, or one conferred by ordination, it could be enjoyed before any effort had been made to reorganize the Church by appointing officers, and indeed this was necessary, for all officers in the Church of God were ordained "according to the gifts and calling of God unto them," and are to be "called of God as was Aaron," and as Timothy received his call and authority by "prophecy and the laying on of hands of the presbytery," so we judge that the Lord, having selected in his mind a man for a certain office, will reveal that which is a secret with himself, to his servants the prophets; hence there must be a

prophet first before any one can be called to official position in the Church.

32. This is all reasonable, and in harmony with the Scriptures, but has such a thing happened, or has the prophecy of Daniel and that of John been fulfilled?

Yes. For at different times from 1823 to 1830 the Lord sent his angels to Joseph Smith, and revealed his secret concerning the restoration of the Church with all its doctrines, ordinances, gifts, officers, etc., and also brought about by the same means the fulfillment of the eighty-fifth Psalm, and "Truth" or the word of God, the laws and commandments of God, as are contained in the Book of Mormon, were brought from the earth in the form of plates, containing hieroglyphic characters, which were the teachings and history of a part of the race of Israel, particularly descendants of Joseph, great-grandson of Abraham, and this record of their journey to this land, which we now call America, with a history of their travels, trials and labors, and indeed an account of their doings in temporal and spiritual matters for about one thousand years, was translated by the same person, to whom the angel came, and who was given the Spirit of revelation, by means of a divinely constructed instrument called the Urim and Thummim, mentioned in the Old Testament in different places.

33. Strange, indeed, and wonderful. And was this important matter foretold by any one else than the Psalmist?

Yes. Particularly by Isaiah, in his twentieth chapter, for he says: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee; and he saith, I can not, for it is sealed. And the book is delivered to him that is not learned, saying, Read this I pray thee: and he saith, I am not learned."

34. Was that literally fulfilled, for I perceive it is a prophecy?

It was. The words of the book, not the book itself you observe, were sent by Joseph by the hand of Martin Harris to Prof. Anthon, of New York, who declared he could not translate it, proving it to be a sealed language, for he was well versed in many languages, and he admitted that it was not a known language. The book itself was delivered to an unlearned man, even Joseph Smith, who, of course could not translate it by human learning or skill.

35. How then could it be translated?

Isaiah further on tells us: "Therefore I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

36. What was this marvelous work of the Lord?

Why it was certainly marvelous for the Lord to give power to an unlearned man to translate into the English language what the learned of the age could not. And all the circumstances connected with this restoration of the gospel and kingdom of heaven are marvelous, are a wonder.

37. Did you not say that Daniel foretold of the setting up the kingdom of heaven, and that it should "never be destroyed," or "left to other people?" And has it progressed without interruption until now?

No. It was quite generally disorganized shortly after Joseph Smith's death, which occurred in June, 1844, but it was a church when organized on April 6th, 1830, with six members, and hence would be a church, if there remained an organized branch or local church, which was the case in several parts of the country, and besides there were many elders and other officers who did not follow the great apostasy that developed itself under Brigham Young and others in Utah. And farther, the Lord had provided a successor to the prophetic office, and presidency of the Church, in the person of the eldest son of Joseph, who was blessed to this end by his father previous to his death.

38. Was this apostasy that you speak of foretold also?

It was. Jeremiah speaks plainly of the people in Utah, which you know is the locality of the Great Salt Lake. "Thus saith the Lord: Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord, For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited."—Jer. 17:5, 6. And Paul said, "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.

39. What particular items of the faith have these people departed from?

1. From the cardinal doctrine of the gospel (and hence the faith of the Church) which is, that there is but "one living and true God," who is the Creator and preserver of the universe, and the "God and Father of our Lord Jesus Christ;" in that they teach that "Adam is God," and "the only God with whom we have to do." Thus worshiping and serving "the creature more than the Creator," and hence committing idolatry.

2. In teaching that there are some sins that the blood of Christ can not atone for, and that the offender's own blood must be shed, whereas the faith of the Church is, that "the blood of Christ cleanseth from *all* sin"

3. In teaching plurality of wives, or polygamy, whereas the faith of the Church has always been, "That no man * * shall have save it be one wife, and concubines he shall have none." And "Thou shalt love thy wife with all thy heart, and cleave unto her and none else, and he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit"—these being commandments of the Lord. And thus do they fulfil the prediction of Peter already referred to, for they have brought in privily "damnable heresies, even denying the Lord that bought them." And "many" have followed "their pernicious ways" and by "reason of whom the way of truth" is "evil spoken of."

40. Where may the true faith be found?

In the teachings of the Holy Scriptures, in the Book of Mormon, in the Doctrine and Covenants, of the Church of Jesus Christ of Latter Day Saints, and in the numerous tracts published at Plano, Kendall county, Illinois, and through the columns of the true Latter Day Saints' *Herald*, and Saints' *Advocate*, published at the same place, and through the

preaching of the Elders of said Church in all parts of the Union, and different parts of the world. Read and think, read and pray, read and obey.

Dear readers, "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." Be "not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." If the world hate you, remember Jesus said, "It hated me before it hated you." Remember Jesus said "Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my name's sake." Paul said, "If we suffer with him we shall also reign with him." "He that is ashamed of me and my words, of him will I be ashamed before my Father and all the holy angels," Jesus said.

The true Church of Jesus Christ of Latter Day Saints, under the presidency of Joseph Smith, the son of the Martyr, holding the pure faith of the gospel, and distinct from, and opposed to, the many heretical ideas, and to the abominable practices of the Utah Church, or Salt Lake Mormons, dear reader, invites your candid consideration, for within her pale you will find the apostolic faith, practice, church government, and spiritual experience. Come and see. T. W. S.

JERUSALEM AND THE JEWS.

It is wonderful to contemplate that while ten thousand Jews hover about captive Jerusalem, and millions more look wishfully Zionward, the Rothschilds—Jews—can count up their \$3,400,000,000 and to-day, the two Prime Ministers of Great Britain and France, Benjamin Disraeli and Jules Simon, are both Jews. Jews the bankers of Europe's kings, Jews the premiers of seventy millions of civilized people. All this, too, where a century ago the poor Jews were hunted from nation to nation like wild beasts. How this once despised people are marching to the front in riches and honor. The two powerful premiers named, it is said, are keeping a sharp eye on old Jerusalem with a view of getting possession.

Meanwhile a railroad stretches over a part of the Holy Land; the scream of the iron horse echoes among the hills and valleys where the old prophet long ago uttered the prediction of a chariot that in the great preparation day of the Lord would run like lightning. There are also two hundred and fifty Protestant churches worshipping among the sacred hills, and seven hundred and sixty children in the Sunday schools of Palestine ring out the very hymns and songs that our children know and sing in this land. Think, too, that on Mount Zion, where stood the holy house, there has within a few months past been placed that thing of wonder, the modern printing press, and it is sending out books descriptive of that famous country. The clank of Zion's first printing press over the abodes of David and Solomon! O, shade of the wise man, is there nothing new under the sun? Are there not signs?

Our minds are as different as our faces, we are all traveling to one destination; but few are going by the same road.

We insert the following that the Saints may see what eminent positions in nearly all vocations and professions of life are attained and now occupied by the Jews. Don't make the mistake of supposing that these resolutions actually passed; they are the sarcastic suppositions of a Jew, an editorial Hebrew.

THE JEWS KICK BACK.

A SARCASTIC ARTICLE BY A HEBREW EDITOR.

Thousands of copies of the article below have been circulated at all the eastern watering place hotels within the past few days. Long Branch, Newport, Saratoga, and Richfield have been flooded with them. The article was written by Harry H. Marks, of the Lotos Club:

Down with the Jews!—Meeting of the Society for Suppressing the Jewish Race—A Terrible Plot against the Chosen People.

A meeting of the American Society for the Suppression of the Jews was held on Tuesday evening last, in the blue parlor of the Grand Union Hotel at Saratoga. Mr. Henry Hilton presided, and Mr. Austin Corbin acted as Secretary. Max. L. Rosvally made a few preliminary remarks, and argued that the best way to suppress the Jews was to convert them to Christianity, as he had been converted while serving a term in the Albany Penitentiary. Mr. Corbin objected to introducing any religious element into the discussion,—claiming that the Society only opposed the Jews as a nasty and vulgar race, and not on account of their religion. He thought, however, that the time had come for nice and refined Christians to put themselves on record as utterly opposed to the toleration of Jews in American society. "Is this a free country?" said the speaker, "why can't we be free of the Jews?" [Loud applause.] Mr. Hilton, taking the floor, said that he quite agreed with the previous speaker. The Jews in America were becoming, like their ancestors in Egypt, too numerous and powerful to be tolerated. Their business energy and abilities were a constant menace to the welfare of truly Christian trade,—such as he practiced; and, if America was not to be Judaized, the Christians must unite to suppress these formidable rivals. By excluding them, as much as possible, from social advantages, by holding their men up to scorn, and their women to ridicule, by never missing an opportunity to harass and pursue them, he thought they might soon be persuaded to return to Jerusalem, where, he said, they ought always to have remained.

After speeches to the same effect by Mr. D. C. Corbin, Counselor Chatfield, and others, the following preamble and resolutions were unanimously adopted:

Whereas, The rapid increase of the Jewish population in the United States, and especially in New York, has become a constantly menacing danger to the welfare of Christian citizens; and

Whereas, Jewish competition, backed by Jewish audacity, is rearing its head in commercial, political, literary, and professional life; and

Whereas, We find our clubs and hotels invaded by Jews, who also fill our theatres, managed by Jewish managers, who hire Jew-

ish artists to perform the works of Jewish authors: and

Whereas, We find political and financial trusts confided to Jewish hands, while Jews practice at the Bar, sit on our Bench, edit our newspapers, and, flourishing in whatever walk of life they may select, vulgarly flaunt their prosperity in our very faces, adding the insult of ostentatious display to the injury we sustain by their successful competition: therefore be it

Resolved, That we deem it of vital importance to take immediate and effective measures to check the growth of Jewish influence among us; and, to this end, we do, one and all, solemnly agree to bind ourselves by the declarations of principles here laid down.

Resolved, That we deprecate the election of Jews to office; and, when we see Jews like Disraeli at the head of the British Government; Jessel on the British Bench; Goldsmid, Simon, Rothschild, and Isaac in the British Parliament; Gambetta, Cremieux, and Simon in power in France; Lasker leading the Liberal party in Germany; Artom in positions of Government trust in Italy; and the Jew Hamburger dictating to the Foreign Office even in Russia, we feel the importance of carrying on our work with energy and dispatch. We notice, moreover, that, in our country, Judah P. Benjamin and David S. Yulee, late Senators from Louisiana and Florida; Henry M. Phillips and Emanuel B. Hart, late Congressmen from Pennsylvania and New York; Henry M. Hyams, late Lieutenant-Governor of Louisiana; Mordecai M. Noah, late Sheriff of New York; Uriah P. Levy, late Commodore of the United States Navy, and other Jews of public eminence, have been succeeded by Jewish public men of equally baneful influence. We, therefore, denounce the system by which the Jew Jonas was recently elected to the Senate from Louisiana, by which the Jews Einstein and More are enabled to represent New York and Massachusetts in Congress. We deplore the election of Moritz Ellinger to be Coroner of New York; of Jews like Hess, Dessar, Englehardt, Steinert, and Seebacher, to the State Assembly; and of Jews like Joachimsen, Koch, Dittenhoefer, and Otterbourg, to the Bench. We denounce Mayor Cooper for appointing Jacob Hess to the place once held by Myer Stern in the Board of Charities and Corrections, and for retaining Katzenberg and Cohen in the Board of Education. We also denounce the action of the American voters in electing Jews like Cahn, Marks, Godchaux, and Jastrimski to the Louisiana Legislature; Seasongood to the Ohio Senate; Benjamin Levy, Recorder of Eureka, Nev.; Schweiter and Lehman to the Indiana Legislature; Hirsch, State Treasurer of Oregon; Bochman, City Treasurer of Portland, Ore.; and Jews of the same kind to be Mayors of Los Angeles (Cal.), Wilmington (N. C.), Baton Rouge (La.), Pierce City (Mo.), Donaldsonville (La.), Helena (Ark.), Butte City (Mont. Ter.), Montgomery (Ala.), Bushnell (Ill.), Wichita (Kas.), and other towns and cities too numerous to mention.

Resolved, That we deeply regret the inroads that the Jews have made upon the domains of music and the drama; and, for the purpose of checking them, we pledge ourselves to attend no theatre or opera where Jewish

composers or artists are encouraged. We will not in any way help to support the successors of the Jewish actors, Rachel, Levenski, Davidson, and Schneider. We will attend no performance in which the Jews, Sarah Bernhardt or Rose Eytinge, take part. We will not go to see Adelaide Neilson, because she has the Jew Strakosch for her manager. We will not go to hear Aimee, because she has the Jew Grau for her manager. We will not attend Wallack's Theatre, because Wallack is of Jewish descent, and his treasurer, Theodore Moss, is a Jew. We will attend no operatic or other musical entertainments at which there are played any of the compositions of the Jews Mendelssohn, Meyerbeer, Halvey, Offenbach, or Strauss, or at which the Jews Joachim, Rubinstein, Wieniawski, Lucca, Heilbronn, or Levy are permitted to appear. We will attend no church where the Psalms of the Jew David are sung, or where any Jewish compositions are played.

Resolved, That we will not read or in any way encourage the sale of the works of the Jews Disraeli, Aguilar, Auerbach, Goldschmidt, Kompert, Heine, Rothschild, Lazarus, or Farjeon. We will not read the New York Herald, because of its proprietor's connection with the Jew Levy, of the London Daily Telegraph. We will not read the Home Journal, because it is edited by an obnoxious Jew. We will not take or read the Examiner, edited by the Jew D'Avigdor, or the Nineteenth Century, which numbers among its contributors the Jews Montefiore and Adler. Nor will we support, or in any way encourage the sale or circulation of, any of the periodicals kept by the Jew Brentano.

Resolved, That, for the purpose of discouraging Jewish intrusion into the realms of art, we will abstain from reading Harper's Weekly while it is illustrated by the Jews Nast, Woolf, and Eytinge; that we will buy no photographs taken by the Jew Sarony, nor any paintings by the Jews Israels, Vermeer, Mayer, Hyneman, Marks, or Hart. We are opposed to the acceptance by the United States Government of the statue of Liberty by the Jew Ezekiel. We are opposed to sending our children to schools where Bien's maps and charts are used.

Resolved, That, in order to discourage the intrusion of Jews into all branches of business to the detriment of truly Christian interests, we will not countenance or support in any way the real Estate Trust Company which has among its Directors the Jews Seligman, Wallach, Thalmeisinger, Rosenbaum, and Josephthal; or the Equitable Life-Insurance Company, which has the Jew Seligman for a Director; or the Mutual Life-Insurance Company, which has the Jew May for a Director. We will not ride on the Cross-Town Railroad, which is managed by the Jew May; nor will we ride on any railroad which has Jewish Directors. Finally, we will not subscribe to any United States loan as long as the Jews, Seligman & Co., and Belmont, are permitted to remain in the Syndicate.

Resolved, That Jews must be excluded from all first-class society. We call upon the Union League Club to expel the Jews Seligman and Einstein from among their members; upon the Union Club to expel the Jews Nathan and Florence; upon the Manhattan Club to expel the Jews Hart and Myers; and upon the Lotos, New York, Press, and other clubs

to cast out their Jewish members. Jews must not be admitted to Long Branch; let the cottages of the Seligmans, Sternbergers, Moss, and others, be torn down. Let the chief street of Newport, named after the Jew Touro, be rechristened, and let Christian society be cleansed of this people.

Resolved, That, in the opinion of this society, the constant awarding of prizes to Jewish pupils in our public schools, the small proportion of Jews in the jails (while they number one-tenth of the population of New York, they contribute less than 1 per cent to the criminal classes), their boasted immunity from contagious diseases, their proverbial sobriety and law-abiding reputation, have served to increase their natural pride of race to an unbearable degree. We believe their reputation for learning, health, and domestic virtue has been purchased by bribery; and we denounce the Sun especially for selling out to our natural enemies, "the Jews,"—an act of treachery which was sufficiently proved by the Sun's recent articles on "Jews in Public Schools," and, by its boast that "A man might as well oppose Niagara, or the Mississippi, or the Hudson, as to brace himself against the Jews."

Resolved, That the severest measures are needed to destroy the blighting effects of the ever increasing Jewish influence all over the world; and, therefore, we are opposed to the enforcement of Art. VII of the Treaty of Berlin, guaranteeing the Jews of Roumania equal rights with Christian. We are unalterably opposed to the further emancipation of the Jewish people; and we appeal to all Christian peoples to aid us in restoring the Ghetto, the Inquisition, and their agencies for the extermination of the Jews.

Resolved, That we will no longer encourage the Jews by reading their Bible. We repudiate the Old Testament in toto; we refuse any longer to accept the Ten Commandments given by the Jew Moses, and we pledge ourselves not to attend any church where the name of the Jew Jesus Christ is mentioned.

With perfect confidence in the righteousness of our cause, we invoke the hearty co-operation of all Christians in this our holy crusade against the Jewish people, and we pledge ourselves to spare no effort to remand them to the condition that they were in during the middle ages, or to exterminate them utterly.

These resolutions were adopted unanimously; and Mr. Corbin being called upon for a speech, addressed the meeting on the subject of the intrusion of the Jews in the Christian society of Europe. He instanced the case of the British nobility, the marriage of the Rothschilds with the noble families of Great Britain, and gave a list of men like Montefiore, Sossoun, Salomons, Phillips, Vogel, Ellis, and Goldsmid, who have recently tarnished the English aristocracy by becoming part of it.

After a vote of thanks to the Chair, the meeting adjourned with three cheers for Haman and Hilton, Torquemado, and Corbin, the Inquisition, and the Manhattan Beach Hotel.

Heat and animosity, contest and conflict, may sharpen the wits, although they rarely do; they never strengthen the understanding, clear the perceptive, guide the judgment, or improve the heart.

A DREAM.

I thought we were holding prayer and testimony meeting at our house. There was a man bearing his testimony, when a man went out of doors. He afterwards came in and said that God and Christ were coming. Then we (my sisters and brother) got into a box and covered ourselves with a sheet. While the man was yet bearing his testimony, I heard five distinct raps on the table. I then raised the sheet from my head, and I saw the door-knob turn. We got out of the box and went to the door in a line. First, God came in, then followed Christ and the angels. The latter held out their hats, which contained something for us. They all received the hats but one. They then went around the table and as they went they set them upon the table, and then took chairs. My mother asked me why I did not take mine. I said I did not know I had any right to it. She took it out of the hat and gave it to me. The books were then opened and read, the good deeds first, then the bad ones. Two angels arose from their chairs, one from each side of the table, and took other ones. God then sat down on one side of the table, while Christ sat on the opposite side; the former calling for a cup of tea. He then called me to his side and asked me if I could read any thing around the brim of the cup. I looked for a moment, and could not. He took the cup and said, "This family shall be blessed and shall be saved." I said, "We had better telegraph to the other branches." "No, my angels and I will go; but we shall go to the temple first." I then repeated what I had before said. The same answer was made. We all went to the temple. While he and his angels were gone to the branches we sang hymns. When he returned we arose in the air and God went down and set fire to the earth. I said that I wanted my brother and sister. I went out and there was an ass tied to an oak tree. I turned it loose; afterwards tied it up; that was what God rode upon.

THEODOCIA JEFFS.

MR. WESLEY'S PRAYER.

"Lo! I come. If this soul and body may be useful to do anything, to do thy will, O God; and if it please thee to use the power thou hast over dust and ashes, over weak flesh and blood, over a little vessel of clay, over the works of thine own hands, lo! here they are, to suffer also thy good pleasure. If thou pleasest to visit me with pain and dishonor, I will humble myself under it, and, through thy grace, be obedient unto death, even the death upon the cross. Whatever may befall me, either from neighbors or strangers, since thou employest them, though they know it not—unless thou help me to some lawful means of redressing the wrong—I will not open my mouth before the Lord who smiteth me, except to bless the Lord. And hereafter no man can take away a thing from me—no life, no honor, no estate, since I am ready to lay them down, as soon as I perceive thou requirest them at my hand. Nevertheless, O Father, if thou be willing, remove this cup from me; but if not, thy will be done. Whatsoever suffering hereafter may trouble my flesh and spirit, O Father, unto thy hands

will I commend my life, and all that concerneth it; and if thou be pleased either that I live yet for awhile or not, I will, with my Saviour, bow down my head; I will humble myself under thy hand; I will give all thou art pleased to ask, until, at last, I give up the ghost."

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, August 15, 1879.

UTAH AFFAIRS.

If Joseph Smith, residing in the State of Illinois, were to marry Susan Fairlady, while his present wife is living, undivorced for good cause, there would be small mercy extended to him, and all officers of the law, from the town constable to the judge on the bench who would sentence him, and the Governor who would refuse to pardon him, would be expected to do their duty sternly, uncompromisingly in punishing for violation of the law. George Reynolds violates the same law for which Joseph Smith would be punished, and the fetters are toned down to confinement that is made a half holiday play spell by its surroundings. Either Reynolds committed a crime for which he should be honestly punished, or he is the victim of official persecution. If the latter, he should be at once released; if the former, no further sentimentalism should be wasted over his fate.

Just now our Utah neighbors are in trouble about the fortune which Pres. B. Young did, or did not, acquire a righteous right to dispose of by will. The heirs, or some of them for themselves, and of course for others for obvious reasons, have sued the Executors, George Q. Cannon, Albert Carrington, and Brigham Young, Jr., appointed by the will, for certain moneys and properties devised by the will to the heirs, as alleged by them, but which these Executors claim belonged of right to the Church, and which they now return to the Church as a matter of justice and of course. John Taylor acting as president of the Church there, is mixed up in the affair, because as Trustee for the Church, by virtue of his office as such acting president, and the choice of the people, he consented to receive the money and properties so returned. The court awarded the request of the petitioners, a receiver was appointed, and he made a demand upon the Executors for the moneys and properties that he might hold them subject to the decision of the court; and this demand extended to John Taylor. But, neither John Taylor, nor Messrs. Cannon, Carrington and Brigham Young, Jr., responded to the demand, but refused, or neglected to return the filthy lucre. At this the court issued its mandate and these men were promptly arrested for contempt of the august authority of the United States Court, and are required to answer to such charge of complaint for so falling or refusing to give up. Mr. Taylor gave bonds, and the others went to prison, wherein it is supposed the majesty of the law will be asserted, and the hurt dignity of the court will be healed. But how about the martyrs? D. H. Wells was feted by the people, because he was shut up a couple of days for

contempt of the same court. What then will not be done when this trio of contemnors come out of durance?

Seriously it is an inconvenient thing for these saints. Their president died possessed nominally of millions of money, stocks and real estate, a good part of which we believe was the property of the people called the Church. During all his life he had carried the keys to this treasure, and when he put away his breath he by will gave the keys to his heirs, without making adequate arrangements by which the people should get their own. The love of possession, or the false delicacy of over fond friends, or both conjoined, let slip the opportunities to rectify this blunder of rights while yet Brigham Young lived; but after his death honest endeavor, or crafty desire attempts to set the matter right; and by so doing has set the Trustee, and the Executors of the last will of the dead man at war with the heirs and the court.

The law of the Church, its ecclesiastical law, as found in the Doctrine and Covenants, seems to provide that the properties of the Church, the property of the people of the Church, should be held by the Bishopric; but almost all the way from Kirtland to Utah, the error was committed, of creating the President of the Church into a trustee, who was necessarily an irresponsible party, so far as the Church for which he was required to act was concerned; and we can conceive how it is possible that this fact should be known and acted upon, when an official occupying that position of "trustee in trust," said "If any body wants to know how this money and property is used, it is none of their business." He knew that they could never make him answer to the Church for a dollar of it. Now, when that trustee dies, his executors, striving to be honest, and thus correct, if possible, dishonesty on the part of the man whom they represent, and make right any wrong inflicted upon the people, are met by the heirs, and intermeddling lawyers, who will as surely use this legal boomerang upon them, as there are millions in it. Properties at both Kirtland and Nauvoo, were mixed up in the same way, and it was within the range of possibilities, for the heirs of Joseph Smith, to have run a legal tilt against the system then, as for the heirs of Pres. Young to have done it now, only the will of one man left the whole to his heirs, while the will of the other did not follow the heirs into the possession of property belonging to the Church. Brigham Young and his colleagues administered upon the Church property held by Joseph Smith, as trustee for the Church; but the same Brigham Young, as president of the Church—trustee-in-trust—leaves a will, by which his successors are going to be bothered to get what should be intrusted to their care.

It is asserted that some of this property was held by the trustee, because of, and to evade a law, by which no more than \$50,000 could be legally owned by any church corporation, in the territory of the United States. If this is true, long before Pres. Young became infirm, childish, or liable to drop away, some legal cache should have been found for that which he held, that the fiction should be kept up, and the Church not suffer. As it now is, if that statement be true, it will puzzle these executors and trustee-in-trust, to plead in the courts, in defense of the action complained of by the heirs, this double dealing of their principal, to which they must have been

accessory before and at the time of the fact.

We feel a genuine pity for these men, for they seem to be made to suffer, when suffering might have been avoided. We sincerely regret what is now taking place in the Courts of Utah, in this regard, and the only consolation we see to the innocent, is that it will serve to help destroy the trust in the arm of flesh, long since condemned by Isaiah.

We are not in possession of all the facts connected with the killing of Elder Standing, an elder of the Utah Church, in Georgia, lately; but we have enough to believe that while he and his co-laboring elders were attempting to propagate their religious views in that state, they were ordered off by a mob; that Elder Standing resented, possibly resisted this attempt, and was shot by some hasty, hot-tempered man, who was there engaged in an unlawful business. It was a cruel and wicked act of violence, which deserves the condemnation of all free men, all law-abiding people. It smacks of bigotry and oppression, and the very fact that the party doing the killing were there for an unlawful purpose, gives Elder Standing a place among those who have died for their opinion's sake. Those who have suffered from mob violence need only to know that others are victims to lift their voices against the act.

We are opposed to the principle of plurality of wives, which it is said Elder Standing was propagating; and think that the proselyting of sinners to that system of faith, is but to change their manner of sinning; but we are likewise opposed to the shot-gun, revolver and rifle argument to prevent it. Mob violence, the killing of heretics, by fire or impalement, are arguments fit for an unenlightened past, but are sadly out of place today.

Bro. E. C. Brown, of Fonda, Iowa, is anxious that Elder David Whitmer, of Richmond, Missouri, the surviving witness of the Book of Mormon, should visit the Fall Conference, and to facilitate this object he offers to subscribe with others to pay the necessary fare; for others of the Saints might desire to see and converse with him. Bro. Brown asks us to mention this idea in the HERALD. His idea is that Elder Whitmer be invited to attend the conference, and that his expenses be paid. He will himself pay two and a half dollars towards it. We cheerfully mention this; for, although Elder Whitmer is not with the Reorganization in faith, as a Church, he still stands faithfully to the testimony he bore so long ago. We respect him for this, and shall be pleased to meet him, if opportunity serves. Bro. Brown, also writes:

"On the anniversary of our National Birth-day I had the pleasure of baptizing one into the kingdom of God. Another Brown by the name of Nathan, a pensioner of the war of 1812, eighty-six years old, chose that of all days to be born again. I preach every Sunday."

BRO. G. T. GRIFFITHS writes from White Rock, Missouri, June 24th:

"I left Huntsville, on the 8th, for this place. I have been preaching here almost every night with good success; the Lord has truly blessed me in preaching the word. I have had the pleasure of baptizing nine persons, five men and four women, since I have been here; many more believing and will soon come, I think. I shall leave here to-day for Carrollton. I have had the chills three times since I have been here. Pray for me."

QUESTIONS AND ANSWERS.

Ques.—Is it right to teach the Saints publicly that Young Joseph is a better man than Joseph, the Martyr?

Ans.—It is not a doctrine of the Church, but a matter of private opinion only; is probably not true in fact, and extremely doubtful in theory; and is decidedly in bad taste, and out of place in public preaching, either to Saints or sinners.

Q.—Latter Day Saints testify to the world that they know that they are in the kingdom of God. What kingdom do all religious men outside of the kingdom of God belong to?

A.—If, by the kingdom of God in the question stated above, the Church is referred to, we answer that religious men who belong to other churches are in the kingdoms of men, or churches of men; the wicked are of the kingdom of the devil. We believe, however, that there are men, good men who are of the remnant of the seed of the woman, spoken of in Revelations, who are not in the kingdom of God, *i. e.*, the Church.

Q.—Is it right for the Saints to use sectarian lesson books and leaves to teach from in Sunday School?

A.—Yes, if nothing better can be obtained.

EDITORIAL ITEMS.

FROM Sr. J. H. Merriam we learn that Bro. Alexander H. Smith was attending two days' meetings at Starfield and Stewartville, Missouri, July 19th-20th and 26th-27th.

Bro. M. B. Williams, of Middletown, Ohio, sends us a Cincinnati *Times* of July 24th, containing an article on the "Ohio Mormons," a very good notice. Bro. Wm. Bradbury, or Cyriel E. Brown, sends a Providence *Morning Star* of July 21st, containing a favorable notice of the Saints there, and the marriage of Bro. Cyriel E. Brown and Miss Anna Dunlap.

Bro. Thomas J. Andrews arrived home, San Francisco, California, on the 13th July, well, and in fine spirits. He had the pleasure of the company of Mr. W. S. Godbe, of Salt Lake City, Utah, for a part of the way; and writes that he found him to be a genial and pleasant companion. Mormonism was quite freely discussed between them.

Bro. John S. Patterson and wife called on the Saints of Plano, on the 28th July, and stayed until the 31st, when he returned to his home for a rest, and to recuperate.

Latest advices from Bro. W. T. Bozarth, state that he was at Taylor, Red River county, Texas. He was carrying on quite a warfare in defense of the truth, against an attack by a Mr. Northcutt, who it appears came to that country, upon request, to defeat Mormonism. Bro. Bozarth sends an article written by a Mr. B. T. St. John, about the dispute between them, sent to the *Bois Banner*, and refused by that paper. If we can find room we will publish it. Bro. Bozarth writes, "the Saints are feeling fine."

Sr. Eliza Slocum, the sister whose husband was killed at Nebraska City, some time ago, writes from Shenandoah, Iowa, July 27th, that she desires the prayers of the Saints.

Bro. Jacob Huntsman, of Reading, Ringgold county, Iowa, says that if they there could have some good preaching occasionally it would do them good. Some others there say that they would like to hear our doctrine.

Bro. Albert Haws, an old play and school-mate, wrote July 25th, from Carson City, that he had been trying to hunt up and labor with some old Saints at Virginia City. He met with some there. He thanks the Saints of the district for their kindness to him.

Bro. D. H. Bays writes from Bandera, Texas, July 28th, that through drought, hot weather and absence of rain, great scarcity must inevitably ensue through that region.

Bro. D. D. Babcock wrote from West Belleville, Illinois, July 22d, of his preaching among the Illinois branches of the St. Louis District. He was trying to do them good. He wrote from Caseyville, August 3d, and was continuing the work, and feeling well.

Bro. N. Stamm wrote from Coal Creek, near Pleasantville, Iowa, July 27th, that he had been to Lucas county, and found the Saints there doing well, both spiritually and temporally. There is a plenty of coal in that region, and many shafts are being sunk. He was doing what he could, and felt well, although he had not been treated altogether well by some who should know better. He says, "O, how I long for the day when Israel shall be free, and shall receive their inheritance, even the earth; of which we have received the earnest." And concludes by writing, "We are trying to magnify our calling."

Word from Bro. J. R. J. (J. R. Jeffries we suppose), La Graciosa, California, July 18th, representing the work there. He is doing what he can. Bro. Clapp was there last winter, and Brn. R. Dana and J. F. Burton had also visited them. Several were added at each time.

Bro. B. A. Atwell, at Indian Creek, Elk county, Kansas, writes of being opposed by his cousins in Butler county, Kansas, while he was teaching them of the Latter Day Work. They made some charges on which he challenged them for proof not yet furnished.

Sister Guileta F. Simmons writes of their location in, and great satisfaction with, Clinton county, Missouri. They found it a healthy country, and one good to make a living in.

Bro. Edwin H. Gurley wrote from Decatur county, Iowa, July 22nd, that he and Bro. O. B. Thomas had been preaching south in Missouri, about twenty-two miles, where prejudice had run high, but was giving way before the truth. At first they were charged with holding absurd views, and of representing a very bad people; but their replies to their maligners were having good effect, and they feel well and propose to put the false accusers to shame.

Sister Eliza Hancock, at Wathena, Doniphan county, Kansas, is alone in the faith, but rejoices in the gospel of Christ, and desires the presence of the ministry. Some have promised to visit her, but thus far have not made their appearance.

Bro. George Wyman, of Fontanelle, Iowa, says that he hears no gospel preaching there, but he desires to continue faithful, and asks to be remembered by the Saints that he may be strengthened, and so may he be, we pray.

Bro. Jesse Sheldon writes from Belmont county, Ohio, that he is striving to work out his salvation before God, whom he praises for his kindness and tender mercy. He labors for the spread of the gospel of Christ.

Bro. Henry Peterson, at Lander, Wyoming, has been ill, and, during his sickness, he found the *HERALD* a great comforter and instructor.

Bro. E. C. Brand writes from Tabor, Iowa: "If no preventing providence, I intend the latter end of this month to start out, with my satchel on my back, to endeavor to fill my mission to Montana."

Bro. William Crick arrived the 4th inst., from Amboy, Illinois, and reports the baptism of one there on the 3rd, and one re-baptized.

Bro. Edwin Lowe, of Canton, Iowa, says that the Saints there are all trying to live faithful, and are enjoying God's favor and blessings.

Bro. H. N. Snively, of Keokuk, Iowa, wrote August 4th, that Bro. Forscutt spoke there on the 3rd inst. to good audiences. One person baptized. Bro. Mark went to Rock Creek, Hancock county, Illinois, the 4th.

Bro. Mark H. Forscutt preached the funeral discourse of Sr. Oracy A. Lake, at Farmington, Iowa, July 27th. It is said that her funeral was one of the largest, if not the largest, ever known in Farmington. She was there buried by the side of her mother. Sr. Oracy died of pulmonary consumption, at Burlington, Iowa, June 27th, 1879.

One of the Plano brethren has for sale, very cheap, an almost new set of Chamber's Encyclopedia. The original price of this work was \$50. Address this office for price.

Sister L. H. Baldwin, of Ottertail county, Minnesota, writes us a good letter that gives evidence of her love for the cause of Christ, but we regret very much that their crops were so injured in that region of country. With pleasure we continue the *HERALD* to Sr. Baldwin.

Bro. W. S. Montgomery, of Oshkosh, Wisconsin, says that he and his wife are the only ones of the faith in that city now, but they labor for the enlightenment of the people. The Saints of that district (Northern Wisconsin) held a pleasant conference recently. Bro. D. B. Rasey, recently of Janesville, was present with them. Bro. J. M. Wait is preaching some among the people, and many acknowledge that our doctrine is the doctrine of the Bible.

Bro. Aaron W. Kelley, of Indian River, Maine, considers that the Latter Day Work in Eastern Maine is gaining ground, notwithstanding the raging of the enemies of the truth, and if the Saints only live faithful, he thinks that the work will increase finely.

Bro. J. A. McIntosh, of St. Thomas, Ontario, writes that he is growing in the knowledge of God; but his domestic affairs prevent his spreading the gospel news as much as he would like to do. He has, however, made six new openings for preaching, since he begun in the work, besides his labor in his own and other branches.

Bro. Geo. Burnham, of New Haven, Connecticut, sent us some time ago a newspaper containing a lengthy article, in which some one tried very hard to make out that the "original Mormonism" started with some counterfeiters, in whose scheme the "St. John's stone," mentioned in our present issue, figured prominently as a starting cause of modern prophecying and vision-seeing. It was a curiosity, but hardly worth its space in full in our columns, being so entirely absurd. Bro. Stafford's reply to a very brief account published in the *Interior* is given in this *HERALD*, as also the *Interior* article, which gives some idea of the whole. Bro. Burnham says that notwithstanding its publication in the New Haven paper, he has invitations to preach "original Mormonism" there.

For forty cents, we will send by mail, postage paid, a quarter ream (five quires) note paper, being but eight cents per quire. It is light weight and good quality. The heavier paper will be sent for fifty cents, post paid, instead of sixty-five as heretofore, owing to reduction in the market. A still lighter kind, but one heavy enough for all ordinary purposes, and especially for writing articles and correspondence for the HERALD, saving postage to the writers, will be sent for thirty-five cents per package of 120 sheets.

A brother (an agent for the HERALD and HOPE) writes: "I have been trying to collect delinquent subscriptions, but have had poor success financially, yet get plenty of good promises." We hope that the writer of the above, who, we believe, is proving himself to be a faithful agent indeed, will continue until "good promises," become good fulfillments. Other good agents find the same difficulty, but we believe the Church and office interests are safe in their hands, and all the patience possible will be exercised by them and us. We can scarcely think that those who desire the HERALD and HOPE, and who promise to pay for them will fail to do so, unless something unforeseen occurs, though something of that kind does indeed prevent very many payments from ever being made to the office.

Bro. J. B. Jarvis, of Scranton, Kansas, mentions a recent visit of his to Osage City, where he preached. Though unbelief prevails, yet he had attentive listeners and was treated with respect. Sr. Love holds fast to the faith there. Prospects are good at Scranton for a gospel work.

Bro. T. W. Smith left Providence, R. I., August 4th, for New Jersey. He expected to be at New Egypt, Ocean county, N. J., till about August 20th. Address him there, care Mrs. S. B. Burtis. Afterwards, at Philadelphia, Pa., till September 1st, care J. A. Stewart, Davis Hotel, Market street and Delaware Avenue.

ERRATA.—In the article on "Singing," by an "Old Mormon," it appears that we mistook his manuscript, in the following items: Revelations 7 and 14, should be 17 and 18 chapters. Also, in paragraph 3, read "hearing," instead of having. In paragraph 4, read "basis," instead of rain. In the same paragraph, read "heads," instead of hands.

We thank brethren T. R. Hawkins, Thomas Henning, C. M. Fulks, M. B. Williams and D. D. Babcock, for papers received.

PLEASE note the following from Bro. John S. Paterson, of Kewanee, Illinois; and permit us to ask the question, whether these Elders are under instructions, or "counsel," not to discuss with the "Josephites"? If so, will President John Taylor please remove the interdict, as we think it ought to be time that the question of difference between the two classes of worshippers should be canvassed. To aid this we invite President Taylor to instruct his traveling ministry to measure conclusions with our Elders.

PLANO, Ill., July 29th, 1879.

Bro. Joseph: Having just completed a three months' tour in the ministry, with varied success, I now return home to rest and recuperate for a few days. While out, I spent two weeks at Braidwood, in this State, and was there introduced to two of Utah's representatives, named respectively, Robert Barrett and F. F. Hintzy, who were preaching Utah Mormonism. I invited them to a public investigation of the differences between us and them; remarking, that as they claimed to be the Church, and so did we, denying to each

other the right to such claim, and as it was a question of such vital import, both to the world and the Church, it was but simple justice to all concerned that the matter should have a thorough and candid investigation, in all its bearings. I was met by a refusal on their part, on the ground that such discussion could not be conducted in a proper spirit. They further stated as a reason for not discussing the question at issue, that it would bring persecution on them; that we only sought an opportunity to heap abuse on them; that they were perfectly satisfied with their position, and wanted no controversy. We assured them that so far as they were concerned, we proposed to treat them like gentlemen; but their claims and doctrines we would handle without gloves. They finally said that they would discuss the question of priesthood, *but nothing else*, which means that their leading men held the priesthood at Joseph's death, took it with them to Utah, and still retain it. We replied that we had no dispute with them regarding the claim that many of them held priesthood at Joseph's death. But that we could prove that they had forfeited their right to officiate; and in order to prove this, all points of difference between us must be discussed; to this they refused to assent.

This is invariably the position taken by those Utah representatives, when confronted by the Elders of the Reorganization. Why is it thus with them of late years; in view of the fact that he who is now their acting president, and many others, in years gone by, have thrown down the gauntlet for discussion to all the world, claiming that truth was not afraid of the light? Does it not look as though there was something among them that will not bear investigation? Who answers?

JOHN S. PATERSON.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

July 24th.—There were 277 labor strikes in England in 1878. The outcome of these was as follows: Successful, 4; compromised, 17; went back to work on employers' terms, 250.

The loss of life by the late tornado near Boston was twenty-three. Outside of a line drawn twenty miles around Boston, there were about half a dozen persons killed.

Nineteen fresh cases of yellow fever in Memphis, yesterday, but no deaths, a fact full of encouragement. Several of the older cases, it is expected, will die. Some cases at other points south. At Havana, Cuba, 99 deaths during the past week, and 118 the week previous.

The news of yesterday about the fight between Lieut. Clarke's men and the Indians in Montana, is confirmed. Two companies of cavalry and fifty scouts were engaged with 400 reds, who, learning that reinforcements were coming, fled away.

Lord Chelmsford and 5,000 troops in South Africa had a battle, July 4th, with 15,000 Zulus, and defeated them, and burned the town of Ulundi.

Destructive thunder storms occurred in the New England States, night before last: also, one about Columbus, Ohio, damaged crops and buildings.

25th.—Eighteen new cases at Memphis, and five deaths, yesterday. Steamers, last evening, took 500 Memphians north. With the Government tents, a camp will be established seven miles north of the city. One death at Louisville, Kentucky, a Memphis lady.

In Ellington, a woman was murdered, night before last, and her husband nearly so. Murderer unknown. A man assassinated and knifed to the heart by an Italian in New York City, last evening.

Special instructions have been sent from Washington to Gen. Miles not to precipitate an Indian war, but rather to avoid it if possible.

A shoe factory in Poughkeepsie, N. Y., which employed 400 hands, was struck by lightning and entirely destroyed by fire on the 22d.

On the 22d, at Huntingdon, Penn., a premature sand-blast explosion resulted in the instant death of three persons who were managing the blast. Fragments of their bodies were scattered all over the surrounding territory.

26th.—Ten new cases of fever at Memphis, yesterday, and 10 deaths. Many cases are doing well.

The majority of the citizens have fled, and only 15,000 now remain in the city. St. Louis is enforcing a rigid quarantine. One death at Harlem, New York, and two other cases. One fatal case at Baltimore.

The Russian evacuation of Turkey will be complete August 4th.

Disastrous floods in Belgium and along the valley of the Rhine, causing great loss of property.

The Interior Department at Washington think there will not be any serious Indian trouble, but the War Department is less confident.

28th.—Fourteen new cases, and nine deaths, at Memphis, yesterday, (Sunday). Camps are to be made to-day for the poor refugees, outside the city. Three cases in New Orleans, four in Louisville (imported).

A great rain storm in and around Pittsburg, Pa., on Saturday, doing damage to the amount of \$500,000. Railway tracks and bridges washed out, sixty lumber rafts on the Allegheny river broken up, quite an amount of land inundated, several houses washed away, and the creeks swelled to rivers suddenly, overflowing and washing away buildings, wheat shocks and other property, compelling the people to fly to higher ground, carrying what goods they could, and forsaking the remainder to the flood.

Three hundred striking engineers intend to leave England for America soon.

A street fight between political factions occurred in Ottawa, Canada, Saturday night, in which revolvers, clubs and brickbats, were freely used. Two men were shot, and many others obtained broken heads and noses in the melee. A like affray occurred yesterday (Sunday), at a picnic, near New York City, where plenty of beer was the moving cause; and at Fall River, Mass., there was trouble and fighting between the striking and the working spinners at a cotton mill. An excursion of roughs visited Marblehead, Mass., yesterday, and they were very lawless and insulting to the people, and the police interfered, and revolvers and stones were used. Seven roughs were captured before the boat left.

By an accident on a Wisconsin railroad, several persons were killed or wounded.

29th.—Thirteen new cases at Memphis, but only one death from yellow fever. First death from it at New Orleans. Much uneasiness at St. Louis and other cities, and the quarantine is rigidly enforced.

By a hurricane in the Adriatic Sea twenty vessels were sunk and several lives were lost.

By the bursting of a water-spout in New Mexico property and crops were destroyed, and in Colorado much damage has been done by a heavy storm and flood.

30th.—Only eight cases and four deaths, of yellow fever at Memphis yesterday. The plague, in its worst phases, is thought to be over. Five cases at New Orleans. One death in quarantine at St. Louis.

A storm of wind, rain and hail at Lakin, Kansas, did great damage to crops and property night before last. A hail and rain storm at Janesville, Wisconsin, was destructive, the tobacco crop suffering the most, entirely ruining many fields.

The wheat harvest in Minnesota is progressing favorably. Yield is from fourteen to twenty-four bushels per acre, with the average at seventeen.

A woman was hanged in London, England, yesterday, for the murder of her mistress last March. The cholera is abating in Afghanistan.

In Hungary and Selecia sudden rain-storms, after great heat upon the grain-fields, has damaged the crops very seriously.

In Linn county, Iowa, an epidemic disease, akin to cholera, is raging. Twenty persons have died at Centre Point; also at Walker several deaths have occurred.

31st.—The Turkish Bashi Bazouks are again upon Bulgarian Territory, plundering and killing. The Prince of Bulgaria demands their immediate recall.

Detectives keep watchful guard over Prince Bismark of Germany, lest he be assassinated.

Thirteen new yellow fever cases in Memphis, but no deaths, yesterday.

Dalrymple, the great farmer of Dakota Territory, has one hundred and fifteen self-binder harvesters

in his wheat fields, and twenty threshing machines are getting the wheat ready for market. It brings eighty cents per bushel.

At Wooster, Ohio, much damage done by heavy rains and rushing water.

George Q. Cannon, Albert Carrington and Brigham Young, the executors of Brigham Young's estate, and the President of the Mormon Church, John Taylor, have involved themselves in a case of contempt by refusing to obey the order of the Court to turn over the property to a Receiver. The case grew out of an action begun in the United States Court by one of Brigham's wives, charging the executors with mal-administration of the estate, and the order to surrender control was the result. Yesterday the executors were ordered by Judge Boreman to pay into the Court \$142,000 in cash, and President John Taylor is required to pay \$290,000 in cash and stocks illegally received by him, and to go to jail until he shall have obeyed the order.

August 1st.—Seven great tanks of oil were burned at Pittsburgh yesterday, or about 70,000 barrels; loss about \$100,000. The lightning struck one of the tanks.

A dispatch from Gen. Miles, at his Camp on Rock Creek, eighteen miles south of the boundary, reports that Sitting Bull and his warriors and women and children have fled in great haste back to Wood Mountain, in the Northwest Territory. The force of the Sioux numbers 2,000 fighting men, and Gen. Miles states that he has troops enough to cope with all the hostile Indians that can be brought against him.

Near Clayton, New York, on the St. Lawrence, a yacht on which was an excursion party, upset yesterday and five ladies were drowned.

It is estimated that the Minnesota wheat harvest will yield thirty million bushels, over half of which will be number one wheat, and much of the corn will yield seventy bushels per acre.

2d.—The Consolidated Bank of Toronto, Canada, has suspended. Liabilities over assets are about one million five hundred thousand dollars. Three hundred and seventy-six shareholders are women, mostly widows and single women, dependent upon their labor for a living.

Yesterday a disastrous fire destroyed one-and-a-half million dollars worth of property in the business portion of Hamilton, Canada.

In Afghanistan the cholera has broken out among the English troops, and forty men died in one day out of one regiment.

Fourteen new cases of yellow fever at Memphis yesterday, and four deaths. One death at New Orleans. The general condition is far better than it was last year.

4th.—At Memphis, yesterday, twelve new cases and two deaths from fever. The city is almost entirely cut off from outside association, and only a tri-weekly mail goes in.

It is evident that considerable apprehension is felt in England over a new danger which may at no very distant day threaten India. She has hardly protected herself against Russian schemes of aggression with her new scientific Afghan frontier before she discovers that China is extending her influence westward quite rapidly, and recovering territory which formerly belonged to her, which lies close to the eastern frontier of India.

5th.—King Cetewayo, of the Zulus, is a fugitive from his own land, and their territory will probably be divided among three or four of the chief nobles, the King's brother receiving one part. This war cost England fifteen million dollars.

A despatch from London, England, says that the severest storm had there in many years raged the night of the 2d inst. In Bedfordshire much of the hay crop was swept away and many cattle drowned. Hailstones as large as hen's eggs fell. Window glass in and about London was destroyed to the amount of many thousands of dollars. Damage was also done by floods and lightning in Cambridge, Norfolk, Guilford, Leicester, Bath and Monmouth, and in the valley of the Thames the storm was terribly severe, doing immense damage to crops and other property and killing a great deal of live stock.

In Fayette county, Pa., a heavy wind and rain storm unroofed houses, ruined the crops and did great damage by flooding. Much damage near

Grand Rapids, Mich., by a storm of wind and rain.

Fifteen new cases of yellow fever at Memphis yesterday and two deaths. At New Orleans it is making not much progress. One of the refugees died in Chicago yesterday.

The town of Volcano, West Virginia, was entirely destroyed by fire yesterday. Six hundred barrels of oil, ten stores, the post office, depot, telegraph office, hotel, printing office, six boiler-works and nine dwellings were burned.

The Chicago *Tribune* says: "It is pleasant to record that Brigham Young's executors, Cannon, Carrington, and Brigham Young, Jr., are in the Salt Lake Penitentiary for contempt of court in refusing to obey the order to turn over the property in their possession." President John Taylor gave bonds, and was released.

The great heat in New York City is causing the death of numbers of people.

By a railroad accident in France, five persons were killed, and eleven seriously and forty slightly injured.

6th.—A steamer was wrecked upon the coast of France, and twenty-five persons went down into the sea with her.

Two river laborers got into a fight near Clark street bridge, in Chicago, at eleven o'clock at night, and each trying to throw the other into the river, both got in and both were drowned.

The crop prospects in some portions of England are better than they were some time ago, owing to recent better weather and a rapid growth and maturity; but in many parts there is little improvement. The shippers of Russia, Australia, Chili and California, are taking advantage to ship immense quantities to England, so that prices are kept nominal.

In Staffordshire, England, three thousand four hundred coal miners have struck against a reduction of wages.

The Peruvian war ships have been visiting Chilean ports, and they have destroyed launches, and captured a steamer loaded with Chilean soldiers and supplies, and three vessels loaded with copper and coal.

At Memphis, Tennessee, eighteen new cases of yellow fever and four deaths. The citizens are already becoming weary of their terrible visitor, and yet weeks and months will probably elapse before it is likely to leave them.

President John Taylor, in behalf of the Utah Church, brought suit against the estate of Brigham Young, for one million dollars.

Reports from United States Consuls in Europe show that wages in the United States are double those of Belgium, Denmark, France, and England; and three times those of Germany, Italy, and Spain, and four times those of the Netherlands, and that the prices of the necessities of life are lower in the United States than in Europe; that more misery results from strikes, drinking, Socialism, and Communism in England and Germany than from all other causes combined, hard times included.

The case of the Ponca Indians was considered at a meeting of citizens in Boston yesterday, whereat the Indian policy of the Government was severely criticised, and a committee was appointed to raise \$4,000 with which to defray the expense of testing the question of the Poncas' rights in the United States Supreme Court.

Dr. Law, of Cornell University, has demonstrated the fact that the hog cholera is not only infectious, but contagious. He also shows that other animals can take the disease, and transmit it back to the previous source. The loss from this disease is estimated at from \$20,000,000 to \$30,000,000 yearly.

The debate in the U. S. Senate on the proposed reduction of the tax on tobacco, brought to light some interesting figures which furnish a great deal of food for thought in these hard times. Of the crop of 1877 there were 184,000,000 pounds consumed at home. Estimating our population at 45,000,000; three-fifths of whom are women and children, would give 18,000,000 men and youths of whom not more than 5,000,000 abstain from the use of tobacco; this leaves us 13,000,000 of persons who, from the above figures, use each 15½ pounds yearly, or nearly 5 ounces per week. In

the usual manner in which the average chewer buys his tobacco, this would amount to fifty cents per week, or a total of twenty-six dollars per year for each consumer, or a grand total of \$338,000,000 wasted annually by the men and coming men of this country in making chimneys of, and otherwise defiling those organs which the Creator designed for far different and nobler purposes.

Correspondence.

STOCKTON, California,
July 15th, 1879.

Brother Joseph: I write this to ask you to encourage the brothers and sisters to help pay what is owing on the church here, and release my little home from the mortgage, and two hundred dollars of our money loaned, more than our contribution. Dear brother, if I was young, so that I could work; but if I lose my home, I don't know how it will be with me. The church and land are too good a piece of property to be sold to pay so small an amount. If the Saints feel to help, each one a little, they won't miss it in time to come. Bro. Robbins and myself have helped the church, (I mean Elders), brothers and sisters, to many a dollar, and I feel glad that we did; and I feel that the Saints will respond to the call of their sister in trouble. I am firm in the faith of the Church, the true faith revealed from heaven, the faith of Christ, and I pray that God the Father will bless you with all things that will be good for you, spiritual and temporal.

MRS. MARBARY ROBBINS.

SANTA ANNA, California,
July 29th, 1879.

Bro. Henry:—We do not often see in the *Herald* anything from this far off, western shore, and still less from this immediate vicinity. As regards our temporal situation, I can say that we usually have enough to make us tolerably comfortable, though our food is not of the most dainty kind in the world, neither are our garments the most costly; but we try to be clothed with charity as a mantle, and to have our feet shod with the preparation of the gospel of peace. Money, at present, we know very little about, or rather, have very little to do with; for there is scarcely any in circulation. Produce is very low in price, bringing little money; consequently, it is almost impossible for the Saints to get money enough (and in fact they can not) to pay their subscriptions on Church publications. Only for a few months have times been quite so hard, and we hope that ere long there will be a change for the better.

Our spiritual condition, seems also, to have kept pace with the financial situation, for spirituality appear to be at a very low ebb with us at present, more so than at any time before since the complete organization of our (the Newport) Branch. This state of affairs has not, in my opinion, been brought about by any intentional wrong on the part of the members, for our branch, which numbers 153 members, is composed of just as good and honest people as can be found in any branch of the Church in the world; and in times past we have enjoyed much of the good Spirit, and have been very zealous for the cause of our divine Master. And now I will say that, in my opinion, just here is what has been the cause of our troubles and darkness. In our great zeal for the work to make rapid strides onward, we have suffered our wisdom to be outdone by our zeal; and, consequently, the work has received a severe check, from which it will take some time to recover, though there seems to be a better feeling gaining ground of late.

I think it not amiss, to give you, very briefly, one or two circumstances, which have been the cause of trial. In the first place, ever since our first settlement here, we have been contending through the laws of the land, for our homes, and have also often laid our case before the Lord, asking instruction how to proceed, and many predictions have been made, (through the gifts of tongues and prophecy), which, as yet, have received no fulfillment; and there seems at present, to be very little probability of a fulfillment in the future. In the second place, we have had

BANDERA, Texas, July 18th, 1879.

Editors Herald—I write to give you a brief account of my labors for a few months past.

In January I visited the Saints at Stockdale, and held several very interesting meetings. On the evening of the 27th, I had the pleasure to address a large and very attentive audience, from 1 Thes. 1:5, on the power of the gospel, endeavoring to show that time had not served to deprive the gospel of any of its power. That to be the same gospel, it must be possessed of the same power, both as to quality and degree. At the close of the meeting liberty was given for remarks, whereupon Elder Marquis, my opponent in debate at Stockdale, last July, arose to explain the kind of power exhibited in the gospel; claiming it to be physical; and here, I must confess, is the first instance coming under my observation, where a man was forced to maintain the power of the gospel to be physical and not spiritual. It was manifestly an effort to evade the whole issue, and the people perceived it, and marked the absurdity.

The night following, the congregation was larger than before, and I addressed them from Matt. 16:18, on the "Rock," or "foundation of the Church." At the close, Elders Marquis and Moss, thought they must say something, and as they could find no fault with the discourse, as they confessed, they introduced the subject of the Book of Mormon, and finally invited us to an investigation of that subject, which, of course, was accepted. This led to a discussion on the divinity of the Book of Mormon and Doctrine and Covenants. The most remarkable feature in the whole transaction lies in the fact that Marquis, who, in consequence of ill health, was unable to engage in the work, passed by every preacher in his own church, (some of whom are considered to be men of ability), and made choice of Mr. Washburn, a Baptist preacher, to fight their battle, to the amusement of "outsiders," and the chagrin of the "preaching brethren" of western Texas.

I met Mr. Washburn at Stockdale, on July 7th, to complete the preliminaries. Not much to my surprise, the gentleman wanted to have it all his own way. He not only claimed the right to frame his own proposition, but wanted to dictate mine. To this, of course I would not agree. So he arose and left the room, declaring, substantially, that he would not debate the question unless I would accede to his wish. And only for the timely intervention of Elder Matthews, of the Christian Church,—and a man, I am glad to say, who has shown himself to be a fair-minded gentleman on every occasion—the debate would have proved a failure. The arrangements, however, were completed, and the discussion commenced on the 8th, and continued three days. From what I saw of my opponent last year, I feared that he would condescend to unbecoming things; but in this I was very agreeably disappointed, for as a general thing he was courteous, and deferential; but would occasionally resort to ridicule, when argument of a better character was not at hand. His principal witnesses were the *Millennial Harbinger*, a periodical edited by Alexander Campbell, and a recent work called *Western Wilds*, by Mr. Beadle. Mr. Washburn said he had but little use for the Bible in the debate; and we thought so too, as he only referred to it about three or four times during the entire discussion. At some future time I may give you a synopsis of my opponent's arguments. The investigation of the subjects under consideration, served, at least, to strengthen the faith of the Saints, and we have good reason to believe the unbiased and thinking part of the community was benefited. Many were heard to express the belief that the arguments presented in favor of the Book of Mormon were unanswerable. We pray that God may bless the seed sown by an humble hand, and cause it to bring forth fruit to his name's honor and glory.

I returned by way of Oak Island, found the Saints well, and most of them rejoicing in the glorious light of God's eternal truth. We held two meetings with them, and baptized one on Tuesday.

Of the few Saints in this section of the State, I wish to say, they are, as a class, noble-hearted

with us, a very stubborn case of disease, namely, epilepsy, and though the person had been administered to quite often, yet there was no visible sign of recovery. Therefore this case was also presented to the Lord, through prayer and supplication, to know the nature of the disease, and what we must do to obtain a permanent blessing for the afflicted person. We were instructed, through the gift of tongues, some two or three times, and by as many persons, that if we would (any indefinite number of us) fast and pray for three days, the person would be permanently healed. Accordingly, some twenty or more of us, abstained from both food and drink for three days and nights in succession, during which time, the testimony of the Spirit confirmed to nearly all, what had been given through the gift of tongues; and still the person to-day is no better, though for five days after the fast there was a marked change for the better; but has gradually failed ever since. Query,—Now if the manifestations, or testimonies, were from God, why is the person not healed?

We have had some excellent preaching recently, for Brn. H. P. Brown, J. W. Gillen, and J. C. Clapp, have been visiting us, and if they could have stayed longer, I think much good would have been done, despite the present existence of things.

Ever wishing for the prosperity of Zion, I remain, your brother,
R. R. DANA.

STAFFORD, England,
July 15th, 1879.

Dear Herald:—Our Branch of the Church at Stafford, has suffered through the bad trade which prevailed last winter, the brethren not being able to stay in the town; but had to go where they might do better for their families. Where we used to be eleven in number, we are now only four, and should have been only two, had not one brother and sister returned to this place again. The brethren and sisters in this district love the work of God. I am very sorry that Bro. Joseph Gilbert was obliged to return. I was with him on Whit Monday, in London, England. We were out seeing the sights, and he must have got very wet, as it was raining all the while; I hope and pray that he may be better by this time. We are all well here, and send love to all the Saints. Hoping that God will bless and prosper his work in these lands, is the prayer of yours, in hope,
GEO. S. GREENWOOD.

BANDERA, Texas, July 16th, 1879.

Brother Henry: I have just arrived from Stockdale, where I heard the debate between Bro. Bays and John Washburn, a Baptist preacher, who had been engaged to dispute in behalf of the Disciples, who were the challengers. Two propositions were discussed. 1st, The Book of Mormon, and Doctrine and Covenants; what are they? Are they divinely inspired? Bays affirmed, Washburn denied. 2nd, Joseph Smith, jun., the founder of Mormonism, was a false prophet. Washburn affirmed, Bays denied. The debate lasted three days. Those not connected with any church organization expressed the belief that Bro. Bays gained a complete victory; that is, they did so far as I heard them express an opinion. A reporter for a northern paper said of the first day, that Bro. Bays clearly sustained himself in every point; and of the third day, he said that Bro. Bays had beaten his opponent. Said some one to him, "You surely do not believe that Joseph Smith was a true prophet." Said he, "I did not say that, but I do say that Rev. Washburn failed to prove him a false prophet." Mr. Washburn was gentlemanly, and almost courteous in his bearing throughout the debate, which is more than can be said, truthfully, of most of our opponents. Bro. Bays and myself have each a two-days' meeting to hold, and then a discussion between Bro. Bays and a Christadelphian. Then we intend to go east together, as far as Angeline County. My health is good since coming here, but Bro. Bays seems to be somewhat feeble. Praying ever for the welfare of Zion, and that her officers may be endowed with wisdom from on high, to enable them to faithfully perform their duties, I remain, yours in the faith,
JAMES W. BRYAN.

and generous, and would support the work if they were able; but, owing to the famine-breeding drouth that has been literally scorching the land for over twelve months, most of them are hardly able to live, and are not able to render me any material aid; in fact, I should feel that I was doing wrong to take anything from them. Every crop, wheat, oats, corn and potatoes, in this section of the State is a total failure. In some small spots where they have been favored with a few showers, the people may have corn enough for bread; but the large majority are entirely destitute, and will certainly suffer for food. The streams are dried up, and the grass is so poor and dry that stock, sheep and cattle especially, have actually perished. From present appearances, we shall scarcely be able to obtain the actual necessities of life, in consequence of which we may be forced to abandon the field within a short time. But we feel determined to stand it till spring if possible. We desire the prayers of the Saints for the progress of the work here.

Yours still in hope,
D. H. BAYS.

CLEAR LAKE, Steuben Co., Indiana,
July 20th, 1879.

Brethren: We are trying to serve God the best we can. We have our prayer meetings regularly every Sunday. There is need of an Elder in this branch, as we have had no preaching since November last. There is a chance for quite an ingathering, if we had some one to preach to the people. My wife was taken sick with a fever, and, worried with excitement and weakness, a doctor was called, and the fever was broken, but settled in her leg, and it was thought by those professing to know, that it would result in a fever sore. We tried everything we thought would help it; the doctor could not help it any; the swelling was so great that she could not walk, and the pain was very severe. Failing to receive any benefit from medical aid, we looked to the great Healer, and found relief. We had a little consecrated oil, and commenced to use it, and found it was what was to cure. There was not much oil in the branch. I went to Coldwater, and got some oil, had it consecrated, came home, and kept using it, and nothing else; and, thanks be to the God of the Saints, she is able to be around and do her work again. We feel hereafter to put our trust in him who has all power.

Your brother in bonds,
ANDREW J. SMITH.

EDENVILLE, Iowa,
July 24th, 1879.

Bro. Henry: Through the providence of God I am still laboring in the field. We have made quite a stir in Poweshiek county, and have added nine to the Church by baptism. We hope to organize a branch there ere long, as all the members are very active.

I just closed a grove meeting in Marion county, which was well attended—said to be about five hundred persons present at one time. Had good order and an excellent time indeed. Brethren Stamm and Longbottom gave me timely assistance. They seem to be good brethren, with hearts in the work. Another grove meeting is appointed for August 20th, to be held three miles south of Pleasantville, Iowa. We would be happy if any Elders passing this way, would make us a call. Stop at Newton, or Des Moines, and will be conducted to place of meeting. Our Conference comes off at Newton, September 6th and 7th. Could not some of the brethren of Illinois, or eastern Iowa, call and "rest a spell," until General Conference? I believe we can truthfully say that we have received less help from traveling Elders than any other district in Iowa. We will be patient a little while longer before grumbling much. Bro. Lloyd has crawled out of his shell, (shoe shop), and has been holding meetings for two Sabbaths in the Des Moines Valley branch. He is well received, and left a lasting impression on the minds of the people in favor of the truth.

My business at home is demanding my attention, and if something don't work favorably for me, I will have to leave the active ministry by the first of October. My brother A., and I, are engaged in mercantile business, and the clerk

that endeavors to fill my place in the store, leaves us October 1st.

If some good, *active* brother in the Church—one who has the *ability* to stand behind the counter and meet the trials and bluffs of trade, and sell enough goods out of a well assorted stock, to support two households and himself (and family, if any), will correspond with A. White and Brother, at Edenville, Iowa, there may be some show to get a job.

They don't want *any man* that uses tobacco, or that will get into debt and not make every effort to liquidate it. A man that can't run his own business, is not fit to run business for some one else.

Yours for the work. I. N. WHITE.

BURNSIDE, Michigan,

July 27th, 1879.

Bro. Henry: I have been laboring to the best of my ability in spreading the gospel among my fellow men, and my labor has been blessed beyond my expectation. There are about eight branches of the Church organized in this section of Michigan, and two more ready for organization; altogether, about or something over two hundred members. I baptized eighteen during the last six weeks, and a number more are ready for baptism. Some of the parties baptized are the fruits of the labor of Bro. Cornish. I wish we had a few more Elders like him in the field. Local Elders are doing what they can. Among them are Elders Bailey, Sims, and Barr.

We have been much disappointed in not receiving a visit from Bro. W. H. Kelley. I hope the disappointment will soon be remedied by his presence, as the people and myself feel ourselves neglected.

ROBERT DAVIS.

PLEASANTON, IOWA.

Editors Herald: We have large and attentive congregations here every Sunday evening. Our brother, Duncan Campbell preaches for us every other Sunday, sometimes oftener. There has not been any added to our Church here yet; but I believe we will yet see our reward. Did I say *we*? Yes; for I have done considerable talking to the people, and praying to my heavenly Father.

I would like to say to my sisters, let us ever be ready to give a reason for the hope that is within us; and let us help all we can, whether it is to speak in meeting, or pray, or talk to and encourage a weak brother or sister; for no matter how weak we feel, if we put our trust in God, he will aid us to help our fellow man.

I was very much pleased, in looking over our late Conference minutes, to see the counsel given by our president, as regards cutting members off. I have always looked upon it as a terrible thing to cut any one off. Brethren, beware, lest their blood be upon your heads. Brethren, try to perfect yourselves in gospel graces, and do not try to find fault with your brother; and think because he does not attend meetings as regularly as you do, he ought to be cut off from the Church. Our heavenly Father does not deal with us in that way. Let us all try to help bear each other's burdens, and so fulfill the law of God.

Your sister, MRS. E. ALLEN.

PAWTUCKET, R. I., June, 1879.

Dear Herald: I have often thought that if we stopped to consider that all we say is recorded, we might weigh our words for fear that they might serve to our condemnation. We do indeed stand in the presence of the great Judge, and yet how careless. Our words, our thoughts, are all recorded, and yet so silently that it does not waken us to consideration, and yet it is twice recorded—on God's book, and on the pages of memory. These suffer no erasure: on the last day it shall be brought to mind; it shall stand forth in clearest characters. If it be there found that we feared the Lord and spoke good and not evil of one another, that we have kept the commandments and remembered the poor, then in that day we shall stand, and, ascribing all to his grace, at his bidding we shall enter and share in the joys of our Lord for evermore. If such is our earthly probation, should we not ponder our words, and keep our hearts with all diligence.

ANNIE HOLT.

Dow City, Crawford Co., Iowa,
July 25, 1879.

Editors Herald: One week ago I returned home, after an absence of two and a half months, spent in Northern Iowa, and Minnesota, striving to build up the Master's kingdom. Since my return we have been under a cloud, caused by severe and apparently dangerous sickness in our family; but now, thank God, the darkness begins to recede, and we hope for final recovery.

We are not alone in these afflictions. There is considerable sickness in this region at present, mostly among children. Saints should not forget to sympathize with and pray for suffering humanity, wherever found. Some are laying beneath the cold sod their friends, relatives, little ones, with the bright hope that they shall meet them again when the Redeemer returns to earth to complete his work for the glory and redemption of man. They weep, and we would not stay their tears, for it is but the expression of their love for those who are dearer to them than life itself. We would only say, "Sorrow not as others which have no hope." Others there are who lay down the loved ones in the darkness of despair. God pity them! Dear Saints, should we not do all within our power to make known unto them the great antidote for the cares and ills of life—an intelligent hope in Christ—one that is founded upon God's eternal word?

But I started to tell you something about my labors. Since writing you last, I have labored and preached near Sioux Rapids and LeMars, Iowa, and in Lake Crystal and Grand Prairie, Minnesota. Near LeMars I baptized five. After administering to them bread and wine, and trying to impress upon their minds the necessity of living rightly before God and all men, I left them in the care of Him who has assured us that not one sparrow falls to the ground without his notice.

In Lake Crystal my visit was short, but, with a few exceptions, quite pleasant. I baptized one, and organized the few Saints living there into a branch, to be known as the Lake Crystal branch. Bro. Eli Steadman, president; D. L. Crane, clerk. The branch only numbers about eight or nine members, and they want all the Elders who may be passing through that way, to call and see them, and preach the word.

At Grand Prairie, the work still survives, and the Saints meet together for the worship of God, and the proclamation of the truth to their neighbors. They have been passing through those peculiar trials that are sure to overtake every branch, sooner or later. We believe there is salt enough left to save the branch.

The general prospect in this mission is better than heretofore, but *labor, LABOR, LABOR*, is what is needed. Who will perform the vast amount of work that lies before us? It needs men with stout hearts, men of sound integrity, of deep humility, and strong faith, and withal, an unusual supply of patience; and even then there will be times when they will find enough to do in contending against the wiles of the Devil. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into the vineyard."

Yours in gospel bonds,

J. R. LAMBERT.

SAN ANTONIO, California,

July 25th, 1879.

Beloved Herald: It is seldom we see any word from this part, so I write, that your readers may know that we still live; thanks be to God, though our trials have been many and severe, yet by his help we have been able to stand to our faith, and we still have a desire to struggle on to victory. Our heavenly Father has, in his wisdom, called from us, within the past few months, my father and sister, which is a sad, sad blow to us. Our fate seems very hard indeed, but we will try to endure without murmuring, if possible. It seems to be our lot to be isolated from the Saints, and to be deprived of the privilege of meeting with them on the Sabbath to worship God. Our branch is seventy-five miles distant. It also seems that our trials are more severe, or harder to bear, we being in the midst of wickedness, yet, notwithstanding all this, we find our loving Savior at the helm, and in time of need he has proved to be

nigh. So I am led to exclaim, "O Lord, how merciful and longsuffering thou art. O, when shall I be able to repay thee for thy loving kindness."

With joy and gladness I hail the *Herald, Hope and Advocate*. They fill the place of a preacher very well; still we would like it if an Elder would give us a call, now and then. I think we could fill our School-house with attentive listeners for him. I do what I can to point out the narrow way, but my talent is very limited.

Times are very hard here. This is the third successive year the crops have failed—1877, a drouth; 1878, too much rain, causing rust and shrinkage, and this year, a drouth for forty miles around. Yours in the gospel of Christ.

I. A. MONROE.

COMMERCE, Conecuh Co., Alabama,
June 12th, 1879.

Dear Herald:—After my communication to you from Millview, Florida, I attended the Florida conference, April 5th and 6th, at Santa Rosa, and enjoyed it very well. I remained in Florida about four weeks, visiting the Santa Rosa, Coldwater, Mount Olive, Hinote, and Eureka branches, seeing some things to encourage, but wishing affairs in some places were in better condition than they are.

April 30th I arrived at Bro. G. T. Chute's, found himself and family well, but he had recently sustained quite a loss by having \$340.00 stolen from him while on his way from Pensacola.

On May 2d, in company with Bro. Chute, Clark and W. S. Booker, went to Butler Branch, where the Alabama conference was held the 3rd and 4th. We had an agreeable and, I trust, profitable time. After conference I remained awhile with the Butler Branch, and, to my great joy, discovered a marked improvement in their spiritual condition since I was with them last fall. I also had the great pleasure while there of seeing six more enlist in the cause of Christ. I next visited the Pleasant Hill Branch, where I held several meetings, I hope with good effect. May 25th I commenced meeting in Flat Rock Branch, and continued nearly a week; and, though it was a very busy time, we had fair sized audiences and good attention. I hope some good was done. One was baptized, Bro. Clark officiating. On May 31, June 1st and 2nd, I preached at Welcome Church; one was baptized. June 7th Bro. Henry Jones took me to Bro. Samuel Page's, in this county, where I preached three times. When we were there before we had the use of the Methodist Church, but this time on the night of our appointment it was nailed up. Why this was done we can not tell, as we asked no questions, but occupied a school house near by. However, we thank them for past favors, and should opportunity offer, will oblige them in return. Yesterday I arrived at this place, where Bro. Duncan McCall resides. As I was never here before I was under the necessity of enquiring the way, and was pleased while doing so to be voluntarily informed by several that "Duncan McCall's folks are as fine people as you ever saw," "He is one of the best citizens of our county," &c. I am not ashamed to enquire for such Saints as these. This reputation was not gained by being ashamed of the cause, for he openly advocates and defends it; and so it will ever be. Men may affect to despise us for our belief, but if we manfully, yet mildly, defend our honest convictions, they are compelled to respect us; while a cowardly, irresolute course is really and justly condemned by all.

In regard to the general condition of the work, I scarcely know what to say, in some places it seems to be progressing, in some standing still, and in some retrograding; in some places I am encouraged, in some discouraged; sometimes my mind is calm and peaceful, sometimes disturbed and anxious; sometimes I rejoice, and sometimes I weep. In some places I even seem to breathe the air more freely than in others, according to the element with which I am surrounded. Some Sunday preaching is done by Elders Chute, Scogin, Booker, West, Hawkins, Powell, Squires, Cooper, Givens, Reeder and Grierson, in their respective neighborhoods. Some preaching is also being done by Priests

Clark, Allen, Faulk, Sherman and King; while Teachers and Deacons are trying to do their duty. Within a radius of four hundred miles numerous calls are coming for preaching. I have neither time nor means to supply them, though I have been constantly engaged. I hear good news from Mississippi; they are having some trials, but trials will only develop their strength if they are humble, faithful, and steadfast. May the angels of peace attend them.

I will remain in this district about two weeks, and then go to Florida and attend their conference the first Saturday and Sunday in July. Then if able I will go to East Florida to open the work there. I feel impressed that that field ought to be looked after. The cause has never been represented there, but now an opportunity is offered and I am anxious to improve it. Will the Saints pray for the success of the mission? My whole soul is engaged in the work. If I have any personal interest not connected with the cause of Christ, I do not know it. Ever, praying for the welfare of Zion, I am as ever,

HEMAN C. SMITH.

SALT LAKE CITY, July 28, 1879.

Bro. H. A. Stebbins: The outlook is very promising in our field of labor. Many are seeking and feeling their way along, in hope some day to again walk the narrow way. *Bro. Blair's* little *Advocate* is doing a good work in our city; it goes where the elders can not be admitted, and all who receive it read it with candor. Our labor is on the increase, and several additions have been made to the Church of late, by baptism. I think that there never was a branch so tried as we have been, but we have been purged, and are now being made clean and fit for the Master's use. I want to do all that one can do in so good a cause—anything that will better the condition of humanity. Pray for us that we may have wisdom from on high.

Your brother in the covenant of peace,
THOMAS N. HUDSON.

DOW CITY, Crawford Co., Iowa.

We have never seen wheat, corn, oats and vegetables look better at this season of the year since we have been in this land, which will be nine years next fall.

Our Conference, last month, came off very pleasantly; a good feeling prevailed generally. The health of the Saints in this land is generally good, and I see from the Bishop's report from time to time, we, as a district, are gaining ground upon the law of tithing, for which we feel very thankful. I am in earnest about this law of tithing.

JOHN HAWLEY.

Conferences.

Kewanee District.

A conference was held at Canton, Fulton county, Illinois, June 7th and 8th, 1879; J. A. Robinson, presiding; J. S. Patterson, clerk *pro tem*.

Branch Reports.—Buffalo Prairie, Kewanee, Millersburg, St. Davids, and Bryant accepted; Canton returned to branch for correction; Truro, Henderson Grove and Princeville not reported.

All financial reports read were received.

Elders J. S. Patterson, B. Holt, Lewis Jones and J. A. Robinson reported in person, and J. D. Jones and E. T. Bryant by letter.

Whereas, the president of the district has present doubts regarding the ordination of Bro. James Terry of Millersburgh, to the office of Elder, therefore be it Resolved that this conference justify the ordination of Bro. Terry and authorize the president to issue him a license; but it is the will of this conference that in future no ordinations to the office of Elder shall take place within its precincts, without the consent of the body.

Whereas all Elders of the district who are not branch officers are amenable to the district conference, being officers of the district; and Whereas, many of said Elders neither desire nor would honor a mission from this conference, therefore be it resolved that this conference order all Elders who have no missions and desire none to return their licences to the district president, and they

remain as members only, until they are prepared to honor their ministry in preaching the word by appointment of the district.

Resolved that the above be laid over till next conference for discussion, and that this action be published in the *Herald* that all may be fully advised of what they have to meet.

Missions were appointed for T. F. Stafford, Ezra Bryant and J. D. Jones.

Resolved that a special collection be taken up in each branch of the district and be forwarded to the Bishop's Agent every quarter, to defray the incidental expenses of the district.

At 7:30 p.m., a prayer and testimony meeting, R. Holt presiding.

Sunday: At 10:30 a.m., preaching by Robert Holt of Kewanee. At 2 p.m., sacrament meeting. At 7:30 p.m., preaching by J. A. Robinson.

Adjourned to Millersburg, September 6th and 7th, 1879.

Malad Sub-District.

A conference convened at Malad City, Idaho, June 8th and 9th, 1879; John Lewis, president *pro tem*; Harbert R. Jones, clerk.

Morning session devoted to preaching by J. Lewis.

2:30 p.m.—Branch Reports: Elkhorn 22; 7 baptized. Malad 42; 15 baptized, 2 removed by letter; branch spiritually improving.

Five Elders and one Priest reported.

The building of the Malad meeting-house was discussed. It was agreed to lay the foundation right away.

A resolution to release J. Vanderwood as president of the conference was tabled.

At 7 p.m., preaching by W. Richards and J. Lewis.

June 9th, 10:30 a.m., J. Vanderwood in the chair.

The president was requested to notify Elder J. Bowman to report to next conference.

J. Vanderwood was sustained as president of the district. A short discourse by J. Lewis. At 2:30 p.m., sacrament and testimony meeting. A good measure of the Spirit was felt. At 7:30 p.m., preaching by J. Vanderwood.

Adjourned to Malad City, September 27th, 1879, at 11 a.m.

String Prairie and Nauvoo District.

A conference was held at Rock Creek, Illinois, June 7th and 8th, 1879. J. A. Crawford, presiding; James McKiernan, clerk; John Stevenson, assistant.

Branch Reports: Pilot Grove, at last report 34, present 35; 1 baptized, 1 ordained a Priest. Rock Creek, last report 45, present 43; 1 removed by letter, 1 died. Montrose, last report 27, present 31; 2 baptized, 2 received. Vincennes, 21; no changes. Burlington, last 73, present 75; 2 baptized. Elvaston, last 19, present 21; (how added not stated). Keokuk, last 38, present 39; 1 ordained a Priest. String Prairie and Farmington, not reported.

The Bishop's Agent, J. W. Newberry, reported. J. H. Lake addressed the assembly. Eight Elders reported. J. H. Lake had baptized 7 persons, and had organized a branch in Brown county, Illinois, named "Union Branch."

The president reported having received \$23.20, and paid out \$15.75 for traveling expenses, leaving him \$7.45 in hand.

H. T. Pitt reported that one of the committee appointed to visit Pilot Grove refused to act, and sickness and other trouble prevented their meeting at the time appointed; therefore, they held no meeting, and they asked to be released. They were released.

Brethren McKiernan, Revel and Babcock, were appointed to try the matter of appeal presented by Sr. Mary Dorothy; they also to investigate the charges presented against S. Salisbury.

Whereas, it is the wish of the General Church Recorder to know the exact numerical strength of each branch and district; and whereas, almost every branch has upon its record names of non-resident members whose whereabouts are unknown, who are still reported as members. Therefore, be it resolved, that each branch in the district which

has upon its record the names of non-resident members, shall advertise the same in the *Herald*, and if they are not heard from by September 1st, 1879, their names, date of baptism, confirmation, &c., will be transferred to the General Church Record of names of scattering members.

Resolved that we request all the branches in this district to send a financial report to the conference, stating how much money received, and how much paid out to the traveling ministry.

Resolved that we request the appointment of a Book Agent for this district, the agency to be at Keokuk, and that we recommend Bro. Nathan Spicer for appointment as said Agent.

At the request of James McKiernan, he was released from acting as secretary of the district, and Nephi Snively was chosen in his place. Secretary's bill of expenses \$2.50.

Missions given at the last conference were continued. Preaching, Saturday evening, by Solomon Salisbury; Sabbath, 11 a.m., by J. A. Crawford; evening, by J. H. Lake.

Adjourned to Pilot Grove, September 6th, 1879.

Los Angeles Sub-District.

A conference convened at Newport, Los Angeles county, California, June 7th and 8th, 1879; J. F. Burton, president; R. R. Dana, clerk.

Report of the Newport Branch (the only one in the district), 153 members, including 9 Elders, 5 Priests, 2 Teachers, 2 Deacons; 1 added by letter.

District Treasurer's Report.—"Balance at last report \$2.35, received since 35 cts., total \$2.70. N. W. Best, Treasurer."

Six Elders, 2 Priests, 2 Teachers and 1 Deacon reported.

A committee was appointed to circulate a subscription paper to raise means to defray the expenses of President Joseph Smith to California, and return, so that he might be here to attend the Pacific Slope Conference at Newport Branch, Oct. 6th, 1879. Quite an amount was subscribed, but subsequently learning that he could not come, it was not collected.

Brn. Best, Walker, Garner, Burton and Huntly were appointed to make arrangements about holding said conference, they to report to our next quarterly session.

Resolved that we discountenance the use of tobacco by Church members, and declare it a nuisance.

Newport Sabbath School Report: "From Dec. 29th to June 1st, 1879, whole number enrolled 85, officers 6, teachers 5, pupils 74, sessions 21, average attendance 38½.—R. R. Dana, superintendent; N. W. Best, secretary."

Sunday, 11 a.m., preaching by J. F. Burton; at 3 p.m., sacrament was administered, and the meeting given to the Saints.

Adjourned to Newport, Sept. 6th and 7th, 1879.

Decatur District.

A conference was held at Lamoni, Iowa, May 31st and June 1st, 1879; A. Kent, presiding; O. B. Thomas, clerk; A. S. Cochran, assistant.

Branch Reports: Lone Rock, Lucas and Lamoni, were approved; but Allendale and Little River referred back to branches, the latter for the names of those removed, and dates of removal.

Two High Priests, 1 of the Seventy, 8 Elders, reported.

The report of D. Dancer, the Bishop's Agent, was read and approved.

Committee on the case of J. W. Mather reported that the prosecuting witness had failed to appear, and having written that he intended to have nothing more to do with the case, it goes by default; and in view of this and of Bro. Mather having been kept in suspense so long, they recommend that he be released from all impending charges, and that his former standing be restored. Report received and adopted, and the committee discharged.

A motion to rescind a former resolution requiring Elders and Priests to report, or lose their standing, was lost.

A resolution was then offered to rescind three former resolutions, requiring High Priests, Seventies, Elders and Priests, to report either in person or by letter, or lose their licenses.

The following substitute was offered, "That the resolutions affixing the penalty because of failure to report, on the part of said ministry residing in the district, be expunged from the record."

Resolved that a failure on the part of the ministry to report, as heretofore required, subject those so neglecting, to rebuke.

Sunday, 9 a. m., prayer and testimony; 11 a. m., preaching by Jas. W. Gillen; 2:30 p. m., a sacrament and testimony meeting; at 7:30 preaching by E. Robinson.

Adjourned to Davis City, 10 a. m., August 30th, 1879.

Central Missouri District.

A conference convened June 7th, 1879, in the Wacona Branch; J. D. Craven, president; Saml. Crum, clerk; E. N. Ware, assistant.

Adjudication committee, E. N. Ware, Emsley Curtis, Joseph Belcher.

Branch Reports.—Wacona, last 25, present 31; 6 received. Clear Fork, last 14, present 15; 2 baptized, 1 removed by letter. Hazel Dell 19; no changes. Carrollton (for six months), last 53, present 40, 3 baptized, 14 removed by letter, 1 expelled, 1 died. Alma, last 12, present 16; 4 received. Valley and Grand River, no reports.

Fifteen Elders and two Teachers reported.

The west half of Johnson county was released from this district by request of the Holden Branch, which intends to be annexed to the Independence District.

Bishop's Agent's Report.—"On hand \$2.70; paid District Clerk \$1.25; balance \$1.45."

Preaching by E. N. Ware and C. Prettyman, on Sunday at 10:30 a. m. and 3 p. m.

Adjourned to the Valley Branch, September 6th, 1879, at 10 a. m.

Eastern Maine and Nova Scotia District.

A conference convened at Jonsport, Maine, June 28th, 1879; J. Lakeman in the chair; J. C. Foss, clerk.

Branch Reports.—Pleasant View 23; 1 added. Sea Side 10; 3 baptized. Other branches not reported.

Resolved that all the branches report at next conference all the members that are in their jurisdiction.

Officials present: 2 of the Seventy, 6 Elders, 2 Teachers, 1 Deacon.

The committee chosen last conference was discharged.

Evening, a testimony meeting.

Sunday morning and afternoon preaching by J. Lakeman. Evening a testimony meeting. Forty bore testimony.

Adjourned to Little Kennebec, Sept. 27th, 1879.

Nevada District.

A conference met in Carson City, Nevada, June 14th, 1879. No business of conference was done on that day. Bro. D. S. Mills, of California, being present, preached in the Court House in the evening to an attentive audience. Subject: "The Bible a revealed word of God."

Sunday at 10 a. m., the conference assembled. Geo. Smith, president of the district, opened the meeting, and D. S. Mills was elected president of the conference; T. R. Hawkins, clerk.

Seven Elders, 1 Priest and 1 Teacher reported.

Elder A. Haws of California, said that he was sent here by the California conference to labor under the control of this conference, and that he would do the best he could by the assistance of the Lord. Priest Ridler and Teacher Wilnot reported.

Branch Reports.—Frank Town, Geo. Smith; Carson, by Thos. Millard; Mottsville, by J. C. represented; Dayton, by T. R. Hawkins, reported 3 Elders, 5 members, 2 scattering—total 10.

Pres. Mills remarked the necessity of branch presidents presenting a correct statistical report of the membership of their branches. Remarks on the same by the clerk of the district, showing his inability to keep a correct record, for some of the branches have been very remiss in their duty on that point, consequently he has not been able to report the state of the membership of the dis-

trict to the General Church Recorder for a year past. He hoped the negligence would not be charged to him.

At 2 p. m., a sacrament and testimony meeting. The moments passed very swiftly while the Saints were rehearsing the goodness of God and his dealings with them. Each one appeared to enjoy the Spirit of God.

Bishop's Agent reported: "On hand at last report \$31.50; sent to Bishop Rogers \$10 tithing; balance on hand \$21.50." Report was accepted.

Resolved that D. S. Mills act as president of the district for the next three months, or while he remains with us, one or more months.

Preaching in the evening by D. S. Mills.

One High Priest, 1 Seventy and 7 Elders present. Adjourned to Carson City, September 13th and 14th, 1879.

Birmingham (England) District.

A conference was held at Birmingham, England, in the Saints' Meeting Room, 14 Temple Row, May 10th, 1879; John Seville, president; G. S. Greenwood, clerk.

Birmingham, Hanley and Stafford branches reported (all there are in the district).

Elder C. H. Hassall reported by letter, and Thos. Taylor, H. C. Crump, Joseph Gilbert, C. H. Caton and John Seville, in person; Priest W. Clarke by letter, and John Kirtland, John Haywood, and G. S. Greenwood in person; Teachers John Elkin and E. Meredith in person.

At 3 p. m., an address was given by the president, after which there was a testimony meeting. The Saints felt well, and poured forth their songs and prayers to the Giver of all good.

At 6:30 p. m., preaching by Joseph Gilbert, of America. He spoke well upon God's dealings with his people from age to age, revealing his purposes and carrying them out through his servants and messengers to the children of men. Geo. S. Greenwood followed him, speaking from 2 Chron. 26:23.

Resolved that branch clerks forward to the district conference a numerical statement of their respective branches.

The president presented a financial report which was audited and accepted.

The ministry of the district are requested to labor as circumstances permit and report to the next conference.

Adjourned to Hanley, Staffordshire, August 30th and 31st, 1879.

Pacific Slope Mission.

The annual conference of this mission was held at San Francisco, California, April 6th, 1879.

Conference convened at 10:30 a. m., by choosing H. P. Brown to preside; J. F. Burton, vice president. P. Canavan, secretary; J. R. Cook, assistant; George Lincoln and W. Betts, deacons.

Sunday, April 6th.—Opened by singing, "Come thou Almighty King." Prayer by J. F. Burton. Hymn, "O Jesus the giver." The time till 11 o'clock was occupied as a prayer meeting; then preaching by H. P. Brown, from Jer. 6:16; at 2 p. m., administration of the Lord's supper and giving testimony; at 7 p. m., preaching by Elder John Carmichael.

Monday, April 7th.—10 a. m., vice president J. F. Burton in the chair. Minutes of Semi-Annual Conference of 1878 read and approved.

D. S. Mills reported his labors, and thanked the Saints for their kindness to him.

P. Canavan arose to a question of privilege, referring to the resolution as found in the published minutes of the Semi-Annual Conference of this mission, of October 6th, 1878, and now approved, which states that a resolution improperly found its way into the minutes. He stated that he felt that in passing such a resolution the conference had done him a great injustice; as it appeared to him to be a vote of censure for doing his duty. He produced the original resolution, signed by J. C. Clapp and S. B. Robinson, and asserted that the conference made no other disposition of the same but to order it to lie upon the table, which, according to the rules, is not a final disposition of it, and he could not exclude it.

The following sub-district presidents reported:

John Carmichael, of Santa Cruz; J. R. Cook, of Sacramento; J. F. Burton, of Los Angeles; H. P. Brown, of San Francisco; and Albert Haws, of Petaluma. Russel Huntly reported by letter.

The secretary's report called for. P. Canavan read his license to act as secretary for the mission, and said that since last conference, in consequence of an action of that body, in doing away with the records of the mission, he had not done anything; that at that time he had nearly completed the record; that he had quite a number of reports of branches (blank), which he delivered up. He said the office furniture consisted of a book case only. It was ordered to be turned over to the Bishop's Agent to be sold, but as no one had made a formal demand on him for it, it still remained in his possession. Bro. Alexander H. Smith had paid \$15.00 for it some years ago; but it would not bring half that amount to-day. He said he had paid considerable money out of his own pocket, and also had taken considerable time to perfect the record, and, in justice to him and his family, he thought the conference ought to compensate him for the work ordered to be done.

1:30 p. m.—H. P. Brown in the chair. P. Canavan moved a suspension of the rules, which carried, and the following resolution carried under the suspension:

Resolved that Elders John Carmichael, A. C. Bryan, H. P. Robbins and Owen Dinsdale act as a committee of investigation of whatever business is lawful to be brought before them. On motion, they were invested with power to sit as a Court of Elders.

The regular order of business taken up. Elders George Oman, H. P. Robbins, D. J. Phillips, Wm. McLean, P. M. Betts, John Range, Wm. Anderson, E. H. Webb, T. R. Davis, Orren Smith, Owen Dinsdale, A. C. Bryan, and Priests H. C. Ladd, John Nightingale, Andrew Anderson and Charles Parkins reported. Elders J. B. Price and Alfred Nethercott reported by letter.

Branch Reports.—San Francisco 25, 5 Elders, 2 Priests, 2 Teachers, 1 Deacon (acting); 3 received; George S. Lincoln, pres; Wm. Hart, clerk. Alameda Creek 60, 1 Seventy, 4 Elders, 1 Priest, 1 Teacher, 1 Deacon. West Oakland 44, 1 High Priest, 4 Elders, 1 Priest, 1 Teacher, 1 Deacon; 2 baptized, 3 removed, 1 expelled, 1 died, 1 ordination; D. J. Phillips, president; R. Ferris, clerk. This report was objected to by Peter Canavan, a member of the branch, as being incorrect: 1st, in the number of Elders, as the following Elders are members of the branch, viz: Orren Smith, Joseph Vernon, D. J. Phillips, P. M. Betts, John Roberts, Peter Canavan. 2d, in reporting Elizabeth Canavan removed. 3d, in reporting A. H. Anderson out off. 4th, in having received Hannah Baggaley (formerly Anderson) at a special meeting of October 17th, as a member of the branch, and not embodying such action in the report.

The objections were overruled by the chair, and the report was accepted.

Newport, 153; 9 Elders, 6 Priests, 2 Teachers, 2 Deacons; 19 baptized, 28 received by letter. John Brush, president; William Garner, clerk. Stockton, 48; 2 Elders, 5 Priests, 1 Teacher, 1 Deacon; 2 baptized, 2 died, 1 removed by letter, 1 marriage. H. P. Robbins, president and clerk. San Bernardino, 129; 1 Seventy, 5 Elders, 3 Priests, 4 Teachers, 1 deacon; 23 removed by letter, 3 died. John Garner, pres; R. Allen, clerk. Nortonville, 22; 2 Elders, 1 Priest; 3 removed. T. R. Davis, pres. H. S. Green, clerk.

Wm. Anderson arose to a question of privilege and rights of members. He said that the former conference (Oct. 6th, 1878) had taken upon themselves the responsibility of reversing a decision of a Court of Elders, regularly appointed to try a member of the West Oakland Branch, namely, Hannah Anderson, now Baggaley. That he, as one of that court, protested against the manner in which this decision had been brought about, as did also Bro. T. J. Andrews, another of the court who sat in the case. Bro. Anderson read from a letter from Bro. T. J. Andrews. The points reviewed by the brother and upon which he based his objections were, 1st, That the president of the Conference appointed a committee of investigation without any authority to do so. 2nd, That the appeal of Hannah Baggaley, formerly Anderson,

was presented to this committee, and that they, without examining a single witness to test the truth or falsity of the statement of the appellant, recommended a reversion of the decision of the Court of Elders. 3rd, That the Conference, in acting upon such recommendation, acted prematurely, as no Court of Elders had been appointed by that body. 4th, That a Court of Elders is one thing, and an investigating committee is another.

D. S. Mills stated that he had appointed the committee from a precedent established by Alex. H. Smith, when he was presiding here. No further action was taken, as a motion to adjourn prevailed.

APRIL 8TH, 10 A. M.

Opened by prayer and singing. As there were charges before the Court of Elders appointed, president H. P. Brown explained a resolution of a former conference (April 6th, 1878) wherein it was resolved that this conference would only entertain cases to try them upon appeal.

The following motion was then presented.

Resolved that we repeal the resolution of the conference of April 6th, 1878, wherein is stated that this conference is not a court of original jurisdiction, and is made only an appellate court, whereby it appears that no case of any name or nature can be tried here, only in cases of appeal.

H. P. Brown vacated the chair; J. F. Burton presiding.

The discussion of this lasted the entire session. The chair instructed all the lesser priesthood and lay members to vote. The vote was taken by aye and no, and classified. Ayes: 10 Elders, viz, Orren Smith, John Carmichael, Peter Canavan, Wm. Anderson, George Oman, Albert Haws, A. C. Bryan, Owen Dinsdale, E. H. Webb, and John Roberts; 1 Priest, viz, Andrew Anderson; total 11. Not voting, 1—Simeon Stivers. Noes: 7 Elders, viz, D. J. Phillips, H. P. Brown, J. R. Cook, George Coons, Peter M. Betts, Thomas R. Davis, and John Range; 2 Priests—H. L. Ladd, and John Nightingale; 9 sisters, viz, Phenneger, Cook, Green, Jones, Darrow, Darrow, jun., Quiggle, Potter, Davis; total 18.

H. P. Brown resumed the chair.

Objections being made to the rulings of the chair, with regard to the manner of conducting the business of the Conference, and of the instructions given to the lay members, the President said he was governed by the decisions of Bro. Joseph in the Latter Day Saints' Herald. This raised the question of "What should we be guided by—the organic law of the Church, embodied in the Doctrine and Covenants, and the more recent aid to the work, the Rules of Order, or be guided by the opinion of the Editors of the Herald. The chair was notified that exceptions would be taken and an appeal from the rulings.

2 p. m.—H. P. Brown presiding. The following was offered and discussed at considerable length, H. P. Brown vacating the chair to take part in debate:

Resolved, That the Elders comprising this Conference have the sole right to vote on matters of jurisdiction of this Conference.

The chair again instructed the lay members to vote. The vote was called by ayes and noes, with the following result: Ayes: 7 Elders—Orren Smith, John Carmichael, Peter Canavan, Wm. Anderson, Albert Haws, A. C. Bryan, John Roberts; 1 Priest—Andrew Anderson; 1 Teacher—Charles Monckom; total 9. Noes: 7 Elders—D. J. Phillips, H. P. Brown, J. R. Cook, Owen Dinsdale, P. M. Betts, T. R. Davis, John Range; 1 Priest—H. L. Ladd; 3 sisters—Lincoln, and two who did not give their names, but claimed their vote: total 11.

Resolved, That branches have no right to supersede the action of Conference, in rejecting a district president sent by Conference to preside over their district—such action will be held as insubordination to the General Conference or Church.

That we accept the resignation of A. Haws from Petaluma sub-district.

That Brn. Davis and Cain ordain Bro. Henry Green an Elder.

That A. Haws labor in Nevada, under the direction of the president of the Nevada district.

That we sustain Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints

throughout the world in righteousness, by our faith, prayers, and means.

That we sustain J. Roberts as Bishop's Agent for Pacific Slope.

That we sustain Russel Huntley as president of San Bernardino sub-district.

H. P. Brown, as president of San Francisco sub-district.

John Carmichael as president of Santa Cruz sub-district.

The president of Nevada district.

Joseph F. Burton as president of Los Angeles sub-district.

John R. Cook as president of Sacramento sub-district.

That we sustain D. S. Mills as president of the Pacific Slope Mission, until he be released by the General Conference.

That Bro. Canavan be allowed to keep the book case in his possession, as a compensation for labor.

The Bishop's Agent read his financial report. He asked that a committee be appointed to audit the books, and A. Haws, John Carmichael and D. J. Phillips, were appointed to that duty.

Resolved, That we accord no wrong intent on the part of the Secretary of the Conference of Oct. 6th, 1877, in inserting in the minutes the resolution concerning the action of the Conference in the case of J. R. Cook, as it did not find its way improperly into the minutes of Conference of Oct. 6th, 1878.

The investigating committee gave in the following report in the case of an appeal:

"Peter Canavan appeals from the decision of the present organization of the West Oakland Branch, in that they have decided that Elder D. J. Phillips, Priest R. Ferris, and Teacher R. M. Phenneger, who held severally the office of presiding elder, priest, teacher, and clerk of said branch, have been properly elected thereto.

We, the committee or court, sustain the above appeal on the grounds well taken, according to Rules of Order, chap. 14, sec. 162 and 163, and, according to standing rules in the minute book of said branch, and that said officers as above complained of were not elected at a regular meeting."—Signed, John Carmichael, John Roberts, Owen Dinsdale, A. C. Bryan.

The committee not having finished their labors, were continued.

Resolved that we release Bro. Peter Canavan from the secretaryship of this Conference.

It was moved that P. M. Betts assist J. R. Cook to write up the minutes for publication in the Herald, but the following substitute prevailed:

Resolved that P. Canavan be permitted to write the minutes himself and forward for publication.

The auditing committee reported the Bishop's Agent's account as correct.

Adjourned to Newport, California, October 6th, 1879.

Benediction by H. P. Brown.

Peter Canavan, secretary of the Annual Conference of the Pacific Slope Mission, held April 6th, 7th and 8th, 1879.

I certify the above minutes to be correct.

PETER CANAVAN.

PROTEST.

To the First Presidency of the Church of Jesus Christ of Latter Day Saints, Plano, Illinois:

We, the undersigned officers and members of the Pacific Slope Mission, of said Church, hereby respectfully enter our protest against the publication of the Minutes of the Conference of April 6th, 1879, for said mission, held in the city of San Francisco, as reported and furnished the Board of Publication, at Plano, Illinois, by the Secretary of said Conference, before its correction and revision by the Chairman and Assistant Chairman of said Conference; for the following reasons, to wit:

1st. It is not a correct record of the proceedings of that body.

2d. Because there are falsehoods and misrepresentations made in said minutes.

3d. Because it is interlarded with extraneous matters, not a part of the proceedings, but emanating from the Secretary.

4th. The Conference did not request him to forward them for publication, but simply allowed him to prepare them, as he stated in open Conference that he kept them in such a manner that nobody but himself could make them out.

We will here say that Bro. Cook gave his minutes to Secretary Canavan, who refused to return them to him, and Bro. Cook took no part in the preparation of them as they now stand.

H. P. BROWN, *Chairman of said Conference.*
WILLIAM HART. MAGGIE WINGATE.
P. M. BETTS. EMMA ROWLAND.
D. J. PHILLIPS. MARGARET KATHAN.
J. W. VERNON. H. A. BROWN.
A. W. VERNON. CHARLOTTE PHILLIPS.
P. H. LINCOLN. MAHALA WILLIAMSON.
RICHARD FERRIS. R. M. PHENNENGER.
ELLEN FERRIS. H. J. PHENNENGER.

OAKLAND, Cal., July 7th, 1879.

Miscellaneous.

Bishop's Agent Appointed.

In accordance with a resolution adopted by the Massachusetts District Conference, held at Providence, R. I., May 17th, 1879, recommending Bro. John Smith for appointment as Bishop's Agent for said district, to succeed Bro. E. N. Webster, resigned, I hereby so appoint, and pray that Bro. Smith may prove a wise, faithful and able man in the duties of this calling.

ISRAEL L. ROGERS, *Presiding Bishop.*
SANDWICH, Illinois, August 1st, 1879.

Pictures of Joseph, the Martyr.

We have now on hand and subject to order, Photograph copies of the only authentic front view painting of Joseph, the Martyr, in existence. This portrait was taken by a painter from New York, when Joseph was about thirty-six years of age, and represents him as he appeared at that time, has remained in the possession of Emma, until near the close of her life, when it was by her committed to the hands of President Joseph Smith, with permission to have it copied, copyright secured. Copies can also be procured of Jane A. Robinson, 1512 Main street, Peoria, Illinois; or of Lewis C. Bidamon, Nauvoo, Illinois; at the following prices by mail, prepaid:—

Card size.....	25
Cabinet size.....	30
Size, 8 x 10 inches.....	1 00
Size, 11 x 14 inches.....	1 50
Solar Types, life size, framed, by express.....	15 00

PITTSBURG DISTRICT.—The quarterly conference of the above named district will convene at Belmont Branch, Belmont county, Ohio, September 13th and 14th, 1879. All are invited.

JAMES BROWN, *President.*

Fourth Quorum of Elders.

By request of the unenrolled Elders who were present at the September General Conference, held at Galland's Grove, Iowa, September 7th to 13th, 1878, and by instruction of said Conference, measures were taken towards the organization of the Fourth Quorum of Elders, the meeting being presided over by Henry A. Stebbins, of the presidency of the First Quorum, R. M. Elvin, of the same quorum, acting as clerk.

However, as too few were present to accomplish the work to the best advantage, it was ordered that only an enrollment of names be made, the permanent organization not to take place till the September General Conference of 1879, the president meantime to receive names by letter for membership therein, and to publish the list prior to said conference, that all may know, and that they may be prepared to choose their officers. This is therefore to notify all, that such organization will probably be effected at the ensuing conference. The following is the entry of names so far as received, the first ten having been present and en-

rolled at the preliminary meeting above named, and many of the other names having been recommended by those present at said meeting:

James F. Minton, Milton Lynch, Ingvert Hansen, Absalom Kuykendall, Orrin Buits, Alfred Jackson, *Branson L. Lewis, *Dorman Lewis, Levi Wilson, *John Conyers, Peter H. Reinsimar, *John C. Hardman, Prior L. Stephenson, Lucius N. Streeter, Joshua Armstrong, *Joseph P. Knox, Nelson Brown, James Ogard, Joel Hall, James Thomsen, *Hyrum L. Thompson, Hiram P. Shepard, *Wm. H. Davenport, *Andrew B. Kuykendall, *James A. Curry, James W. Bryan, *A—W. Bullard, James Irvin, Joseph Flory, Joseph D. Flanders, *William Cowleyshaw, *David Lewis, *Marion Outhouse, Andrew J. Seelye, *David E. Powell, Temme Hinderks, *Benj. F. Dykes, John M. Range, Walter Kinney, Alexander J. Cato, Griffith George, Henry Green, William Hopkins, (Kansas), E. Henry Webb, Oliver E. Cleveland, Isaac A. Morris, Abram N. Caudle, Darius J. Wetherbee, Richard Groom, James Foxall, William Smith (of St. Louis), Leonard F. West, John F. Thomas, Martin R. Brown, James K. Kent, Daniel D. Babcock, James L. Richey, John L. Buckingham, *Rial D. Evans, William J. Booker, George R. Scogin, Franklin Vickery, John G. Vickery, Alexander Kennedy, John H. Givens, John W. Grierson, Geo. T. Chute, Elias Land, Benjamin F. Kerr, Henry Walker, Henry Stephens, Nicholas Taylor, Edward W. Knapp, Senterlow Butler, George C. Smith (St. Joseph, Mo.), Elias N. Webster, James B. Prettyman, Joshua B. Prettyman, Charles W. Prettyman, Jesse W. Nichols—total 80.

Besides the above the following improperly received licenses from the Third Quorum, they not having been received into that quorum by vote, and there not being vacancies for them when their names were forwarded to the secretary of that quorum. Of these the Fourth Quorum can accept sufficient to fill their number to ninety-six, if they wish: Samuel O. Foss, Caleb E. Blodgett, William Hart (California), Joseph F. Burton, John Carmichael, *William Probert, Samuel B. Robinson, Albert Haws, Joseph W. Vernon, Archie C. Bryan, Peter Canavan, Walter Bohall, Daniel Brown, John R. Cook, Jasper H. Lawn, Peter C. Briggs, James B. Price, Alfred Nethercott, Orren Smith, Bradbury Robinson. All but the first two are residents of California.

Those names having a star before them are not found upon the General Church Record as elders, and I find no entry of Brn. J. P. Knox, H. L. Thompson, W. H. Davenport, A. B. Kuykendall, J. A. Currie, A. W. Bullard, J. M. Range, Walter Kinney, David Lewis, Marion Outhouse, B. F. Dykes, O. E. Cleveland, J. K. Kent or Rial D. Evans, as members of any branch. If those who are in branches will state which one, and will give the items of their birth, baptism and ordination, they will oblige all concerned, themselves included, and on the organization of the quorum they will be notified, and licenses can be issued to them by its officers.

HENRY A. STEBBINS, *Church Secretary.*
PLANO, Illinois, August 7th, 1879.

CARD FROM INDEPENDENCE, MO.—We, a committee appointed by the Conference of the Independence District of the Reorganized Church of Jesus Christ of Latter Day Saints, to build a house of worship in Independence, Jackson county, Missouri, hereby solicit aid from the members of said Church, and, also from all neighbors and friends, who may feel willing to help us.

All moneys should be forwarded to W. P. Brown, "Treasurer," Independence, Jackson county, Missouri. As Independence is the final resting place where the Saints expect to gather and receive their inheritance, we hope that all who feel interested will try and help us. We have secured a lot, and the work will soon be under way.

J. W. Brackenbury, W. P. Brown, Charles M. Schroder, C. C. Frisbey, S. G. Mayo, committee.

Israel L. Rogers, Sandwich, DeKalb Co., Illinois.
Alex. H. Smith, Andover, Harrison county, Mo.
John Roberts, Bishop's Agent for California, 1728 Seward street, West Oakland, Cal.
James Caffall, Council Bluffs, Iowa.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice. Marriage notices \$1 each. Birth notices free.

Born.

FERRIS.—At West Oakland, California, April 30th, 1879, to Bro. Richard and Sr. Ellen Ferris, a son; name, George William.

Married.

ZENOR—ALLEN.—At the Methodist Chapel, Pleasanton, Decatur county, Iowa, on the evening of March 21st, 1878, by Elder E. Robinson, Mr. Bonar Zenor and sister Sybelia Allen. After the ceremony at the church, numerous invited guests partook of a rich repast, at the residence of the bride's mother, sister E. Allen.

MANIFOLD—HOLLOWELL.—July 30th, 1879, at residence of the bride's stepfather, Bro. Roberts, of Farmington, Iowa, by Elder Mark H. Forscutt, Mr. Wm. O. Manifold to Sister Ida M. Hollowell. The happy couple left on the evening train, same day, for the bridegroom's residence, Jewell Centre, Jewell county, Kansas. Mr. Manifold is a jeweler by profession; but he has added now a lovelier jewel than ever before possessed by him. Saint and stranger alike recognize in Sister Ida one of the loveliest types of nature, and all who know her believe that sister Manifold will adorn the best society of Jewell Centre with her manifold virtues.

Died.

DYKE.—Mary Ann Dyke, wife of Simon Dyke, was born 22d February, 1824, in Massilon, Stark county, Ohio; was baptized at that place in 1837, by Elder David Evans, and joined the Reorganization by baptism, 19th October, 1862, baptized and confirmed by Elder Charles Derry. She departed this life 16th July, 1879, from the effects of a tumor. She died lamented by a large family and circle of friends. Funeral sermon by Elder E. C. Brand.

BLACK.—Near Edgerton, Platte county, Mo., July 18th, 1879, of a complication of diseases, among others heart disease, Mrs. Lucinda Black, wife of H. H. Black, and daughter of Bro. H. T. and Sr. E. A. Burnam. Deceased was an exemplary wife and mother, and beloved by all who knew her. She leaves a husband and four little children to mourn her (to them) irreparable loss

One by one, my dearest Lord,
My loved sisters thou hast taken;
But through the promise in thy word
Faith in thy love is still unshaken.

TAYLOR.—At St. Louis, Mo., July 19th, 1879, Alvin Taylor, infant son of Bro. and Sr. Thos. E. Taylor. Funeral service by Elder Wm. Still.

So fades the lovely blooming flower,
Frail, smiling solace of an hour!
So soon our transient comforts fly,
And pleasures only bloom to die.

A Defender in Texas.

The following letter was sent to the *Bois Banner*, but was refused, and was sent to us by Bro. W. T. Bozarth, for insertion:

RURAL SCHOOL-HOUSE, Lamar County, Texas,
May 17th, 1879.

Mr. J. J. Wheeler, Paris, Texas:

Sir,—You have allowed a place in your invaluable columns for a letter from Mr. W. P. Billingsley, giving an account of his visit to the, "Mormon camp," in Red River County, and requesting some Christian preacher to visit their community, and lead them out of their error. I hope you will please lend the use of your columns to one who is not a Mormon, (nor do I propose to espouse their cause, and do battle for them), but one who dislikes to see any class of individuals misrepresented; nor do I think it right to misrepresent the Holy Scriptures. I, by chance, was at Taylor, in Red River County, on May 10th and 11th, when one Mr. Northcut, of Paris, came, I presume in response to the solicitation of Mr. W. P. B., and some others, to Taylor, and opened fire on the "romantic dreamers" camp; and I, as an unbiased and unprejudiced observer and hearer, wish

ORR.—At Salmon Falls, Eldorado county, California, July 3rd, 1879, Katharine Orr, aged 84 years. She was a native of Scotland.

to say, that if a few more such guns as Mr. Northcut used, are fired in and around Taylor, instead of killing Mormonism, I think that the assaulting party will annihilate themselves, and the Mormons will remain unhurt. Mr. Northcut, instead of coming in a Christian spirit, and reasoning with the "proselytes," "from the Scriptures," opened fire upon them in a spirit of bitterness and persecution; and if he tried to show them their error, I, with my very limited intellectual culture, failed to perceive it; and when Mr. W. P. Billingsley's brother—B. L. Billingsley—requested to "let us reason together from the Bible," after agreeing to do so, and after Mr. B. L. B. had given Mr. N. a fair and patient hearing, when Mr. B. L. B. proposed to read some of the Scriptures from the Bible, (not from any Mormon book), Mr. N. would not hear him, but left the house and grounds. So much for Mr. N.'s reasoning the "proselytes" out of their "romantic dream."

Mr. Editor, as I do not desire to do an injustice to Mr. N., or any one else, but simply desire that all parties have a fair representation, I wish to state some of Mr. N.'s assertions, made at the time and place before mentioned, in proof of what I have said; and if I misrepresent him, it is not intentional on my part, but because I may have misunderstood him; and if that be the case, I am not the only one (not a Mormon) who misunderstood him.

First, Mr. N. stated, that six men claimed to have seen the wonderful plates (of Mormon notoriety) descend from heaven by night, and alight upon a table, around which they were sitting. Mormons claim that Joseph Smith disinterred them from the earth.

Mr. N. stated that Mormons claim the power to impart the Holy Spirit to men. Mormons teach that God only has the power.

Mr. N. said that all mankind had their sins pardoned at the same time, but did not prove it by the Bible. Mr. N. said the Scriptures gave no authority (but forbid) for Christians to pray for their enemies, or aliens to God. Christ said, "Pray for those who persecute you, and despitefully use you."

Mr. N. said he was commanded to preach the whole gospel. I did not know that persecuting Mormons, and contradicting Christ, was preaching the gospel.

In his closing exhortation, Mr. N. said, "I offer you salvation." The Bible says the gospel is the power of God unto salvation, to all them that believe.

Mr. N. said that those who did not see proper to come forward and accept his offer, said by their actions that they desired the association of dogs, liars, &c., &c., and used many other abusive epithets, that I do not care to name, as they did not sound to me like they came from a spirit of love; but on the contrary, from a spirit of anger.

Now, Mr. Editor, I fear that I press too hard on your kind nature, so I will conclude, by saying that it is my honest belief, that if ever the Mormon branch that is planted in the neighborhood of Taylor is extinguished, and the parties that are members of it, who once were members of the Christian church, are brought back to that church, it will be by sound arguments and reasonings from the Bible, offered to them in a persuasive manner, and in a spirit of love; and, also, if the young ladies and gentlemen who received such a nice compliment from Mr. N., for their good attention and behavior, ever are converted to Christianity, it will be by the same process. I hope, Mr. Editor, that you will not think me too tedious, and give this a place in your columns.

Respectfully, B. T. ST. JOHN.

Bro. J. W. Gillen wrote from Oakland, California. August 2d, that he had just returned from his preaching tour south, and would leave on the "City of Sidney" for Australia, on the 4th inst. May he have a good voyage and arrive safely in the land where all the Church will pray that he may have great favor and blessing in preaching the gospel of Christ and building up the kingdom of God.

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.

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.

Holy Scriptures:

Table listing Holy Scriptures: Bound in Imitation Turkey, gilt, Turkey Superior, clasp, Roxburg, New Testament, inspired edition.

Book of Mormon:

Table listing Book of Mormon: Full Roan, sprinkled edges, Full Turkey Morocco, marbled edges, Full Turkey Morocco, full gilt, gilt edges.

The Saints' Harp—Hymn Book:

Table listing The Saints' Harp—Hymn Book: In Muslin, plain, In Roan, plain, In Roan, full gilt, gilt edges, In Morocco, plain, marbled edges, In Morocco, full gilt, gilt edges.

ABBREVIATED HARP—200 PAGES.

Table listing ABBREVIATED HARP—200 PAGES: Cloth, limp, cut flush, Cloth, limp, turned in, Roan leather, boards, plain, Roan leather, boards, full gilt.

Doctrine and Covenants:

Table listing Doctrine and Covenants: In sprinkled Sheep, In Morocco, marbled edges.

Life of Joseph the Prophet.

By Ed. W. Tullidge, bound in fancy cloth boards, 545 pages, with steel portraits of Joseph and Hyrum, postage paid, \$2.50

Hesperis:

Table listing Hesperis: Poems, by David H. Smith, 202 pages, fancy cloth, gilt edges.

Blank Books:

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.

District Records, printed headings and ruled for 1,248 names, and bound same as above

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.

Sunday School Class Books, 12c. each.

Pamphlets:

Rules of Order and Debate for all the Deliberative Assemblies of the Church; also a Chapter on Branch Rules, and one on Reports of Branches and Districts.

Visions of Joseph Smith the Seer, Discoveries of Ancient American Records and Relics, with the Statement of Dr. Lederer (Converted Jew) and others.

Voice of Warning and Instruction to all People, 135 pages. A pocket edition of this old and reliable little work on the doctrine and history of the latter day work is for sale at 50 cents each, cloth covers, or 25 cents paper covers.

Songs of Zion, by T. W. Smith, 40 pages, 10c. each, \$1 per dozen.

Concordance to Book of Covenants, 24 pages, 10 cents.

Trial of the Witnesses, to the Resurrection of Jesus—a Legal Argument, 36 pages, 10 cents each.

Certificates and Reports:

Table listing Certificates and Reports: Certificate of Baptism and Membership, Removal Certificates, Marriage Certificates, Branch Statistical Reports, Annual Statistical Reports, Branch Financial Reports, District Financial Reports.

Tracts:

- No. 1. Mountain of the Lord's House. 8 pages, 20 cents per dozen, \$1.30 per hundred. No. 2. Truth Made Manifest. 12 pages, 25 cents per dozen, \$1.75 per hundred. No. 3. Voice of the Good Shepherd. 4 pages, 8 cents per dozen, 60 cents per hundred. No. 4. Epitome of Faith and Doctrine. one page, 5 cents per dozen, 30 cents per hundred. No. 5. The Gospel. 2 pages, 6 cents per dozen, 35 cents per hundred. No. 6. The "One Baptism;" its Mode, Subjects, Pre-Requisites, and Design; and Who Shall Administer. 16 pages, 30 cents per dozen, \$2 per hundred. No. 7. Who Then Can be Saved. 4 pages, 8 cents per dozen, 60 cents per hundred. 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. No. 12. The Bible versus Polygamy. 14 pages, 30 cents per dozen, \$1.90 per hundred. No. 14. Reply to Orson Pratt. 16 pages, 30 cents per dozen, \$2 per hundred. No. 15. Idolatry. 4 pages, 8 cents per dozen, 60 cents per hundred. No. 16. Polygamy; Was it an Original Tenet of the Church? 10 pages, 25 cents per dozen, \$1.60 per hundred. No. 17. The Successor in the Prophetic Office and Presidency of the Church. 16 pages, 30 cents per dozen, \$2 per hundred. No. 18. Rejection of the Church. 8 pages, 20 cents per dozen, \$1.30 per hundred. No. 20. The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy. 12 pages, 25 cents per dozen, \$1.75 per hundred. No. 21. Truths by Three Witnesses. one page, 5 cents per dozen, 20 cents per hundred. No. 22. Faith and Repentance. 8 pages, 20 cents per dozen, \$1.30 per hundred. No. 23. Baptism. 10 pages, 25 cents per dozen, \$1.60 per hundred. 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. No. 28. The Basis of Polygamy: a Criticism upon the (so-called) Revelation of July 12th, 1843. 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.

An assortment of Tracts 50 cents. IN GERMAN LANGUAGE.

Who Then Can be Saved, 4 pages, 25 cents per dozen; \$1.40 per hundred.

Licenses and Notices:

Table listing 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. Preaching Notices, smaller, per hundred, 40.

Sunday School Tickets:

Table listing Sunday School Tickets: Tickets for Prompt Attendance, per 100, 15c., per 1000 1 00. Tickets for Good Behavior, per 100, 15c., per 1000 1 00. Tickets for 1, 2, 3, or 4 Lessons, per 100, 15c., per 1000 1 00. Reward Cards, per 100 60.

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15 August 79.

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The Saints' Herald

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

G.W. Conyers, sen. I.M.S.C.

"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. 26.—Whole No. 425.

PLANO, ILLINOIS, SEPTEMBER 1, 1879.

No. 17.

A SUPPLICATION AND REPLY.

O, Spirit of our father,
Whose will it is to bless
Thine earthly fallen people,
How can the spirit rest?
Behold, our hearts are burdened
By sorrows thick and fast,
If here and there a blessing,
They are too sweet to last.
O, let some light, we pray Thee,
Illuminate our sky;
Shed forth some ray of glory,
From out Thy throne on high.
Now from the throne of glory,
Methinks I hear a voice;
It bids the weary hearted,
Amid their pains rejoice.
"Behold, I send them on you;
These sufferings thick and fast,
That you may then appreciate
My glory at the last.
"If you had never fallen
And tasted of the vile,
The good you gain would perish,
Though round you all the while.
"There is no earthly sorrow
But grants a holier peace,
When from its cruel confines,
The soul finds sweet release.
"There are no bars of iron,
No gates around you swung,
Which bring not greater freedom,
When liberty's song is sung.
"Then weary ones, plod onward,
Though thorny be your way;
If on the earth there's weeping,
In heaven there's joyous day."

PLANO, Ill., Aug. 4th, 1879. G. F. WESTON.

PRESENT DUTY.

The greatest impediment that retards the progress of the Church of Christ, is to be attributed more to a want of unity among the Saints, to a want of spiritual life and power, than to any outside influences. The "old man with his deeds" strives to sow discord and jealousies among them, and through his corrupting power, "mole hills become mountains," and our religion becomes subject to the caprices of unlawful passions; instead of our passions being under the influence and control of the religion of Jesus.

When sectional ideas are entertained, and personal interests, and ends become objective points in our ambition, it paves the way for spiritual defeat and disaster. And they who sacrifice religious duty of principle to satisfy a narrow mind, or obdurate will, do not only debar themselves of the spiritual blessings of the gospel, but will shut themselves out of the "Heavenly Kingdom."

The contest of God's truth throughout the ages, has been with a corrupt humanity; and the noble victory it has sought to achieve has been to disenthral the human mind from the baneful influence and power of evil, to robe it in the habiliments of moral purity, and to unfold to its understanding those principles by which it can advance to a higher plane of thought, of feeling, and of action; and the impress which it has made upon the history of time proves its all-sufficiency to accomplish this noble work. The great and good in all ages, whose lives were devoted to the service of Divine Truth, are immortal witnesses of its strength, power and efficacy.

The gospel of Jesus not only comes to us as an aggressive power, waging war against every phase of sin, but it demands of us an unconditional surrender to all of its requirements. It demands that we shall give up malice, hatred, lust, envy, and all the evils that degrade the soul. It demands that we shall turn our backs upon the "pleasures of sin," and live for pleasures which are heavenly and divine; that we shall adorn ourselves with the beautiful garments of Faith, Hope and Charity. These also are means by which to unlock the heavens, and bring the rich blessings of God in profusion upon those who are its faithful votaries. It demands that we shall render good for evil; that we shall suffer wrong rather than do wrong; that we shall surrender all personal desires and ends, if necessary, to promote brotherly love and unity in the Church of Christ. That we shall not live for self, but for God, for his truth, for the Church of Christ, and for humanity; and upon this broad and comprehensive platform of reform and progress, it demands our life long service. It points to God's Spirit as our teacher and comforter, to Jesus as our leader, to the crown of life as our reward, and to the kingdom of immortality as our home.

With such divine incentives to inspire the soul, no wonder that an apostle could say, "For I am persuaded that 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." Paul's extraordinary faith and devotion to the gospel of Christ, was the legitimate result of his faithful compliance with its requirements. His mind was fortified with a positive knowledge of its verity; for it came to him as it came to us with the bold assurance, "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: 17.

Religious duty demands of us many sacri-

fices. Hence a positive knowledge of its truth is essentially necessary on our part, that we may know that our labors and sacrifices are not in vain. There are thousands of Latter Day Saints who claim to have received this knowledge. They claim a faith not founded upon the sands of uncertainty and doubt, but upon an actual experimental knowledge "that this is God's work."

And we should remember that this knowledge will prove to us "a savor of life unto life, or of death unto death." And should not our lives be commensurate with this testimony? Should we not faithfully perform all of our religious obligations? Nothing short of this can make us efficient workers in the cause of truth and bring us to enjoy the fruitions of our most holy faith. The progress and prosperity of Christ's Kingdom demand work and labor faithfully performed, not only on the part of the ministry, but also by the members. And this work should commence in our own hearts by purging out everything that paralyzes our spiritual energies, or militates against the performance of our individual duties. We should bury self beneath the sacred principles of duty, and demonstrate the great truth in a practical sense, "that this is God's work."

In these practical principles exists the elements of spiritual life and power by which we are confirmed in a knowledge of the truth, and which alone can "confirm us unto the end." To ignore or set them aside, is to commit spiritual suicide. As the physical can not survive without proper food and care, neither can the spiritual without it appeals to that source which alone can give it life. And as the natural law of the great Creator, clothes all animate nature with life and beauty, likewise his spiritual law will destroy a carnal nature, and build up a beautiful and symmetrical character of moral purity, of spiritual strength and power. It will change the current of human life, and cause it to flow onward towards the peaceful kingdom of life and immortality.

The paramount question for our consideration is, Are we living as faithful as we know we ought to live, in our families, before the world, in all of the various walks and ways of life? Are we as Elders performing the high duties committed to our trust? Are we as a people making every sacrifice which duty demands to send the knowledge of salvation throughout the whole world? Are we as the Church of Christ cultivating that spirit of love and forbearance, which alone can build us up in the unity of the faith? While we rejoice in the glorious light of the gospel of Jesus, let us remember that present duty demands our

attention, and that its faithful performance on our part will lead us higher and higher in the knowledge and power of God, until Zion's fetters shall be sundered, and we shall hail with mutual joy and gladness the hour of redemption.

F. M. COOPER.

WHO ARE THE LOST?

"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."—1 Tim. 4:10.

The thought has been in my mind whether there was a certain class that would not be saved. In the beginning, at the close of the great creative work, we read that the "Great I Am" said:

"I * * saw everything that I had made, and behold all things which I had made were very good."—I. T., Gen. 1:33.

Now it only remains to be proven that God made man to show that man was one of the great creative works. This is evident from the same chapter, and also from Ecc. 7:29: "Lo, this only have I found, that God hath made man upright," etc. As to his duration or continued existence upon this earth, there is a great deal of difference of opinion. What this difference consists of I shall not stop to relate, for fear that I may be tedious. My object is to state in as concise a manner as possible, a few thoughts only on this subject. To Latter Day Saints the authority that I bring will be conclusive on this point. In a revelation given to Joseph the Seer, June, 1830, in verse 23, these words are found:

"There is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality and eternal life of man."

This fact is generally conceded by Latter Day Saints, although I am aware that some claim that there is a class to whom there is no repentance (Matt. 12:32). That can be true, and yet Christ be the Savior of all men. This is my object in writing these thoughts. In our text is presented two salvations. We read in First Nephi 3:46:

"Behold, there are, save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whose belongeth not to the church of the Lamb of God, belongeth to that great church."

Now then at the close we find only two classes. In 1 Tim. 4:10 we read that one of those salvations is called a special salvation. In Jude, third verse, we read of a common salvation. Now then we read of only two classes at the end, and we also read of two salvations, consequently all men must be saved. Provision is made for this event. (See 1 Cor. 15:40, 41; John 14:2). One thought in regard to the class spoken of in Matthew 12:32, right here. The query comes up, how can that class be saved and they receive their judgment according to their works?—Matt. 16:27. We have at least an inference that after the wicked are punished they are let out. (See Matt. 5:25, 26). And could not this class spoken of, after receiving their punishment, be under condemnation of their own mind and yet receive a salvation? We have found that man was created good, and that it was God's design that man should have an eternal existence, now then Satan started out to destroy and mar the work of God; then in

all humility and Godly reverence, if there was even a small portion of the human race that was not saved, would not Satan be successful. Thus far from the evidence before us I can not see but this must be the case, but we are not driven to that conclusion if we will read Daniel 12:2.

Here again are two classes, "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." This to me is conclusive. If I am in error in that conclusion no one need accept it, as I claim only for it my opinion and that alone, praying at the same time that I may have the Spirit of God to lead me into all truth. ACE.

ASSYRIAN EXPLORATIONS.

THE RESULTS OF MR. RASSAM'S SECOND EXPEDITION.

Mr. Hormuzd Rassam has just returned to England, bringing with him the results of his second expedition to explore the mounds of the Tigro-Euphrates Valley. Although not furnishing any such grand discovery as that of the bronze gates from Balawat, the expedition has been an extremely successful one. With the exception of the explorations in Syria, and especially on the site of Carchemish, he has followed the programme which was detailed in the *Times* of October 10th, 1878. His explorations on the mounds of Nineveh have this time extended to a site hitherto untouched by former explorers,—namely: the mound of the Nebby-Yunus, or Tomb of Jonah. In this mound he was fortunately able to make some few explorations and to recover a number of inscribed fragments bearing inscriptions of the reigns of Esarhaddon and Sennacherib, as well as some statuettes in terra cotta, which exhibit a higher art than any before recovered. Explorations have been continued in both the palaces of Sennacherib and Assur-ban-i-pal and many hundreds of inscribed tablets have been recovered. On the mounds of Nimroud, the exploration of the Temple site, discovered by Mr. Rassam in his former expedition, was continued, and a number of fragments of tiles and several inscriptions were recovered. This temple, or rather temple area, is now found to have contained a number of altars, as well as a systematically arranged series of seats. It would appear rather to have been a species of forum, where religious assemblies, councils, and other gatherings were held. Warned by the violent riots which attended his former explorations in the mound of Balawat, Mr. Rassam has carefully abstained from any attempt to continue the work there. His labors on sites which did not come within the scope of his former expeditions have been most fruitful, considering the short period which he was able to devote to them. His explorations at Kileh Shergat, the site of the ancient City of Assur, the primitive Capital of Assyria, have much enriched our knowledge of this site, and furnished us with some valuable inscriptions of the early Assyrian Empire. Among these we may specially notice one brick written in a most archaic script.

The discoveries which Mr. Rassam has been able to make on the mounds of Babylonia will be welcomed by all students of archæology, for

hitherto the parent Empire has been much neglected in favor of the northern offshoot, the Assyrian Empire. Mr. Rassam was able, after a considerable amount of opposition by the brick merchants, who dreaded his presence as a menace to their vandalism, to carry out a series of explorations on most of the mounds. From the examination of the ruins buried beneath the Mugelibe, Mr. Rassam has been able to ascertain the site of the edifice from which have come the series of banking and commercial tables known as the Egibi tablets. From the relation of this edifice to the King's palace, it standing on the north-east side among a number of small buildings, evidently the royal offices, it is now clear that the theory advanced by Mr. Boscawen, that the traders were also keepers of the King's Treasury, and the revenue officers of the Kings of Babylon, receives a strong confirmation. Hitherto, owing to the irregularity which has characterized the system of digging among the mounds of Babylon, no traces of any regular edifice have been found. Mr. Rassam, however, managed to infuse some species of order among the brick-hunters, and the result was the discovery of several halls and rooms. In a mound called Jubjuba, the Jumjuma of Mr. Rich's memoir, he discovered the remains of a large hall of most rich construction. Painted bricks, rich Indian woods, and enameled tiles, all indicated the richness of the edifice. His excavations in the Birs Nimroud have brought to light the remains of edifices, and a number of inscriptions. A most interesting discovery in connection with this ruin has resulted from the examination of the site by Mr. Rassam,—namely, that its destruction was due, not to a fire or the vengeance of an enemy, but to a volcanic eruption, which has split the whole edifice in twain, and vitrified all the brick-work with which the lava and flame came in contact. The exploration of Babylon has too long been neglected, and it is to be hoped that the short but fruitful visit of Mr. Rassam will tend to direct attention to the site.

We are glad to note that Mr. Rassam carried out the roving commission which we indicated in our notice of October 10th, 1878, and exercised his authority on the itinerent explorers from Bagdad. He paid a visit to the mound of Tel Ho, and examined and copied the inscription on the black basalt statue which was there. He has also obtained a number of inscribed tablets from this site, and among them are several of those interesting examples of Babylonian cunning, the commercial deeds in duplicate, the one copy forming an envelope to the other. From this site he also obtained a number of very curious, inscribed coins, with legends of early monarchs. During his visit to the city of Bagdad he obtained, by purchase, a number of inscriptions, mostly of the contract, or commercial class. As Mr. Rassam has only been a few days in England, and many of his cases have still to be forwarded, we can not as yet fully learn the results of this expedition, but we have every reason to believe that students both of philology and art of the Assyrian and Babylonian Empires will find much of importance to aid them in their researches.—*London Times*, July 3d, 1879.

Happy is he who has learned this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be.

From the Troy Times.

ANCIENT TROY.

Dr. Schlieman, having just returned to Athens from his second season of explorations on the site of ancient Troy, gives in a private letter to the editor of this paper, a brief account of his success. It will be found of interest sufficient to repay a careful reading:

ATHENS, June 19, 1879.—* * * I have just returned from Troy, where I had this time as collaborators, two good friends, the celebrated Prof. Rudolf Virchow, of Berlin, and the famous Orientalist, Emile Burnouf, of Paris, who, when you were at Athens, was Director of the French school there. In their company I have now not only terminated the excavation of the whole ancient Ilion, and brought to light its entire circuit wall, but I also dug up and carried away at least 40,000 cubic meters of debris from its suburb. You have no doubt seen in the papers that last year I found four treasures of gold ornaments at Troy; but now its wealth is exhausted, so that this spring I only found two treasures, consisting of gold bracelets, gold earrings with rosettes and long hangings with idols attached to them, a gold eagle, a breast ornament of gold with ten chains, each consisting of 155 links, and covered with as many leaves; gold disks like No. 250 in my Mycenæ (collection); also gold ornaments like Nos. 297 and 299 in Mycenæ, and a mass of other ornaments with whose types you are acquainted from my "Troy and Its Remains." Of pottery and bronzes, I found again a very large quantity; also some very fine jewels of silver; a silver dagger, whose handle is ornamented with a couchant cow with long horns; a silver spoon, with a novel shield-like ornament in the midst, for libations; also a large mass of silver rings fused together in the great conflagration, and to which have also been fused gold ornaments. In entering the Hellespont you must have much admired the gigantic conical tumuli called heroic tombs. One of them was in 1873 excavated by Mrs. Schlieman; six more I explored now, and in that number the two largest of all, "Udjek Tepe" and "Besica Tepe," the former of which is eighty-three feet high and 733 feet in diameter. I tunneled it and sunk a shaft from the top, and found it a quadrangular tower, fifteen feet long and broad and forty-three feet high, which had been built on a circle five feet high, built of beautiful-fitting polygonal blocks, and having a radius of about twenty feet. Digging galleries to the right and left, as well as into the quadrangular tower, and sinking again shafts from the galleries, I found very ancient pottery mixed with pottery of the Macedonian time. But there were also picked up some potsherds, for which I can not claim more than the second and third century A. D.; and as the tumuli can not possibly be older than the latest pottery found beneath it, I would attribute the tumulus Udjek Tepe to the Emperor Caracalla (211-216 A. D.), who, according to Herodotus, made funeral sacrifices at the tumulus of Achilles, and poisoned his most intimate friend, Festus, in order to get a Patroclus, and to be able to imitate the funeral which Achilles made to his friend, and which Homer describes with so much beauty in the twenty-third Iliad. This theory also seems to be confirmed by the size of the tumulus, because such a vain fool as Caracalla could only

erect a gigantic tumulus to his poisoned friend. In "Besica Tepe" I sank a large shaft, and dug from its bottom four large galleries. I merely found there very ancient pottery precisely of the same type as that found in the upper strata of the first Trojan city. If, therefore, we claim for the tumulus 1,500 B. C., we are probably near the mark. In none of the tumuli did I find any human bones or trace of burial.

You are no doubt aware that in ancient and modern times it was generally believed that the plain of Troy had been produced by the alluvia of its rivers, Scamander and Simois; that there was at the time of the Trojan war a deep gulf in the plain, and that there was consequently between Ilion and the Hellespont, not sufficient room for the grand exploits of the Iliad. This theory, which in times of old was advocated by Hestiae of Alexandria Troas, by Demetrius, and by Strabo; this theory which for the last ninety years has been the powerful weapon in the hands of the defenders of the Troy-Bunarbash theory: this theory is now blown up, because Prof. Virchow and M. Burnouf and I have found by our excavations in the plains that the rivers do not go deeper than from five to eight feet, and that underneath is that compact, fine yellow clay which is the deposit of a sweet-water lake, and by long ages older than the Trojan rivers and the Hellespont itself.

HENRY SCHLIEMAN.

ON SINGING.

I have just finished that strange and erratic concatenation of perverted judgment, signed, "An Old Mormon," and I write to let you exhausted on this particular subject, and I know that my little stock of patience is at last wish to ventilate a few thoughts that have presented themselves to my mind.

The brother complains that he can not see as others do. From my heart, brother, I am sorry for you; for, if you are not in possession of the Spirit which shall bring us into a "unity of the faith," or make us all alike, you certainly deserve commiseration.

What you can intend by placing the "nasty, filthy old harlot" in the possessive case, and laying it distinctively at the door of Bro. Joseph, I am at a loss to understand; but this I do understand: If those who are so fond of occupying the position of "dog in the manger" would cease their endeavors to bay the "Old Harlot" into a state of infuriated antagonism, the efforts of the Elders would be far more effective, and we should sooner realize the fulfillment of the promise, "I will give you grace in the eyes of the people."

Having been a member of the much abused "choir" at Plano, for the past two years, I will take the opportunity to tell you how they do there, as you confess you don't know, and right here it occurs to me that it may with reason be called absurd for a man to put a medieval harness upon a dyspeptic mind of the nineteenth century, and run a madcap tilt against something which he can not comprehend. The "choir" consists of whoever will come and practice once a week, with Bro. Joseph as leader, and Sr. Zaide Smith as organist, so appointed by vote of the branch. The place of the choir is in the body of the church

in front of the desk. A bad arrangement, by the way, for those who lead in the singing should be so placed that their voices may be distinctly heard by the congregation; and the Lord recognizing this fact, gave direction that the chief singers should have a place above and apart from the congregation; but this was done to appease a portion of the branch who may be some relation to our brother. The object of the choir is to guide, instruct, and assist the congregation in singing. Their mode of singing is to sing as many old, simple and harmonious tunes as possible, occasionally learning a new tune and singing it again and again, as often as good taste directs, until the congregation are familiar with it, when it passes into the regular list, to be sung at any appropriate time. The tunes used are a collection of grand old tunes compiled into a volume known as "The New Lute of Zion." If the brother does not think they are appropriate, or harmonious, let me draw a picture which may suit his refined notion of singing.

The Elder goes into the stand and lines out one of the beautiful hymns found in our "Harp," and there being no choir, no organ, and no leader, he tries to start "Nellie Gray," or "Old Ned;" but gets it about two keys too low; so after singing a line or two, he is forced to stop. Everybody looks at him as if to say, "You did it!" He flushes with annoyance and chagrin, coughs, clears his throat, and tries it again, and this time gets it too high; but he is resolved to carry it through at all hazards, and so, with a desperate resolution, away they go, keeping time like a crazy horse-fiddle with three bars broken out; making harmony like a currycomb drawn across a rusty stovepipe, for each verse has four whoops, six yells, three growls, ten squeals, twenty pauses, and forty-seven quavers, and the whole tune is one continual drawl, each one trying to keep behind his neighbor. And when at last they sit down, each face wears a relieved expression, similar to that of a boy who has just escaped from an uncomfortable position across the maternal knee, and they are "awful" glad there is no more. What would you call it, brother? A tune, "no tune, (n) or any thing like a tune?"

Correct pronunciation is indeed one of the chief charms of music, but I have never found it among untrained singers.

I must confess I fail to see the brother's, intended point, in the dissertation upon "government," and I must also acknowledge that his meaning appears somewhat ambiguous where he says, "Singing, as you propose, tends to exalt soft hands;" for he acknowledges that he don't know *how* Bro. Joseph proposes to sing. And the latter clause is equally dark, for *my* hands were hardened by long acquaintance with the sledge hammer, and I know of no one of *our* band who does not "earn his bread by the sweat of his brow." But I fear that such a system of fault finding, may tend to elevate "soft heads" to an extent that will prove injurious to them.

And now, brother, in conclusion, let me say, that I have none but the best wishes and the kindest feeling for you, and I would not have written in this manner, were it not for the fact that there is a class of people who continually bar the road of progress toward perfection, who constantly cry on every hand, "That is not right," but never offer a sugges-

tion as to how it might be made right, and Bro. Joseph is the "shining mark" at which they love to aim.

May the love of our blessed Savior constrain us each to understand and to perform our duty; each in his allotted sphere, that we may all come to a "unity of the faith," and a knowledge of the Lord, that we may at last be found among those "who are found to be Saints," when that time of division comes.

Praying and working for Zion's weal, and the prosperity of her people, I subscribe myself, a "YOUNG MORMON," whose name is

CHAS. WICKS.

Berrien Co., Mich., Aug. 2d, 1879.

IS IT THE END OF TIMES?

Since we are now living close up to the consummation of time, we are accordingly living in, or very near a "time of trouble such as never was," when war, famine, pestilence, fires, plagues on both man and beast, hurricanes, earthquakes, tidal-waves, fevers, chills, and many such like things, as well as great destruction by lightning, and terrific peals of thunder shall be sent forth to awaken a slumbering world, that the judgments of God are sent as means to waken mankind to a state of repentance. Below is annexed a short list of such plagues, famines, earthquakes, etc., as have visited the earth at different times on a small scale, in comparison with the fearful events that await the inhabitants in the very near future:

By famine and sword between A. D. 96 and 180, over 180,000 Jews were destroyed.

By earthquake in Antioch 100,000 lives were lost between A. D. 96 and 180.

By pestilence in A. D. 160, 10,000 died daily in Rome.

In Rome A. D. 187, pestilence appeared and continued three years.

In London A. D. 310, by famine 40,000 died.

An earthquake in Constantinople on Sept. 17th, 446, shook down the walls of the city and 57 towers fell.

In Rome, in 539, in one district 50,000 died.

In Antioch A. D. 588, an earthquake killed 60,000.

In Turkey, A. D. 590, plague killed 10,000 daily.

In England, A. D. 679, a severe famine for three years; estimates not given.

In Constantinople, A. D. 717, plague killed 300,000.

In 1005, earthquakes for three months, followed by pestilence, in which it is said one-third of the human race died.

In A. D. 1077, in Constantinople, so many died by plague that the living could not bury the dead.

In A. D. 1124, in Italy; there was such a plague that the dead lay in the streets unburied. In the same year, in England, one-third of the population died.

In A. D. 1294, many thousands died of famine (not given).

In A. D. 1345, in London 50,000 died of plague and famine, and were buried in one

graveyard. In the same year in Norwich, 50,000; in Venice 100,000; in Florence 100,000. In eastern nations during the same year 20,000,000 died. It was called the black death.

In A. D. 1352, in China, 900,000 died of famine.

In A. D. 1450, in Milan, 60,000 died of famine.

In A. D. 1611, in Constantinople, 200,000 died of plague.

In A. D. 1625, in London, 35,000 died of plague.

In A. D. 1626, in Lyons, 600,000 died of plague.

In A. D. 1665, in London, 68,000 died of plague.

In A. D. 1755, in Lisbon, 50,000 killed by an earthquake.

In A. D. 1755, in Mitelene and the Archipeligo 2,000 houses were shaken down. It shook all the Spanish coast. The plague followed, which destroyed 150,000 lives.

Coming down to more modern times, we have, during the years 1866-7-8, a few statistics, as gleaned from newspaper accounts. In the London *Times* of August 3d, 1866: A dreadful famine in India. Many died and were left unburied; and in Orrissa and Midnapore 75,000 were daily fed by public charity. The largest number of deaths in Orrissa and Midnapore in one week was 3,500. The average number during six weeks, as officially reported, was 2,500 a week. Add to the above the recent disastrous famines in India and China, besides several minor local ones, such as that now going on in central Brazil. To the above list let the intelligent reading community recall the numerous floods, fires, tidal waves, etc., particularly since 1800. Many of these casualties are very serious, but too numerous to mention, and would require volumes to enumerate.

But it will be remembered that in 1868 the great earthquake of Hawai occurred. On the 27th of March the volcanic eruptions of Mt. Pilauea commenced, and during twelve days there were 2,000 shocks of earthquake, followed by fearful tidal waves, destroying entire villages and causing the loss of many lives. In the kingdom of Naples during seventy-five years previous to 1868, 110,000 lives were lost by earthquakes.

From a recent newspaper I glean the following concerning earthquakes in Japan during the last fifteen hundred years, copied from the *Scientific American* for 1878:

"Minister Bingham has sent a very interesting paper by a native savant, as follows: The number of earthquakes causing destruction recorded during 1500 years is 159. The ninth century was most prolific, reaching 28. In the fifteenth century there were 15; in the seventeenth century 15; in the eighteenth 13; and in the present century 16. The recorded average is one great earthquake every ten years; but the nineteenth century gives one great earthquake every five years. Unusually high temperature and strange atmospheric changes have been noticed as precursors of great convulsions; especially in the great earthquake that desolated the city of Yeddo in 1855."

I will now conclude by giving a few facts about TOBACCO: "In the city of Hamburg, Germany, the manufacture of tobacco gives

employment to over 10,000 persons who turn out 160,000,000 cigars in a year, valued at \$2,000,000. From Havanah and Manilla, Hamburgh, besides its manufacture, imports from these two places 18,000,000 cigars, making the aggregate sum of 178,000,000 cigars in one year from one city, 163,000,000 of which are exported, leaving 15,000,000 for home consumption; allowing 40,000 a day for an adult male population of 45,000.

In England, with a population of 21,000,000 (in 1821) the consumption of tobacco was 15,598,152 lbs., or an average of 12 ounces per head of the entire population. Later, in the year 1831, with a population of 24,410,439 the consumption had reached 19,533,841 lbs., or 13 ounces per head; and in 1841, with a population of 27,019,672, the consumption was 22,309,360 or 13½ ounces per head. In 1851 the population was 27,452,692; consumption 28,062,541 lbs., or 17 ounces per head thus showing a steady increase.

In France the consumption is 18¼ ounces per head.

In Denmark it is 70 ounces per head.

In Turkey it is even greater.

Enough of tobacco is used to keep every poor man in the world well off, and yet it is smoked and chewed by professing Christians (Saints as well, in many cases). Yes, puffed into the air, squirted on the ground, stoves, furniture, floors, walls, etc. Look at the loss of time that is involved in lighting, cutting, filling, to say nothing of the time occupied by others cleaning stoves, floors, etc., after the depredators. Here then a stupendous fact is shown, my beloved brethren, ye who are "called saints," ye who are called on "to earnestly contend for the faith once delivered to the saints." Can you, do you, believe that tobacco indulgence was once part of that faith? If it was the angel who brought the "everlasting gospel" (to Joseph) forgot to mention it. He has, therefore, brought not the old, but another (speaking ironically). My beloved brethren, in the light of the gospel, cast it down. It is an idol, and you would not like to have me, or any one, show you how great idolators you are, by giving more statistics. See the "Word of Wisdom," read it, keep it in this particular, and you will be blessed.

Enough on these subjects at present, as I wish to give a few facts concerning a few other subjects. For a good many years there has been a cry of peace and comparative safety; but as I presume most all are acquainted with this part of the subject I will say nothing on that, but will give a short statement of the kind of peace we have been having since this cry of peace began.

The loss of life and money between the years 1852-77:

1. Lives lost in battle, or died of wounds in battle and disease:

Crimean war 750,000, Italian war of 1859, 45,000. War of Schleswig-Holstein 3,000. American civil war, North 280,000; South 520,000 (800,000). War between Prussia, Austria and Italy in 1866, 45,000. Expeditions to Mexico, Cochin, China, Morocco, Paraguay, etc., 65,000. Franco-German war of 1870-71, France 155,000; Germany 60,000, (215,000). Turkish massacre of Christians in Bulgaria, Armenia, etc., in 1876-77, 25,000. Total 1,948,000.

2. Cost. Crimean war £340,000,000, or

\$1,700,000,000. Italian war \$300,000,000. American war, North \$4,700,000,000; South \$2,300,000,000. Schleswig-Holstein \$35,000,000. Austro-Prussian (1866) \$330,000,000. Expeditions to Mexico, etc., as above, \$200,000,000. Franco-Prussian over \$2,500,000,000. Add these enormous sums of lives and money together, and compare them with the cry of peace and safety. J. A. M.

NOTRE DAME.

The churches of Paris are among the most interesting of its monuments, and one of them is world-renowned. As Christianity superseded Paganism, and churches took the place of temples, the former were often erected upon the ruins of the latter, and thus the triumph of the new religion over the old was presented in a visible form. A temple dedicated to Isis formerly occupied the spot to which crowds of worshippers have for generations wended their way to the church of St. Germain, and a temple of Mercury once stood on Montmartre.

The cathedral of Notre Dame, not only one of the oldest but one of the finest specimens of ecclesiastical architecture of which France can boast, is another illustration. Its dimensions are imposing, being 390 French feet in length, 144 in breadth, and 104 in height. Its two towers gray with antiquity, and the great circular window, a rose, as architects term it, are magnificent. The present edifice was begun in 1010, by Philip Augustus, and finally completed after the lapse of centuries. The foundations of the church were originally laid by Childerbert in 502, and that they were placed upon the site of one of the old pagan temples is not left to conjecture. In 1711 some excavations were made under the choir, with the view of making a vault six feet below the ground, and some stones were discovered, which formed part of a wall. Sculptured upon one of them, in *bas relief*, were full length figures of Vulcan, Jupiter, Roman soldiers, and Esus, one of the deities worshiped by the Gauls. One of the largest of these stones had an inscription, which has been thus translated: "Under Tiberius Cæsar, the Parisian waterman erected this altar to Jupiter Optimus Maximus." The interior of the cathedral has been sometimes erroneously represented as severe and gloomy; it corresponds with the character of the exterior; 120 splendid columns sustain the roof; arches with double entrances, and long galleries on each side, supported by 108 pillars, contributes to the harmony and effect of the whole.

Notre Dame has an interest for the student superior to any other church in Paris, owing to the famous convocations and assemblies that have been held in it to determine points of faith and ecclesiastical discipline, or for the darker purposes of inaugurating, in the name of religion, persecutions and wars. The intelligent traveler, musing before the portals of this church, is overwhelmed by the associations that cluster around its old walls and towers, and better understands the force of the expression "from generation to generation." It is a volume in memory, and every stone and page inscribed with some record of the past. Within these walls incense smoked from swing-

ing censers, and voices long hushed chanted the "Te Deum Laudamus" and other hymns of the church, when the land which we love, and which is a joy to call our own, lay hidden in the night of ages. In this cathedral the exterminating persecution of the Albigenses was resolved, and here the prelates assembled and determined upon the war against the Saracens, or the first crusade. Nor is this a solitary instance of men kneeling in the temple while they crucify the Christ. Mankind have not yet learned that superstition makes converts by war—religion by love.

In common with many other churches, Notre Dame experienced the fury of the French Revolution of 1793, and many of its treasures and relics disappeared in that convulsion. In the year following the Christian religion was formally abolished, and the inscription, "The Temple of Reason," was engraven upon the portal of Notre Dame. The Convention assembled within its walls and sang hymns to reason, while Mademoiselle Mailard, a handsome girl belonging to the Opera House, appeared with bare arms and neck in a Roman costume, and represented the goddess of liberty. Napoleon said at St. Helena that when he seized the helm of affairs, he found that without some form of religion, society was impossible, and he determined to establish the old faith. This was accordingly done, and appropriate services were held on the occasion in Notre Dame, where he and Josephine were crowned.

One of the best descriptions of the old cathedral occurs in Victor Hugo's novel, "The Hunchback of Notre Dame," wherein you can see the church as it appears to-day, and trace the ravages which time, revolution and fashions in arts have graven, like so many scars, on the face of the venerable structure.

Baptist Weekly.

REDEMPTION.

While sitting in meeting on Sunday, I got to thinking, on hearing the ring of the blacksmith's hammer, that it was another evidence of the confused condition of the world at the present time; some keeping Saturday for the Sabbath and working on Sunday; indeed, we are told by learned men of the present that every day of the week is observed as the Sabbath, by different peoples of the earth. Again, we are informed by historians that there was a space of about twelve days when time was not counted, or lost; and it occurred to my mind that, if this be true, how do the Jews, Adventists, or any kind of Sabbath-keepers, know that the time is counted correctly now, as to Saturday being the seventh day? It seems to me that the world is just as apt to mistake about time as other things. My conviction is, that after the Roman power changed the Sabbath from the seventh day to the first, God being jealous for his holy Sabbath, even the seventh day, confounded the time in all the world, and that when they began again to count time, it being the seventh day, they called it the first, which makes it come all right for Sunday being the true Sabbath, the seventh day. If these views are not correct it seems to me that the Lord, in the revelations given to his people in these last days, would have made it known, if Sunday was not the Sabbath, the seventh day. This is an evidence to me that the times of restitution are

surely come. The gospel is restored with the priesthood and gifts; the fertility of Palestine is restored, and the privilege to the Jews to dwell there. So the morn of redemption must be nigh, when Jesus shall come from the heavens to dwell with the redeemed upon the earth. W. C. L.

LIGHT ON "SOME THINGS THAT I CAN NOT UNDERSTAND."

1st. There were not any letters written "to a number of branches, urging them not to receive the resignation of Bro. Mills," neither asking any one to "sign petition," &c. I make this statement on these grounds: This matter of letter writing was spoken of in conference in San Francisco, and I there in reply, stated, in substance, what had been written, which was as follows: "Please place this matter of Bro. Mills' resignation before your branches and send the result to the conferences East and in San Francisco, that the desires of the Saints of the mission may be known."

I do not suppose any one needed authority to write such a letter to a brother; and I judge this is the letter writing that "W. A." refers to. They were written to four branches, for the purpose of getting information respecting the feelings of the Saints in reference to Bro. Mills being retained in the presidency; the answers to these, with information from other sources, showed that about ninety-five per cent. of the Saints desired Bro. Mills retained in the presidency.

2nd. "W. A." says, "notwithstanding the desperate effort made by some to have him reinstated," &c. The facts are these: A resolution was presented to conference that Bro. Mills be sustained president of the Mission. Two Elders spoke against it, stating in substance, that we must abide the decision of the conference East, and they might accept his resignation, and it would not be well to appear to rebel against their decision. Acting on these suggestions, an amendment was offered, that Bro. Mills be sustained as president of this mission until he be released by the General Conference. If my memory serves me right, there was not one word uttered for or against this amendment; certainly no desperate effort made to reinstate him, unless a much larger vote than usual, which was unanimous, was such effort; and the spirit of the conference was, with a few exceptions, that he be sustained as president of the Mission, and it evidently was the spirit of the Mission, if ninety-five per cent. of the Saints desiring him retained is indicative of the spirit of the Mission.

3rd. I know nothing of the telegram "W. A." speaks of that was sent to the conference East; but a telegram expressing the desires and spirit of the conference was sent to Bro. Joseph Smith, at Plano; it was as follows: "Conference adjourned; Mills unanimously sustained, subject to appointment from East;" which conveys the spirit of the amended resolution in fewer words. It was sent, I suppose, that Bro. Joseph might know the action of the brethren in conference here in reference to this matter.

Hoping this light reflected on these proceedings will satisfy and be received by "W. A.," I remain as ever,
JOSEPH F. BURTON.
NEWPORT, Los Angeles Co., Cal., June 26, 1879.

Saints' Herald

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, September 1, 1879.

“JOSEPH SMITH THE PROPHET AND HIS PROGENITORS.”

LAST year the Board of Publication decided to publish an edition of the above work, popularly known as “Mother Smith’s History,” the book written by Lucy Smith, the mother of Joseph Smith the Martyr. A committee was appointed to prepare it, which they have done by inserting a few explanatory foot notes, leaving the text just as it is in the original book. The office has been printing it in sheets for an edition of twenty-five hundred, 232 pages being now done, and it is expected that it will be finished and a portion bound and for sale by November or December. It is a valuable book, and will not be an expensive one, but within the reach of all. The Saints will bear in mind its publication, and prepare to order it when advertised. We can not tell yet what the price will be.

THE SAINTS AND THE MINISTRY.

THE Saints among whom the Elders travel and preach, especially those of the ministry who are appointed by the General Conference, in charge of, or to labor in certain fields, that is to minister the word of life, of salvation, and of comfort, to both Saints and sinners, (and the Saints everywhere are anxious that the latter should hear it), these Saints who so much desire the presence of the Elders among them, ought to see that the needs of these men are supplied, so far as they are able, and as is consistent with their several situations.

For it is not enough only to feed and keep them over night, (though this may be all that some can or should do), and then think all the duty is done; for, when the ministry who are sent of God, and by the Church, leave their homes, their families, and the pleasure of laboring for themselves and their dear ones, (and it is indeed a pleasure to all but the determined idler), it is a sufficient sacrifice, without their having to think of possible or known want at home.

Yet many seem to think that it is the duty of these men to walk entirely by faith, and, ignoring the sacred claims upon them, “trust all to the Lord,” and to do it without the assistance of those who are so willing that *the ministry* should “for-sake all things,” and who think that unless these men of God do so, they will be condemned; yet these who so think, or many of them seem to forget the warning injunction of the Master himself, as follows:

“Whoso receiveth you receiveth me, and *the same* will feed you, and clothe you, and give you money. And he who feeds you, and clothes, and gives you money, shall in no wise lose his reward; and he who doeth *not* these things, is not my disciple; by this ye may know my disciples.” —D. & C. 83:16.

Hence the needs of the appointed and faithful ministry should be looked to, and the families of those who have them, should be remembered by those among whom the husband and father labors in the ministry of Christ our Lord.

THE Chariton and Mt. Ayr branch of the Chicago and Burlington Railroad, running from Chariton to Leon, and thence to Mt. Ayr, through Davis City, and the townships of New Buda, Fayette and Bloomington, hitting the settlement of the Saints in Decatur county, near its north-western limit, has decided to locate a depot and station at the point where the road diverges from Lamoni to Mt. Ayr, and there to make a town. There is now an opportunity for some of the latent energy and talent of the brethren who are desirous to locate and go into business in that region. Bro. David Dancer, now president of the Order of Enoch, writes to Bro. Henry A. Stebbins, under date of August 18th, as follows:

“I think there ought to be something said, through the *Herald*, in regard to our new town. If things could be got into working order this fall, our town would command quite a large trade this winter, and in fact till the south-western road is built, and I think they will not undertake that very soon. * * * As long as the road remains as it is, our town will draw the trade of Eagleville, Loraine, and a distance of twenty miles or more from the south and south-west. It will command a strip of country ten by twenty-five miles, if buildings and men suitable to do the business can be got this fall. If not the trade must go to some other place. We need a hotel,—I hardly know how we can get along without it this winter; a brick yard, lumber yard, stock scales, stores, mechanics; and now is the time to start. It is expected that the cars will be running to our place by September 20th.”

The Order of Enoch have offered their lands for sale; the Board of Location have a quarter section that will likely be for sale, which some farmer will want, within five miles of the station; and other lands may be bought thereabouts at good prices for the present. It is hoped that the company will name the town Lamoni, in compliment to those who have labored for the interests of the people there. A word to the wise ought to be sufficient.

THE Coldwater (Michigan) *Republican*, of June 20th, 1879, contains the following:

“A CARD.—It has come to my knowledge that some of the Latter Day Saints in this locality think some reflections were made upon them in certain strictures upon Joe Smith, which appeared in the history of Mrs. B. Cowel, of Quincy, in a recent number of the *Republican*. Nothing was further from my intentions. The only point I wished to make was against polygamous Mormonism, and with that I understand the sect in this locality have no sympathy. That, I do contend, is one of the foulest blots upon our national honor. Many of the Saints in this vicinity are personally known to me, and I have lived a neighbor to some of them. I know them to be good citizens, good neighbors, and I have the highest respect for them and their belief, and regret that anything of my composition should have been written so as to admit of such a construction.”

T. COWEL.”

BRO. MAHLON SMITH sends a *Dispatch*, published at Clay Center, Clay county, Kansas, dated August 14th, which contains the following from a correspondent of the paper in that county. May the Saints there ever strive to deserve the encomium given them now:

“The Latter Day Saints have been holding conference at the school-house in district 68. They have made several additions to their church in that neighborhood during the past year. Some of their ministers are good speakers. If the much-hated ‘Mormons,’ as a class, are as upright as those of our acquaintance, we should say that ‘one person’s religion is just as good as another’s, if not a little better.’”

WE notice by the minutes of the last St. Louis Conference, that Bro. William H. Hazzledine, for some fifteen years president of the St. Louis District, has resigned his presidency, and that it had been accepted, and resolutions of respect tendered to him at the close of his term of service. Bro. Hazzledine is a man full of years, many of them spent in the Master’s service; in which though he may possibly have erred, he has retained his integrity, and the respect of the Saints. We congratulate the Saints of St. Louis District on having had the long service of Bro. Hazzledine, and while we regret the increasing infirmity of him whom they have released from the active burden of duty, we deem that release due to him.

We expect that the esteem and support so long and so universally accorded to Bro. Hazzledine will now be transferred to his successors; and hope that the church will flourish anew.

We notice also that it was represented at the conference, that it was feared that a large decrease might ensue—better use the knife slowly, brethren.

FROM some statements made in the daily papers, it would appear that much feeling against the Government is being aroused in Utah, by what we have elsewhere noticed in regard to the reported action of Secretary Evarts. The following appears in the *Chicago Tribune*, of August 14th:

“IMPORTANT FROM UTAH.

“FURIOUS APPEALS OF THE APOSTLES TO THE SAINTS—THE MORMONS ARMING—EFFECT OF SECRETARY EVARTS’ CIRCULAR LETTER.

“By telegram to *New York Herald*.
“SALT LAKE CITY, Utah, August 11.—Apostle Joseph F. Smith, in the Salt Lake Tabernacle, yesterday afternoon, delivered a furious speech, which has greatly added to the popular excitement. He said the Mormons had met their enemies with their own weapon, the Bible, and defeated them every time. Our enemies, not content with defeat, have persecuted and maligned us, and driven us from our settlements in Missouri and Illinois for no cause whatever. By these abominable acts these people have been subjected to hardships almost unparalleled. The speaker enlarged upon the part he had borne in these persecutions, and said he did not want to see such terrible cruelties repeated. We have been turning the “other cheek” long enough, and it is now about time to change our policy. We have been foully misrepresented and spit upon. We have suffered the presence of that damnable sheet among us, which would not be borne in any other community. We have submitted to its abuse and misrepresentations long enough, and now it must be stopped. [This was greeted with “Amen!” from the whole congregation]. The Apostle then advised his hearers to procure effective firearms and not delay in doing it.

In the Fourteenth Ward meeting-house the same evening the speakers recommended their hearers to secure arms and to sell their clothing, if they had not money to purchase them.

In the Thirteenth Ward Maj. Little severely reproved one speaker for indulging in the same incendiary strain, saying there was already too much excitement prevailing for public safety.

The gun-shops to-day have been busy selling firearms and taking old ones to repair.

A dispatch relating to Secretary Evarts’ letter, discouraging Mormon missionary labors in foreign parts, has caused some consternation. The *Deseret News* this evening discusses it in a long editorial, of which the following is the concluding paragraph:

“There is another thing. The doctrine of gathering, which our missionaries preach is true. God has in very deed commenced to bring his people from east and west, north and south, preparatory to the coming of our Lord Jesus. He who attempts to stop gathering, fights against God. Pharaoh arrogated to himself more power

than any republican or monarchical government pretends to hold. He undertook to say that the Lord's people should not go. Let his fate be a warning to modern autocrats. No power beneath the sun can stop the work of gathering of the Latter Day Israel, for a mightier hand than that of Emperor or President is engaged in it. When puny men in blindness attempt to thwart His purposes, they will only aid in accomplishment of his will. He who sitteth in the heavens will hold them in derision. The fate of all nations that fight against Zion is inscribed on the pages of Holy Writ, and just as any government of this world array themselves in earnest against her, the Lord will smite them with fire and dash them in pieces like a potter's vessel."

It will be well for Saints to stop and think a moment after reading the foregoing. There is, in our mind, a strong element for mischief in the military spirit fostered among those who are to "lift up a standard of peace." And, though the statement respecting the impotency of any power to "stop the gathering" of God's people may be true, the past experience of some fully warrants the belief that man may and can seriously inconvenience and retard such gathering. The declaration, "And if by purchase, behold you are blessed; and if by blood, as ye are commanded not to shed blood, lo your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance," still remains.

The preparation to resist governmental authority if there should be an attempt to enforce it, by armed conflict, would precipitate certain destruction upon those who should engage in it, either as counselors, or actual participants. The people of Utah have been warned that polygamy was not a tenet of the Church of Jesus Christ, proper; and that it must ultimately be so decided. The Government now knows, at least we think it has had reason to know, that to treat that dogma as of right sacred to the faith, and thus secured by the constitution, is a grave mistake; and hence, dealings with those who transgress the law under the shelter of that idea, will lose their kid glove character. The Government also knows, if the men called the Government can measure anything presented to them, that the entire number of polygamous men of the Utah Church is probably less than two thousand, and that tender mercy and solicitude not to hurt them in enforcing the law is injustice to the mass of Utah's manhood. And those who now seem to be most defiant of the right to compel obedience to law, are in the minority. It may be that the poorer and middle classes, who will suffer most if arms are resorted to, may get tired of standing in the breach that ill advised leaders have made, and refuse longer to lend aid and support to such a cause.

One of the crimes urged against Joseph Smith was treason, in that he hastily prepared for conflict, by calling the Nauvoo Legion out, and putting the City of Nauvoo under martial law, donned the trappings of war in place of the habiliments of peace. It was an error, and one that resulted from having been deliberately prepared for beforehand. The man who places a revolver in his pocket and constantly carries it there with a view to its use, is prepared to do a hasty deed if occasion is presented.

We dislike the idea that such a thing may occur that the Utah people shall array in hostile attitude to resist the United States Government. Inflammatory speeches or articles should be avoided on both sides,

A LETTER received from Bro. Joseph Gilbert, dated at Omaha, Nebraska, August 11th, indicates that he has returned from England. He was sick of ague and chills in the land of rains and fogs, and therefore left for America, after a stop of a few weeks only. He states that he thinks the work growing slowly, but steadily.

Like the work in our own land it has been a long and arduous task to gain a footing, and a recognition from the classes whom it is desirable to reach, of a right to stand among men with the right to be heard for our cause. When this point is reached, however, difficulties begin to vanish, and a better progress will be made. Steadfast energy and faith will reap the golden reward of success.

Bro. Gilbert's letter states that there is a strong feeling manifest to push the work along. Bro. Taylor and others are doing all they can. Times are hard; climatic changes, depression in trade and manufactures all combine to make times hard. The struggle to keep above physical want seems to drive the spiritual things away from thought. "As in the days of Noe."

It is being circulated and discussed as a newspaper topic that Secretary Evarts has prepared a circular to be presented to the proper authorities of foreign governments, setting forth the evils of Utah Mormonism, and asking that those powers set on foot co-operative measures to prevent Mormon emigration from their respective countries.

This strikes us as a very absurd thing for the United States Government to do, for two reasons. One of the reasons is, that it has long been popularly supposed that this land was, and was to be, the asylum, preëminent, for the down-trodden of every nation; and that here every man was expected to worship God according to his conscience, unmolested and without fear—especially free from interference with his religious rights by the Government. The other reason is, that such a course would seem to indicate that the Government was unable to deal with transgressors against its laws resident within its domain; or was morally afraid that the Mormons were right in their position respecting their favorite sin; and hence, dare not put the matter to an issue. In either of these cases such a circular would be a bad political measure, indicative of weakness.

We have not seen the circular, and therefore can not state what its terms are; but write only from the supposition suggested by the newspaper statements and discussion.

FROM the Nauvoo Independent for August 15th, 1879, we clip the following:

"Seven converts to the faith of the Reorganized Church of Jesus Christ of Latter Day Sains were baptized in the river on last Monday afternoon. Six of the persons baptized were from the neighborhood of Adrian, and one from this city. The baptism was conducted by Elder Mark H. Forscutt, in a solemn and impressive manner. The following liberal sentiment we find in an epitome of the faith and doctrines of that church: 'We claim the privilege of worshiping 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.'"

Bro. W. N. Ray, Casey, Iowa, speaks of Bro. James Caffall preaching there. Thence he went to Fontanelle. Bro. Ray desires to see the ministry yet more at his place,

EDITORIAL ITEMS.

Sister Ruth A. Turner says that the Saints at Montrose, Iowa, are still striving for eternal life, and the Lord is mindful of them with his blessings and goodness manifested.

Bro. James and Sister Elizabeth Cazier, at Plattsmouth, Nebraska, report that they have no preaching there, but they rejoice in the knowledge of the truth that they have received from above, and are grateful for God's blessings to them. May they be comforted in their declining years, by peace from the Lord and many favors.

Bro. John Kier wrote from Braidwood, Illinois, August 8th, that six had been baptized by Bro. Lofty at that place, during the week. They continue to gain in numbers there this year, and we rejoice with them. May they also continue in the blessings and in spiritual progress.

Sister Mattie E. Spaulding, of Grand Prairie Branch, Minnesota, says that they are not discouraged, though they are tried and know that sometimes they err. The drouth and the grasshoppers have damaged their crops seriously, and this would discourage them greatly did they not believe that the Lord would provide for their wants by his providence. We feel to pray that he will amply satisfy them both temporally and spiritually.

Bro. Levi Gamet, president and clerk, reports the organization of the Evening Star Branch, in Harrison county, Iowa, in April last, and sends a report in full for the Church Record, twenty-two members. The Church Recorder thanks him for it, and wishes that the officers of all unrecorded branches would do likewise.

Bro. J. H. Hansen wrote from Farmington, Kentucky, August 7th, as follows: "I expect to spend most of the time from now till cold weather in the ministry. Last Sunday I preached at Eagle Creek Branch, in a new building that has been erected this year by the Saints and a few friends. This will give us a much better opening there, as we have heretofore been preaching in a private house."

Bro. Charles Wicks was at Sawyer, Berrien county, Michigan, arriving there July 30th. At Muskegon he acquainted his father more fully with his position religiously, and he says that he (D. A. Wicks) will entertain any intelligent and faithful Elder who comes there to represent the cause. Also will A. C. Wicks, at Jennisonville (near Grand Rapids), as well as James Vanderbeck, near Benton Harbor, Berrien county, where he was kindly entertained. Bro. Wicks was at Lawrence Branch and Hartford on his way down, where he found good Saints. He saw Bro. C. Scott there, who has considerable opposition from the "Disciples," but stands in no danger of any theological whippings.

Bro. C. W. Short writes from Joplin, Missouri. He is seventy years of age, but travels and preaches in Missouri and Kansas a good deal. He says: "In the last two months I have traveled about one hundred and seventy-five miles, and delivered twenty discourses to good and attentive audiences." He says that it has resulted in the removal of prejudice, and that our cause is gaining in favor among the people. He was then (Aug. 4th) soon going to Jacksonville, Kansas, to meet and labor with his son, Morris T. A discussion would likely take place with a Christian minister. We wish both these brethren much success and much help to do all they like to do for Christ's cause.

Bro. C. J. Hawkins, at Headsville, Texas, still continues to advocate the cause to those who come to his shop to turn him back, and he is glad that he is able to meet error with truth. The Lone Star Branch, nine miles from him, had one added by baptism on the 3rd of August.

Glenwood (Mills Co., Iowa) *Journal* says: "Elder E. C. Brand preached at Saints' Hall last Saturday, and during Lord's day. He was favored with large audiences, and those present expressed themselves much pleased with the speaker and his discourse."

We have for sale four unbound volumes of vol. 1 of the *HERALD*, (excepting number 6, which is missing in each case), and eight volumes of vol. 2 complete. Those who call first will first receive. Price \$1.10 each, post paid.

Bro. Geo. W. Crouse, Middletown, Maryland, who is now seventy-seven years of age, evidently still loves the cause of Christ. His daughters at Frederick City, Md., also wish to learn of the doctrine of the Church, and would like to hear the Elders preach. If one will visit Maryland, Bro. Crouse will do all he can for him. He bears his testimony to the work of the last days, and we hope that he may rejoice in the goodness of God to the end of his days.

The correspondents of Bro. E. Banta will please address him hereafter at Sedgwick, Decatur Co., Iowa, instead of at Davis City.

Bro. G. S. Yerrington, Providence, R. I., mentions recent visits to Simonsville, preaching the gospel there. Bro. C. N. Brown was with him the last time, and good seemed accomplished. Bro. T. W. Smith has recently left the Massachusetts and Rhode Island country for New Jersey."

Bro. O. E. Cleveland, Merry Oak, Virginia, wrote to the editor of the *Valley Virginian*, published at Staunton, and sent an Epitome of Faith, and both were published. It was one of those acts of courtesy for which we are ever grateful, and we hereby thank the editor of said paper.

Bro. Thomas Bearss, Corinth, Ontario, says one baptized lately. Others are inquiring the way, and they need competent Elders to teach them. Bro. Luff is much missed by the Saints.

Bro. M. T. Short has recently preached in five different places in Mound Valley Branch and vicinity, Kansas. Many stated that they had never before understood the doctrines of the Saints, so writes Bro. France. Two were baptized by Bro. Short. Grain crops have proved fair in that region, notwithstanding the drouth. Wheat yielded twenty to thirty bushels per acre.

Bro. D. S. Mills wrote from Oakland, California, August 3rd, that he saw Bro. Gillen the 2nd and 3rd, prior to his sailing to Australia the 4th. Bro. Mills thinks that the work is progressing fairly well again in California.

Bro. Edward Delong, Reese, Michigan, says that two others were baptized there August 10th, and the prospect is still for more. The greatest difficulty they find there to encounter is prejudice, but the Lord blesses them with assurances of his work being true, and therefore they rejoice in defending the gospel of Christ, and we pray that Bro. Delong and those of that region may continue so to do.

Sister Melvina Hevener, Piper City Branch, Illinois, says that they there hunger for the bread of life, and greatly desire that the voice of a minister of the true gospel be heard there once more to comfort and instruct them.

Sister Marbarby Robbins says that since the death of her husband, Bro. H. P. Robbins, the work in Stockton, California, is at a stand still, and it seems sad to her to go to the meeting-place and find no man taking hold with zeal and doing valiantly for the name and cause of Christ, as a leader of the people of God. Will not the brethren there try to bear off the cause and keep themselves and others alive? We hope to so hear from and of them.

Bro. John H. Lake was at Belfast, Lee county, Iowa, for some time quite unwell, in fact since the death of his daughter he had not recovered his usual state of health. We hope, however, that he will soon recover and regain his wonted vigor of body and cheer of spirit. Sr. Matthews says that he was not willing to be idle while there, but preached evenings all that he could, and the people liked him very much. One baptized, others believing.

Bro. Wm. Hopkins, of Kansas, sends us a copy of the *Junction*, published at Ogden, Utah, and a copy of the *Northern Light*, published at Logan, Utah, both containing accounts of the celebration of the great day of the Utah people, July 24th, the anniversary of the arrival in Utah of their advance force in 1847. We thank also the following for papers: Brn. A. C. Everett, T. R. Hawkins and Mahlon Smith.

Bro. J. S. Holler is at Verona, Lawrence county, South-western Missouri, and thinks that good could be done by the ministry in that region.

Bro. W. H. Kelley wrote from Coldwater, Michigan, August 17th. He has located his family there, and that will be his address hereafter. When he wrote, he had been preaching there, and in Steuben county, Indiana.

Bro. T. W. Smith, at Hornerstown, New Jersey, baptized Samuel Hopkins, brother of Bro. Wm. Hopkins, of Decatur county, Iowa. He has long been investigating and reading the *Herald* and books, and we are glad that he has concluded to take up his life work with us.

Sister C. M. Goodwin, Sanilac, Michigan, bears testimony to the Latter Day Work, although one year ago she was a strong opposer of it, but now she rejoices in knowing that it is the work of God, and in the light given to her through the Holy Spirit. She first heard the gospel from Bro. Cornish. The Saints in that region are alive, and Brn. Davis and Cornish are gathering souls into the Kingdom.

Bro. David Clow, Davenport, Iowa, says that they enjoy God's Holy Spirit in that branch, and peace and unity prevail among them.

Bro. John Justice, of Corsicana, Texas, wrote August 9th, that the cattle were perishing thereabouts, because of the lack of water.

Bro. James Dutton, Columbus, Kansas, wrote August 10th, that he was holding meetings nearly every Sabbath. Brn. C. W. and M. T. Short were at Jacksonville, Kansas.

Sister Alice R. Leach, Elkhorn, Nebraska, says that the Saints are doing well in that region.

Bro. John Garner writes that Bro. J. W. Gillen preached at San Bernardino, California, six or seven times when he was down that way, just prior to his leaving for Australia.

Bro. Josiah Ells, Bridgport, Ohio, writes that our cause is gaining influence there, and prejudice is being lessened. The desire to hear increases, and the prospects are for some additions soon.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

August 7th.—Very hot weather in plague-stricken Memphis. Fifteen new cases and three burials yesterday. It is now expected that the fever will go into every quarter of the city.

A large fire in Chatenois, France. Two thousand persons homeless. Loss heavy.

In Germany the wheat crop will be short because of the continuous rains this season. In Russia also the average will be much less than usual.

The cholera-epidemic near Cedar Rapids, Iowa, still prevails. Six new cases yesterday and two deaths the day before.

Two husbands killed their wives and then themselves, one in Ohio, one in Missouri. Another in New York killed his wife, but not himself.

In Sheffield, England, 50,000 men are out of employment. Hundreds are coming to the United States from that city alone.

A dispatch from Berlin, Germany, says that a telegram from Stockholm, August 2d, announced that the Arctic explorer, Prof. Nordenskjold, had brought his steamer out of the ice in Behring Strait, where she had been confined during the winter, and had begun his homeward journey through the Pacific Ocean.

This announcement is that of the first success of many efforts to find a north-east passage from the Atlantic to the Pacific Ocean. Prof. Nordenskjold started on this most perilous and important expedition on the 4th of July, 1878. He started from Gothenburg in the Vega, accompanied by a corps of scientific specialists, in addition to a crew of able seamen, who had had experience in navigating the Arctic seas. The details of his voyage as far as they have been received, are full of interest, and show as well the daring and the perseverance of the explorer.

8th.—The large number of twenty-five new cases of yellow fever at Memphis yesterday. Five deaths. Daily relief expenses are \$500.

Another financial disaster in Canada. This time the Exchange Bank of Montreal has suspended. It owes nine hundred thousand dollars.

A tornado at Woodstock, Canada, and vicinity, on the 6th, destroyed much property and the lives of several people. Farm houses, barns, fences, crops, etc., in the country, and buildings in town, shared in the ruin alike.

At Quincy, Illinois, yesterday, four boilers in a paper mill exploded, and completely destroyed the stone boiler-house, but only slightly damaged the main building, and, strange to say, only one person was injured, the fireman.

9th.—Another Canadian bank has failed, a French institution in Montreal, after an hour's run upon its funds by frightened depositors. Runs were made upon other banks, but without injury to them.

The Darien Canal subscription in Paris is pronounced a failure, and in this country it is not favored to any degree. It is believed here that its result would be disastrous to our railroads to the Pacific, and the canal, being chiefly a foreign institution, would be of no value to American capital and very little to trade, compared with the loss that might accrue to the roads.

The capital city of Bosnia was nearly destroyed by fire yesterday. One thousand buildings burned and ten thousand persons homeless.

The yellow fever is increasing in Memphis. Twenty-nine new cases yesterday and nine deaths. Eighteen of the new cases are Negroes.

Gen. Miles has arrived at Fort Peck, Montana, with part of his command, having forced the hostile Indians to the northern line of the United States. With his troops in two forces he is watching the border.

So many young children have died in Detroit recently (one hundred and seventy-two in one month, under the age of one year), that an investigation was made by medical men, and it was found that one milk-dealer used large quantities of terra-alba with water in the milk. Though not a poison, it is indigestible. Tons of it are used in the manufacture of candy, it being a white earth, a powder with no grain to it, it is said that very little candy is entirely free from it.

11th.—Twenty-nine new cases and five deaths

from yellow fever at Memphis yesterday. Cases are also developing in the surrounding country, and the bravest hearts are giving away to gloom.

Still further accounts come of the great fire at Serajevo, Russia, by which many hundreds of warehouses, stores and dwellings were burned.

Three thousand miners in Staffordshire, England, have struck against a reduction in wages.

Near Saginaw, Michigan, forest fires rage in consequence of the dry weather, in Lake, Tuscola and Sanilac counties particularly. Buildings have been burned and some towns threatened.

12th.—The cholera is taking off many Englishmen in Afghanistan.

In Memphis, Tennessee, yesterday was the worst day of the yellow fever, there being fifty cases and eight deaths. Malignant cases are growing more and more frequent.

Another heavy wind and rain storm at Madison, Wisconsin. At Marshall, nearly two thousand lights of glass were broken by the hail, and much damage done there and at Sun Prairie, to corn, clover, tobacco and other crops.

13th.—The yellow fever in Memphis increases in virulence. Thirty-one cases and seven deaths yesterday. In Corinth, Mississippi, there is much of it, and the people are fleeing out by hundreds. It is also reported that it is raging at Tampico, Mexico, with great destruction to life.

14th.—An earthquake in Austria, yesterday, split the ground and caused the people to flee in terror.

A recent storm in Denmark destroyed one hundred farm houses, killed fifty persons and did great damage to crops.

Two deaths from cholera in London last week. The failure of crops in England is a very serious one, and much destitution is expected in consequence during the coming winter.

By a collision of steamers on the Atlantic one was sunk, and 46,000 bushels of corn, 300 cattle, 22 horses, besides canned meats, lard, bacon, etc., were lost; value \$92,000.

Heavy floods in New South Wales are reported, and the volcano of Kilanea is in eruption.

Forty-three new cases of yellow fever at Memphis, and fourteen deaths.

The treasurer of the American linen mills at Fall River is found to be a defaulter to the amount of seventy five thousand dollars.

18th.—The Asiatic cholera is creating a panic in Afghanistan among the British soldiers.

Twenty-five new cases and four deaths at Memphis on yesterday.

19th.—Dispatches from London, England, are as follows:

"A week's notice of the five per cent reduction of the wages of operatives has been posted in most of the cotton-mills at Staleybridge, where 200,000 spindles are running on short time, and 200,000 are stopped altogether, while 636,000 are working full time. A more general adoption of the short-time system is expected this winter. In Ashton-under-Lyne 425,000 spindles are stopped, and 200,000 work on short time."

"A more cheerful feeling, and other signs of improvement are noted in the iron trade.

"The announcement of the death of Mrs. Sartoris, daughter of Gen. Grant, is not true. The mistake arose from the death of Mrs. F. W. Sartoris, formerly Adelaide Kemble."

"At Lurgan, Ireland, Saturday, 200 police charged on a mob with fixed bayonets. The police were beaten back, and twenty of their number injured. The rival mobs fired at each other with rifles. One leader of the Catholic party had some dynamite, which exploded, injuring him fatally."

"As Cashmere is the only part of India which appears to still be threatened with famine, there are hopes of a revival of prosperity in India, and a timely rain in Cashmere might yet secure half on average rice crop. The statement made some time ago, that this would be enough to support the people, rests upon the assumption, (apparently well founded), that half of the inhabitants have either perished by famine or have emigrated."

"In consequence of the storm, traffic is suspended on the railway between Chester and Holyhead. The viaduct at Lland Dulas, Wales, has been washed away; also some of the bridges. Several sewers were burst by the freshets on the

lines of the Liverpool railways. Birkenhead is flooded. There has been thirty hours of continuous rain at Chester. In Derbyshire, the Trent and Derwent Rivers overflowed, and the low-lying lands are flooded. The wheat crop is gradually rotting, and any crops left standing will not pay for the cutting. The rain at Sheffield was so violent as to wash away the foundations of five houses in the course of construction."

Heavy storms with violent winds are reported along the Atlantic coast yesterday, by which vessels were beached, streets were flooded, trees were blown down, and other damage done. It extended from New York City, north, to Wilmington, North Carolina, south.

A decrease in the number of yellow fever cases at Memphis yesterday, being only thirteen.

30th.—A dispatch from Boston says that a storm night before last did a good deal of damage along the New England coast. At Portland, Maine, several yachts and schooners were sunk, and at other places similar destruction occurred. At Newport, R. I., many sail-boats and three yachts sunk. At Norfolk, Virginia, it was a tornado, and buildings were unroofed, shipping damaged and warehouses flooded. Loss there estimated at over two hundred thousand dollars. At Morehead, N. C., the Atlantic Hotel was completely destroyed, and the one hundred and fifty guests lost all but the clothing they had on, the wind and incoming waters destroying the building so suddenly.

A hot day yesterday in Memphis, and thirty five new cases of yellow fever and four deaths. Also at White Haven, Tenn., the fever has a hold.

21st.—Twenty-seven new cases and five deaths at Memphis yesterday. A fire which threatened to be very destructive broke out and caused much excitement for a time, but was got under control soon.

Heavy floods are reported in Wales.

At an early hour this morning severe shocks of earthquake were experienced along the line of the Welland Canal in Canada, between Lakes Erie and Ontario. Several cities and villages were shaken; at Thorold it was particularly violent.

The rains in England continue, and there is a renewal of the overflow of rivers in Somersetshire, Derbyshire, Warwickshire, Leicestershire, and Staffordshire.

Correspondence.

AALBORG, Denmark, July 22d, 1879.

Bro. H. A. Stebbins:—It is over three years since I left America for the purpose of proclaiming the glad tidings. Before I started for my native land, I considered by myself, Is Christ divided. No, neither can his Church be. This was a spiritual testimony to me; and also the revealed Word of God, by his angel to Nephi, "And it came to pass that when the angel had spoken these words, he said unto me, Remember thou the covenants of the Father unto the house of Israel: I said unto him, Yea, and it came to pass that he said unto me, Look and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me, Behold, there are save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the Church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth."

These testimonies, together with the Spirit of God, I did not have anything too good for the Church of the Lamb (Christ), and just as dearly as I love salvation for my own soul, I love my fellow creatures. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish or spot."—1 Peter 1: 18-19.

"In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1: 14.

Dear Brethren, how can you stay at home and not go and preach the gospel, even to your native land, as the promise is given, it shall be preached to every nation and kindred, and tongue and

people. But observe the pattern, which is given: two by two let them be sent, that they may be a help and a support to each other in their ministry, especially to the nations where you can not send the *Saints' Herald* in their language. I know that by experience; for if we could get the *Saints' Herald* in the Danish language it would do more good than I can. It is almost impossible to keep the Saints satisfied without it, and especially where there is only one missionary. Now brethren, one thing you will have to do, loosen your hands and come and preach the gospel, or get the *Saints' Herald* translated to the Danish language, I wish both to be accomplished, and it can not be done any too soon.

Dear brethren and sisters, the redemption of Zion is near. "Behold I say unto you, the redemption of Zion must needs come by power: therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel and of the seed of Abraham."—Doc. and Cov. 100: 3, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts 7: 22. And as Paul the apostle said "There shall come out of Zion the deliverer. That was in the time to come; and in the land where Zion is appointed by the Lord, the deliverer must be learned in the law of God and the land; as Moses of the Egyptians. And it is written, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian. "For he supposed his brethren would have understood how that God by his hand would deliver them."—23-24-25 verses. We learn from this that Moses was then sent of God to deliver Israel out of bondage. But it took forty years before he was given the power, and it is about forty years since God commenced to raise up a man, (or Moses) by Joseph Smith the Martyr, as he was to be appointed by him.—Doc. and Cov. 43, 1-2. "Yea, even his seed; yea, 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 the kindreds of the earth be blessed."—Doc. and Cov. 107: 18.

Brethren, I wish to call your attention to the Second Book of Nephi, second chapter. Read it carefully, in the first verse, Joseph the last born of Lehi is spoken of thus: His seed shall not utterly be destroyed. For behold thou art the fruit of my loins, and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph. And Joseph Smith, the Seer, the Martyr, was a descendant of Joseph who was sold into Egypt, and out of the fruit of his loins will the Lord deliver them out of captivity unto freedom. (verse 2.) "Yea, Joseph truly said, Thus saith the Lord unto me, A choice seer will I raise up out of the fruit of thy loins. And I will make him great in mine eyes, for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel." "And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O, house of Israel, saith the Lord." (verse 3.) "And thus prophesied Joseph (in Egypt) saying, Behold, that seer will the Lord bless, and they that seek to destroy him shall be confounded."

Who is seeking to destroy him but the Brighamites; wherein shall they be confounded. Their own doctrine. The Bible, Book of Mormon, and Doctrine and Covenants are against them. The name of that choice seer must be Joseph. "And his name shall be called after me, and shall be after the name of his father. And he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation," yea, thus prophesied Joseph.

In the second verse, it states about a great work for Joseph, the choice Seer to do. "And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the

covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes, for he shall do my work." "And the Lord said unto me also, I will raise up unto thee fruit of thy loins, and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins." That is to the Indians or Lamanites, of whom is a remnant of the Jews; and also called the house of Joseph.

Fourth verse: "And there shall rise up one mighty among them, who shall do much good both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and to do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren."

When will that mighty spokesman be raised up of the Lamanites, and declare the words in their own language?

"For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue and his own language, through those who are ordained unto this power, by the administration of the Comforter, and shed forth upon them, for the revelation of Jesus Christ."—D. & C. 87:4.

There is a rumor out among the Brighamites, and by the means of the same they are blindfolding many people, and it is about the Lamanites (or Indians), that Joseph the Martyr had said, where they go to and be baptized, there you will find the Church. If Joseph the martyr ever said anything in that respect, to find the Church, he may have said, where those great and mighty things spoken of in the Second Book of Nephi, second chapter, come from, there you will find the Church.

Brn. Joseph and Stebbins, send a brother into this mission as soon as you can. I will stay and help the work along as long as I can. And, thanks be to God, I am not afraid of any of the orthodox ministers. Thanks be to God, his commandments are for me to study and understand by his Spirit. He is my teacher.

I have baptized three lately, and others are believing. Come, brethren, and preach the gospel. You will get your reward. God is a righteous God. May the Church of the Lamb's Christ prosper, and the honest in heart be adopted into the kingdom, and Zion be redeemed, is the prayer of your brother in Christ,

PETER N. BRIX.

MADISON, Indiana,

June 26th, 1879.

Editors of Herald:—On the morning of the 5th instant, I left Coldwater, Michigan, for Canada.

While waiting for the train in Detroit, I chanced to meet a gentleman from Alabama, who was slightly acquainted with some of our brethren there—Bro. Chute and others. He thought them fanatical and wild in their religious notions, as they "believed in miracles; healing of the sick, casting out devils," etc., a thing "impossible," in his opinion, "in these times." "The Bible is an all-sufficient guide."

As we rode along towards London, he championed the doctrine of "total depravity," and with a flourish of the hand and air that indicated that he was in the habit of sweeping off the stakes in controversies upon that question, began to quote: "Their mouths are open sepulchers;" "The poison of asps is under their tongues;" "Their thoughts are to do evil continually;" "They are conceived in sin, and brought forth in iniquity;" (I quote from memory); "The wicked are estranged from the womb;" "There is none that doeth good, no, not one;" and many other such passages he linked together in such a jingle, that it showed that he was anything but a tyro at the business. I replied interrogatively, "Do you believe that the all-wise and loving God created man without the least particle of good about him, wholly incapable of a virtuous act, a noble thought, or a good

intention; and placed him in this world of sin and that, too, with a great ugly devil constantly at his heels, urging him to everything that is vicious and bad, and swearing in his wrath that he never shall do a meritorious act; and yet the Almighty requires of this man, in whom he has not placed one element of good, an exhibition of all of the moral qualities, upon pain of being damned to all eternity if he does not? Is it possible there is any one who believes such in this age of the world?" He said that he believed that man is wholly depraved; and continued his Bible selections to sustain himself, with such flippancy and force as to make us square up in the seat and fortify. It was a new experience for me, for I thought that men holding such extravagant and senseless views all died a hundred years ago. But no, they are here yet. I enjoyed it, and it was music for some of the passengers, if no other good comes of it. I succeeded however, in working up his Southern blood to such a heat, that he forgot to get off at his station. When the train was under motion, it was too late, the conductor was inexorable—he had to go on to London. I sympathized, by saying that I was fearful that this incident would have a tendency to confirm him in the doctrine of man's "total depravity." At London, I tarried over night with Bro. Evans, where I was welcomed and well cared for by the excellent household.

The 6th was a fearful windy day, and very cold for the season. I had contracted a cold while in Michigan, and was frequently coughing. Some of the brethren sympathized with me by asking if I had been coughing ever since I was there a year ago. Some way, I have a notion that it is just a little disgraceful to be sick, ailing with aches, pains, colds and coughs, all of the time; and when not well, and am asked about my health, I feel a good deal as I imagine old maids do when their ages are inquired after.

In the afternoon, I went to St. Mary's, too late to meet the teams sent to convey us to Carlingford, so remained there over night.

The morning of the 7th brought with it a heavy frost, which greatly damaged tender vegetables. At about eight o'clock, I met with Brn. Evans and Harrington, then on their way to the conference; and later still, with Bro. Brown, who was waiting at the depot with team, to convey us to Carlingford. Nine of us in number, all in a cheerful mood, accompanied him to point of destination, where we arrived at 11 a.m. to find a number of brethren, from various parts of the London District, in waiting at Bro. Brown's house. In my judgment, this is the nicest farming country that I have seen in Canada. It is rich and beautiful. The season of the year may have had something to do in its being so favorably presented.

Conference convened at 1:30 p.m., in Bro. Brown's dwelling house, which is large and afforded ample room, with a good representation in attendance. The business of the conference was transacted in the afternoon, with excellent good feeling. A desire to do for the wisest and best was manifested by the members. No wrangling, jargon, or high-keyed verbose speeches, with a view to mastery, were indulged in; neither a disposition to make business when there was none. Consistency and unity characterized the meeting throughout. Socially and every way the best of good feeling prevailed. A testimony meeting was held in the evening, and the brethren manifested their faith and love for the gospel, in such a way as to put it beyond question that they have, in some degree, been made partakers of the power and life of the Spirit that confirms the believer in the gospel; and that they are growing in the perfections of the faith. The Spirit was sensibly present at times during the meeting.

Sunday the 8th, a number of the Saints not present the day previous, arrived, and the day was devoted to preaching. The meetings were held in Bro. Brown's barn, which had been fitted up with platform and seats for the occasion, and there was room for all. A respectable number of the citizens of the neighborhood were in attendance. Bro. Mottashed, of London, addressed the audience in the morning, presenting some of the main facts of the gospel in a clear and concise manner. The afternoon and evening were occu-

ried by myself, so far as related to the preaching. I enjoyed the meetings, and the people listened attentively. At the close of the afternoon session, one of those singular specimens of humanity, a modern sign-seeker, presented himself publicly before the stand with two little bottles in his hands filled with liquid, which he said was poison and would kill any man living that would take it, and requested me to drink it, to prove to the audience that I could take poison; or rather, that Jesus made the promise that certain signs should follow the believer. I answered, "I do not care whether the audience believes that I can take poison or not. I am not here to tell what I can do, or what I can not do, but what Christ declared the gospel to be," &c. After putting a number of questions, and receiving answers which did not flatter his conceit and vanity, he stated that it was only turpentine that was in the bottles. I replied, "I am sure not to take that, for I never did like turpentine any way. We never use it at our house, only in case of worms, and I am not afflicted just now." He slipped the little bottle into his pocket, and took his seat, with all of his expected applause so pinched up, that none enthused at his wonderful effort. I do not know whether he became convinced that Latter Day Saints can take up serpents and drink deadly things or not. I would be willing to take a dose of Camphor, Cod Liver Oil, Ginger Pop or something of the kind, if it would only lead some of these blind guides and vain boasters to "see themselves as others see them."

Bro. Robert Brown's house was the central place of gathering during the conference, and upon that family the chief burthen rested in caring for the Saints. This was done in a cheerful good way, and ample preparations was made for all. Bro. Brown is from the Emerald Isle; and of short acquaintance with the Latter Day Work. He has a large family, the most of whom are grown up; all are in the faith of the Saints. Their pleasant home shows business-like and industrious habits, and them to be one of the first families. They are not sitting idly still, waiting for the millennial day to dawn, or for something to turn up, that without dint of effort upon their part, they may stumble into a fortune or a good home, by gift from the rich, or by all of the poor putting all of their nothings together and having all things common in a grand way, place them in superb circumstances; but they go to work with tact and energy, to build themselves homes, after the manner suggested in the Book of Genesis. This, we think, is the surest method. I felt just a little proud that my name is Kelley, when I saw the faith and devotion manifested in the gospel of liberty by these Sons of Erin. May their joy and confidence in the faith increase 'till the perfect day.

On the 10th, Bro. Samuel Brown brought me to the railway station, and in the evening I was at London and preached in the Saints' chapel, to an attentive audience. The day following, I attended a Saints' meeting at the same place. The brethren took a part in the meeting, manifesting faith and interest in the work. The Spirit was sensibly present at the opening of the meeting, but towards the close it grew darker and colder, until the exercises were merely mechanical. Another strange experience for us! One child was blessed, a little daughter of Bro. and Sr. Pugsley.

At the close of the meeting, after those of the audience who wished had retired, an investigation was had by a court of elders, into the difficulties existing in the London branch. The investigation showed the grievances to be petty, but vexatious. "Insubordination"—"Calling of names"—"Jumping up and running out of doors when certain ones attempted to speak in social meeting while under supposed, by some, to be spirit influences"—"Mimicing the minister by gestures and otherwise, when he is preaching."

Difficulties of this kind could all be avoided if brethren would only keep in view a few wholesome rules to guide them; something like the following:

1. No one can afford, even for their own sake, to be anything less than a lady or gentleman, whatever their situation; especially in attending church, or civil gatherings of any kind.

2. That in Church law the *majority* is the *authority*.

3. Officers appointed and sustained by the majority should be respected in their places by the minority, whether they are to their liking or not, at least so far as treating them with courtesy and respect.

4. When speaking in an assembly, and one finds that in the heat of discussion he has violated the rules of the assembly, he should apologize at once, and set himself right. If the presiding officer raps as a signal for him to take his seat, or calls him to order, he should take his seat immediately, and that without parleying over the matter. If he thinks an injustice is done him, let him appeal to the house in regular order. If still he thinks an injustice is done, in case the officer should be sustained, he should take his seat—stand corrected.

5. No officer should use language in addressing a member of an assembly only that which is in keeping with the rules of propriety and courtesy.

6. Every one is entitled to an individual opinion of what they see, in church or out of church, whether given by spirit or otherwise; and they are not compelled to believe anything without the facts in the case are sufficiently potent to them to warrant a belief. But none have a right to express an opinion in a menacing, accusing and fault-finding way, to discourage and injure others.

7. If false testimonies and false spirits are manifest, they can injure no one who are themselves good. Should any one feel humiliated—chagrined or imposed upon by an exhibition of some silly thing, foolish speech, or fanaticism of some over-zealous and not very discreet ones, they should pity them and get along with it the best way possible; just as is done in a thousand instances of a similar nature, so far as being mortifying is concerned, that are constantly occurring in the routine of daily life. When an opportune time comes, if need be, they can be corrected. We are to *grow* into perfection.

8. Individuals who are quite sure they can not go to meeting and be orderly, by reason of fear that something may be transacted which will not be agreeable to them—and which is likely to influence them so that they will render themselves culpable and ridiculous, by trespassing on the rules of civility and good breeding, to say nothing of Christianity, had better stay at home until they are certain they possess nerve and good sense enough to go to meeting and act in a becoming way, no matter if the house is on fire and everybody else is in an uproar.

9. Officers are the ones who should govern in meetings, see that every thing is in order, and the members protected in their rights, and they should be respected.

Thursday, the 12th, in company with Bro. McIntosh, I went to St. Thomas, and, in the evening, preached in the Saints' Chapel in that place, to a small, but attentive and orderly audience. The Saints there have made some progress within the last year, and are yet hopeful that a good work will be done there by and by.

The morning of the 13th, I spent in a pleasant way at the houses of Brn. McIntosh, Clow and Phillips—administered to two children that were sick, and, in the afternoon, went by railway over the Canada Southern, at the rate of forty miles an hour, to Chatham Crossing. It seemed that I was really on one of Nahum's chariots that "run like the lightnings." I arrived at Blenheim, and stopped at Bro. Geo. Cleveland's, where I was kindly received and made welcome, and where I made it my home while in Blenheim. Brn. Robb, Shaw, Pearson, Leverton, and others arrived in the evening, preparatory for to-morrow's meeting.

Saturday, the 14th, at 10:30 a. m., conference convened at the Saints' Chapel, in Blenheim, and was organized. A respectable representation was in attendance. The forenoon was devoted to a social meeting, and an excellent spirit prevailed. The afternoon and part of the evening were spent in the transacting of business. This was done with desirable unanimity of feeling and sentiment, upon the part of the members. They certainly manifested an excellent spirit. But a single thing was brought up that elicited any discussion—or excited the least feeling, and that was

with reference to the rule enacted by General Conference requesting members scattered abroad to identify themselves with some branch. It was held by some, that the spirit and design of that rule was to compel the members to identify themselves with the branches nearest them, though they might prefer to unite with some other. After considerable discussion over the matter, conference decided that it should be left optional with the individual as to what church he would unite with. That none had the right to abridge another's liberties by debarring him from the right of choice of branch associations. Proper courtesy was shown during the whole of the session, and each one seemed desirous that the right should predominate.

Sunday, the 15th, was devoted to preaching, in the morning, afternoon and evening. Good audiences were in attendance, and paid respectful attention. In the afternoon, Bro. Leverton preached a good discourse, and the sacrament was administered by the Blenheim Branch president. Sr. Leverton took her husband to task a little, however, for bearing down so heavily on the Methodist shouters; but he took it well, knowing, perhaps, that us rough men need the touch and polish of some of the gentler ones to make us what we ought to be. Then, what is a fellow to do when the sisters criticise him? I know of no way but to bear it with Christian fortitude—take it—and not get angry or excited about it. I enjoyed the meetings, with the home chats and visits with the Saints and friends. They are excellent Saints, and making progress in the work. May the blessings of the gospel attend them.

On the 16th, I rode with Brn. Shaw and Leverton to Bro. Traxler's, arriving late in the afternoon, where I had a pleasant stay until noon of the next day. Bro. Chute, from the Olive Branch, was there also. He is advanced in years and sound in the faith.

In the afternoon of the 17th, at four o'clock, I took the train for home, where I arrived at noon, the 18th, to find a sick wife, and a baby boy six days old. Under responsibility and care, we are still in the faith. Wm. H. KELLEY.

MACHIAS, Maine,

August 7th, 1879.

Brn. Joseph and Henry:—On Sunday last I was at Holme's Bay; spoke three times and baptized four persons, one man and three women. Others told me they would be baptized soon. I shall be with them ere long again.

A few days ago sister Nettie Holmes was invited to a house with a Baptist lady, not knowing what was going on. After entering the Baptist commenced firing at her, bringing up some false stories about her; and they having a young man to help them, he commenced to make up a story and went into a fit. He bit his tongue and lips badly. The Baptist ladies left the house and wanted sister Nettie to leave also, and said, "He is dead." Nettie said, "Dead men never hurt any one," and wanted them to help her bring him out of the fit. She took water and brought him out all right, but could not help from saying to him, "George, you know you were going to make up a lie about me, and God would not suffer it." Sister Holmes is among the finest of Saints. All for the best on our side.

Yours truly,

J. C. FOSS.

COAL VALLEY, Allegheny Co., Pa.,

August 7th, 1879.

Bro. Henry:—I have been visiting the Church Hill (Ohio) Branch. The Church there is not so prosperous as it was formerly, yet the most of the Saints are strong in the faith and endeavoring to live the life of Saints. Others claim to be as strong in the faith as ever they were, yet they neglect their duties, which is conclusive evidence of an existing indifference to the strength of the Church; for when we are of one heart and mind, we are strong, and thus retain saving power, which salts the earth, or creates in the Church the influence necessary to fulfill the mission which is intended of God that she should fulfill. I visited all the Saints while there; tried to remove imaginary difficulties, for so I claim them to be. I gave an exhortation in the Saints' sacrament meeting; preached in a private house, and

baptized one old gentleman sixty years of age, named Thomas Frew, who has been fully satisfied for some time, and has lived an exemplary life before the world, and was fully prepared for the birth of water. I feel grateful to the Saints for their liberality; I pray the Lord may bless them temporally and spiritually, so they may enjoy the unity of the spirit and ever be one, and always have wherewith to assist those who publish the gospel. Jos. P. KNOX.

TAYLOR, Red River Co., Texas.

August 5th, 1879.

Bro. Henry:—I am preparing to go into a debate with a Baptist minister here. He is said to be a very able man. He will attack the Book of Mormon, and the Doctrine and Covenants. He has the latter and he took your name and address yesterday, to send for the Book of Mormon. I baptized one last week, and others say they will be baptized soon. My opponent is going to try to prove that the two Nephites did die; also John the Revelator, and thus overthrow the books. Pray for me and send me any instruction that you can. Yours in hope, W. T. BOZARTH.

GAINESVILLE, Alachua Co., Florida,

August 12th, 1879.

Dear Herald:—After writing from Commerce, Alabama, I visited Lone Star Branch, which I found about as usual, in a low condition; but, as it has ever been, I found some earnest, sincere Saints, who are nobly struggling for the right. May God bless and preserve them.

Leaving Lone Star on June 19th, I went into the neighborhood of Midway, and spent a few days very pleasantly with Brn. Hardee and Patrick, and their estimable families. I was sorry when duty bade me leave this quiet, peaceful retreat. Thence, in company with Bro. Hardee and his daughter Mollie, I went to Butler Branch, where a rich treat awaited me. The Saints were in peace and union, and enjoying the blessing of God to a remarkable degree. I enjoyed good liberty in speaking. In prayer meeting the gifts of prophecy and tongues were enjoyed through which we received words of comfort and encouragement. Every heart was caused to rejoice by the influence of God's love, and I had the pleasure of hearing four of those baptized when I was here last, bear testimony to the work; the other two are also firm, and their confidence unshaken.

June 25th, in company with Bro. A. M. Vickery, went to Pleasant Hill Branch, where I spoke at night, and was kindly made welcome by the Saints. The next day went by rail from Georgia to Brewton, where I met Bro. John Jones, and went home with him, and spent one day very agreeably. Thence to Santa Rosa Branch, and after visiting the Saints, proceeded to Coldwater, where, according to previous appointment, I preached Sunday, the 29th; found the Saints as hospitable and kind as ever, and tarried with them until July 3rd, when, in company with Bro. L. F. West, started for conference, to be held with the Perseverance Branch, Baldwin county, Alabama. The night of the 3rd we preached at Bro. Gandy's, near Molina, Escambia county, Florida. On the 4th we arrived at Perseverance, and conference convened the 5th, and passed off pleasantly, but no important business was done; two were baptized by Bro. John H. Givens, and confirmed by Brn. West, Givens, and Reeder. Having fully made up my mind to make an effort to prosecute the work in East Florida, I prevailed with Bro. David Donaldson to accompany me, and after some fatigue and trouble we arrived here safely.

The circumstances attending this trip are so peculiar I will briefly relate them. Last April Bro. L. F. West received a letter from Sister Eliza E. Mitchell, of this place, but formerly of Plattsmouth, Nebraska, asking for some one to come. While reading the letter I was impressed to go, but as it was about three hundred miles direct, and much farther by any route we could go, I tried to dismiss it from my mind as impossible; but the more I thought of it the more was I impressed to go. While in Alabama, I was trying to excuse myself on the ground that I could not stand the journey while the weather was so hot, and I would likely be sick among

strangers, and be able to do no good. While thinking on this wise I was taken suddenly ill, and was for a few days very sick. This convinced me that I was liable to be sick any where. I called upon the Elders, (though at the time I had a burning fever and my body was racked with pain), they anointed me and prayed for me, and in fifteen minutes I rose, went to the creek and baptized six, and have not been sick since. This convinced me that God was able to *protect me* any where. With these two important lessons learned, I was more determined to make the effort.

Before starting on our journey east, Bro. Donaldson and I made a visit to Muscogee, Florida, where Bro. and Sr. Anderson reside where we were kindly received by a quiet, orderly and intelligent people. We preached four times to fair and attentive audiences, and I think left a good impression. While there we were the guests of Bro. and Sr. Anderson and Mr. and Mrs. Senior, who kindly administered to our wants, and gave us some assistance for our journey. We were kindly treated by many others including the brothers Briggs. On the 14th we departed for Pensacola with kind wishes for those left behind. Our tickets were paid for by non-members of the Church, Mr. Haden paying for one and Mr. Frost for the other. Many thanks for all this kindness. At two o'clock p. m., the 17th, on board the *C. Fisher*, we left the Pensacola wharf, crossed the Pensacola Bay, thence up Santa Rosa Sound to Mary Esther, situated near the mouth of Choctawhatchee Bay, where we arrived about nine o'clock p. m., walked five or six miles and staid with Bro. Mitchell a brother-in-law of Bro. Donaldson.

We stayed with the Saints of that neighborhood until the 21st, when we started on board a sloop, (hired by the brethren), for Point Washington; we had "a head wind" all day, and as our boat was small, we only made about twenty-five miles, and camped on the beach at night. We ate some supper, found some boards placed on the limbs of trees, where some one camped before, to get out of danger from snakes, Bro. D. and I ascended and lodged for the night; but Capt. Jinks thought it less dangerous on the ground, fearing that he would fall and break his bones. Early on the morning of the 23d, we resumed our journey and arrived at Point Washington at five o'clock p. m. We staid all night with a Mr. Davies, an old acquaintance of Bro. Donaldson.

The 23d found two men going twenty miles on our way with a team, and got them to carry our satchels; but we walked with the exception of five miles. After leaving them we walked seven miles farther, and staid with a Mr. Potter, who charged us nothing.

On the 24th we walked seventeen miles before noon, paid twenty-five cents each for our dinner, walked sixteen miles farther and tarried for the night at a Mr. Melvin's, for which we paid one dollar. Twelve miles, on the 25th, brought us to Marianna, on the Chipola River, where we ate dinner, and then bent our steps towards Chattahoochee, and for some then unaccountable reason, we were seized with a desire to hurry through. We had before resolved to "take our time," so we walked a part of the night and arrived at Chattahoochee at seven o'clock a. m. the 26th. Soon after our arrival it commenced to rain, and rained hard all day, we could then see why we were hurried on so, had the rain fallen before we past the Chattahoochee swamp, the road would have been almost impassible. In many instances we saw God's power and goodness manifested; showers and storms passed us upon every hand, and we came through "dry shod." Some times when the sun's beams were so hot as to be almost unbearable, a cloud would pass over us, and we would proceed comfortably. We praise God for his goodness.

At Chattahoochee we bought tickets for Lake City, for which we paid \$7.50 each; and at twenty-five minutes past one p. m., we were on our way; passing through Tallahassee and other places of less importance, we arrived at Lake City at 3 o'clock a. m., the 27th. Thence we walked to Gainesville, a distance of forty-seven miles, arriving in the afternoon of the 28th.

From Pensacola we had traveled about four hundred miles, walking about one hundred and

fifty, through the burning sands of Florida, under the rays of a July sun; but we were not so much fatigued as one would suppose. Nothing but God's power could have preserved us. Praise his holy name.

We were kindly welcomed by Sr. Mitchell and her husband, who is with us in faith, but as yet not a member of the Church. We were here without means, and no place to preach, and what were we to do? We engaged the City Hall for one night, for which we were to pay two dollars; posted notices, and had quite a large audience. We preached, and then stated that we were not able to pay for the hall, so would be able to hold meetings no longer. The next day Judge Dawkins and Mr. Grissom, two prominent men of the city, settled for the hall and procured it for the remainder of the week, and we were invited to proceed, which we did. When the time expired we were told to still proceed, and the hall would be furnished; so we continued until night before last, preaching thirteen times, most of the time to large and very attentive audiences. Yesterday two were baptized, and four more have given their names for baptism.

We have made many friends, who openly defend us. We have had but little open opposition. One Christian minister publicly attacked us, but he left the hall thoroughly discomfited. Much sport is made of him; but he was more honorable than some others who have tried to hurt us by secretly warning their flock not to go and hear us, and circulating false reports. The plea is that we are not worth noticing; yet they will notice us, not in an open manly way, but in a sneaking undermining way. I respect a man who, like Dr. Mason, will come out openly and publicly, but the opposite course is too contemptible for further notice. With profound thankfulness to God, and feelings of gratitude to those who have so generously assisted us, we await further developments.

Through the kindness of Saints and friends we came here by walking one hundred and fifty miles, but from present prospects it seems we will have four hundred miles to walk back. I hope the Saints will pray that strength may be given for all the work we may have to perform.

This part of the State is better adapted to agriculture and fruit growing than West Florida, and is far ahead of it in education and improvements of every kind, and altogether the more desirable. Bananas, oranges, figs, with many other fruits which are more common, are successfully grown here. Yet I think Florida has been overrated. Give me the West with all her frost, snow, and ice; where the harvest brings to the husbandman a rich reward for his labors, and banish from my sight the sands of Florida with all their charms. Nothing but the cause of my Master would induce me to remain here. Sometimes I long for home, and it seems hard to tarry from it, and yet the thought of leaving the mission brings pangs of regret; for go where I may, the memory of some whom I have met in the South will be fondly cherished. May God bless and direct them, and all the true Israel of God, and prepare us all to meet on the shining shores of immortal bliss, there to rest from the toils of life, if the prayer of a weary pilgrim for the gospel's sake.

HEMAN C. SMITH.

MARSH BASIN, Idaho,

August 4th, 1879.

Bro. H. A. Stebbins.—Really people think that it is a great favor to give their names as subscribers without any money. People are willing as a rule, to have the paper, but few can offer to pay for it. I sometimes get tired trying. The *Herald* to me is worth many times its price. How you folks can have so much patience, and say no more than you do, is wonderful. I sometimes think we make very slow progress, and wonder how those, who have left home, and all that makes life pleasant, can do it, to go out among a people, whose ears are dull of hearing and who seem almost lost in sleep. Life must often seem a burden. I do not wonder that Paul wished to depart, and rid himself of the foes within and without. But you only need words of cheer. This matter will all work out right, with those who war a good warfare to the end. Life has

more pleasures than pains. The *Herald*, *Hope*, and *Advocate* contain a world of good to every honest Saint, or those who try to be such. I wish all were published weekly. Yours in the one faith,
C. L. ALBERTSON.

DELAVAN, Kansas,

August 4th, 1879.

Bro. Joseph and Henry.—The North-west Kansas District Conference has just closed; a goodly turn out; a peaceable and zealous interest. The Saints love the cause. We have eighteen members in this neighborhood; all we lack of having a branch is some good Elder to locate among us, which I hope will not be long. Can not Bro. Alma Kent be sent to Kansas to labor this winter?
H. R. HARDER.

FALL RIVER, Mass.,

August 5th, 1879.

Editors Herald.—I see in the *Herald* for August 1st, in the News Summary, under date of July 22nd, that "a riot occurred at Fall River." This statement was a false report which was circulated in the papers. There has not been any riot yet, but the civil authorities are afraid that there will be an outbreak. Whoever lived here and observed the times, would say with the Apostle, that they are "perilous." Yours,
J. SMITH.

Conferences.

Central Nebraska District.

Conference met at Cedar Creek, Antelope Co., Nebraska, June 28th, 1879, at 7:30 p. m.; Geo. W. Galley, presiding; C. H. Derry, secretary, *pro tem*.

Branch Reports:—Columbus 39, 1 baptized 1 expelled. Cedar Creek 17.

Elders Geo. W. Galley, Spencer Smith and Chancey Loomis reported in person, and Chas. Brindley by proxy. Priests C. N. Hutchins, Geo. Masters, C. H. Derry reported, also Teacher Aaron Hollenbeck.

The president reported on the case of procuring Brother R. Oehring's certificate of membership, and the matter was discussed.

Resolved that the president continue to try and get the certificate of Brother Oehring.

That the president correspond with Brother Charles Derry in regard to coming himself or sending an Elder to labor in this district.

Sunday June 29th.—Resolved that President Joseph Smith and his Counselors, and Bishop I. L. Rogers and his Counselors, and all the quorums of the Church be sustained.

That Chas. Brindley as president of Columbus, Chancey Loomis of the Deer Creek and Spencer Smith of the Cedar Creek branches be sustained.

Adjourned to the vicinity of the Deer Creek Branch at 2 p. m.; September 27th, 1879.

Preaching by Brother Galley. 1 p. m. sacrament meeting in charge of C. Loomis and S. Smith. 7 p. m. preaching by the president.

West Wisconsin District.

A conference convened at Wheatville, Crawford county, Wisconsin, June 7th and 8th, 1879; Frank Hackett, president; W. A. McDowell, clerk.

The Wheatville, Freedom and Webster branches reported. No report from Willow.

One High Priest, 1 of the Seventy, 7 Elders, 1 Teacher and 1 Deacon reported.

The committee on resolutions recommended the consideration and adoption of the following resolutions:

That the manner in which the district conferences have heretofore cut off members from the Church, without either proper notice, personal labor, or trial before a court of elders, is illegal.

That we recommend that those branches which have cut off members contrary to the specifications in D. and C. 42: 23, labor with those members according to law, and proceed legally.

That the president appoint a committee to legally labor with scattering members who have been illegally cut off by the action of the previous conference, committee to report at the next conference.

That this conference appoint a committee to act on resolutions presented for conference action, and that all business by resolutions be handed in to said committee, and that said committee arrange and present the same in order.

The above resolutions were adopted.

A priest's license was given to M. V. Thayer, and F. M. Cooper was sustained in the ministry.

At 8 p. m., preaching by F. M. Cooper.

Sunday, 10 a. m., Frank Hackett and E. C. Wildermuth; at 2 p. m., sacrament and testimony meeting, in charge of Frank Hackett, Cyrus Newkirk and J. S. Whitaker. The gifts of tongues and prophecy were enjoyed, and many faithful testimonies were given. Afterwards three were baptized by F. M. Cooper. Evening, preaching by F. M. Cooper.

F. M. Cooper, A. L. Whitaker and Wm. Brunson were chosen to labor with members illegally cut off by the action of previous conferences; also J. S. Whitaker and E. C. Wildermuth to act on resolutions for the next conference.

It was ordered that this conference give E. C. Wildermuth a license as one of the Seventy.

Adjourned to Webster Branch, October 11th and 12th, 1879, at 10 a. m.

St. Louis District.

A conference was held in St. Louis, Missouri, 6th and 7th, 1879; W. H. Hazzledine, presiding; J. G. Smith, clerk; Geo. Hicklin, assistant.

At 10:30 a. m. D. D. Babcock of Montrose, Iowa, preached; at 2 p. m. the Lord's Supper was administered by Wm. Anderson and R. D. Cottam, and the Saints bore testimony. The gifts of unknown tongues and the interpretations thereof were given, and Spirit of the Lord was poured out in rich abundance; at 7:30 p. m. preaching by James Whitehead.

Monday, 7th.—Branch Reports: St. Louis, last report 270. Present 253; 15 removed by letter, 2 died. Gravois 53; no changes. Objections were made to the number stated in this report, it being said that in previous reports they had been overstated; also that the branch record is in such a confused state that it is difficult to make out even an approximately correct report. Belleville, last 74, present 75; 1 baptized, [name not given], 1 ordained a Deacon, 1 marriage. Caseyville 38; 1 baptized. Alton 29; no changes. Alma report, not having the signature of either president or clerk, was ordered to be sent back. Whearso 18; 8 baptized [names and items not given]. Cheltenham and Boone Creek not reported. Moselle 6; 1 baptized.

Condition of the Branches: Gravois, not good. Caseyville, mostly in good standing. Moselle, condition is good, all the Saints trying to do their duty. Geo. Thorpe reported the St. Louis Branch, that of the 253 members reported, 50 are scattered, and charges are preferred against 100 more, and their cases are now pending, being under investigation by a committee. The probability is, that when these questions are disposed of, our numbers will be reduced to 150 members. Alton Branch, in a fair condition, the Saints doing the best they can.

Bishop's Agent's Report for the six months ending July 6th, 1879:

"Balance Jan. 6th, 1879: Freewill Offerings \$11.25, Elders' Fund \$2.75—total \$14.00; Received: Freewill offerings \$6.00, Elders' Fund \$100.50—total \$106.50. Total receipts \$120.50. Paid out to Elders \$106.40, leaving a balance of \$14.10, the Elders' Fund having drawn on the Freewill Offering Fund \$3.15. R. D. Cottam, Bishop's Agent."

Six Elders reported.

A communication from Bro. Wm. Still was read, tendering his resignation, and stating a difficulty which existed between him and Bro. Wm. H. Hazzledine. On motion, it was ordered that this communication be laid on the table, and a committee appointed to investigate the matter. Bro. Hazzledine vacated the chair, and Bro. Reese took the chair and appointed Wm. T. Kyte, James Whitehead and Samuel Perks said committee and they retired with the parties to the ante-room, and on their return reported that an amicable settlement had been agreed upon, they mutually forgiving each other and pledging themselves never to

bring up these things again. The report was approved and the committee discharged and Bro. Still withdrew his resignation.

Wm. H. Hazzledine tendered his resignation as president of the district. His resignation was accepted, and a vote of thanks tendered him for his faithful services. Also Brn. Wm. Anderson and R. D. Cottam were appointed a committee to draft resolutions suitable to the occasion, and they presented the following:

Resolved that inasmuch as old age and feebleness of body have caused our beloved brother, Wm. H. Hazzledine, to resign the presidency of the district, we hereby express our confidence in him as being an esteemable and true servant of God, one who has been faithful and untiring in his labors for the interests of the work of God in this district, having presided for the last fourteen years over the same under many trying circumstances. His exemplary and godly life has and does command for him the confidence and respect of the entire district, with rare exceptions, if there are any, and we pray that the brightness of his life may never grow less, until God shall crown him with the redeemed of his people.

Resolved that we elect the officers of our district every six months.

Abraham Reese was elected president of the district, and he appointed George Hicklin and Wm. Anderson as his counsellors, and by vote of the conference they were sustained as such.

John G. Smith was sustained as conference clerk. Adjourned to St. Louis, Sunday, Oct. 5th, 1879.

Southern Indiana District.

A conference convened at New Trenton, Ind., June 7th, 1879; B. V. Springer, president *pro tem.*; E. C. Mahew, clerk.

Branch Reports.—Amanda, last report 25; 6 baptized, 5 removed by letter, 1 died; present 25. New Trenton, last report 14; 2 baptized; present 16. Olive 20; no changes.

Three Elders, 1 Priest and one Teacher reported.

Herbert Scott, president of the district, desired to be released, feeling that he was not doing for the work what was required or necessary in that position, but the conference, by resolution, expressed entire satisfaction with him and his work in the district, and would not accept his resignation.

R. J. Williams was ordained a Priest, on recommendation of the Amanda Branch.

Samuel Rector and J. S. Christy were continued in their mission, and all officers not confined to branch duty were requested to labor in the district.

B. V. Springer was appointed to adjust matters in the Olive Branch.

Whereas the branch clerks and officials of the District have been remiss in their duties in making out their reports to the clerk of the district, therefore, Resolved that the presidents of the several branches be especially requested to see that each clerk and officer make out their report, and forward the same to the district clerk in ample time for each conference.

Adjourned to the Olive Branch, August 30th and 31st, 1879.

Michigan and Northern Indiana District.

Conference convened at the Fowler School-house, May 31st, 1879; Wm. H. Kelley, presiding; S. M. Bass, secretary.

Branch reports:—Coldwater 47. Sherman 35; 1 expelled. Lawrence 61; 2 baptized. Clear Lake 48; 3 baptized, 2 received by certificate of baptism. Galien 43.

M. H. Bond and C. Scott reported by letter; W. H. Kelley, Wm. Reynolds, Bradford Corless and G. A. Blakeslee and Priest Jackson Smith in person.

C. Scott and J. J. Cornish were sustained as laborers in this district.

Preaching on Saturday evening and on Sabbath morning, afternoon and evening by W. H. Kelley.

Monday morning one baptized by W. H. Kelley. Bishop's Agent's report was considered and Brn. Bass, Lockerby and Smith were appointed to audit it, and report at the next conference.

A prayer and testimony meeting was held in which the peaceful influence of the Holy Spirit was felt to a great degree. Saints were comforted and strengthened and they rejoiced together.

Adjourned to Galien, Michigan, November, 1879, the day to be appointed by the president of the District.

Southern Nebraska District.

A conference was held at McCaig's Grove, Cass county, Nebraska, July 6th and 7th, 1879; J. W. Waldsmith, president, *pro tem.*; R. M. Elvin, clerk.

At 11 a. m. preaching by R. M. Elvin; 1:30 p. m. Saints' meeting; 3 p. m. preaching by R. J. Anthony and at 8 p. m. by Henry Kemp.

7th.—Joshua Armstrong reported his labors and requested to be released from the presidency of the district.

Secretary made his report.

Bishop's Agent, J. W. Waldsmith, reported: April 1st, 1879, on hand \$1.02, received J. W. Waldsmith \$2.75, Jas. Perrin \$2.20, total \$5.97; paid R. C. Elvin \$1.75, Joshua Armstrong \$1.00, total \$2.75; July 1st, 1879 balance on hand \$3.22.

One of the Seventy, 6 Elders, 3 Priests, 1 Teacher and 1 Deacon reported.

Branch Reports:—Nebraska City 109; no changes. Plattsmouth 14; 3 removed by letter. Blue River 33; 4 baptized. Platte River 34; 4 received by vote. Palmyra 42; no changes. Moroni not reported.

Zion's Hope Sunday School of Nebraska City reported.

L. Anthony reported that they had organized a union school, all the officers being members of the Church.

Committee on two days' meetings: L. Anthony, R. M. Elvin and R. J. Anthony.

Jas. Thomsen was sustained in his mission.

The ordaining of officers in Plattsmouth Branch was left to the district president.

R. M. Elvin was chosen delegate to the Semi-Annual Conference, and Levi Anthony was elected district president.

Thanks were voted to Elder Joshua Armstrong for his labors of the past as district president.

Resolved That we sustain R. J. Anthony and that we request the General Conference to continue him in his present field.

That we will not recognize any ordinations unless performed in accord with D. & C. 17:16, and that we believe it necessary for and action of a quarterly conference to select any to the office of an Elder.

Vote of thanks to Mr. D. McCaig for use of grove.

Adjourned to Wilber, Saline county, Nebraska, October 26th, 1879, at 10:30 a. m.

Northern Nebraska District.

A conference was held June 28th and 29th, 1879, at Platte Valley Branch, Nebraska; T. J. Smith, presiding.

Branch Reports.—Pleasant Grove and Omaha read and approved. (No numbers, names or items). The Douglas Branch was received into the District. James Caffall and T. J. Smith reported the Bell Creek Branch disorganized, and Bro. Nelson Brown was requested to give up the branch record to the president of the district. Peter Brown reported the condition of the Omaha Branch as improving. Omaha Scandinavian as last reported. T. J. Smith gave a good account of the Douglas Branch. James Ogard reported Pleasant Valley Branch in good standing.

One Apostle, 1 High Priest, 4 Elders and 2 Priest reported.

Resolved that the Elders whose time is not needed in the branches devote as much time as possible outside them.

A motion to disorganize the De Soto Branch was lost, and the president was requested to visit the Saints there and try to revive them.

N. Brown and Geo. N. Derry were appointed to solicit means to purchase a horse and wagon for the use of the president of the district.

A petition was received from Geo. Medlock, and referred to Brn. Derry, Curtis, Ogard, Brown and Caffall.

Resolved that the records of the late Elkhorn Branch be transferred to Douglas Branch.

Resolved that we appreciate and endorse the teaching and counsels of Elder James Caffall.

The report of Committee on Geo. Medlock's petition was referred back to Omaha Branch, Bro. Medlock having failed to notify the branch of his intention to appeal to conference. Report received and committee discharged.

Collection \$11.75.

Adjourned to Fontanelle, Nebraska, October 12th, 1879.

North West Kansas District.

Conference met Friday evening August 1st, 7:30 met together and the Saints enjoyed a social meeting.

August 2d, 9 a.m.—Branch reports:—Elmyra 19, 3 Elders, 1 Priest, 1 Teacher. Gaylord last report 29, present 29, 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 1 received by letter, 1 died, 1 ordained. Solomon Valley 14, 1 Elder. No changes. Blue Rapids, last report 42, present 45, 1 High Priest, 1 Seventy, 3 Elders, 1 Priest, 1 Teacher; 3 baptized, 2 received and 2 removed by letter. Nobletown, and Otter Lake Branches not reported.

Elders John Landers, J. F. Jemison, I. N. Roberts, N. Van Fleet, James Perkins, H. Noble, A. Sears, T. H. Humes and Mahlon Smith reported in person and N. Hazleton by John Landers. Priests J. S. Goble, H. R. Harder and James McClure reported.

Resolved that James Perkins be granted a recommendation to the General Conference for appointment on a mission to England.

That branch reports be hereafter made out either on printed blanks to be obtained at the Herald Office, or ruled and written to correspond *verbatim* with them.

Bishop's Agent reported:—"Received as free-will offering \$21.45; as tithing \$24.34; paid to ministry, etc. \$21.45; balance on hand \$24.34.—Mahlon Smith, Agent."

That the Bishop's Agent's report be revised and sent to Herald Office for publication.

The following were associated together in missions in the district: John Landers and N. Hazleton; Nelson VanFleet and H. Noble; Mahlon Smith and H. R. Harder; G. W. Vail and J. S. Goble; also Geo. W. Shute was continued in present mission.

Saturday evening August 2d, sermon by I. N. Roberts. On Sabbath 10 a.m. sermon by John Landers; at 2 p.m. sacrament meeting, and at 7 sermon by James Perkins.

The conference had a large attendance by the citizens of the county for many miles around. Reports received since the conference from Elders not present show a prosperous condition of the work of God in the district.

Adjourned to Elmyra Branch, Mitchell county, Kansas, 10 a.m. November 1st, 1879.

Central Kansas District.

A conference convened at Netawaka, Kansas, August 2d, 1879; David Williams, president; Wm. Williams, clerk.

Branch Reports.—Atchison 37; 2 baptized. Netawaka 19. Good Intent 17; 2 removed by letter, 2 expelled. Fanning 13. White Cloud, not reported.

Elders Wm. Hopkins, G. George, J. Jarvis, J. Jones, D. Munns, C. Pierce, H. Green and D. Williams reported in person; Priest H. Parker and Teacher J. Lewis reported.

Resolved that Charles Herzing be silenced until next conference, and be notified to answer to the charges then and there to be preferred against him.

Daniel Munns and Griffith George received a mission together; the Elders to labor as circumstances permit.

Saturday, 7:30 p.m., preaching by Elder Jarvis. Sunday, 10:30 a.m., preaching by David Williams. At 2 p.m., prayer and testimony meeting. The gifts of the gospel were enjoyed. At 7:30 p.m., preaching by David Williams.

Adjourned to Atchison, November 1st, 1879.

Miscellaneous.

The Elders' Quorums.

For the information of the Church, and in order that the Elders who are in quorums may know that they are and which ones, I present a list of members of the various quorums as they now exist.

FIRST QUORUM OF ELDERS.

George Adams	W. Anderson (St. Louis)	
T. J. Andrews	J. R. Badham	S. V. Bailey
O. J. Bailey	E. Banta	H. Bartlett
John Beard	J. L. Bear	C. A. Beebe
R. J. Benjamin	M. H. Bond	Joseph Boswell
B. B. Brackenbury	J. W. Brackenbury	David Brand
H. C. Bronson	Stephen Butler	John Chisnall
Eli Clothier	Elijah Cobb	J. D. Craven
G. E. Deuel	Peter Devlin	Samuel Diggle
H. S. Dille	J. P. Dillen	D. K. Dodson
Lehi Ellison	R. M. Elvin	T. J. Franklin
W. W. Gaylord	Levi Graybill	Henry Halliday
Andrew Hayer	A. Hendrickson	George Hicklin
G. H. Hilliard	Thomas Hougas	Daniel Hougas
E. F. Hyde	John Johnston	J. D. Jones
J. J. Kaster	J. S. Keir	Henry Kemp
James Kemp	Alma Kent	M. McHarness
Mad Madison	J. W. Mather	Anthony Metcalf
A. W. Moffett	W. A. Moore	Thomas Nutt
M. B. Oliver	E. Penrod	F. G. Pitt
H. W. Pomeroy	D. Powell (Mo.)	W. Powell (Mo.)
J. M. Putney	C. C. Reynolds	H. W. Robinson
F. P. Scarcliff	Henry C. Smith	J. S. Snively
E. Stafford	John Sutton	George Thomas
James Thomas	O. B. Thomas	N. Vanfleet
S. O. Waddell	R. George Walker	R. Warnock
A. G. Weeks	A. White	E. M. White
Valentine White	Chas. Williams	David Williams
P. S. Wixom	Stephen Wood	W. W. Wood
Samuel Wood	Wm. Woodhead	G. S. Yerrington

Present total, 89

Of the above I have no record of when, where, and by whom Elijah Cobb was ordained. If he or any one else can furnish the items, they will do a favor. Also, will James Thomas please furnish dates of his birth and baptism.

Since the organization of this quorum, in 1870, it has had 124 members. Of these it has lost by ordination as an Apostle, one; as High Priests, eight; as members of the Quorum of Seventy, six; by expulsion, eight; by death, twelve; leaving eighty-nine at present, there being seven vacancies to fill. Elijah Banta is the president of this quorum. By ordination it has lost both its Counselors and its Secretary during the past year.

SECOND QUORUM OF ELDERS.

William Acker	Jacob Adamson	Samuel Alcott
T. R. Allen	Wm. Anderson (California)	
* J. Armstrong	Eber Benedict	J. E. Betts
John Bierline	J. J. Billings	Wm. Brittain
A. W. Bronson	C. E. Brown	E. C. Brown
James Brown	C. E. Butterworth	W. C. Cadwell
D. Chambers	Wm. Chambers	Horace Church
W. J. Cook	M. F. Cooper	Chas. Crowson
J. X. Davis	Lewis Davis	Colby Downs
B. F. Durfee	W. R. Durfee	O. N. Dutton
M. N. Eastman	O. C. Eaton	David Evans
A. Falconer	Samuel Ferris	Thomas France
Henry Garner	Wm. Gettings	John Gilbert
Charles Hall	Fred. Hansen	W. G. Harris
Henry Hart	Wm. Hart (Ill.)	John Hatcher
Wm. Hendricks	M. Houghton	Charles Howerly
Rich. Hughes	Odin Jacobs	B. S. Jones
Geo. Kinghorn	Rich. Lambert	John H. Lambert
D. F. Lambert	C. W. Lange	John Lee
T. E. Lloyd	A. W. Looking	S. Longbottom
S. Mahoney	John Matthews	Donald Maule
L. N. Marchant	G. Montague	Joseph Morrill
J. W. Newberry	W. C. Nirk	Alva North
W. Owen (Alton)	Elisha Palmer	Henry Palmer
Ira Parish	Samuel Perks	H. T. Pitt
Peter Ray	Jacob Reese	T. D. Reese
H. Roberts	S. J. Salisbury	G. Scheidecker
L. B. Scott	Isaac Shupe	G. W. Shute
S. John Smith	S. Thomas	T. Thomas
H. P. Tyler	W. Vickery	F. C. Warnky
I. N. White	H. M. Wilbraham	D. Wildermuth
Wm. Williams	George Wilson	J. Woolams

Total, 95 members.

Of the above, I have no items of birth, baptism,

or ordination, of John Bierline, Henry Roberts, William Williams, Wm. Hendricks, or Peter Ray. Also, the whereabouts of brethren Hendricks, Ray, C. Howerly and H. P. Tyler, are unknown. If any one can give their addresses, they will confer a favor, both on me and on the officers of the quorum. We also need from brethren Cook, Cooper, Crowson, Downs, France, Jones, Mahoney, Scheidecker, E. Palmer, J. H. Lambert, S. Thomas and T. Thomas, the time, place, and by whom they were ordained. We also lack the date of birth of Bro. Evans, and of birth and baptism of brethren Hughes, Longbottom and Tyler, and of the ordination of Bro. Perks, none of which items are found upon the General Church Record of names. The names of Hendricks and Ray are not found upon the Church Record, either as Elders or as members. Any one knowing of them will oblige by informing us. Since the organization of this quorum in 1871, it has had 125 members. Of the 30 who are lost to it, one was ordained to the First Presidency, one as an Apostle, three as High Priests, two into the Quorum of Seventy, six have been expelled, and 17 have died, leaving 95 members. William Chambers is president of the above quorum, David Chambers and W. C. Cadwell are his counselors, and Donald Maule is clerk.

* Bro. Joshua Armstrong was by error enrolled among the Elders of the Fourth Quorum, as I gave in the list in the *Herald* for August 1st; for he was received into the Second Quorum by vote, September 22d, 1877.

I will send to the General Conference, for the use of the Fourth Quorum, and to be recorded by its officers, the names and items (so far as obtained) of the seventy-nine thus far enrolled by me for said organization, and I request of them to send me, a list of the other seventeen names, to fill up the required number, at their earliest convenience.

THIRD QUORUM OF ELDERS.

W. N. Abbott	Wm. Alden	Levi Anthony
Wm. Ballinger	J. B. Belcher	F. M. Bevins
E. E. Binstead	G. W. Bird	Albert Bishop
A. J. Blodgett, Sr.	Nath. Booth	W. T. Bozarth
E. R. Briggs	C. Brindley	Joseph Burnett
E. W. Cato, Sr.	James Cazier	T. Chapman
T. W. Chatburn	C. Christiansen	Fred. Collins
W. Cunningham	E. T. Dobson	E. T. Edwards
J. R. Evans	Rich. Farmer	Daniel Fisher
C. S. Frazier	Reuel Frost	John Fry
G. W. Galley	I. A. Goff	John Goode
W. M. Greham	T. R. Hawkins	Wm. Hawkins
John Howerly	Geo. Hayward	R. C. Hendricks
Reuben Hoyer	W. R. Huscroft	A. Jacobson
Ralph Jenkins	J. W. Johnson	Chas. Kennish
P. C. Kennish	George Kemp	J. T. Kinneman
W. C. Kinyon	W. D. Leadingham	
Wm. Lewis	Jesse Longfield	Jonathan McKee
Ole Madison	Z. S. Martin	Geo. Medlock
C. Miller	R. R. Montgomery	
R. C. Moore	Daniel Munns	Bartley Myers
G. W. Nuttall	D. J. Phillips	D. J. Powell
B. S. Parker	Mad Paulson	M. Rasmussen
John Roberts	J. V. Roberts	John Rounds
E. Rowland	J. R. Rudd	B. Salisbury
John Sayer	S. R. Shackleton	S. I. Smith
T. J. Smith	James Steel	W. Summerfield
J. B. Swain	J. W. Sykes	J. Taylor (Mo.)
J. M. Terry	J. W. Waldsmith	Garret Walling
R. L. Ware	John Watkins	B. G. Watson
J. A. Wedlock	Daniel M. Williams	

David M. Williams James Wood
Nephi Yocum Robt. Young Total, 94.

* The name of W. T. Boose I have dropped from the record, there being no such name upon the Church Record, and believing it to be simply a corruption of the name W. T. Bozarth. Neither are there upon the Church Record the names of Joseph Burnett, C. S. Frazier, Mad Paulson, or David M. Williams, consequently if there are now any such Elders, I have no record of their items of birth, baptism, and ordination. There is also lacking the date, place, and by whom Wm. Ballinger, Thomas Chapman, E. T. Edwards, Charles Kennish, Jesse Longfield and James Steele, were ordained; also, the time of the baptism of the last named, and of Nephi Yocum; and if those named, or any branch clerk can furnish these items, they will oblige. Since the organization of this quorum in 1873, it has had 112 members. Of these it has

lost one by ordination as an Apostle, two as High Priests, one as a Seventy, four by expulsion, seven by death, and two by error (those who were previously enrolled in the first and second quorums), leaving 95 now upon its record. This quorum lost its president by ordination to another office in April, 1879, consequently a new president and counselors are to be chosen.

Any one knowing of the death or expulsion from the Church of any named in the above three quorums, will please inform me, giving (if possible) the dates thereof.

Any who have not received quorum licenses are requested to send for them to secretaries of the quorums. To Donald Maule, Magnolia, Harrison county, Iowa, for second quorum licenses; and to Charles Kemmish, Unionburg, Harrison county, Iowa, for third quorum licenses; enclosing ten cents for expenses.

The above report is respectfully submitted for the information of the quorums, and that of the Church.

H. A. STEBBINS, *Church Secretary*.
PLANO, Illinois, August 15th, 1879.

First Quorum of Elders.

The members of the First Quorum of Elders, so many as can do so, are requested to be present at the September General Conference, for important business will be presented to them, namely, the complete reorganization of the quorum, by the choice of an entire new set of officers, which is rendered necessary. There will also be seven vacancies to fill in the quorum.

E. BANTA, *President*.

Second Quorum of Elders.

Will the following named persons, members of the Second Quorum of Elders, please report at once to the president or secretary of the quorum, as it is desired to obtain a complete list of the names in full, and post office address of each member of said quorum: William Hendricks, Charles Howery, Peter Ray, and Henry P. Tyler. Any persons, not members of the quorum, knowing the address of the above named persons, will please report as above.

David Chambers, president, Unionburgh, Harrison county, Iowa. Donald Maule, secretary, Magnolia, Harrison county, Iowa.

Notice to Book Agents and Traveling Elders.

On and after September 15th, 1879, all subscriptions to *Herald* and *Hope* on credit, received from Book Agents, or Traveling Elders, will be charged to the account of the agent or elder so ordering, and all moneys (except that sent to the Bishop), whether for subscription or for books, will be credited to them. We do this to prevent possible mistakes arising from crediting moneys sent for papers to book account, or *visa versa*, either through omission of detail on the part of those sending, or a misunderstanding of directions on the part of the Office Secretary. Agents will be particular to caution parties when desiring to pay such subscription, to remit through them. The above applies to *new subscriptions* only, and *not* to renewals.

To the Stockholders of the Order of Enoch.

The Stockholders of the First United Order of Enoch are hereby notified that it has been decided by the Board of Directors that, as the work for which the company was organized, seems to have been accomplished, it would be well now to dissolve the association as such, and at the ensuing election of directors, to be held at Galland's Grove, Iowa, during the session of the General Conference, which will convene there, September 24th, 1879, appoint a committee to appraise the land and other property, and, as soon as can be done, sell it and divide the net proceeds according to the shares held by each stockholder.

But, according to the law of the State of Iowa, this dissolution and settlement can only be accomplished by the unanimous vote of all the stockholders concerned. Hence the necessity of each one either being present to vote in person, or send-

ing to or by some one a written authorization to cast their vote or votes for them. If you favor dissolving the company, and a settling up of the affairs, then write upon your vote the words, "For disorganization."

If letters and votes for proxies are not sent in time to reach the brethren at their homes before conference, they may be sent to Dunlap, Harrison county, Iowa, care of Alex. McCord, where I may also be addressed. Be careful to send to some one who is certain to be present. The present Board consists of D. Dancer, E. Banta, Wm. Hopkins, P. Cadwell, C. A. Beebe, I. L. Rogers, and Alex. McCord.

D. DANCER, *President*.

General Conference Notice.

The committee of arrangements hereby give notice concerning the General Conference, to be held at Galland's Grove, Iowa, beginning on Wednesday, September 24th, 1879, that teams will be at Dow City, (formerly Dowville), on the Chicago and North-Western Railroad, on the day before and on the first day of the conference, to meet the eastern and western trains, to convey to the conference grounds those who come by rail. Also, for the teams of those who drive, hay will be sold (as last fall) for five cents a feed, or ten cents per day. Neither do we intend any to go without, if they have not the wherewith to pay.

Signed, J. Hawley, B. F. Homer, L. Crandall, J. Cross and J. Porter, committee.
Galland's Grove, Iowa, 10th Aug., 1879.

Bishop's Agent Appointed.

In accordance with the recommendation of the Salt Lake City District, Utah, at their conference, held May 3d, 1879, whereby Bro. Joseph Clark was nominated for appointment as Bishop's Agent for said district, I hereby appoint him to said office, praying that he may be able to accomplish much good, and be worthy of the confidence reposed in him. I commend him to the Saints as a receiver of the funds needed to carry on the work of Christ in that district, and abroad.

ISRAEL L. ROGERS, *Presiding Bishop*.
SANDWICH, Illinois, August 13th, 1879.

Independence Chapel Fund.

CARD FROM INDEPENDENCE, MO.—We, a committee appointed by the Conference of the Independence District of the Reorganized Church of Jesus Christ of Latter Day Saints, to build a house of worship in Independence, Jackson county, Missouri, hereby solicit aid from the members of said Church, and, also from all neighbors and friends, who may feel willing to help us.

All moneys should be forwarded to W. P. Brown, "Treasurer," Independence, Jackson county, Missouri. As Independence is the final resting place where the Saints expect to gather and receive their inheritance, we hope that all who feel interested will try and help us. We have secured a lot, and the work will soon be under way.

J. W. Brackenbury, W. P. Brown, Charles M. Schroder, C. C. Frisbey, S. G. Mayo, committee.

Notices.

INDEPENDENCE AID SOCIETY.—The sisters of Independence, Missouri, have organized an Aid Society. We met and opened with prayer, and organized by choosing a president, a secretary, and a treasurer. We pay ten cents to become a member; after that, five cents every two weeks, when we meet. We have pieced a quilt, and quilted it, and now have it for sale. We will sell our quilt to the highest bidder, in the next two months, the money to be applied on our church.

Sister E. S. Pilgrim, president; Sr. Brackenbury, secretary; Sr. Page, treasurer.

We printed a large number extra of the *HERALD* of July 15th, 1879, containing the memorial sermon by Elder Forscutt on the life and death of Sr. Emma Bidamon, the mother of President Joseph Smith, which we will sell at five cents each, postage paid. It is a good thing to circulate among your friends as a historical document, and it will certainly cause an increase of respect and good feeling among all who read it.

The South-Eastern Ohio and Western Virginia District Conference will convene at Syracuse, O., September 6th, 1879. Let all the Saints that possibly can, come to conference,—come and have a good time together in worshipping God.

THOMAS MATTHEWS, *President*.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice—Marriage notices \$1 each. Birth notices free.

Born.

BEARSS.—At Corinth, Ontario, July 14th, 1879, to Bro. Thomas and Sr. Hannah Bearss, a son. All well.

WILLIAMS.—At Cheltenham, Missouri, April 19th, 1879, to Bro. Thomas and Sr. Mary Williams, a son; name Daniel. Blessed by brother Blakely.

ADAMSON.—At Millville, Shasta county, California, August 5th, 1879, to Bro. J. M. and Sr. Mattie Adamson, a daughter; mother and child doing well.

Died.

WILLIAMS.—At Cheltenham, Missouri, June 25th, 1879, of diphtheria, Thony, son of Bro. Thos. and Sr. Mary Williams, aged 2 years, 1 month and 12 days. Funeral sermon by Elder A. Reese; text: "He can not come to me, but I can go to him."

JOHNSON.—At his residence in Pittsfield, Illinois, June 11th, 1879, of hemorrhage, from bronchitis, Joseph Johnson, in his fifty-third year. Ten months since the deceased married Sr. Emma E. Williamson, and, although not a member of the Church, many of the Saints will long remember his favor and generosity toward it.

SHEEHY.—At Wyandotte, Kansas, Edmond Joshua, son of Bro. Frank M. and Sr. Orilla Sheehy, aged 9 months and 15 days. This is another link in a long chain of distressing circumstances, (and we hope the last), which calls forth our tenderest sympathies. But why should we sorrow "as others which have no hope." Yet what power, beauty and fragrance, there is in such buds.

CAUDLE.—Sister Lucretia Caudle, of Brush Creek Branch, was born May 11th, 1823; united with the Church in 1842 or 1843, and with the Reorganization in August, 1867; died August 11th, 1879. She was loved and respected by all, and was noted for her works of kindness and charity. She leaves a husband and seven children, (all grown but one), and many friends. May she rest in peace. Funeral by Elder G. H. Hilliard.

BRIGGS.—Clermont Andrew Briggs died near Port Orford, Oregon, June 7th, 1879, of apoplexy, aged 40 years. He was brother to Brn. J. W. and E. C. Briggs, and was born in Jefferson county, Wisconsin, May 5th, 1839. He went to California in 1854. He went to Oregon in the fall of 1877. He leaves a wife and one child. He never united with the Church, but was a friend of the cause.

SCOTT.—At Scottsville, Floyd county, Indiana, August 5th, 1879, of typhoid fever, Frances, daughter of Bro. and Sr. M. R. Scott. The night before her demise she said: "My Zion, O, my Zion, I lay me in Zion."

HALL.—Near Pleasanton, Iowa, March 1st, 1879, John, and on March 8th, 1879, Joshua, infant sons of Lewis A. and Mary Hall, twins; both buried in one coffin. Funeral sermon by Elder E. Robinson.

DOUNARD.—At Terre Haute, Decatur county, Iowa, July 28th, 1879, Bro. Wm. Dounard, aged 64 years, 4 months and 6 days, after an illness of eight days with congestion of the brain and lungs. He was baptized in Wisconsin, in 1843, by Z. H. Gurley, Sen., and rebaptized by S. H. Gurley in 1875, since which time he lived consistent with his profession. He leaves a wife and three children who through faith hope to meet him. By request, funeral services were held by Z. H. Gurley; text 2 Cor. 5: 10.

RAISEBACK.—At Bevier, Missouri, July 8th, 1879, Mary, daughter of Mr. William and Sr. Frances Raiseback, aged 1 year and nine months. Funeral service by Elder G. T. Griffiths.

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.

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PLANO, ILLINOIS, SEPTEMBER 13, 1879.

No. 18.

REFLECTIONS ON LEAVING MELBOURNE.

Our life as a dream. It passeth away,
And we'll waken ere long to eternal day;
Shall the dream be forgotten in that future state?
Ah; no! But much of its history we ne'er shall relate.

There's the black and the white, the record of time;
And the angel of conscience can read every line;
Eternal it stands; O! how solemn the thought;
A guide to the Judge in the day of our lot.

The mountains may melt and the sea be no more,
And the sun cease to shine on the bright pebbled shore;
The earth pass away as the vapor of morn,
But on eternity's page our record is borne.

We may sink, with the damned, to the regions of woe;
Or rise with the blessed, having conquered the foe;
Worlds may pass away as the smoke in the air,
Still the page of our life stands eternally there.

G. R.

"WHAT MUST I DO TO BE SAVED?"

Acts 16: 30.

Friendly reader and seeker after truth, this text or question presupposes man, if not lost, to be in an unsaved condition and liable to be lost.

Having selected this question from the word of God, the volume of inspiration, and as the Psalmist David has said, "The law of the Lord is perfect, converting the soul."—Ps. 19: 7. This question forces itself upon us: Shall we take the experience of man, or the volume of God that contains our text, to answer this all-important question? Surely, every lover of the Bible will say the latter; especially, as Jeremiah warns us not to put our trust in man, nor make flesh our arm. The experience of man to confirm the word is good, where it harmonizes with the same, but where it disagrees with the word, we should choose the latter every time.

In answering this question: "What must I do to be saved?" it is claimed by many that the question is answered in the following verse. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." But is this a plain, a comprehensive answer? What is it to believe on (or in) the Lord Jesus Christ? Is it to believe that there is, or was, such a being, and that he will save us because we believe in him? Or is it to believe in his words, and in the words of his servants, uttered by inspiration?

We find the same question asked, in Acts 2: 37, as in our text, or caption, only in a little different form, "Men and brethren, what shall we do?" The answer was

"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."—Vs. 38.

Now this answer, though apparently differing from the answer to our text, when we note the fact that Paul (or Silas) preached to them the word of the Lord, and baptized them all straightway, we can see a striking similarity. How this harmonizes with the words of the Master:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."—Mark 16: 15, 16.

Remember these words, as we may want to refer to them again.

Now, the conditions of salvation, in our last quotation; hinge as much on the word "baptized" as on the word "believeth," being coupled together. "He that believeth and is baptized." If we are not saved, then are we damned, or lost; then, according to this, he that is not baptized is lost, just as virtually as he that believeth not, because it is one of the conditions through which salvation is secured or promised. In defence of this assertion, we will quote the words of the same author, (Jesus), to Nicodemus:

"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5.

Then, according to these words, if a man is not born of the water, as well as of the Spirit, he is lost. What says St. Paul?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek [or Gentile]. For therein is the righteousness of God revealed."—Rom. 1: 16, 17.

Then the birth of the water is one of the requisites of salvation, is it not? If we can not enter into the kingdom of God without it, so it would seem. "For therein is the righteousness of God revealed;" and as Jesus says, speaking of this birth: "For thus it becometh us to fulfill all righteousness."

"But," says the objector, "how about those who have never heard the gospel, nor had a chance to obey the same?"

We answer, the heathen are a law unto themselves, and by that law they are to be judged. All nations are supposed to have some kind of a law of right and wrong; and as they honor those laws by practising the right, it will be accounted unto them as obeying the more perfect law, or the law of the Lord. Again, sin being the transgression of the law, where there is no law there is no sin, hence no condemnation; for God is not so unjust as to judge (or condemn) a man by a law that he never had received. But he that hath the "perfect law of liberty," the volume of in-

spiration, must be judged by that law; and if he be "not a forgetful hearer, but a doer" of that law, he shall be "blessed in his deed."

Were we to ask why God's law is a perfect law, our answer is, that, being an all-wise and perfect being, nothing imperfect could emanate from him; and as all have sinned and come short of his glory and favor, what will save one man and reinstate him in the favor of God, will apply to all.

Now, as we are commanded to take up our cross and follow Christ, let us do so; but as John the Baptist was the forerunner of our Savior, it will be necessary to know wherein he came to prepare the way. He claims to be "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Matt. 3: 3.

How did he prepare the way? Here it is:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1: 4.

What did he preach? Repentance. For what did he baptize? The book says, "for the remission of sins." How this harmonizes with the teachings of Peter: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins."—Acts 2: 38.

What says the Scriptures concerning those who received John's baptism?

"All the people that heard him, and the publicans, justified God, being baptized with the baptism of John."—Luke 7: 29.

How did they justify God? (Or, rather, how were they justified of God?) By being baptized for the remission of sins, and to fulfill the law of righteousness, as did Christ.

What says the Scriptures concerning those who rejected the baptism of John?

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7: 30.

That John the Baptist was as much a preacher of the gospel of Christ as was Peter or Paul, is evident from Mark 1: 1-4. Remember that Paul, in speaking of the gospel, says: "For therein is the righteousness of God revealed."

Having found that John the Baptist came to prepare the way before Christ; that he preached repentance; that he baptized for the remission of sins; that those who rejected his baptism, "rejected the counsel of God against themselves;" we will try and follow Jesus, or, in other words, see what he did. Then let us take up our cross and follow him, not to Calvary, but to every duty laid down in the gospel; "for therein is the righteousness of God revealed."

We find Christ demanding baptism of John. What for? John was baptizing for the re-

mision of sins, as has been shown, and he was without sin. Guile was not found in his lips; and yet that is clearly the design of baptism.

I contract a debt that I can not pay; I have a friend who has never (for himself) contracted a debt in his life. This friend, to save me from imprisonment or trouble, becomes my sponsor; he assumes my debt. Just so with Christ. We are all debtors, (sinners), and have come short of the glory of God. Jesus, our Friend, comes to our rescue and says: "Father, they can never pay that debt! I will be their sponsor; I will pay their indebtedness; I will assume their sins and die for the same!" O! wondrous love, that Christ should give his life, dear friends, for you and me.

Then may we all the gospel heed,
That from our sins we may be freed.

In this case, although he is without sin of his own, who will say that he has no sins to answer for? Who will say that, if baptism is for the remission of sins, that Jesus did not need baptism?

"But," says the objector, "I thought that Christ died for our sins; for 'without the shedding of blood there is no remission of sins.' Granted. But does that invalidate, or do away with the teachings of John, as we have just quoted? Of Peter who said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins?" Of Ananias, who says to Saul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord"—Acts 22:16.

Now when Jesus demanded baptism of John, "He forbade him, saying, I have need to be baptized of thee, and comest thou to me?" Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness."—Matt. 3:14, 15

Having asserted that Christ was a sinner, (not by committing, but by assuming), hence had sins to answer for, we will quote St. Paul:

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."—Rom. 6:10.

What says the prophet Isaiah on this subject?

"He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all."—Isa. 53:3-6.

Then surely here are sins to be remitted, or cancelled; for, in Hebrews, we learn that when he comes again, he is to come *without sin*, unto salvation. (Heb. 9:28.)

But how is he to receive the remission of those sins that are imputed unto him; those sins that he has assumed? Was he an unconverted man or soul, when he became responsible for our indebtedness? When the Lord laid on him the iniquity of us all?

Webster defines the word "unconverted" to mean "sinful," "impenitent." Was he not sinful, hence unconverted, when he assumed the sins of the world?

Again, What sin of ours was it he bore?

Was it our actual transgressions, or the sin that we inherited through the fall? If for our own sins, why will we have to answer for the same? Or why be baptized for the remission of them, if in his death they were nailed to the cross? Evidently it was the sin that was entailed upon us through the fall of our first parents, which sin brought death into the world, the effects of which we all have to abide. Then for what was Jesus baptized? We have shown that John the Baptist, Peter and Ananias, baptized for the remission of sins, and that Jesus became answerable for certain sins, hence, in that sense, a sinner; and as Webster defines an unconverted man to be "a sinner," he was unconverted. And as David has said: "The law of the Lord is perfect, converting the soul" [or man]. Hence, he must submit to the same perfect law that every other sinner does to become converted. That Paul was not ashamed of the gospel of Christ, "For therein is the righteousness of God revealed." That Christ demanded baptism of one who was baptizing for the remission of sins, that he might "fulfil all righteousness," hence he was baptized for the remission of those sins that he had assumed.

But as the decree had gone forth, "Thou shalt surely die," and as the word could not return void (or unfulfilled), of what avail, or benefit, would the remission of his (Adam's) sins be, or ours either, (if such a thing could be), if we with him are to eternally sleep in the grave? As well might a nation pardon a man after he had been executed on the gallows. But as Jesus had to come into possession of the keys of death and hell, or subdue them by passing through the same, it became *necessary* for him to bleed and die. Hence, without the shedding of blood there could be no benefit derived from a pardon; in fact, no remission of sins.

The remission of sins, according to Webster, does not do away with their results, or entirely ignore them; but it may mean pardon; discharge from what is due; diminution of intensity; while atonement means, satisfaction; expiation; reconciliation. Hence, there must be an atonement made to bring us back from the effects of the fall. Or, in other words: "As in Adam all die, even so in Christ shall all be made alive," that we might be in a condition to work out our salvation, through obedience to the gospel of Christ. Surely there has been enough said to show that we have got something to do, to be saved. Something to do that we may receive a remission, a pardon; but do not think that the remission of sins is all that is necessary, that we may inherit eternal life. The Apostle James has said something about the perfect law of the Lord.

"But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."—Jas. 1:25.

How this harmonizes with the prophet Ezekiel.

"When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."—Ezek. 18:26.

Now after we have repented of our sins, and been baptized for the remission of the same, there are other conditions for us to comply with, if, as we said in the commencement,

we take the word of God for our guide. In the Acts of the Apostles, we find that Philip had been preaching and baptizing in Samaria. We have already shown what baptism was for, but as it was necessary that they receive the Holy Ghost, how were they to receive it?

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he had fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."—Acts 8:14-17.

Need I refer you to certain twelve that Paul came across at Ephesus, who, when he had baptized them, he laid his hands on them, for this very purpose. (Acts 19:3-6). Or, again, (Acts 9:17), where Ananias laid his hands on Paul that he might receive his sight, and be filled with the Holy Ghost.

We now wish to ascertain what class of people, and what age of the world, the gift of the Holy Ghost is confined to, if any. For this purpose we will refer to Peter's sermon on the day of Pentecost. We trust that none who believe in God's most holy word, the Bible, will question this authority, when they were all filled with the Holy Ghost, and spake as the Spirit gave them utterance. (Acts 2:4).

When the question was asked, "What shall we do?" the answer, as we have before shown, was to "repent and be baptized * * * for the remission of sins." To this there was a promise attached.

"And ye shall receive the gift of the Holy Ghost. For the promise is." Promise of what? Why, "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, [those devout men out of every nation under heaven], and to your children, [their posterity], and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38, 39.

This shows that the gift of the Holy Ghost was for those down to the latest generation; even as long as there is an unconverted man or woman to be saved in the celestial kingdom of God.

Now, as St John admonished us not to "believe [receive] every spirit, but to try the spirits, whether they be of God; because many false prophets are gone out into the world." 1 John 4:1. We will first ascertain what are the fruits of the true Spirit, and then the gifts of the same.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5:22, 23.

Here we have nine different graces or virtues, as the fruits of the Spirit. But have we any more right to reject the gifts of the Spirit, and say that they are not for us, that they are no longer needed; than we have the fruits of the same?

Paul says, concerning spiritual gifts, he would not have us ignorant.

"For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and self-same Spirit dividing to every man severally as he will."—1 Cor. 12:8-11.

Here we have also nine different gifts of the Spirit. By reading the whole of the last chapter quoted from; we find that these nine gifts were not necessarily given to any one individual; but that they were placed in the church, or body, as it pleased the giver.

Now to make this point so plain and positive that none who will believe the teachings of Jesus and his apostles, can doubt the promise, "and ye shall receive the gift of the Holy Ghost," we will quote the words of Jesus to his disciples:

"And he said unto them, [the eleven disciples], 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. [Now mark the expression]. And these signs shall follow them that believe."

Who? The apostles? No. "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: 14-19.

Now who will say that they believe the Bible to be the word of God; and then deny that the gifts of the Holy Ghost are for the Saints of God in every age of the world?

We wish now to notice one point or feature more, descriptive of the church or kingdom of God on earth; viz., the officers of the same.

Now, we read of one, some eighteen hundred years ago, or more, who ascended into heaven, "and gave gifts to men." We have just showed what those gifts were. But in connection he gave them (the church) something else.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

What for, Paul?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

How long were they to continue?

"Till we in the unity of the faith, all come to a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

For what purpose?

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4: 11-14.

The above, with the bishops and deacons, as found in Phil. 1: 1, makes seven officers in the Church of Christ, as established by himself and those whom he personally chose as his co-workers; those who received the Holy Ghost, which was to guide them into *all truth*.

Query: Was this church or kingdom a perfect organization? If so, can we do away with any of the officers, gifts or graces of the same, and still have the true church of Christ?

In First Corinthians 12: 28, we find a different phrase made use of, in regard to the officers and gifts of the church.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Now if God has set these things in the church, and they were to remain, as we have shown, "Till we in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the

stature of the fullness of Christ," who will say that they are not for us?

Thus have we briefly attempted to show that man has something to do, to be saved. That he must repent of his sins, and be baptized for the remission of the same. That he must receive the gift of the Holy Ghost through the laying on of hands. That the gifts of the Holy Ghost are for all, in every age of the world, who will obey the gospel. That Christ, though free from sins, (of his own), guile not being found on his lips or in his heart, yet he became a sinner for others, in that "he bare the sins of many," (Heb. 9: 28); in that the Lord laid on him the iniquity of us all. That as baptism was for the remission of sins, it being a part of the gospel of Christ; and as Paul says, "for therein is the righteousness of God revealed," he was baptized for the remission of sins, to fulfil all righteousness. That he must bleed and die; must pass through the portals of death and the grave, to destroy the same, and to bring to pass the resurrection from the dead. That God (or Christ) had placed in the church, apostles, prophets, evangelists, pastors, teachers, bishops and deacons for the perfection of the same, and they were to continue whenever and wherever he has a church upon the earth.

That the reader may be enabled to sift out the errors and cast the same away, should there be any, and treasure up the truth in their hearts, is the prayer and wish of,
CORTLAND, ILLINOIS. W. R. CALHOON.

FALSE REPRESENTATION.

When Elders undertake to speak or write for the Church, they should exercise great care to represent her faith and practice correctly. When leading representatives impress upon the minds of outsiders their own individual views concerning any ordinance, doctrine or practice of the Church, instead of the belief and practice of the Church, and that too while they are professedly teaching the faith of the Church to the world, it is likely to result in great harm to the cause.

In *Herald* for August 15th, 1879, p. 241, in answer to question number twenty-six, in regard to the existence of the "ordinances in the churches to-day, we have the following:

"Again, the Lord's supper is observed in a very irregular and unwarranted way, some observing it once a year, some twice a year, some every three months, some once a month, some every two weeks, and but few every 'Lord's day,' or on the 'first day of the week.' Some partake of it in the morning or at noon, others early in the afternoon, but few at the time for supper. Some use fermented wine, and some use water to represent the blood of Christ, and some use light or raised bread, or biscuit, instead of unleavened, or unfermented bread, to represent the pure, uncorrupted body of Christ."

Did not the writer know, when he penned the above, that the very things which he condemns in the sectarian churches are, in a large degree, practiced by the Latter Day Saints? Or did he mean to give the Latter Day Saints a nice little whipping over the heads of the sectarian churches? If the latter is true, (and the former certainly can not be), we think the policy pursued of very doubtful propriety, at least.

Whether Bro. T. W. S. is correct in his views of the time and manner of observing the Lord's supper, is not the question at present. What we most seriously object to, is the implied statement that the Latter Day Saints observe the Lord's supper every "Lord's day;" or on the "first day of the week," and late in the afternoon, or at night. And that they always use unfermented wine, and unleavened bread, whereas the truth is, so far as I know, the branches make their own regulations as to the *time*, and, in a large degree, the manner of observance, some partaking two or three times a year, some every three months, some once in two months, some once a month, some every two weeks, and but few "every Lord's day; or on the first day of the week." And some partake of it in the forenoon, "others early in the afternoon, but few at the time for supper." Many use "fermented wine, and some water to represent the blood of Christ," and nearly all use "light or raised bread, or biscuit, to represent the pure, uncorrupted body of Christ."
J. R. L.

LETTER FROM ELDER J. CAFFALL.

Dear Herald:—Perhaps at no period of the world's history, has religious freedom, been enjoyed to the same extent as at the present. Whether this is the legitimate cause of the disputations which every where abound we will not stop to determine; but one thing is clear to the most casual observer, that the delving and soaring after knowledge is not that they who thus delve and soar may find out and be subservient to God's law, but rather that justification may follow a denial of his existence and commands in finding out the great cause or causes of all visible effects beheld in creation without design, or the interposition of power by a personal God. Hence the sound reverberating over every hill and through every vale, "We don't want this man to reign over us."

The gospel economy teaches that man is a fallen being, and thus depraved. And evidence of this depravity exists in his selfishness, self justification, deception, opinionatedness, lying, scheming, giving or taking bribes for self aggrandizement or convenience. Nor are these facts disproved in the thought that man can put his fellow men under oath to remind and induce him to perform legitimate acts, or duties he should perform through a love of right, which he should have done without fear excited by intimidation, or love of reward; though a love of reward may stimulate, yet, it might be well to ask, if a love for right does not stimulate, will we receive a reward for righteousness? "Blessed are those who hunger and thirst after righteousness, for they shall be filled," is the promise. Will we thirst for that we love not? "Blessed are the pure in heart, for they shall see God." Shall we be pure, without a love for purity?

The burden assumed by a devoted life to Christ has, is, and doubtless will continue to make some essaying to bear it, stagger and fall. That there should be any circumstance in any subsequent period of our lives, to de-

crease the zeal and love felt and enjoyed at our entrance into the fold, is singular, indeed; but so it has been. 'Tis not unfrequently that complaints are made of a spiritual barrenness, and a departure of love and pleasure once enjoyed through the unity of the Saints. But it doubtless would be thought presumptuous in me to attempt to assign a reason for this departure of spiritual power and happiness. But I will venture an opinion that whatever our joy and peace, or spiritual power was in the past, we have now all we live for.

Except preaching a few times in the Pottawattamie District, Iowa, I labored after the April conference until the end of June, in the Northern Nebraska District, some of which labor consisted as per request in attending to church matters. I visited and preached in four counties; can not say that I had packed or overflowing houses, but did have hearers every meeting; more than I had expected, it being a busy time with farmers. Some heard respectfully, and with interest, expressing belief in the doctrines. Others thought some needless appendages should be lopped off, to give us more prestige with the respectable world. While one in Fort Dodge, and eight in Burriss county entered in at the risk of becoming unpopular. We trust they may be among those who shall wage a successful warfare, and overcome.

There is some evidence of an increase of zeal in the above district; and many good openings for preaching. At their quarterly meeting held in Platte Valley, in June, the brethren knowing that the district was too extensive for the president to travel over on foot, adopted measures to purchase one, or a span of horses, and light wagon. This, if successful, will not only facilitate the labors of the president, but will help the Saints in that district to pay tithing, or free will offering in kind, for which through an understanding and cooperation with the Bishop's Agent, the president can give them credit.

We are needing in the west an increase of laborers; nor do I think we have reason to expect our cause to move without a lively, active and united ministry. With an increase of elders; we need an unlimited supply of four and eight page tracts, illustrative of our faith, with the subscription list of *Herald*, *Hope*, and *Advocate* increased. Measures bringing about these results are needed; nor will they be brought about without labor and some sacrifice. Why not begin now? I am now, for the third time since the April conference, by request, seeking to reconcile those estranged from each other; and reflective as it may be, as in many other cases, the trouble has risen through elders assuming, or being altogether negligent in duty. This would never be, if those who submit to an ordination realized, and put forth corresponding effort to acquit themselves of the duties imposed; for they would then know that instead of wasting time in undue interference in Branch matters they would be out on the Sabbath day persuading men to come to Christ. It hardly seems credible that an elder should get such elevated notions of priesthood as to conclude that the right to dictate and control is vested in him by virtue of his ordination; when the facts are, that unless he is appointed by a branch, or district to preside, or sustained by the Church to devote his whole time, he is only

to travel and preach as his circumstances render practicable, having no right to interfere with branch matters, only as his counsel may be sought, or he be requested to labor by those appointed to act.

It is high time we quit delving and soaring after far off mysteries, and set about preaching the primitive gospel, being clothed upon with primitive humility, simplicity and honesty. Does it follow that we must sanction wrong doing because we (as is incumbent) refrain from biting and devouring each other? No elder, priest, teacher, or deacon is authorized to make, or frame laws, but may expound, enforce, and sustain laws, which Christ has, or may give; and his instructions relative to dealing with, or adjudicating wrongs, are as imperative as instructions touching the laws of adoption. That many have been injured by hasty and revengeful movements, is probable. But who shall tell how often organizations have been shaken from center to circumference; and how many hearts have been pierced with sorrow and sunk under the burden of grief, through a failure to examine and decide between the accused and accuser, or check a rising evil? No official is authorized to be officious or meddlesome, nor can he be justified in remaining as a cipher; so far from this, that the word declares he that shows himself not approved, shall not be counted worthy to stand. And yet 'tis possible that a becoming zeal and fidelity may be construed into tyranny or despotism. Christ, to his friends was the most lovely among ten thousand; but doubtless those he drove from the temple thought differently. To drink at the putrid waters, feed on husks, sink under the scorching rays of a July sun, perish 'neath the blasts of a January wind, or throw the body on cold mother earth, and rest its weary limbs under the broad canopy of heaven, though it should be wet with the dew thereof, may require some gospel grit, but that were better than to feed on luxuries, or to be the recipient of favors through a compromise of equity, justice, or truth. It has long been admitted by all civilized nations, that without good and wholesome laws, and their rigid enforcement, there is no security for life or reputation; and without this security, business would languish, and commerce become paralyzed.

The Church of Christ can not exist and its success be insured, without law, any more than the organizations which have been brought into being and exist by man's wisdom. The duties of officials are explained, and a necessity exists for their study and labor whenever wrong, or a misunderstanding occurs among members, or else our church discipline and laws are a conglomerated bundle of meaningless stuff. One of the orders or arrangements brought into being by and with the sanction of the Church, requiring a oneness of action of officials, is the financial arrangement, under the heads of Tithing and Freewill Offering.

The Church has said money and property may be received for the benefit of the ministry, the sick, needy and infirm. The necessity or validity of tithing is not disproved in the fact of its having been misapplied or squandered; while to say that tithing should not be received until the Church is within the limits of Jackson county, is the veriest twaddle.

But the beginning of tithing being the surplus, it is thought mysterious, and so becomes

a stumbling-stone to some, and a rock of offense to others. The thought that Israel's righteous ones are to be their own exactors, is quite consistent and much more in harmony with the gospel economy, than resorting to forced measures to exact money from members.

The freewill order is certainly simple and innocent looking; but it has been despised because of its Methodistical appearance. Wonder if some of the knowing ones won't be protesting, ere long, against praying, singing and preaching, for the Methodists thus exercise. We have six districts in the west, with a membership of fifteen hundred, that with efforts and a reasonable sacrifice could keep twenty Elder in the field, where now there are not three. We may not expect to bring much to pass, without due and continuous exertion. Are our prayers consistent, which beseech God to roll on the gospel, unless we are striving to do what we can, and what is our duty to do? I would not say pray less, but let us do more. First to allay undue excitement, misunderstanding, disputation, bickering, jealousies, heart-burnings, evil speaking and surmising and talebearing among ourselves, and then call into requisition ability and substance, for a long, strong and continued effort to spread the gospel. The gospel made no more rapid strides in this dispensation in any nation than in England; and however the people thereof may be censured for their credulity and willingness to follow their file leaders, one thing is certain, the cause was moved by an active ministry, sustained by the pennies of the poor; and it is equally certain that similar zeal is requisite now. Every Sabbath afternoon, besides contributions to other funds, the plate which contained the broken bread was returned, and received the pennies of the poor for the poor; and destitute must that soul be who would go to the house of worship without an offering.

Beside money laborers, an increase of the printed word, and increasing the subscription of the *Herald*, *Hope* and *Advocate*, we want better singing, and a greater effort made to increase and sustain Sabbath-schools.

I doubtless have exceeded my limits, and yet, in consideration of the little furore in some localities, caused by the editorial criticism accompanying an article over my signature, in the first of April number of the *Herald*, I wish to say, if any one since the introduction of the "Book of Rules," feels aggrieved through my official acts, with proper notification, I shall be ready to answer. I may and doubtless have a full share of egotism, but have never thought my acts so near perfection as not to be examined, changed, or even abrogated; nor do I expect to escape the censure my wrong doing might deserve. He is noble who is wronged, and legitimately seeks and patiently waits for redress; but he whose tongue never tires in berating and striking at others from behind, or at a time and place they can't defend themselves, is to be pitied.

You doubt the propriety of a motion being offered to a people and the negative vote not called, which is correct, when and where parliamentary rules for the transaction of business legitimately obtain; but if parliamentary rule becomes an infallible guide, what purpose does the law serve?

Law is a rule of action, precept or command from a superior authority; which an inferior

authority is obliged to obey. I read in D. C., sec. 41, par. 23, that one refusing to be reconciled is to be delivered up to the church, "not to the members, but the Elders." The literal rendering of the law in this case is accepted, and whereas the case by command is taken from the members and given to the Elders, I can but conclude, (and I may be wrong), that the Elders are to bring it to a finality, and the members have nothing further to do with the case, only as the law directs, and it directs as follows: "And the Elders shall lay the case before the Church, and the Church shall lift up their hands against him or her." Again, the order of appeal has obtained; so that in the event of an individual feeling that one tribunal has done him an injustice, he may appeal until his case shall reach the High Council, where controversy shall end; which order is worthy of all acceptance, bringing controversy to an end, and a preventive to injustice.

Now it appears to me that a right of a negative vote in the presentation of a decision of an Elders' court, to change or defeat the same, would be subversive of the above order. But if the Church should so construe the words, "and the Church shall lift up their hands against him or her," to mean a motion, second, and right to vote for or against, it will not be mine to resist, but at present I understand it is an open question. Yours in truth,

JAS. CAFFALL.

BLAIR AND JOHN DEBATE.

According to pre arrangement, Bro. W. W. Blair and A. A. John, of the Seventh Day Adventists, met on the evening of August 9th, at the tent of the latter, at Norway, LaSalle county, Illinois, for the discussion of the following propositions:

1st. Is the Sabbath of the Fourth Commandment to be sacredly observed by Christians? A. A. John, affirms. W. W. Blair, denies.

2d. Is the first day of the week (Sunday) to be sacredly observed by Christians? W. W. Blair, affirms. A. A. John, denies.

3d. Resolved, That the spirit of man is an intelligent entity, and survives the death of the body. W. W. Blair, affirms. A. A. John, denies.

The rules provided that two sessions of two hours each be devoted to each proposition; the closing negative being confined to summing up negative arguments, and answering the affirmative. At the request of Elder Blair, the third proposition was continued for two hours longer. Speeches of half an hour each. The discussion was animated and interesting. We regret being unable to give a verbatim report. In the following synopsis all the speeches of each disputant are brought into one, instead of the order in which they were made; but the main arguments will be easily seen by the reader. The attendance was fair throughout—sometimes very large. The interest manifested and the order kept was alike pleasing to both speakers and moderators.

Elder A. A. John, in support of the first proposition, introduced 1 John 4:16: "God is love," and said: God has a government. It is of love. All God's governments were

founded in love. This love, like earthly laws, governs its subjects. Government is law maintained. Jesus told the lawyer, (Matt. 22:34-40), that all the law and prophets hung on the two commandments, Love God with all your heart, and your neighbor as yourself; and again, in Matt. 19:16-22, in reply to the enquiry of the young man, "What good thing shall I do that I may have eternal life?" Jesus said, "Keep the commandments;" and when asked, "Which?" pointed to those recorded in Exodus, 20th chapter; and although the young man said he had kept all these from his youth up, he lied, for he showed by his unwillingness to sell all he had and give to the poor, that he did covet. The principles contained in these Ten Commandments existed prior to their being engraven on stone, as shown in Exodus 16:22-30, concerning the seventh day Sabbath, and also in Gen. 26:5, where God promises blessings to Abraham for keeping his law. Joseph refused to commit sin, (Gen. 39:9), but could not have known sin without a law. The men of Sodom (Gen. 18:20) committed sin, also Cain, (Gen. 4:8), and Eve (Gen. 3:6). They broke the commands of God, for they sinned, and sin is the transgression of law; and the only law by which they could be condemned was the Ten Commandments, wherein were found enactments, against these particular sins. This law was kept in the sanctuary, which was a type of the sanctuary in heaven. The reason why they were given at Sinai, after a knowledge of them had existed among them, was because they had been in bondage, and become negligent. Another law was given afterwards—contained in ordinances, (Eph. 2:15), which was done away in Christ. The Ten Commandments were called the *perfect law*, (Jas. 1:25), and therefore the taking away of the fourth commandment was not justifiable. Further proof of them being the perfect law, is found in Jas. 2:8-12. Paul, in Rom. 7:12, pronounced the law holy, just and good. God said, (Isa. 48:18), "Oh, that thou hadst hearkened unto my commandments." In the 19th Psalm, the law is declared to be "perfect, converting the soul," and therefore it could not be made more perfect, by adding or diminishing. In Matt. 5:18, Jesus says, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." The only law to be abolished in Christ, was that contained in ordinances, and referred to in Eph. 2:15 and Col. 2:14. We have been wrongly educated concerning these matters; and, though it be a sorrowful thing, yet it is a fact, that the Christian world has been in error for eighteen hundred years on this matter. A knowledge of these principles of law existed in and from Eden. We admit, as the brother states, that those who are without law, are a law unto themselves; but *we have* the law, and will be condemned if we do not keep it. Jesus, in coming, did not destroy the law, but magnified it and made it honorable. (See Matt. 5th, 6th and 7th chapters). Eternal life was obtained by keeping the commandments, otherwise Christ told a falsehood to the young man. (Matt. 19:16-22). This Sabbath law was revealed in Eden, and will be observed in the new earth. (Isa. 66:23). Elder Blair says this will not be a sabbath of days, for it would be impossible to come up from all parts of the new earth every

week; but we shall be like the angels, and will not need our present means of conveyance. These Ten Commandments are they which are spoken of in Gal. 3:19, to which was added the law of ordinances. In Rom. 7th chapter, we find that the law is necessary to give knowledge of sin; and as was Paul, so must we be slain by the law, in order to our salvation in Christ. The promise of God, (Jer. 31:31), is that in making the new covenant he would write this law in our hearts, instead of on tables of stone. All the Scriptures quoted by Elder Blair concerning the abolishing of the law, refers to the law of ordinances, and not to these commandments. Jesus was not a lawgiver, and he gave no new law; but simply magnified the old one. There is but one lawgiver. The seventh day was sanctified at the creation, and Christ tells us the sabbath was made *for man*—not for God—God did not need to rest. Elder Blair says these commandments were not given to the Gentiles. True, but they were afterwards extended to them, when they were grafted into the old stock. This law will also be the rule of judgment. (Jas. 2:12). It was to be a sign forever. (Ex. 31:17). Christ went into the synagogue on the sabbath, *as his custom was*. (Luke 4:16). He also said to his disciples, "Pray that your flight be not on the Sabbath day. (Jno. 24:20). Holy women rested on the Sabbath, according to commandment. (Luke 23:56). Women resorted to the river for prayer on the Sabbath. (Acts 16:13). Paul did his preaching on the Sabbath. (Acts 13:14, 42, 44; 17:2). Paul also testified (Acts 27:17) that he had done nothing against the custom of the fathers. All these prove that this day was observed by the apostles after the resurrection of Christ. John was in the Spirit on the Lord's day, or Sabbath. (Rev. 1:10). Jesus says that "Whosoever shall break one of the least of these commandments, and teach men so, shall be called least in the kingdom of heaven."—Matt. 5:19. Eccl. 12:13, Rev. 22:14, and many other passages already given, as well as others, clearly prove that the commandments must be observed, in order to escape condemnation, and obtain a right to the tree of life, and an entrance into the beloved city. Martin Luther, Dr. Barnes, Dr. Clark, and other reformers and writers of equal importance, taught that these commandments could never be abolished in time. In Dan. 7:25, we have a power spoken of, that would "think to change times and laws." That was the Papal power, and any Catholic will admit that their church changed the day from Saturday to Sunday; because they believe that authority was vested in their priesthood to do so. But Daniel looked upon it, and spoke of it as does Paul, in 2 Thess. 2:3-12, as a perverter of truth and righteousness. Constantine made an edict, in A. D. 328, to keep the first day. God never authorized the change; and when the day of judgment shall come, the violators of that law shall go down in the second death.

Elder W. W. Blair, on the negative, said: The subject is an important one; for, if Bro. John's position be correct, the Christian world has for 1800 years been living in violation of God's law, and it is time they knew it. We do not, however, accept the position as a correct one, for the reasons we shall now

offer:—The law of Ten Commandments was never given to any but Israel, and as long as it was in force in Christ's day, the disciples were forbidden to go among the Gentiles or Samaritans with it; and until it had been fulfilled in Christ, they were thus restricted; but after this they were commanded to take the gospel to every creature—to all nations. The position taken by my brother concerning the Sabbath in Eden, is incorrect, from the fact that the word "Sabbath" is never even mentioned in the connection. It is simply the day of God's resting that is referred to; and if it be assumed that God's seventh day was always to be kept, then it is man's first day, for man was created on the sixth day. But we will take the Bible itself for it, (Neh. 9: 13, 14), and here we learn that it was at Sinai that God made known unto Israel his Sabbath. Also from Deut. 5: 2-21, we learn that the Ten Commandments were not made known to them before Horeb,—and the Lord "made not this covenant with our fathers." We learn also from this text, that "the covenant" embraced the Ten Commandments; also from the following texts: Ex. 34: 28; Deut. 4: 13; 9: 9-11; 10: 4, and others. Paul, in 2 Cor. 3: 7-11, declares this law, written upon the tables, to be the ministration of death, and that it was abolished, or done away, in Christ; also in Rom. 8: 2, that the "law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. In Matt. 5th, 6th and 7th chapters, Christ exposes the weakness and impotency of the law of Moses, (see verses 21 and 22, also 27 and 28), and introduces a law that was as much higher than and superior to it, as is the sun to a star. The Ten Commandments could only reach and condemn the acts of the flesh, while the law of Christ reached the very spring of human action, and governs the thoughts, desires, and intents of the heart and mind, and thus prevented the possibility of their development into acts of the flesh, for they were condemned at the very source. Every essential quality in the old law, was incorporated, or re-enacted in the new; and when the young man (Matt. 19: 16-22) asked which commands were necessary to keep in order to obtain eternal life, Christ mentions none but those that would be comprehended in the new covenant,—not even hinting at the necessity of seventh day, or Sabbath keeping; so that this text condemns rather than favors my brother's position. He says that when the young man said, "All these have I kept," he lied, for his unwillingness to "sell all he had," &c., proved a breach of the law, "Thou shalt not covet;" but we challenge him to show anything from that law that would brand the young man as covetous. That law simply had reference to an inordinate desire for his neighbor's goods, and not to retaining his own. See Ex. 20: 17. We admit that Abraham kept the law of God, but deny that he had any knowledge of the Ten Commandments. See Deut. 5: 2-21. This shows beyond power of contradiction that they had never been made known to him. The law of love, or the law of conscience governed him. The "perfect law," of James 1: 25, is not the law of Ten Commandments, for we learn from Heb. 7: 19, that, prior to the bringing in of the "better hope" in Christ, there was no law in existence that could make anything perfect.

In James 2: 8-12, my brother thinks he finds proof to the contrary, but there we find that the apostle says, "If ye fulfill the royal law, Thou shalt love thy neighbor as thyself, ye do well," and we ask him to find any such command in the Sinaitic code. The 12th verse shows that by this royal law of liberty they should be judged. He says that Christ was not a lawgiver. I would simply ask him to read John 1: 1-5, where it is declared that all things were made by him, also Col. 1: 16, where he is pronounced the Creator of all things, and again in James 3: 12,—"*There is one lawgiver, who is able to save and to destroy,*" and then tell me if this is all possible and yet Christ be not a lawgiver. In Matt. 28: 20, Jesus charges his apostles to teach men "to observe all things whatsoever I have commanded you," and every command of Christ is a law. He quotes Matt. 22: 35-40, and argues that because all the law and the prophets hung upon the two commands, viz: to love God and our neighbor, therefore the law is still binding, because the first four enjoin love to God, and the other six, love to man; but let me here say, that I can keep the whole law, or Ten Commandments, and still be without a particle of love to God or my neighbor in my heart. It was a national or civil law to Israel, and he who acted according to it, as Paul said, should "live in them" but he who broke them was killed, therefore, men, to save their lives, might keep them all without either loving the law, their neighbors, or God; and the fact of the law and prophets hanging on these two commands, did not make it part of them, any more than the fact of my coat hanging on a nail can make it a part of the nail; and further than this, we find from the 38th and 39th verses, that these two commands are the first and second in importance, and inasmuch as neither of them are found in the Ten Commandments, it is plain, that the ten were only third in importance. Matt. 5: 17, 18, he thinks, demands a perpetuation of the law; but we believe that the words, "till all be fulfilled," clearly establishes the fact that in order to make the law honorable, he had come, (as is shown in the 17th verse), "to fulfill" it. This, we hold he did, and by so doing, he became "the end of the law for righteousness,"—Rom. 10: 4; and therefore, "Now, the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets."—Rom. 3: 21. The law had served its purpose, and accomplished its design, viz, as a schoolmaster, in bringing us to Christ, and, therefore, "After faith is come, we are no longer under a schoolmaster."—Gal. 3: 25. Paul was not dead by the law, but to the law. Rom. 7: 4. We are told, in Gal. 3: 8, that the gospel was preached to Abraham, not the Ten Commandments, and in the 19th verse, that "the law (Ten Commandments.—See 2 Cor. 3: 7; Ex. 34: 28) was added, because of transgression, until the seed (Christ) should come," when it would be no longer needed. My brother tells us that these have reference to the law of ordinances, and not to the Ten Commandments; but we have shown in the above quotations that the law given at Sinai—written on tables of stone—was the one referred to. See 2 Cor. 3: 7. And now let us see what the apostles would have us do with that Sinaitic covenant.—Gal. 4: 21-31. Here we have an allegory, in

which the two covenants are represented by the bondwoman and the free. The covenant from Sinai, being that which *gendereth to bondage*, and that of Christ, the covenant of the free; and the positive command given, is "*Cast out the bondwoman and her son.*" We therefore cheerfully acquiesce in the decision of the apostle. Again, we turn to Acts 21: 20-25. Here the law of Moses is spoken of, and the Apostle James—presiding bishop of the Church at that time,—says unto Paul: "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only, that they keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication." And yet my brother would have us observe this same law, or covenant. He has never even noticed these texts, though I have so often repeated them. He tells us that Jesus would not have the Sabbath desecrated, and therefore said, "Pray ye that your flight be not on the Sabbath day."—Matt. 24: 20. Is it possible that Christ would not have men save their lives on the Sabbath, when he himself, healed the sick of the palsy, cured the man with the withered arm, gave eyesight to the blind, and did many similar deeds on the Sabbath?—Strange inconsistency! Christ everywhere rebuked their ignorance of the spirit of the law, and justified his own conduct in saving life on that day. Then why did he tell them to pray thus? Because he knew that the existing traditions and superstitions among the Jews would prevent them from protecting themselves on that day, and as a consequence, they would be overcome. Ptolemy, Sossius, and Pompey had laid siege to Jerusalem, and the Jews had allowed themselves to be butchered, rather than defend themselves on that day. Christ knew this, and therefore told them thus to pray—not because it would be a sin for them to escape on the Sabbath. And we find that Titus did take advantage of their scruples, and the siege under him was most disastrous to the Jews. My brother quotes Luke 23: 56; Acts 16: 13; 13: 42-44; 17: 2; and 28: 17; all of which show that the Sabbath was employed by the holy women, and others for the observance of religious duties, and that Paul was accustomed to going and preaching on that day and among these assemblies and he thinks that Paul held to the old law on that account. We would like to know at what other time the apostle would go to preach to the Jews, except when they were congregated together. If Elder John wants to preach Seventh-day keeping to the present Christian world, at what other time can he do it more effectually than on Sunday? But the fact of his preaching more on that day than any other does not prove that he keeps it as a Sabbath. He does it, because the custom of the people brings them together then, and it is the best time to reach them. If I wanted to preach to the Jews now, I would go on their Sabbath, into their synagogues, because I could not so easily reach the masses of them at any other time. The use of these texts in such a way, indicates weakness. He informs us that the covenant referred to in Jer. 31: 31, is to be the same Sinaitic law, only written on the heart; but Jeremiah says, it shall not be according to that covenant. See verse 32. Paul says, in Heb. 8: 8-13, that in introducing this new covenant, the old

was to vanish away. My brother tells us that the Ten Commandments will be the rule of the judgment; but Paul says, (Rom. 2: 16), that men shall be judged "by Jesus Christ, according to my gospel." Jesus also said, "The word that I have spoken, the same shall judge you at the last day."—John 12: 48. My brother says that in the new earth, the Seventh Day Sabbath will be kept, and all flesh shall come up to worship at Jerusalem on that day; but Isaiah does not say whether it will be a Sabbath of days, weeks, months or years, (Isa. 65: 23), and we apprehend that considerable difficulty would have to be encountered in coming from the utmost bounds of the earth and back every Seventh Day; neither is there a word to show whether it will be a seventh or first day Sabbath. While Jesus was very careful in instructing the people with reference to all their duties, and though he charged his disciples after his resurrection to teach men to observe all things whatsoever he had commanded; yet we fail to discover, in his or their teaching, one single injunction concerning Sabbath keeping; and though many epistles were written by the apostles, rebuking them concerning almost every kind of sin, yet not a word about Sabbath breaking is found in the New Testament, except by the Pharisees, who cavilled with the Savior about his non-observance of it according to their crude notions. My brother tells us that John was in the Spirit on the Lord's, or Seventh Day; but all writers of any importance, tell us such was the first day. Justin Martyr, Eusebius, Martin Luther, and many others tell us plainly, that the law enjoining Seventh Day keeping was distinctively Hebrew, and does not apply to the Gentiles or Christians. We look upon that law as completed, and therefore of no more force than any other contract which has once been fulfilled.

Continued.

DUTY.

Some of you appear to doubt if you can decide for yourselves what your vocation in life is. Do not hurry. "Do the duty that lies nearest thee: the rest will follow." Learn to do well the simplest, commonest things; these all fit you for the future. And do not, above all, fall into that silly, childish cant of hating "duty," and doing things only for "love." It is the fatal weakness of these days that love is exalted, not merely above but in place of all other virtues; that self-denial, self-control, courage, endurance, are all set aside for the sake of love, which is perverted to mean indolence and self-indulgence. This is not the love of the Bible, but a counterfeit weakness out of which springs evils innumerable, even in the very bosom of our homes and churches. Duty is the very breath of God and the outcome of love to him, as surely as warmth is born of fire. Adhere to this, and the path of life will unfold before you and the voice of the Lord say to your souls: "This is the way; walk ye in it." And by duty I do not mean great action, suffering, or sacrifice, but the petty detail of daily life; patience with noisy, quarrelsome, perverse children; obedience to parents; devotion to the comfort and pleasure of those about you; attention to your own health, temper and appearance; a study of economy and neatness in the household; and,

when the in-doors duty is done, there remains always some lonely person to visit and cheer, some kindly, neighborly act to perform; some church-work to help in. Be faithful over these things, and the work of your life will find you out in good time and welcome you.

OFFICIAL RESIGNATION.

Herewith I hand you a copy of a question and answer, published in the *Millennial Star*, August, 1840, vol. 1, No. 4, page 96:

"*Ques.*—Why can not an officer in the Church retain his standing as a member, if he gives up his office?"

"*Ans.*—No officer in the Church of Christ will resign his office without cause; and, when the cause is searched out, it will be found, that sloth, covetousness, or some such like principle of sin or transgression, is at the foundation of his resignation, and the Church of Jesus Christ is no place for sloth, covetousness, or transgression of any kind. He that receiveth the priesthood receiveth the Lord Jesus, and he that putteth away the priesthood putteth away the Lord, and the only means by which he could enter into covenant with him; and, consequently, is not a fit companion for the children of the kingdom. Where there is no law there is no transgression; and where a law has not been understood, for want of information on the principle thereof, there is no guilt."

I wish you would be so kind as to publish this, that those whose hearts are set to fulfill the word which saith, "and ye shall see that my law is kept," may be able to discharge their every duty in harmony with the law, and the approval of the Spirit. There are hundreds of persons in the Church, who have permitted themselves to be ordained to some office. Districts and branches are overburdened with official members, with no one to perform the actual labor necessary to a healthy condition in their organization. A reaction has taken place, for now it is almost impossible to have any ordination made, and the question is often asked, what shall be done, the branch is dying for want of officers who will work in their callings. Many of the most active workers in the ministry are of the opinion, that to resign an office, is an evidence of apostasy. And still there are others who believe that a man can not resign an office, and retain a membership in the Church. The sooner the Church takes action upon this matter the better, that the union of action and labor may be attended by the life of the Spirit, and the Church relieved of a large army of "idle members of the priesthood." For one I am not in favor of deferring the settlement of any question, that hinders the growth of the church, or the spread of truth. Yours in Christ,

ROBERT M. ELVIN.

We printed a large number extra of the *HERALD* of July 15th, 1879, containing the memorial sermon by Elder Forscutt on the life and death of Sr. Emma Bidamon, the mother of President Joseph Smith, which we will sell at five cents each, postage paid. It is a good thing to circulate among your friends as a historical document, and it will certainly cause an increase of respect and good feeling among all who read it.

He that follows the Lord fully, will find goodness and mercy following him continually.

TRIALS.

How desperately superficial we are. In nothing, perhaps, is this more apparent than in our estimate of trials. We wonder why God sends trials upon us; why He sends them in this or that *particular form*. We assume that we should know for what he made us, and the refore understand his methods with us. To be sure, we are so curiously and wonderfully made, that a life-long study of the human frame is rewarded with only partial discoveries. The study of centuries has brought to us still more limited knowledge of the human mind and its conditions; and as for the full orbit of a living soul, we know next to nothing. Of this, as of his maker's, it may truly said: "As high as heaven, what can'st thou do? Deeper than hell, what can'st thou know?"

What then can be more senseless and absurd, than the assumption that we know what trials we need; or for how long they shall be continued. Only he who made man, knows what is in him; only he who died to redeem him, knows the compass of that redemption. Therefore we do well to exhort ourselves, and one another, daily, to have faith in God; and to count it all joy when we fall into divers temptations, or trials, knowing that the trying of our faith worketh patience. And he who ventures to ask that his trials may be discontinued, is inconsiderate and rash. A trial that can be easily borne scarce deserves to be regarded as a trial. A trial discontinued almost at our first longing for deliverance, may—shall I not say, *must*—do little to increase our faith? When it was inquired: Who are these arrayed in white robes? and whence came they? the answer was: These are they which came out of *great tribulation*, and have washed their robes and made them white in the blood of the Lamb.

Keen and long continued trials have their office to-day, as truly as at any former time; and he who would be very near and very dear to Jesus must not be impatient of such trials, nor distrustful of his Lord's wisdom and love in the continuance of them. The best development of an immortal soul, whose creation may be said to have taxed infinite wisdom, far exceeds our comprehension, and may well impose upon us the need to have unlimited faith in God. "Though he slay me, yet will I trust in him."

TRUTH.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another soul wouldst reach;
It needs the overflow of heart,
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

Men unfold their natures gradually, and their traits and peculiarities are called out by a variety of circumstances. As a feather may show which way the wind blows, and a floating twig the current of a stream, so may a little matter enable you to determine the true character of a man, and to know how far you can trust him, and what are his capabilities.

15 September 79.

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, 1879.

SECRETARY EVARTS' CIRCULAR.

CAPTAIN CODMAN, a Salt Lake City correspondent of the eastern journals, says of the Evarts' article on the prevention of the emigration of foreign-born Mormons to this country, that "it confirms and strengthens the belief that the United States Government is unable to carry out its own laws, as it needs assistance from all the civilized powers of the world, and this assistance everybody knows will not be rendered." Many like unfavorable comments are made by other papers and their correspondents. Captain Codman asks:

"Will the European governments send their officers to the docks on the sailing of steamers to inquire of the passengers what is their religious belief? If they do the Mormons will tell them that they believe in the Bible and Apostles' Creed, and, moreover, that Joseph Smith was a prophet. In short, what they believe is not the business of any European government, nor of our own, but what they practice after arrival is the sole matter that concerns only the government of the United States."

This is the true statement of the case, and those who are criminal in their marital relations, who have more wives than one, should be dealt with according to the laws of the land, not make war against those who are perfectly innocent of either the practice or the design of practising it; for it is not the foreign devotee to the doctrinal faith of early Mormonism who is the culprit, but it is the rulers and leading men in Utah who are involved in this great crime against law and humanity, and they are the ones, the only ones who should be made responsible to the civil law, the moral law and to God's revealed law of former and latter days.

The same correspondent says that the Government "has only two methods to choose from with which to cope effectually with 'the twin relic of barbarism.' One is to kill it outright by material law, and the other is to allow it to die a natural death. Any half-way plan serves only to stimulate it and keep it alive." He says that he would like to see "the only objectionable feature of Mormonism obliterated," but regrets that Secretary Evarts should have taken "such an inconsiderate course" to effect this.

Further Captain Codman says:

"It is a great mistake in the first place to suppose that polygamy is the corner-stone of the faith of the Latter Day Saints. If it is the corner-stone now, this faith had no foundations on which it was reared. Polygamy is only a later revelation after the religion had been established, and even now it has so little to do with it that at the highest computation there are not more than two thousand polygamists in this territory. These are mostly old men rapidly dying off, and the younger people will not enter to any large extent into this multitudinous family relation. They are deterred from it by the unhappy example of their parents. * * * The population of Utah is 130,000, of whom 120,000 are Mormons, about equally divided between males and females.

There are not, consequently, enough of extra wives "to go round," and the immigration, notwithstanding the popular belief to the contrary, is as equally divided as the present condition of society. These facts are little known in the East, where it is generally thought that polygamy and Mormonism are synonymous.

"In truth few people know anything about the Mormon religion. It is regarded almost universally as something apart from Christianity, while there is really less of superstition and absurdity in it than in many of our prevalent sects. I have often been asked about the Mormon Bible. They have no other Bible in use than the translation authorized by King James. One hundred and twenty thousand people can not be found in the world who, take them all in all, are more sincere, practical Christians than the Mormons. This I say in justice to them, notwithstanding their adherence to the patriarchal example in opposition to the laws of the United States."

When the world comes to a realization of that which Captain Codman says, namely that polygamy is no part of the true faith, and when they also realize the position of the Reorganized Church, and the power it will have to cope with and solve the difficulties that seem to surround the situation, they will indeed "see that which they had not considered," and will be astonished.

The editor of the *Advance Argus* of Greenville, Pennsylvania, also reviews the situation between the government and the people of Utah on the polygamy question and says: "Polygamy is only an incident and not an essential tenet of Mormonism. It was added by Brigham Young long after Joseph Smith had established his religion, and therefore could be given up without invalidating the general creed." Such admissions as the foregoing by these two newspaper men are becoming more and more frequent and show that the world is waking up to a sense of the truth regarding Joseph Smith and the Latter Day Saints.

The Burlington *Hawkeye* (Iowa) reproves the New York *Tribune* for saying that "Polygamy is an integral part of Mormonism," etc, and states that even the Utah church, though its authorities teach and practice polygamy, does not enforce the doctrine. Also the *Hawkeye* editor corrects the *Tribune* when it says that the Mormon religion "defies the laws of the country." He admits that the Utah church does defy the laws, but says that the organization in the states, [the Reorganized Church, he means] does not. He also says that this body "repudiates the horrible practice" of polygamy. He writes:

"That is one reason why the general Mormon church has no affiliation with the Utah church. The doctrines of polygamy and blood atonement are recognized by no Mormon except those of Utah. Although we do not believe in that faith we must tell but the plain truth, when we say that the members of that church in the states and in our own vicinity are quiet, good citizens—people with whom nobody finds any fault."

We thank the *Hawkeye* for its defense of our people. This editor thinks it was quite proper for Secretary Evarts to issue a circular to "warn emigrants that their adoption of the Mormon faith will not give them license in the United States to practice polygamy. The secretary was actuated by friendly rather than hostile motives in giving notice in advance as he has done to people in Europe who intend settling in Utah."

As a note of warning, if associated with a stated determination to enforce the laws of the land against the leading transgressors in this business in Utah, it would do very well, but not as a method to cure this great evil.

"THE ROMANCE OF MORMONISM."

THE Greenville, (Pa.) *Advance Argus* for August 28th, contains the article from the Philadelphia *Times*, written by Col. McClure, of that paper entitled, "The Romance of Mormonism." The Colonel gets off a very nice romance indeed, and that is just what it is, and it should not be taken for truth, but for just what it purports to be.

He characterizes Joseph Smith in his youth and manhood as a "lazy, lawless man, without culture, beyond a low streak of cunning;" as illiterate and uneducated; as "a thriftless adventurer;" "a sorcerer," etc, etc. He says that Joseph in his character as a prophet so far came short of the likeness of the ancient prophets that he "failed to command honor as a religionist in his own country." Strange! Why, that is the very description of a true prophet, and his reception by the people of his own age and country, as portrayed and predicted by Christ. "A prophet is not without honor save in his own country and among his own people," said the Savior of himself and of his followers, as well as of the true prophets gone before.

Colonel McClure also states that "None were allowed to see the plates, not even the two scribes, Martin Harris and Oliver Cowdery." Also he says that "Smith was killed in his own temple at Nauvoo!"

Bro. W. H. Garrett replied in the *Advance Argus* of September 4th, showing up the falsity of the above two statements, presenting the testimony of the eleven witnesses who saw the plates, three of whom handled them as well as Smith, and he presents the fact of Joseph's death at Carthage, Illinois, by the hands of a disguised mob of law-breakers. He also shows that Joseph could not have been "illiterate and uneducated," and yet have done the writing, editing, and translating, and the superintending of the work that he did accomplish. Bro. Garrett expresses surprise at the errors and misrepresentations made by so able a man as Colonel McClure, and promises the citizens of Greenville to enlighten them further upon the true faith. He presents the claims of the Reorganization and tells its numbers, publications, the location of its headquarters, etc., as presided over by the present Joseph Smith.

BRO. G. T. GRIFFITH wrote from Mirabile, Missouri, August 14th, that he was in the field again. His mother, to whose side he was summoned by telegraph, has recovered from her illness, and Bro. Gomer is preaching again. An extract from his letter is given below:

"I visited brother and sister Califf, of Wilson, Adair county. They are both very old and living alone, and can not meet with the Saints to enjoy the blessings of God with them. Sister Califf is an old time Saint. She once had the pleasure of entertaining the angel Moroni; so she judged from the conversation she had with the person. This occurred previous to the death of Joseph. She questioned him respecting Joseph and the Latter Day Work. He said, in reply, that Joseph was a good man and a servant of God, but that he would be overpowered by his enemies."

By an error in setting up and proof reading, in the price list of the new pictures of Joseph the Martyr, cabinet size, is marked at thirty cents, it should be fifty cents. It will be corrected in this next issue.

PLANO, SANDWICH, AND NORTHERN ILLINOIS.

Bro. H. A. STEBBINS baptized four at Plano recently, two on August 17th and two on the 20th. He still presides over the Sandwich Branch, where also seven have been added by baptism this season. That branch increases in influence for good, and excellent prayer and sacrament meetings are held, besides the regular Sunday preaching services. Bro. Joseph Smith continues in charge of the Plano Branch. Quite a number have been baptized here this spring, and the branch is in fair condition.

Brn. H. S. Dille, Joseph Luff, Joseph Smith and L. Conover have been preaching regularly every two weeks at Pritchard's Grove, in DeKalb county, twenty miles northwest of Plano, Bro. Dille having begun the work there. The Saints thereabout are strengthened and there has been a good attendance of other people, so that if the work is continued, it is likely to result in saving souls.

Bro. F. G. Pitt has held regular Sunday services at Big Rock, six miles north of Plano, this summer, and has baptized three. He has been assisted by Brn. Weston and Stebbins.

Bro. G. F. Weston has been preaching regularly at a school-house situated between Plano and Sandwich.

Bro. W. W. Blair continues in charge of the Northern Illinois District, and has preached at Mission, Streator, and Braidwood branches, and occasionally at Plano and Sandwich.

Brn. J. F. McDowell and C. Wicks are now at Pecatonica, Winnebago county, preaching, and we hope that their work will be successful in converting some honest hearts there.

Bro. Joseph Luff has been at Mission, LaSalle county, for some time, preaching and baptizing.

Bro. E. W. Tullidge has preached some at Plano and Sandwich during his stay with us and while writing history.

The work at Braidwood, Will county, is in good condition, Brn. Kier, Lofty, Devlin and others, laboring faithfully. A number have been baptized this season.

A LETTER received from brother E. L. Kelley, of Glenwood, Mills county, Iowa, now east at Kirtland, Ohio, on business, brings the following "good news."

"Captain Burrows says that if you will only come back here and stay, the citizens will be glad."

This Captain Burrows is an able lawyer of Painsville, Ohio, just a few miles away from Kirtland, and doubtless speaks the convictions of a large per centage of the citizens. In referring to this, Bro. Kelley speaks for us all when he states

"It is satisfactory to me to learn that those left behind are beginning to see where they missed the right way."

If the Saints will begin to discharge their christian duties in an upright and honorable way, as they should ever have done, and will continue so to do, it will not be long before it will be a comparatively easy task to rebuild the "waste places of Zion."

"I will give you grace and favor in the eyes of the people," was not written in defence of a law defying or carelessly living people, but of a fearless, independent, law-abiding and liberty loving people. It will be kept to the very letter by him

who authorized it to be written; and unto the people who will upon this land, the whole land of America, make manifest that they are "Zion, the pure in heart." Let others boast of "The Priesthood," of the Kingdom, and of their superior claims to dominate the law and the people of the land, but let the Saints declare by righteous lives that the Spirit of the Master is in them, and surely they shall live in the favor of God, whom they serve.

How can Zion be built up, if the Gentiles are to assist in the work, kings become "fathers," queens "nursing mothers," to the labors of God's people if constant antagonism and bitter hate are kept alive by haughty arrogance, and imperious priestly denunciation. Purity of purpose made apparent by purity of action is the best possible commendation of either priest or people.

QUESTIONS AND ANSWERS.

Q.—Does the command given unto Moses, to be spoken to the children of Israel, of the food they should eat, apply to Israel in the last days.

A.—Only so far as wisdom and experience show (either in general or in special cases) that certain kinds of food are healthy and certain other kinds are not healthy, "not good for man." And to a greater or lesser degree we believe that the Lord permitted or forbade ancient Israel for these reasons, just as now He gives "a word of wisdom" for the health and well-being of his people. But, so far as the obligations of that law to Israel, with the special penalties attached thereunto are concerned, it is certain that they were done away in Christ, with the rest of "the law of carnal commandments," and so they are of no force or value to the Israel of these days, in their statutes or penalties. The gospel law, one of faith, makes us judges for ourselves, and the commandments of God are all "words of wisdom," and if we do them willingly we receive the good fruits thereof; if we do them not, the consequences follow in their own time, as we may know that they will by the light given to us in Christ.

Q.—What kind of meat should Saints eat?

A.—"Yea, flesh, also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and is pleasing unto me that they should not be used only in times of winter, or of cold or famine."—D. C. 86:2.

From this we conclude that all flesh of beasts and of fowls may be used by man, but that it is better not to use any flesh, except in cold, famine, or the winter season. In northern climates, much animal food is required; in milder climates less, in tropical latitudes possible none at all.

"JOSEPH SMITH THE PROPHET AND HIS PROGENITORS."

LAST year the Board of Publication decided to publish an edition of the above work, popularly known as "Mother Smith's History," the book written by Lucy Smith, the mother of Joseph Smith the Martyr. A committee was appointed to prepare it, which they have done by inserting a few explanatory foot notes, leaving the text just as it is in the original book. The office has been printing it in sheets for an edition of twenty-five hundred, 232 pages being now done, and it is expected that it will be finished and a portion bound and for sale by November or December. It is a valuable book, and will not be an expensive

one, but within the reach of all. The Saints will bear in mind its publication, and prepare to order it when advertised. We can not tell yet what the price will be.

EDITORIAL ITEMS.

THE leading article in the *Herald* for October 1st, will be the "Last Testimony of Sister Emma," widow of Joseph the Martyr. This testimony was received and taken down by her son Joseph, the revered President of the Reorganized Church, in February, 1879, about two months and a half prior to her death. This article is one of the most valuable documentary evidences that could be in possession of the Church, embracing as it does Sister Emma's own solemn testimony and last witness concerning the life of herself and that of her husband, and his teachings and words during the last years and days of his life, her evidence being to the everlasting refutation of the charges made against both him and her, concerning the so called revelation on polygamy, and other matters wherein he has been charged.

A free will offering where one is not under the letter of the law, is certainly within the line of duty, and will be accepted of the Lord. He who has not money to give, who will give labor, has a right to hope that his labor will be accepted. He who can not labor, and has neither money nor goods, may hope that "the will will be taken for the deed."

Bro. M. B. Williams, Middletown, Ohio, seeing in the Cincinnati *Commercial* notice made of a case of healing in answer to prayer, in which notice, entitled "A Modern Miracle," it was requested that the "mystery" be solved by some one, accordingly wrote briefly to the *Commercial* a statement that in all ages those who had faith in God and in the promises of Christ could receive blessings of this kind according to their faith; and he bears his testimony to this having been tested and proved in this day of the world, and that God's promises in his word still remains good to those who will receive. It was published, and headed "A Mystery Explained."

In the *True Northerner*, published at Paw Paw, Michigan, for August 15th, appeared an article by Elder Sherrod of the Christian society, in reference to the sermons of Bro. C. Scott in that neighborhood, and also to an article from some one signing himself "Ace," in a previous *Northerner*. Elder Sherrod seems to aim to annihilate them, but "Ace" comes out in the next issue (August 22d) with a response. Most of the column allowed him by the editor is devoted to the history of the Church, and a showing up of the origin of polygamy as not a doctrine of the true Church of Latter Day Saints. A setting forth of our principles and historical and doctrinal facts are good, if presented in a good spirit, and in an effective manner, and the writer did well. On the other hand a controversy about words and technicalities are not often of benefit and should seldom be taken part in by our people, but sometimes it seems to be necessary to some degree.

Bro. Robert Jackson, Far West, Mo., says that the Saints in that region are strong in the faith. Bro. G. T. Griffith had been there preaching and had baptized five, and there was a prospect for more. Bro. Jackson thought soon to go out and preach some, if he could find some one to go with him, for plenty of places are open for the ministry, he says.

Bro. R. J. Anthony wrote from Weston, Pottawattamie county, Iowa, August 25th, that he had just begun a series of meetings there. He has been constantly in the field and has baptized ten since he last wrote to us. Prospects seem to be good everywhere, he writes.

Bro. T. W. Smith, at Philadelphia, August 25th, says that he baptized three at Hornerstown, N. J., August 22d, and three at Philadelphia, the 23d, the latter the fruits of Bro. J. A. Stewart's labors. Bro. Smith was going to Pittsburg and to Belmont, Ohio, early in September.

Bro. Joel Allen, Jackson county, Ohio, says that they in that branch are striving to serve the Lord. Bro. Allen says that he has had a very strong evidence of the truth of the Book of Covenants.

Bro. J. M. Terry, Cameron, Missouri, says that the work there is moving on. He baptized eight recently and others are near to obedience. A good two-days' meeting was held at Far West, lately.

Bro. E. C. Brown, Fonda, Iowa, saw in the Fort Dodge *Times* another rehearsal of the Spaulding story "Origin of the Mormon Bible," taken from the *Sunday Afternoon*, an eastern paper, and he straightway sent the editor of the *Times* the *Herald* containing Bro. T. W. Smith's letter of reply to the Massachusetts Fall River *Herald* and the *Times* editor kindly published the article entire, occupying a column and three fourths of his paper. We thank him for this courtesy.

Sister Helen Greer, Fairmont, Nebraska, says that she is all alone in the faith there, but loves the cause of truth and to receive and read the *Herald*. She is not a member of any branch, and sees no Saints. Her husband is not in the Church but is not opposed, and she hopes that he will yet see and obey the truth, and asks the faith of the Saints to this intent that he may serve God with her.

Bro. John Spurgeon, of Woodbridge, or Lodi, California, says that they have a branch of twenty members there organized by Bro. J. R. Cook. The cause has many strong friends among the people, and also some opposition. Bro. Cook has done a good work there and the Saints are being blessed through prayer and faithfulness. Will the clerk please send a full record of names and items of birth, baptism, confirmation and ordination to the Church Recorder.

Bro. J. B. Jarvis, Scranton, Kansas, writes that the Saints there organized themselves into a branch on August 9th, 1879, J. B. Jarvis, Elder; James Bickerdike, Priest; David Green, Deacon, and five other members, total eight. More are expected to unite with them soon, and the cause seems to be onward there. The former branch was disorganized in 1877. May the present one continue to abide and increase in numbers and spiritual strength.

At last writing Bro. Joseph F. McDowell was preaching at Pecatonica, having left Amboy about the last of August. Bro. Charles Wicks was with him, and they were receiving good attention, and a patient hearing. Success attend them in Christ is our prayer.

Bro. J. L. Gunsolly, Defiance, Shelby county, Iowa, says that no preaching by our elders is heard there, but he circulates his *Herald*, etc, among those who will read them; but a great many do not know the difference between our faith and that of the Utah people.

We wish the Saints would hurry up and give us a few more subscribers. There are lots of excellent things waiting in our office drawers, and on our files for the reading of the people; but we have not room for them. A fifteen page letter from Bro. Kelley; and a twenty page one from Bro. Caffall, and others of similar length from others, have to wait till they read almost like a voice from the past. We make no apology, because we can not.

Bro. M. A. Meder and wife of Santa Cruz, California, made a three days call at Sandwich on their way to the New England States. They were the guests of Brn. I. L. Rogers and W. W. Blair during their stay, which, to those who met them and had a part in their visit, was a pleasant occasion. They left September 1st, refreshed by a rest on the way, and expressing their enjoyment of the stay with the Saints over Sabbath. At Bro. Meder's conference with Brn. Rogers and Stebbins of the Bishopric, he conveyed to the Church certain valuable land property in Iowa, which will, by and by, be of much worth and assistance in the progress of the temporal interest of the body.

Bro. John D. Jones, of Kewanee, Illinois, writes August 4th, that he had been preaching during the summer, and had been listened to quite attentively. He had opened two new places; but was now waiting for the cessation of harvest work, before attempting anything further. He writes commendatory of the labors of Brn. Paterson, Forscutt and others there.

Bro. Ad Richter of Burlington, Iowa, gave us a call at the office, August 23d, and stopped over Sunday the 24th with us. From him we learn that the German Branch at Stewartville, Mo., was getting along nicely. He thinks if they succeed in getting a little better unity of action among them they will do considerable toward preaching the gospel to their own people.

The Daily *Sun* of Nebraska City, for August 21st, contains a column notice of the store and stock of Bro. J. W. Waldsmith in that city. He seems to be in a prosperous business situation as a grocer and provision dealer. We are glad to see our brethren as business men, and to have them honorable and good men, so known to those about them.

Bro. T. E. Thompson, at Chauncy, in southern Illinois, mentions some sermons delivered there by Brn. I. M. Smith and I. A. Morris. Many seemed gratified and pleased to know our belief.

Bro. J. S. Harding, Derby, Indiana, writes that they have had no preaching in that county (Perry) since last winter, and they feel neglected in that respect. He considers that the chance for progress is good, if preachers could be had.

Bro. H. M. Benson, Elk county, Kansas, expresses his gratitude to the great Giver for health of body, and strength of mind, and for the comfort and aid given him by the Holy Spirit since his baptism, August 3d, 1879, and he desires to abide in the faith, and to receive grace and strength. We pray that he may have both faith and power, also patience to endure the trials.

Bro. J. S. Patterson wrote from Lewistown, Fulton county, August 26th. Though in poor health yet he had been laboring in the ministry at Canton and Peoria, and had just arrived at Lewistown where he found that Bro. T. F. Stafford had plenty of openings for him to preach in, and they proposed to go at them vigorously.

Brn. Joseph Smith and W. W. Blair left Plano and Sandwich on September 5th, to attend the Eastern Iowa District Conference, to be held at Buffalo, Scott county, Iowa, the 6th and 7th. Bro. G. A. Blakeslee of Michigan, passed through on the same train going west. Brn. Smith and Blair intended going from Buffalo to Decatur county, thence *via* Council Bluffs to the General Conference at Galland's Grove.

Bro. Abram Jones, Caseyville, Illinois, says that they have regular meetings and are blessed in them. Two baptized recently.

Sister Eliza Hunter, of Alton, Illinois, mentions a visit to them and sermons by Bro. Abram Reese of St. Louis, on August 31st.

Bro. J. A. Carpenter, Michigan, wrote some time ago that he was striving to do his duty as president of the Mill Creek Branch. The Saints enjoy the Spirit's power and presence, and prejudice lessens among the people.

Bro. A. C. Inman, now at Carrollton, Missouri, says that he continues to bear testimony to the truth of the gospel as he has opportunity.

Bro. Andrew J. Smith, Clear Lake Branch, Northern Indiana, says that they are alive and trying to do their duty to God and men.

Our thanks are due to Brn. J. W. Waldsmith, C. M. Fulks, William Hopkins, (Kansas), A. C. Everett, C. Scott, J. R. Lewis, E. N. Webster, D. W. George, Thomas Henning, J. F. McDowell, T. W. Smith, W. H. Garrett and Sister A. L. Stedman, for papers received.

BRO. WILLIAM ANDERSON, of 1007 Broadway, Oakland, California, wrote us, August 4th:

"To-day, at twelve o'clock, we parted with our beloved brother, J. W. Gillen, who embarked on the *City of Sidney*, destined for Sydney, Australia. We felt sad, as we saw him passing up the stage plank to the deck of that noble vessel, and pushing through the crowd of passengers, until he gained the upper deck forward and stationed himself by a stanchion for a long, farewell look. We watched them cast off the lines that held her fast, when she commenced to move out into the bay; and soon he was too far away to recognize him. How sad it looked to see him thus turn his course westward, with the broad, deep blue sea before him, and he alone on the crowded ship. We breathed a prayer for his protection, and asked the Father that he might safely return."

It will be remembered that Bro. Anderson was one of the three sent by the Reorganization to Utah, among the first that went there, Brn. Alexander H. Smith and James W. Gillen being the other two. It is natural then that the ties of brotherly esteem and regard, born of the gospel bond, and cemented by months of travel and ministerial companionship, should so have bound these two brethren together, that they should thus feel sad when so parting; the one to return to his daily toil, the other to venture out into the to him unknown field afar, to labor for the souls of men; often in danger, and unappreciated save by a faithful few and the Master of Life. May God speed the gospel plow, and preserve and prosper brother Gillen in the prayer of all Saints.

BRO. D. D. BARCOCK wrote from West Belleville, Illinois, September 1st, 1879, of the death of a daughter of Bro. James Batten, and of Bro. Batten's subsequent illness. He says:

"On the following Monday after the death of the daughter, the father, Bro. James Batten, while at work in the coal mine, received a paralytic stroke, affecting his entire left side, interfering some with his speech, but leaving his mind clear. I have been to visit him twice, and Bro. J. E.

Betts and I administered to him once. He seemed to receive benefit on each occasion, but is still lingering. His recovery may be slow, and on his behalf, and that of the family, I sincerely request the prayers of the Saints, that he may be restored to sound health."

BRO. P. J. HOLLE, residing at Independence, Missouri, writes August 11th;

"I have consecrated according to your counsel about a year ago, and am prepared to tithes myself according as God shall bless me. From that time I have been blessed."

Here is a brother who wrote us asking what he should do to keep a certain law. We wrote him, and he has put forth an effort resulting in the above.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

August 15th.—A slight revival in the iron-trade of England is taking place, but cotton manufacturing is still on the decline.

A severe famine prevails in one of the districts of Siberia. The Russian government is distributing corn.

Incendiary fires in Spain are reported.

Only one-fortieth of the shares of the Panama canal scheme that were put upon the English market have been sold, 20,000 out of 800,000.

The recent great fire in Serajevo, Bosnia, destroyed fourteen hundred and seventy-six houses.

An excursion train, near Philadelphia, ran into a freight train. The conductor, two brakemen and the news agent, all being at the brakes, were killed, also one passenger. All inside the cars escaped unhurt, except being slightly injured by the shaking up.

The plague increases in Memphis, there having been forty new cases, and thirteen deaths yesterday.

16th.—Fourteen new cases and eight deaths of yellow fever at Memphis yesterday. Three times more whites than negroes die.

A riot among ship laborers in Quebec, Canada, yesterday, on account of a reduction in wages. There was a parade of the seceders and a *melee*. Two were killed, two drowned and about thirty hurt by gunshot wounds.

22d.—Day before yesterday the great storms in England were renewed, and the country is again flooded in several of the counties. Hay is being floated away, and other crops are rotting. The Avon, the Trent, and the streams generally, overflowed their banks in Warwickshire, Leicestershire and Staffordshire. In North Wales also great damage is done by storm and flood.

There is a prospect of war between Russia and China.

The yellow fever new cases at Memphis, Tenn., yesterday, were twenty-six, and there were six deaths. Dismay and gloom are over the city, as for weeks past, and likely to be for weeks to come.

A great gathering of old Union soldiers at Aurora, Illinois, this week, lasting three days. Some 12,000 people, ex-soldiers and other citizens, present yesterday. Speeches by Gov. Cullom and Gen. John A. Logan, with exercises in drilling and maneuvering.

23d.—At Memphis thirteen new cases and the large number of twelve deaths. Thieves and burglars infest the city.

The news from the last expedition that started from the United States in search of traces or relics of the Sir John Franklin expedition, is that they landed from the ship *Lothan* on the north shore of Hudson's Bay, August 9th, 1878, and on the 1st of April, 1879, they started overland, with four sledges and sixty dogs. All hands were in excellent health. Esquimaux Joe was with them.

At the Soldier's Reunion, held at Aurora, Illinois, there were present yesterday about thirty thousand people, over two thousand of whom served in the Union Army during the war of the Rebellion. A sham battle was fought, in which artillery, cavalry and infantry troops took part, making a very faithful representation of a real battle.

25th.—The plague has appeared in Turkey.

Blight and drought have badly affected the grain crop in Southern Persia, and in some districts of Asia Minor.

Further riotous demonstrations in Lurgan, Ireland. The windows of a number of Protestant dwelling houses were wrecked.

Four more cardinals are to be appointed at Rome, Italy, soon.

At Memphis, yesterday, nineteen new cases of yellow fever and nine deaths. Incendiaries and thieves set fire to and destroyed an oil warehouse.

26th.—About fifty new cases of fever at Memphis and eight deaths, seven of them whites, though more Negroes than whites are sick.

Dispatches say that starvation and misery still prevail in Cashmere, India.

Fever and cholera are decimating the English troops in Central Asia, Cabul and elsewhere.

Good authority in England sets the grain crop at one-third less than average this year. There is also a great deficiency in yield of potatoes, beans and peas.

A very large number of camels used in the Afghanistan expedition have died.

More floods of rain in and about Pittsburg, Pennsylvania, doing damage to railroads, causing a land-slide and washing away bridges, flooding houses, etc.

A storm at Port Sabine, Texas, wrecked a steamer and two schooners, sent one steamer ashore, washed away wharves and houses, and damaged the cotton and orange crops very much.

27th.—At Memphis, twenty-eight new cases of yellow fever and seven deaths, latter all white but one. They need more money aid to take care of the sick. Twenty thousand dollars and over have already been expended this season, of public donations from the North and South.

The rains in England continue.

Lord Chelmsford has returned from Africa.

28th.—News from Yokahama, Japan, dated August 18th, said that Gen. Grant would leave there soon after the 20th for America.

England is making heavier purchases of American food products than it was anticipated a while ago would be necessary. The weather in England has been very disastrous for the crops. In many parts they are irretrievably ruined.

Thirty-one new cases of fever at Memphis yesterday and seven deaths.

Illinois produced this year over forty-five million bushels of wheat. Two million five hundred thousand acres were sown out of twenty-five million acres of land under cultivation; that is one-tenth was in wheat.

29th.—The floods continue in England and Wales. The harvest reports are more and more deplorable.

Only three new cases of fever at Memphis yesterday, but six deaths—old cases.

After nearly four weeks' imprisonment for contempt of court in refusing to obey its order, the executors of Brigham Young's estate have been released, through a successful appeal to the Supreme Court of the Territory, which reversed Judge Boreman's order of commitment, and ordered the discharge of the prisoners.

An exchange says, for months past the colony of Jews settled at Hamedan, Persia, has been agitated by the question, "Is not Jesus the Messiah?" Four of the chief men, the heads of about one thousand houses (about five thousand people) have, after long trial, been publicly baptized, and many others are asking to confess Christ. One Nestorian Christian is day and night beset with Jews seeking instruction concerning the New Testament Scriptures. It is well to remark for the information of our readers that the Jews in Persia are descendants of those who were carried away captive by the King of Assyria, Shalmaneser, and his son, Sennacherib, over seven hundred years B. C.

30th.—One thousand operatives at Glasgow, Scotland, have struck against the reduction of wages.

A feeling has arisen between Russia and Germany, which some fear will result in war.

Eight million dollars in gold have arrived in New York from England during the past three weeks, and still it comes.

The official report of the fire at Irutsk, Russia, shows that two hundred houses were burned. Sixty lives were lost, the greater number being children.

Thirty-four new cases of fever at Memphis and a number of deaths. The fever having got a foot hold at New Orleans, it will likely be isolated from the rest of the world, as Memphis has been and is. The dread disease strikes alike the high and the humble.

Sir Rowland Hill, the founder of the penny post in England, is dead. The average rate prior to his reform, in 1839, was twenty-four cents per half ounce, and his plan, so successful for both government and people, reduced the rate to two cents.

Sept. 1st.—Twenty new cases of yellow fever at Memphis, and a few deaths. The cases increase at New Orleans.

2d.—A whaling ship from Scotland, with the oil of fourteen whales on board, was caught in the ice in Lancaster sound, near Baffin's Bay, and crushed. The crew were saved.

Letters have been received in Stockholm, from Prof. Nordenskjold, in the Arctic regions north of Asia, letters being dated January 7th, and February 20th. The expedition had plenty of food and coal, and were in good health and spirits. The three columns descriptive of life in the Arctic regions are very interesting about that hitherto unexplored and practically unknown region. The vessel was in the northern part of Behring Strait.

Only four deaths from yellow fever at Memphis yesterday. There were eighty-seven on the same date last year. Seventeen new cases.

3d.—Fifteen persons killed by fire-damp explosion in a coal mine at Bonchamp, France, and many were injured.

The *Mark Lane Express* of London, England, says of the British grain trade and crop: "The damage is irreparable. No subsequent weather can reclaim the season's wheat crop from proving most disastrous, both in quantity and in quality. Root crops are choked with weeds. Potatoes have gone from bad to worse." However, foreign supplies thus far keep the prices from rising, but "a marked advance must be expected" soon, says the same journal.

Bad weather at Memphis; thirty-four new cases of fever and five deaths.

4th.—Twenty-eight new cases of fever at Memphis and eight deaths. The disease is spreading in the suburbs and out into the country.

The British troops in South Africa are pursuing King Cetewayo who, with a few followers, had long since deserted the Zulu people, but has with him enough to stir up war.

More storms in portions of Scotland have caused large tracts of land to be flooded and great damage to crops is being done.

Gen. Grant and party left Yokahama, Japan, yesterday, for the Pacific Coast.

The yellow fever has been raging with great violence on the Island of Cuba, though the deaths last week, (seventy-eight), were less than they were the previous week. Insurgent bands are ranging through the Island, and Spain promises to send twenty thousand troops to aid in putting an end to the troubles.

A tornado has occurred in Louisiana, and there has been immense destruction of river and plantation property. Three barges, loaded with many thousand bushels of wheat, went down at one place. Cotton-gins, sugar houses, dwellings, bridges, etc., shared in the ruin.

5th.—English mill-owners and operatives are still at variance.

There is a probability of war between England and Burmah.

Twenty-seven new cases of yellow fever at Memphis, Tennessee, yesterday.

A cyclone at Hunterstown, Pa., demolished a Methodist meeting-house, and damaged school and dwelling houses.

6th.—Destructive floods and hurricanes are reported in Russia. The canals in the center of St. Petersburg have overflowed and the river Neva is on a level with the streets. The wind blew the roofs from churches, dwellings, and other buildings.

By an explosion on a steamboat on Lake Erie

yesterday three persons lost their lives, while a large number were seriously injured.

At Memphis, yesterday, twenty-four new cases of yellow fever and eleven deaths.

Servia, after showing a desire to ameliorate the condition of the Jews within her borders, has apparently abandoned the undertaking.

The record of yesterday's casualties is full of horrors, and covers a wide scope of territory. These embrace deaths by land and sea—or lake—and include explosions of a boiler, the sinking of a yacht, the collision of a rail-road train, together with other accidents wherein the loss of life resulted.

Prof. Nordenskjold's arctic expedition, of the safety of which fears have recently been expressed, has arrived at Yokohama in good condition, and all its members in the best of health.

The Memphis Howard Association, after battling with the yellow fever two months, have at last exhausted their financial resources, and now make a general appeal to the country for aid. It was their belief at the outset that they could get along without resorting to this end, but the exigencies of the situation have proven so serious as to render it necessary.

Correspondence.

HARLAN, Iowa, Aug. 14th, 1879.

Bro. Joseph.—I am feeling well as regards my faith in the gospel, and am preaching nearly every Sabbath. Last Sunday I was fifteen miles to the north of Harlan, had good houses morning and evening.

I have thought a great deal lately about the financial condition of the Saints. Whenever I contemplate the building up of Zion, I can not see it in any other light only temporally, that is, the Saints must do the building. This way of sitting down and waiting until the Lord builds up Zion I am afraid I will pass from this stage of action without seeing its redemption.

I have heard our brethren complain about the world being prejudiced against us, but there is a greater evil than that. It is the judging of our brethren from a jealous standpoint, and if they can not accumulate property they are jealous of those that can. And again, if a brother or sister makes themselves comfortable as regards this world's goods, and thereby able to make comfortable the servant of God on his way spreading the glad news of the gospel, the wise ones will wag their heads and say, "Ha, he is losing the Spirit; this world's goods are his god." Now, *Bro. Joseph*, I found out, years ago that a man must labor mentally and physically in this world in order to build up anything. It is well enough to preach the gospel to the world, and duties to the Saints; but more especially to give them to understand that they are a part of the people that make up this world, and that they have their rights as such, with an equal chance in the race for wealth and position. But I am sorry to say that the Latter Day Saints, as a body, have been content to labor and turn the avails of such labor over to others. Why should this be? Are we forever to be content with a pittance of the real worth of our labor? Would it not be much better for us, as a people, if we could handle our productions, and not turn them over to those not friendly to us, only so far as their interests go. I would like to see the time when the Latter Day Saints would arouse, look round them and see that where money, or money's worth is, there is power; and that we as a people, if we ever expect to be anything either in God's kingdom, or on the earth, must make ourselves felt as a people. What has held the church in Utah together for so many years? It is the power they wield in money matters. The Latter Day Saints went to Utah poor, but by labor they have done wonders. That labor was controlled by wisdom, and to-day with all their evil doings, they can defy the nation. They could not do this if it was not for their rail-roads, charters, and other things of that kind. Brigham found out that money was power, and this power could be used for evil as well as good.

If we ever expect to build up Zion, we must educate the people to an understanding that they

have something else to do besides preach the gospel. They must put into practice all the wisdom that God has endowed them with, and try to get out of the old ruts, begin to think something of themselves and by their action, compel others to think something of them also. Is there any use for us to be forever at the tail merely because we are Latter Day Saints. None at all! Let us strike boldly out and make ourselves felt, in a legal and honest way. And if I am not able to enter into some business or other that will give me a return for my labor and capital, let me say to those that can, "God speed you in the right." As we prosper we can redeem Zion, and in my view Zion can never be redeemed only by money. But then some say, "I am afraid of this people getting rich." I am not afraid of it for if a man will kick out because he gets rich, he is better out than in.

About one year ago I wanted to extend my business, and in order to do so, I built a mill at Shelby, sixteen miles from Harlan. The citizens of the town wanted a mill, but there were some that did not want me to build it. The reason adduced was that I was a Mormon, and said they, "If Chatburn gets a hold here, he will bring in Mormons, and the first thing we know a Mormon church will be here." Those who made these remarks were men that professed religion. We went along, built the mill; and every man that works in and around it, except one, is a Latter Day Saint; with a membership of twelve in the town; and now, (with a very few exceptions), the name of Latter Day Saint is no terror there. Business men in town, that know nothing about Latter Day Saints, only from what they had learned from reports circulated against us, have come to the conclusion that Latter Day Saints are about as good as any others, able to transact business and take care of themselves as well as other people.

This is one way to live down prejudice; and one of the ways that is incumbent upon us. But then, again, I will be met with the saying, "Blessed are ye when all men speak evil of you for Christ's sake." And again, "When the world speaks well of you, you are not in the line of your duty." *Bro. Joseph*, I do not think that my religion will cause me to be in antagonism to my fellow men, but to act in union with them, when they do right. We as a people can not ignore the conventionalities of this world, so long as we are called into contact with them; but this we can do, we can deal honestly and uprightly with all, thereby gaining the confidence of those we are brought into contact with, as well as having peace of mind regarding our duties as Saints of God. I pray that we all may look well to this matter, and in the own due time of the Lord we may be able to redeem Zion in very deed. Your brother,
J. W. CHATBURN.

COOK'S POINT, Burleson Co., Texas,
August 25th, 1879.

Editors Herald.—Since my arrival in central Texas, I have been preaching at every opportunity, which I presume would average three sermons per week; and, notwithstanding some have raged, and imagined a vain thing, yet there are some in this county, and also in Robertson county, who have had the courage to come out on the Lord's side, and I have inducted eleven into the Church of Christ; three in Robertson, and eight in Burleson. Several more are believing, and I think they will obey at no distant day. Prejudice, superstition, and bigotry are doing well their part, yet we have the witness of the Spirit, that if we faithfully perform our part, all things will work for good, and for the glory of God. I was taken by *Bro. Presley* into Milam county last Saturday, and spoke twice on Sunday. I never had better liberty. The people seemed interested, and gave a pressing invitation to return, which we agreed to do.

Brethren, during my ministerial labors, I have never enjoyed greater light than I have during the last two months, and I humbly praise the name of God for it. Will you please to make me a special object of your prayers? I need them, together with all the faithful in Christ, that I may be able to overcome human weaknesses.

Yours in hope,

A. J. CATO.

FONDA, Iowa, Aug. 24th, 1879.

Bros. Joseph and Henry.—I have more invitations to preach, than I can possibly fill. Some time ago I had an invitation to preach at the closing hour of a Sunday School. I did so twice, and left another appointment for the next Sunday, but the superintendent, a Methodist, invited a stranger to go there to preach, and he commenced before my time, and held over and occupied the hour which I was to use. Some of the school requested me to preach, but I told them I would make a few remarks on the first verse of their lesson, which was John 10:1. Then they requested me to leave another appointment, but the superintendent said it was mixing things up too much. I told them I would not leave another appointment there till the Sunday School closed for the season. The very next Sunday it closed for the lack of attendance, and they have requested me to continue meetings. I preach to-day at two o'clock, two miles from there. The cause is onward, and the word is fulfilling, which says, "You shall find favor." I am getting well in years, and have not long to stay, and my whole study is the plan of redemption and building up of the kingdom, and I can feel the expression of the chorus: "And oh, our hearts are filled with joy, as we are nearing home." Love, praise and thanks to God, and all his people. Yours ever,
E. C. BROWN.

GLENWOOD, Iowa, Aug. 16th, 1879.

Bro. H. A. Stebbins.—Having a moment to spare, I drop a line to inform you how I spend the time in the Master's vineyard. First let me say that July 27th, was the seventieth birthday of mother L. A. Hartwell, and on account of feeble and declining health, by mutual consent there was a family reunion. There were present the following: Caroline L. M. (Hartwell) Campbell, husband and six children, Hyrum C. Hartwell, wife and six children, Emaline A. (Hartwell) Elvin, husband and three children, and Joseph P. Hartwell, wife and three children. In addition to the above, there were present for dinner, neath the shade of the green maple trees, *Bro. C. Bradford*, wife and son, *Bro. Jas. Kelley*, wife and five daughters, and *Mr. Bryan*. A very pleasant time was enjoyed. The following was the farewell speech of our aged and venerated mother, "I thank you all for granting me this privilege of once more seeing you all together, as I expect it will be the last time I shall be permitted to see all together on the earth. I hope that the suffering, trials and expense that you have been to will all be recompensed of the Father, and that we may all so live that we will be permitted to meet as a united and happy family, in the celestial kingdom of God."

During the day I was privileged to speak twice to the people upon the gospel story.

I commenced meetings at Dawsonburg on the 3d inst, spoke eleven times, closing on the 11th instant; continued labor will surely produce fruit.

"Wisdom may be justified of her children," but questions that tend not to instruction, pacification, or salvation, should be carefully avoided. How adroitly the arch-enemy employs the members of the household of faith, to scatter the seed of discord and doubt within the ranks; and how slow we are to discover his policy and remedy the loss, heal the breach and save the erring. It is sad, but nevertheless true, that the truth has been intrusted to agents who did not possess the necessary qualifications to faithfully represent the law and love of Christ, and there is a growing feeling among the Saints, that must soon culminate in the adoption by the general Church of a protective measure against irresponsible, unruly and rebellious persons, having authority to represent the Church.

One of the most fruitful and increasing causes of trouble among the branches, is that of members, (but more especially officers), living within the precincts of the branch and who ignore the organization.

I visited Plattsmouth, Nebraska, and tried to build up and comfort the few Saints found there. A lack of knowledge of the law and their duties and the too free indulgence in making uncharitable remarks one about the other, have caused

tears of sorrow, and hearts to ache. May the Lord comfort them, and send his grace into their hearts that they may be united, for I believe a good work might be done there this fall and winter.

I commenced meetings here yester-night, and will continue for a few days. Then expect to go to Wheeler's Grove, with Bro. R. J. Anthony. The demand for preaching has opened, and much can be accomplished if the Church can sustain the families of those who are willing to spend the strength of their manhood for the salvation of souls. Hoping to meet you at the Fall Conference, I am yours in gospel covenant.

ROBT. M. ELVIN.

SHELBY, Iowa, July 20th, 1879.

Editors of the Herald.—Star of the West. It rose in the east, but shines brightest in the west. Dear *Herald*, thou art my bright morning star.

The gospel taught by the Latter Day Saints is likened to a schoolboy studying a hard example in mathematics, he studies the rules and principles the author of the book has given, figures and solves, studies and works, but not till the good master helps him does he succeed in getting the correct answer, proof certain that he has it. So it is with the gospel; we have all the rules and commandments and principles laid down in the book the great Master of all has given us. Some of the examples and commands are hard to accomplish and obey. Darkness was over me, I studied God's holy book; I prayed, I worked with a strong determination to get a satisfactory answer, an echo back of approval from within the veil; but no, not yet, for I must needs drink to the dregs of the bitterest cup. O, what a hard lesson, to say "Thy will and not mine, O Lord." At such trial it seemed more than I could endure, but I prayed God that in his own way he would turn it into a blessing. At this time God was a listener; he heard me calling; for behold he sent a messenger to my door to preach a gospel I had never heard. I went with my weight of grief to hear him preach; then light began to dawn, the problems were being solved by the help of the good Master; I found sufficient proofs that this is the true gospel. I heard the glad tidings of great joy, accepted and obeyed; I am confident I shall never regret it. Thanks be to God and the few Saints here for their kindness to me in my troubles. Yours in truth, MRS. COX.

CADILLAC, Mich., Aug. 25th, 1879.

Bro. Henry.—I send you a small subscription. There are other parties interested, but say they can not have peace and the *Herald* both in the house at one and the same time. This brother is fairly interested and about satisfied, and he seems to have the spirit of the Latter Day Work, and the opposition from the Methodist brethren only seem to draw him towards "the word." He is of good report—one of those who "hear the word and understand it" and will obey it. There are also others who never can be satisfied with anything else.

The season is late—but I would give ten dollars toward a gospel tent. It is a good idea, and do hope it will be carried out next season if not this.

The good Spirit is with me, and my interest in the Latter Day Work grows with the years, and I long to see the elect of God gathered out. As ever, MYRON H. BOND.

BLUE RAPIDS, Marshall Co., Kan., August 25th, 1879.

Editors of the Herald, Beloved Brethren.—The work is prospering in this place and vicinity. The Saints are abounding in every good work; love and harmony prevail in the Church, and those holding the priesthood are striving to magnify their office and calling, by filling appointments a dozen miles or less from town, as the case may be, which they can do on the Sabbath, or in the Lord's time, without interfering with their own, and to those who are willing to labor there is no want of a place to preach. There are many more calls than there are preachers to fill them. I preached seven miles out in a north-east direction last Sabbath, to a full house of attentive hearers, and at the close I inquired if

they wished for more, to which there was not a dissenting voice. I expect to preach there again to-morrow, the work is bound to prosper. My belief is that the Lord never had a more devoted ministry in any age than the world is blessed with now. The Lord's priesthood always had power with God, and always will. Jesus says, "If you abide in me and my words abide in you, you shall ask what you will and it shall be done, for you are of my Father which is in heaven." It is easy to see that our best interests depend on complying with the conditions, that is, to abide in Christ, and so doing we secure the favor of God and that secures to us better than all things else that is worth possessing. I send you a couple of letters which when you peruse you will remember the writer. She lives about two hundred and twenty miles directly south from here. I would surely go and see her if I could spare the means, but that I can not do. If you know of any Elders who have missions near there, please name her to them, if not let the Bishop peruse the letters, and if he has any funds on hand, let him send me sufficient to pay my fare there and back, and I will gladly go. The fare is five cents a mile in this state. As ever your brother in Christ, JOHN LANDERS.

PAPETE, Tahiti.

Editors Herald.—It is with pleasure that I let you know that we are all well, and trying to get along the best we can under the circumstances. Our new church is about finished, or will be in two or three days; Bro. Nelson says it is a fine building. It cost about three hundred dollars for the material, and the brethren built it themselves, as several of them are carpenters. Several of the brethren are here now, visiting Siona and Bro. Nelson. Bro. Nelson wrote you some time ago that he could have his "permit," or was told so by the Commissary of Police to go and get it, but when he went he was told he could not have it. But since then the authorities gave it to him, as an *Orematur* or Missionary, of which when we heard of it we were very glad, and ever since then blessings seem to surround us, and especially Bro. Nelson. My *Heralds* come regularly, with very few exceptions. Reading matter is very scarce here, and the *Herald* is very welcome; we wish it came oftener. Bro. Nelson is learning fast to talk the language. There are many calls for him to the other islands, but he has not gone yet. I remain your brother in Christ, DAVID BROWN.

RICHMONDVILLE, Michigan,

August 25th, 1879.

Bro. Henry.—I will give you some account of this place, and how we as a people are getting along. I believe that we are all trying to live as we profess, (with one or two exceptions), and the officers of the different branches are trying to do their duty. At the same time, however, enemies are at work, trying to do what they think is their duty. We have been interrupted a little in our meetings, by members, class-leaders and ministers of other faiths. One class-leader and some others were taken up and were about to be punished, when they desired to settle it. Our brethren, not desiring to put them to a great cost, settled with them on easy terms. Others threw eggs, sticks, stones, &c. The meeting was broken up, and the people were forced to run for their lives. The school-house was damaged a little, but no person received any great injury. We found out afterwards that all they wanted, was, to take Bro. Wilkey and me out and strip us and then string us up. Nearly all are found out, and I think will be punished. The law is for the lawless and disobedient ones; but they had been informed that there was no law for the "Mormons." This had only been said by their ministers and leading members. Perhaps they think their craft is in danger. But the officers of the law have done justice so far. They gave them to understand that we had as much law as any one else. At another place after the meeting was dismissed a few eggs came flying around me. But the end of the school-house received the most of them. The next day they repeated and said they would not do it again.

We have had additions to our branches. Bro.

R. Davis and I have baptized about thirty this summer, and there are several others believing. I have been in several new places and done much preaching; have been busy this month, and expect to be for some time yet. I administered to a man the other day who has been troubled with the erysipelas for seven years; has been doctored very much, and spent forty acres of land over it. He got no better but rather grew worse. The next day after the administration, he went to work, and has never felt better for seven years than he does now, so he testifies. God's power has followed us in many other ways, let him be praised. Your brother and co-worker,

J. J. CORNISH.

TAYLOR, Texas, Aug. 24th, 1879.

Bro. Henry.—This leaves me well and feeling well. Our debate is over, but my opponent would not stand to his written agreement to debate the question according to the Scriptures. So we took it turn about for three days and nights. I found him to be one of the smallest men in honor and fair dealing that I ever met, and one of the most tricky. In his effort to prove that there were but twelve apostles, he set Matthias out entirely, and asserted that he was not called of God. He would deny the Scriptures in order to carry his point. He asserted that there never was a priest in the Church but Christ. I am satisfied a good work will be done here, if all goes right. I never met a nobler band of Saints than there is here now. We look for Bro. Bays in this part soon. I will start home soon. I wish to attend the fall Conference, if I can. Yours,

W. T. BOZARTH.

JACKSONVILLE, Kansas,

August 23d, 1879.

Dear Brethren of the Herald.—Some of the Saints may like to hear from the discussion, held at this place, commencing on the 11th and continuing over two Sundays, closing the 17th, with two sessions on that day, between Elder Norton of the Christian Church and Elder M. T. Short, of the Latter Day Saints.

1st Subject: L. L. Norton affirmed that the Christian Church was the true Church of Christ. Elder Short denied.

It is not worth while to state the result to a Latter Day Saint.

2d Subject: Elder Short affirmed that Joseph Smith was a true prophet of God. The discussion on this proposition lasted three nights and one day, making five sessions of two hours each. The excitement was at fever heat for a month before the debate commenced. On the first night the audience resembled a large Methodist camp meeting, and the interest and enthusiasm continued to the end of the debate. Both parties have the reputation of being fine speakers and able defenders of their peculiar faiths. It was also understood that they hung out the black flag. Some came ten and some twenty miles to hear. The contest was hot and earnest on both sides, but good feeling and courtesy were manifested by both speakers, and the audience behaved equally well without open manifestations of approval or disapproval.

As a matter of course we got a complete history of the Spaulding romance and the Smith family, for two or three generations, rehearsed from Pomeroy, Tucker and other anti-Mormon writers, ventilating Joseph Smith and all his clan of early followers. Certainly we did, and we would have been disappointed if we hadn't been fed on that same old hash, that the Saints have been chewing the last thirty years or more. Elder Norton stated that a proposition that proved too much did not prove anything. This was the case with many of his own witnesses. Some of the audience saw the point and made a correct application of this rule.

The Book of Mormon, Doctrine and Covenants and Inspired Translation, all passed under a criticism, but they stood the test better than King James' Translation, when it, with all its absurdities, was contrasted with the Inspired Translation. That seemed to worry him and surprise some of the hearers, to think the Mormons had a more sensible translation of the Scriptures than they had themselves. Elder Norton admit-

ted that the Saints had been driven at different times from their homes by a lawless mob or mobs; and he stated publicly that they were a set of scoundrels and murderers, and should have been hung long ago, no difference whether they were pretended Christians, or what they were. I say amen. Few anti-Mormons less posted than he is will admit that much. The opposers thought brother Short would run out of ammunition on this proposition in a protracted discussion, but his magazine never became exhausted, and his last effort surpassed the first, bringing arguments from the Bible, Book of Mormon and history that were, are, and always will be unanswerable, for the truth will endure forever. I think some good will come out of this discussion, and the Master's cause be honored. Nevertheless, the masses are hardening their hearts, turning away their ears, and can not see a far off, yet the coming of the Lord hasteneth. And while they are asking for signs, God himself is giving them fast, yet they perceive them not. It is evident that Elder Norton did not convince all his hearers that Joseph Smith was a false prophet, for the next day after the debate ceased, Bro. Short baptized two intelligent young ladies. Your brother in Christ.

J. B. GRAHAM.

INDEPENDENCE, Missouri,
August 31st, 1879.

Bro. Joseph:—We have just closed our quarterly conference. The Spirit of God was manifested in the gifts and blessings. I rejoice that I have been spared to hear again the gospel of our Lord preached. My heart rejoices when I think of the promises to them that do the will of the Father and keep his commandments. These shall enter into that rest prepared for all the Saints. The work of building a house of worship is progressing, considering the circumstances under which it was commenced. The district numbers one hundred and seventy-five members, one hundred and twenty-one of whom belong to the Independence Branch. There are so many calls for Elders that I cry out in my soul, O, that I were a fit subject for my Master's use, that I might assist to spread this glorious gospel to a sin stricken and dying world; but in humbleness of heart I say, "Thy will, O Lord, and not mine be done." Ever desiring the welfare of the cause, and the redemption of Zion, I remain, with you and all the Saints, in the bonds of love.

JOHN S. PAGE.

MILLERSBURG, Illinois,
August 26th, 1879.

Bro. Joseph and Henry:—I am now staying here for a little time. I attended the Saints' meeting on Sabbath, and preached in the forenoon; social and prayer meeting in the afternoon. The church seems to be in unity, and doing well. Bro. Joseph Terry presides. I preached here last evening. I was with the Buffalo Prairie Branch one Sabbath; preached to them in the forenoon; had a social and prayer meeting in the afternoon. Bro. Larew is president of the branch. We were blessed in all our meetings.

I there preached the funeral sermon of Bro. Joseph Fuller, who lived near New Boston. Bro. Jesse Adams assisted me. I felt blessed with freedom and liberty in presenting the gospel upon the occasion. I think of stopping over another Sabbath in this part, and then return to West Buffalo, Iowa, to attend the District Conference there, September 6th and 7th. Yours in the gospel covenant,

C. G. LANPHEAR.

MILLVIEW, Escambia Co., Florida,
May 15th, 1879.

Bro. Joseph:—On April 28th, I received a blessing, which I desire to speak of for the encouragement of my brothers and sisters. I had been very sick for several days, with such a pain in my head, that it appeared that I could not stand it. I told my husband to cut off my hair. He disliked to, but I insisted so he cut it off; that appeared to ease my head for awhile, but about twelve o'clock it grew worse. All that could be done for my relief was done, but to no effect. They wanted me to send for the elders, but I told them no; it appeared to me that a confusion was

in the branch, and it was not right to send for them until that was settled. I thought that God would not hold me responsible for not sending for them under the circumstances. On Monday I got worse, and all thought I would die. I was in the spirit all day; sensible of some things which were passing, but of some things I was not. My husband, my mother, my aunt, and a young lady who was staying with me through my illness, thought I would be sure to die in the evening. I told them to go away and leave me; they all went out of the house, I closed my eyes, and there appeared before me a child, the purest I ever saw, with prettiest blue eyes. It came towards me until it came to my bedside, smiling all the time; it appeared to remain for a moment then disappear. I called my friends, and they came and I told them what I had seen. When the child left, the pain left also; and I have not had a symptom of it since. I give God all the glory for the blessings he has bestowed upon me. This is my testimony to all, praying for all the Saints that they may live faithfully. I know the church is right, and the blessings are for all who live faithfully to God's law. Your sister in Christ,

ELAFARE DONALDSON.

BLAIR, Neb., Aug. 31st, 1879.

Dear Herald:—I am out in the field doing all the good I can, preaching where I have opportunity, and have good liberty in speaking. My health is not so good as I wish; but the Lord's will be done. I am his servant. I pray the Lord to bless my brethren.

THOMAS GALLEY.

Conferences.

Massachusetts District.

A conference was held at Providence, R. I., May 17th and 18th, 1879; T. W. Smith, president *pro tem*; F. A. Potter and Joseph Woodward, clerks.

Branch Reports.—Providence 128; 11 baptized, 13 received by letter. Fall River 102; 25 baptized. Dennisport 84; 11 baptized, 1 received by vote. Douglas 19; 6 baptized, 1 received by vote. Boston 33. Plainville 16.

Thirteen Elders reported in person, and six by letter; also three Priests, five Teachers and six Deacons in person.

T. W. Smith, C. E. Brown and C. N. Brown were appointed to draft resolutions expressing sympathy of this conference with Bro. Joseph Smith in his bereavement by the loss of his mother.

Wm. Bradbury, Charles Coombs and John Holt were appointed an auditing committee to receive all financial reports. The report of the auditing committee of last conference was reconsidered and referred to them. The financial reports of the Bishop's Agent, president of the district, and district clerk were handed in, and referred to the committee.

The auditing committee reported finding the report of the district clerk correct, and recommended that the report of the Bishop's Agent and district clerk be referred back to them for correction, which was adopted.

A letter was read from Potter M. Bates, requesting to be admitted again as a member of the Church. It was referred to C. E. Brown, Wm. Bradbury and T. W. Smith, who were empowered to act. A letter was received from Bro. Wm. Hilton and referred to the same committee.

Resolved that the district clerk be authorized to purchase a new district record, and that the funds be furnished out of the treasury of the district.

Resolved that the question as to whether or not the Brookline Branch is in a disorganized condition, be referred to the district president, to report at next conference.

C. E. Brown was chosen president and F. A. Potter clerk of the district.

E. N. Webster resigned as Bishop's Agent and treasurer of the district, and handed in his report as corrected. His resignation was accepted, and his reports referred to the auditing committee. John Smith was chosen treasurer of the district, and was also recommended to the Bishop to be his Agent for this district.

The committee on resolutions of condolence to the President of the Church reported, and the

resolutions presented by them were adopted, as expressing the feelings of this conference. The clerk was instructed to send a copy for publication in the *Herald*.

The auditing committee reported finding the reports of the Bishop's Agent and Treasurer of the district correct, as follows:

Bishop's Agent's Report.—"Total amount received \$108 45; paid to the Bishop \$75, the poor \$8, the traveling ministry \$6, the treasury of the district \$8 30—total paid out \$97 30; balance on hand \$11.15—total \$108.45."

Treasurer's Report.—"Total received from five cent fund \$106 93, received from Bishop's Agent \$8 30—\$115.23; expended for district expenses \$115.23."

Preaching at 10 a. m., Sunday, by John Gilbert and John Smith. Testimony meeting at 2 p. m. Preaching at 7 p. m., by T. W. Smith.

Adjourned to Fall River, Mass., Sept. 20th, 1879, at six p. m.

North-Eastern Wisconsin District.

A conference met at Binghamton, Wis., June 28th, 1879; W. S. Montgomery, president; P. O. Cornell and Joseph Lampert, clerks.

Elders Wm. S. Montgomery, J. M. Wait and D. B. Rasey reported.

Binghamton Branch (only one in the district) reported by P. O. Cornell, who said he could not give fully the standing of the branch. He also resigned as branch clerk, on account of removal.

Resolved that all members of the Church, in this district, who will not conform to the law or commandments of this Church, but will follow the vain amusements of the world, such as dancing, etc., after being admonished and do not reform, shall be disfellowshipped.

At 7:30, preaching by D. B. Rasey.

June 29th.—Resolved that all scattered members belonging to this branch shall be notified by *Herald* or by letter, and if they will not report to the branch, they shall be counted as scattered members.

That we pay Bro. J. M. Wait for the time he was out preaching.

It was also spoken of to try and raise money to have Bro. Wm. B. Smith here at our next conference.

At 10:30, preaching by Wm. S. Montgomery; at 2 p. m., a testimony and sacrament meeting; at 7:30 p. m., preaching by D. B. Rasey, followed by J. M. Wait.

Adjourned to same place Sept. 27th and 28th, 1879.

London District.

A conference convened at Carlingford, Perth county, Ontario, June 7th and 8th, 1879; W. H. Kelley, president *pro tem*; J. A. McIntosh, clerk.

Branch Reports.—Carlingford 17; 2 baptized, 3 removed by letter. Bayham 14; 1 marriage. St. Thomas 22; 3 baptized, 1 died, 1 marriage. London, Toronto and Osborne not reported.

Elders' Reports by Letter: T. A. Phillips (baptized 1); E. Harrington (baptized 4); Joseph Luff (baptized 15). In person: G. Mottashed (baptized 2); J. A. McIntosh (baptized 2); Sam'l Brown (baptized 2).

Priests' Reports: By letter, G. H. Graves (colored), who has preached in four places. In person: E. Sparks, C. Pearson, G. Herrington (baptized 2), and John Baddon.

Teachers A. Clow, J. Cornish and R. Brown, and Deacon J. Thornby reported.

Bro. Joseph Luff (at his own request) was released as district president, having been appointed by General Conference on a mission.

Resolved that we recommend Samuel Brown to Bishop Rogers for appointment as his agent for London District.

W. H. Kelley gave some very important advice and directions for the Bishop's Agent, also concerning tithing, freewill and other offerings, representing the merits of the financial system, and it is to be hoped, that from the brief but lucid manner in which he presented it, that there will be no want of confidence on the part of the brethren to place moneys in the hands of the Bishop's Agent, whom we recommend to all the brethren,

as a safe and reliable man and brother. The agent is requested to keep account of all amounts, with the names of the persons contributing, and so report to the Bishop.

Committees were appointed to examine affairs in Carlingford, Bayham and London branches; Brn. Kelly, McIntosh and Harrington for London, and Brn. Kelley, McIntosh and Mottashed for Bayham and Carlingford.

At 7:30 p. m., a social meeting, conducted by Bro. Samuel Brown, and some of the most cheering testimonies we have been pleased to hear were given.

Preaching on Sunday by G. Mottashed and W. H. Kelley.

Adjourned to London in November, day to be appointed by the president.

Wales, Western District.

A conference was held at Llansamlet, Wales, July 20th, 1879; A. N. Bishop, presiding; David Williams, secretary.

The president addressed the conference on its duties as a body of Elders.

Branch Reports.—Llansamlet 17, 5 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized, 1 received. Ystradgynlais 7, 3 Elders, 1 Priest; 1 removed by letter. Llanelly 53, 11 Elders, 1 Teacher, 1 Deacon; 1 baptized. Aberaman 26, 5 Elders, 1 Deacon; 6 baptized, 1 expelled.

Condition of Branches.—Llansamlet in good state; all feeling well and trying to do their duty. Ystradgynlais, very few members, and they scattered. Llanelly, only middling well, as members do not see eye to eye yet; some people come to hear the gospel.

Elder J. R. Gibbs reported doing out-door preaching and having a good hearing. David Lewis done out-door preaching. Richard Thomas, John Samuel, Wm. Bassett, Robert Evans, Benj. Davies, David Williams; Priest Evan Morgan and Teacher Thomas Lewis reported.

It was decided by the conference that they must have a hymn book in the Welsh language.

Sermons were had by J. R. Gibbs and A. N. Bishop.

Adjourned to Llanelly, Sept. 28th, 1879.

North-East Missouri District.

A conference met in Oak Ridge School House, Macon county, Missouri, August 2d, 1879; John Taylor in the chair; E. L. Page, clerk; John T. Williams, assistant clerk.

Branch Reports.—Hanibal 21, 4 Elders; no change. Bevier, at last report 64, present 63, 10 Elders, 3 Priests, 4 Teachers, 1 Deacon; 3 baptized, 2 received, 1 expelled. Salt River, at last report 23, present 21, 1 Elder, 1 Priest, 1 Teacher; 2 expelled. Renick 16, 1 Seventy, 1 Elder, 1 Deacon; 1 baptized, 1 received and 1 removed by letter.

Elders J. T. Phillips, D. D. Jones, Robert Thrutchley, G. T. Griffiths (baptized 16), J. F. Thomas, Charles Perry, J. T. Williams, E. L. Page and John Taylor reported in person, and T. D. Reese by letter. Priest D. F. Winn, and Teachers Hiram White, Jacob Waltenbaugh and John Jones reported.

Resolved that a series of two-days meetings be held.

The Bishop's Agent said that but 65 cents had been received by him, and he did not feel satisfied with the little encouragement afforded him. J. T. Phillips gave his views of the duties of the Saints in this respect. G. T. Griffiths gave a lucid and practical exposition of the cares and necessities of the ministry, and said that the reason why this district was so much in lack of a traveling ministry, was for want of means at control of Bishop's Agent. Bro. Phillips spoke of the necessity of sustaining, by our contributions, the Bishop's Agent, and thus too keep funds in the district for the spread of the work. J. T. Williams said that when the traveling Elders received money in the several branches, a receipt should be required of them, which should be handed to the Bishop's Agent, who would report to Bishop Rogers, and thus show what this district does to support the ministry.

Resolved that the branch presidents in this dis-

trict receive, as treasurers, all moneys, and report to the Bishop's Agent.

That all officers in this district be required to report to each conference, either in person or by letter.

The duties of the Deacon were spoken upon, and the law read upon the subject.

Evening, J. T. Phillips preached.

Sunday, preaching at 10 a. m. and 2 p. m., by John Taylor. At 7:30 p. m., preaching by G. T. Griffiths.

Adjourned to Renick, Randolph county, Mo., November 2d, 1879.

Florida District.

A conference was held in Perseverance Branch, Baldwin county, Alabama, July 5th and 6th, 1879; H. C. Smith, president *pro tem*; L. F. West, clerk *pro tem*.

Branch Reports.—Perseverance 64; 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 baptized, 1 expelled. Other branches not reported.

Official Reports: H. C. Smith, of the Seventy; Elders L. F. West, J. H. Givins and Jesse Reeder. Priests James Falk and David Donaldson; Teachers T. M. Gandy and Deacon Wm. Manning reported.

L. F. West was recommended to the Board of Publication as a suitable one to act as their agent in this district for the sale of books.

Whereas there exists in Eureka Branch dissatisfaction concerning the election of one of its officers: Resolved that we do hereby request all the officers of said branch (except James Kelley, the Deacon), to resign; and we recommend that an election be held for officers of said branch, and that a general notice be given of the time and place of holding said election.

Resolved that Priest Duncan M. Sweeney be released from all official standing in the Church.

Preaching Saturday evening by L. F. West.

Sunday: At 8:30 a. m., prayer meeting, Bro. J. H. Givins in charge. At 10:30 a. m., preaching by H. C. Smith. He spoke of the evidences of Christianity, examined some prominent objections urged by skeptics against the Christian system, and closed by a stirring appeal to the congregation, and said: "When skeptics tell you they don't believe this, that, nor the other, ask them what they do believe; and likely you will find that they believe nothing—that they are all negative and nothing positive. When they complain that Christianity is divided, enquire if they are united, and if you find any two of them that agree in all things you will find something that I have not found. If we will make up our minds not to abandon Christianity till something better—more consistent, desirable, calculated to do our race more good—is presented us, we will not be found in the ranks of skepticism very soon." At 3 p. m., L. F. West preached. At 7 p. m., H. C. Smith preached.

Adjourned to Coldwater Branch, Florida, Nov. 4th, at 10 a. m., 1879.

Miscellaneous.

Bishop's Agent Appointed.

Having been notified by J. A. McIntosh, clerk of the London, Ontario, District, that said district at its late conference made choice of Bro. SAMUEL BROWN of Carlingford, for recommendation to me as my agent in said district, I hereby do appoint, trusting that the Saints therein will sustain him by financial means, as well as by vote, so that the work may be aided in that district and elsewhere, by their offerings and tithings.

I. L. ROGERS, *Presiding Bishop*.

SANDWICH, Ills., Sept. 6th, 1878.

Errata.

In the report of the Church Secretary and Recorder, in the *Herald* for May 1st, 1879, there was an error in copying, so that Dennisport Branch, Massachusetts, was represented as having only 11 members; it should have been 72. The Fall River Branch only had a credit of 14, when it should have been 77. I very much regret these errors, and make my apology to these branches for the mistake, as well as in duplicating Simmonsville

Branch, placing it once in Massachusetts, and once in Rhode Island. It belongs in the latter state, though it is in the Massachusetts District.

HENRY A. STEBBINS,

Church Secretary and Recorder.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

PUGSLEY.—At London, Ontario, May 18th, 1879, to brother and sister Pugsley, a daughter; name, Margarette Ritche. Blessed by W. H. Kelley.

DEMPSTER.—At Plum Hollow, Fremont county, Iowa, August 24th, 1879, to Bro. B. W. and Sr. M. A. Dempster, a son; name Charles William.

Married.

FYFIELD—WARD.—By Elder Wm. Cook, at his residence near Council Bluffs, Iowa, Mr. William Fyfield to Sr. Mercy Ward, on Sunday, August 3d, 1879.

And may these two
Who one, have become
Remain undivided
Till life's work is done.

Died.

MALLETT.—In Liverpool, England, April 12th, 1878, Bertha Eliza Mallett, daughter of Daniel and Ann Neal, formerly of Berkeley, Gloucestershire, England. (Age not stated).

NEAL.—At Ryegate, county of Surrey, England, Ann, wife of Daniel Neal, daughter of George and Rebecca Bloodworth, of Wiley, Gloucestershire, England, aged 62 years. She was baptized March, 1844, and joined the Reorganization, June, 1866. She was a faithful member, and spent her life in promoting its interests.

JORDAN.—At Deloit, Crawford county, Iowa, August 11th, 1879, of diphtheria, Johnnie, son of Mr. and Mrs. Joseph Jordan, aged 7 years, 6 months and 16 days. Discourse by Elder E. T. Dobson.

BLODGETT.—At Cameron, Clinton county, Mo., on the 15th day of August, 1879, Andrew Selva, son of A. J. and Sarah A. Blodgett, aged 1 year, 5 months and 15 days.

He's gone to God, the giver,
He rests from pain and woe,
He can't return to us again,
But we to him may go.

TAYLOR.—At Hannibal, Missouri, August 4th, 1879, of cholera infantum, Adelina Taylor, aged 1 year, 8 months and 9 days, daughter of Bro. and Sr. Wallace Taylor. "Suffer little children to come unto me."—Jesus. Funeral discourse by brother John Taylor.

SALISBURY.—Near Burnside, Illinois, August 15th, 1879, Joseph A. Salisbury, aged 5 years, 11 months, and 11 days. Eight days afterward, on August 23d, Ernest Salisbury, brother of Joseph A., departed this life, aged 3 years and 3 months, and was laid beside his little brother, in the cemetery at Webster. Diseases, malignant diphtheria. These little ones were sons of Don C. and Sybia Salisbury. Funeral sermon by Elder Joseph A. Crawford, at the residence of the parents, August 23d, 1879.

BATTEN.—At Briar Hill, St Clair county, Illinois, August 5th, 1879, sister Hannah Batten, daughter of James and Mary Batten, aged 15 years, 7 months and 20 days. Her disease was erysipelas on the brain. The day previous to her death she saw her mother weeping over her. She said: "If you knew what I know you would not wish me to get well, to live in a wicked world like this." Thus one by one we are passing away. Funeral discourse by Elder D. D. Babcock. Text, Psalms 116: 15.

Addresses.

Jacob Reese, Treasurer of the funds of the Pittsburg District, No. 10, Dinwiddie street, Pittsburg, Pa.

George Mottashed, 352 Grey-st., London, Ont.
James Kemp, Hutchinson Jefferson Co., Colorado.
Glaud Rodger, Sedgwick, Decatur Co., Iowa.
Joseph Luff, Box 50, Plano, Kendall Co., Illinois.

The Saints' Herald

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

1879
No. 19
Cobb

"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. 26.—Whole No. 427.

PLANO, ILLINOIS, OCTOBER 1, 1879.

No. 19.

LAST TESTIMONY OF SISTER EMMA.

In a conversation held in the Herald Office during the early days of the present year, between Bishop Rogers, Elders W. W. Blair, H. A. Stebbins and a few others, leading minds in the Church, it was thought advisable to secure from Mother Bidamon, (Sister Emma Smith), her testimony upon certain points upon which various opinions existed; and to do this, it was decided to present to her a few prominent questions, which were penned and agreed upon, the answers to which might, so far as she was concerned, settle these differences of opinion. In accordance with this understanding the Senior Editor of the HERALD visited Nauvoo, in February last, arriving on the 4th and remaining until the 10th. Sister Emma answered the questions freely and in the presence of her husband, Major Lewis C. Bidamon, who was generally present in their sitting-room where the conversation took place. We were more particular in this, because it had been frequently stated to us: "Ask your mother, she knows." "Why don't you ask your mother; she dare not deny these things." "You do not dare to ask your mother!"

Our thought was, that if we had lacked courage to ask her, because we feared the answers she might give, we would put aside that fear; and, whatever the worst might be, we would hear it. The result is given below; it having been decided to give the statements to the readers of the HERALD, in view of the death of Sister Emma having occurred so soon after she made them, thus giving them the character of a last testimony.

It is intended to incorporate these questions and answers in the forthcoming history of the Reorganization.

We apologized to our mother for putting the questions respecting polygamy and plural wives, as we felt we ought to do.

Question.—Who performed the marriage ceremony for Joseph Smith and Emma Hale? When? Where?

Answer.—I was married at South Bainbridge, New York; at the house of Squire Tarbell, by him, when I was in my 22d or 23d year.

We here suggested that Mother Smith's History gave the date of the marriage as January 18th, 1827. To this she replied:

I think the date correct. My certificate of marriage was lost many years ago, in some of the marches we were forced to make.

In answer to a suggestion by us that she might mistake about who married father and herself; and that it was rumored that it was Sidney Rigdon, or a Presbyterian clergyman, she stated:

It was not Sidney Rigdon, for I did not see him for years after that. It was not a Presbyterian clergyman. I was visiting at Mr. Stowell's, who lived in Bainbridge, and saw your father there. I had no intention of marrying when I left home; but, during my visit at Mr. Stowell's, your father visited me there. My folks were bitterly opposed to him; and, being importuned by your father, aided by Mr. Stowell, who urged me to marry him, and preferring to marry him to any other man I knew, I consented. We went to Squire Tarbell's and were married. Afterwards, when father found that I was married, he sent for us. The account in Mother Smith's History is substantially correct as to date and place. Your father bought your uncle Jesse's [Hale] place, off father's farm, and we lived there till the Book of Mormon was translated; and I think published. I was not in Palmyra long.

Q. How many children did you lose, mother, before I was born?

A. There were three. I buried one in Pennsylvania, and a pair of twins in Ohio.

Q. Who were the twins that died?

A. They were not named.

Q. Who were the twins whom you took to raise?

A. I lost twins. Mrs. Murdock had twins and died. Bro. Murdock came to me and asked me to take them, and I took the babes. Joseph died at eleven months. They were both sick when your father was mobbed. The mob who tarred and feathered him, left the door open when they went out with him, the child relapsed and died. Julia lived, though weaker than the boy.

Q. When did you first know Sidney Rigdon? Where?

A. I was residing at father Whitmer's, when I first saw Sidney Rigdon. I think he came there.

Q. Was this before or after the publication of the Book of Mormon?

A. The Book of Mormon had been translated and published some time before. Parley P. Pratt had united with the Church before I knew Sidney Rigdon, or heard of him. At the time the Book of Mormon was translated there was no church organized, and Rigdon

did not become acquainted with Joseph and me till after the Church was established in 1830. How long after that I do not know, but it was some time.

Q. Who were scribes for father when translating the Book of Mormon?

A. Myself, Oliver Cowdery, Martin Harris, and my brother, Reuben Hale.

Q. Was Alva Hale one?

A. I think not. He may have written some; but if he did, I do not remember it.

Q. What about the revelation on Polygamy? Did Joseph Smith have anything like it? What of spiritual wifery?

A. There was no revelation on either polygamy, or spiritual wives. There were some rumors of something of the sort, of which I asked my husband. He assured me that all there was of it was, that, in a chat about plural wives, he had said, "Well, such a system might possibly be, if everybody was agreed to it, and would behave as they should; but they would not; and, besides, it was contrary to the will of heaven."

No such thing as polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had any knowledge of.

Q. Did he not have other wives than yourself?

A. He had no other wife but me; nor did he to my knowledge ever have.

Q. Did he not hold marital relation with women other than yourself?

A. He did not have improper relations with any woman that ever came to my knowledge.

Q. Was there nothing about spiritual wives that you recollect?

A. At one time my husband came to me and asked me if I had heard certain rumors about spiritual marriages, or anything of the kind; and assured me that if I had, that they were without foundation; that there was no such doctrine, and never should be with his knowledge, or consent. I know that he had no other wife or wives than myself, in any sense, either spiritual or otherwise.

Q. What of the truth of Mormonism?

A. I know Mormonism to be the truth; and believe the Church to have been established by divine direction. I have complete faith in it. In writing for your father I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us.

Q. Had he not a book or manuscript from which he read, or dictated to you?

A. He had neither manuscript nor book to read from.

Q. Could he not have had, and you not know it?

A. If he had had anything of the kind he could not have concealed it from me.

Q. Are you sure that he had the plates at the time you were writing for him?

A. The plates often lay on the table without any attempt at concealment, wrapped in a small linen table cloth, which I had given him to fold them in. I once felt of the plates, as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book.

Q. Where did father and Oliver Cowdery write?

A. Oliver Cowdery and your father wrote in the room where I was at work.

Q. Could not father have dictated the Book of Mormon to you, Oliver Cowdery and the others who wrote for him, after having first written it, or having first read it out of some book?

A. Joseph Smith [and for the first time she used his name direct, having usually used the words, "your father," or "my husband"] could neither write nor dictate a coherent and well-worded letter; let alone dictating a book like the Book of Mormon. And, though I was an active participant in the scenes that transpired, and was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me, "a marvel and a wonder," as much so as to any one else.

Q. I should suppose that you would have uncovered the plates and examined them?

A. I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them. I was satisfied that it was the work of God, and therefore did not feel it to be necessary to do so.

Major Bidamon here suggested: Did Mr. Smith forbid your examining the plates?

A. I do not think he did. I knew that he had them, and was not specially curious about them. I moved them from place to place on the table, as it was necessary in doing my work.

Q. Mother, what is your belief about the authenticity, or origin of the Book of Mormon?

A. My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so ignorant and unlearned as he was, it was simply impossible.

Q. What was the condition of feeling between you and father?

A. It was good.

Q. Were you in the habit of quarreling?

A. No. There was no necessity for any quarreling. He knew that I wished for nothing but what was right; and, as he wished for nothing else, we did not disagree. He usually

gave some heed to what I had to say. It was quite a grievous thing to many that I had any influence with him.

Q. What do you think of David Whitmer?

A. David Whitmer I believe to be an honest and truthful man. I think what he states may be relied on.

Q. It has been stated sometimes that you apostatized at father's death, and joined the Methodist Church. What do you say to this?

A. I have been called apostate; but I have never apostatized, nor forsaken the faith I at first accepted; but was called so because I would not accept their new fangled notion.

Q. By whom were you baptized? Do you remember?

A. I think by Oliver Cowdery, at Bainbridge.

Q. You say that you were married at South Bainbridge, and have used the word Bainbridge. Were they one and the same town?

A. No. There was Bainbridge and South Bainbridge; some distance apart; how far I don't know. I was in South Bainbridge.

These questions, and the answers she had given to them, were read to my mother by me, the day before my leaving Nauvoo for home, and were affirmed by her. Major Bidamon stated that he had frequently conversed with her on the subject of the translation of the Book of Mormon, and her present answers answers were substantially what she had always stated in regard to it. JOSEPH SMITH.

RELATIONS OF MIND AND BODY.

Whatever that thing, fact, function, or idea which we call mind may be, or whether the brain, as it is generally believed, is or is not its sole organ of manifestation, it is universally admitted that varying bodily conditions are accompanied by related variations of mental states. Aphasia, insanity, imbecility, are so often found accompanied by certain definite pathological alterations in the brain substance that they are generally held to be sympathetic of such local changes. So, also, though in a more general way, melancholia and depression, as well as exaltations and excitements of the mind, are known to depend largely on corresponding general bodily conditions of retarded or accelerated physiological processes.

It is also held, though in a less definite manner, that the health of the body may be affected, beneficially or injuriously, by certain states of the mind, as of hope or despondency. Or, more in detail, medical men have observed that certain mental states affect certain functions in certain definite ways. As, for instance, sudden anxiety, as of the non-arrival of a friend when expected, may cause an increase of the peristaltic action, while prolonged anxiety is apt to cause the contrary effect. Joy over good news or at the return of long-absent friends diminishes gastric secretion and causes loss of appetite. The feeble hold on life of the suicidal, and the surprising recoveries from serious diseases and after apparently fatal injuries, in persons whose mental characteristics are hopefulness and determination, are often recurring facts, familiar to all.—Dr. Chas. F. Taylor, in *Popular Science Monthly for May*.

TO BRO. JOHN H. LAKE.

Has the dread summons come? Do the cold arms of death
Enclose thy daughter now? [wreath,
And doth the chaplet of the deep, unknown, cold silence
Encircle Oracy's brow?

• Yes; laid within the sombre gloom
That ends mortality, the tomb,
With iron band and giant's might,
With voiceless tongue and sunless night,
Has won and hidden her from sight,
And her we know no more.
Time's sun has set, life's radiant light,
Beams not now as of yore;
Mortal vitality has fled,
And Oracy's numbered with the dead.

And is *this* death the end? Is there no other gleam
Of life beyond *this* cloud?

And doth the death of mortals here, forbid a beam
That death doth not enshroud?

No; far beyond this mantle dark,
Is dimly seen a radiant spark,
That upward rises from the fire
Of Immortality, and higher
Ascends. Then glows the night
Till a resplendent sun-burst come
Athwart the confines of the tomb.
Then, by creative might,
The ruthless bands are riven in twain;
Your Oracy then shall live again.

"Shall live again!" What mean these words
That with magnetic power the chords
Of love do touch? It is that he
Who weaves the beauteous diadem
Of life, has entered in the vale
Of death, which makes the mortal quail;
And, 'mid the darkling shades alone,
When mortal life and strength had flown,
With power divine did conquer death,
And on the mortal brow the wreath
Of immortality did place.

And now the mortal, face to face,
With that dread messenger can stand,
And know his summons to the land
Of shades, is but the opening door
To a new life; then never more
Upon the bright celestial shore
Shall e'er again death's icy hand
Bind life in bondage with his band.

Then weep not. Though thy child is dead,
The mortal part alone is laid
Within the grave; we see the light
Of Paradise, where never night
Of cold and silent death can come,—
There is the spirit's happy home;
There, with the ransomed who await
The blessed resurrection state,

Doth Oracy wait and rest.
Then, when the sainted dead shall break
The bands of death, and conquering 'wake
To life eternal bless'd,
There will thy darling daughter be,
From mortal life and death made free.

Then, when thy eye of life doth verge
To night of death, although the surge
Of powers of darkness may assail
Thy earthly course, thou wilt prevail.
If steadily thou viewest afar
The Christian's guide, that Polar Star
Which shines athwart life's shadowy path,
'Twill lead thee out beyond their wrath;
Yes, guide thee ever, and will soon
Conduct to life's supernal noon.

When thou hast gained the Golden Strand
Of Paradise, and joyous stand

Within the opened gate,
Upon the borders of that land
Thy daughter shall await
Thy coming to that blessed seat
Of glorious life, and haste to greet
Thy advent thither. And, 'tis meet

To think, that, side by side,
The mother with the child shall come
And bid thee welcome to that home,

In glory to abide,
Until the mortal graves are torn
Asunder, when the radiant morn
Of Resurrection Day,

Shall quick dispel the shades of death,
And bind upon each brow the wreath
Of Immortality, and give
The signet of new life to live,
That casts all death away.

Then weep not, brother, for the tomb,
Environed with dark midnight gloom,
Is but the herald of the hour
That bringeth death to deathly power,
And plants upon time's ancient site
An endless day which knows no night;
A day whose sun forever more
Shall gild life's portal, flood the shore
Of earth redeemed and bless'd.
No parting then, as 'twas of yore,
But ceaseless joy and rest:
Together bound by ties of love
Cemented by the God above.

Then onward in thy call. The cause
Thou hast espoused must know no pause
In onward progress of its laws.
The labor must be done and well,
The glory of our God to swell;
The cross may heavy be, but yet,
We never, never, must forget
That every nation, every tongue,
Must hear the gospel tocsin rung;
That all on this Terrestrial ball
Must hear the last loud warning call;
That Zion then redeemed may be,
And all her converts be made free.

JOSEPH A. CRAWFORD.

BURNSIDE, Illinois, July 23, 1879.

IS BAPTISM FOR REMISSION OF SINS.

According to the testimony borne of John the Baptist, he was the forerunner of Christ, or "the voice of one crying in the wilderness, * * * make his paths straight."

What is meant by his paths. To our understanding, the definition of path, is a way, a road used to walk in. That is the literal meaning. But, as both John and Christ came on errands of spiritual moment, we must look for the definition in their teachings. John preached, saying, "Repent for the kingdom of heaven is at hand" (Matt. 3:2). This was one path that John marked out in which Christ was to walk. Did he walk in it? For answer read Matt. 4:17, "From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand." Identically the path that John had run in before him. After men were called on to repent, John then told them to be baptized for remission of sins. See Matt. 3:6, 11. Here men were baptized, but not until they had confessed their sins. Did Jesus walk in the path of baptism? Read Matt. 3:13, 16: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him; but John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized went up straightway out of the water," etc. Here then, is another path that Jesus walked in that John had run in before him. This makes two paths, repentance, baptism.

But what did John administer baptism for? Was it administered to all, rich and poor, upon their application? Was it administered

to those who did receive it as a means to distinguish them from other sects? Or was it, as is often stated, used merely as a rite of initiation; or, in other words, a mere necessary form to be complied with to allow them to become members of the same body? Read Mat. 3:7, 8: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." John would not accept the noble, rich, affluent, and influential Pharisees and Sadducees. Why not? Were they not to society then, what our lawyers, doctors, hotel keepers, merchants, and retired money lenders, are to the society of our days? If John lived now, who would he baptize? It is well known that the Pharisees, above all others, were strict in keeping the law and traditions of their fathers; are not the very class of society now the same? Yet John would not baptize them. Suppose ye that he would conform to their wishes now? Yes, if they would do now what he wanted them of old to do, "repent" and "bring forth fruits meet for repentance." "Repent? We the Pharisees repent!! What have we to repent of, are we not the acme of perfection in keeping the law? What have we to repent of?" Yet with all the zealous adherence to the law, Christ called them "hypocrites, blind guides," "ye fools and blind," etc. See Matt. 23:13, 16.

Again, on a certain occasion he said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). Here then is another path that Jesus trod which John had run in before him; for John called these same Scribes and Pharisees a "generation of vipers." Jesus called them "hypocrites," etc.; and with all, the question would naturally arise in their minds with as much force and propriety as it does in the minds of professing Christians (the Scribes and Pharisees) of our day, What have we to repent of? Do we not have faith? That is, do we not believe in God? Have we not cast off our former vices and youthful evil habits? Have we not openly denied ourselves the pleasures, revelings, and riotous living, in which we formerly lived? We walk no more openly in the company of men with whom we once delighted to walk. Having thus denied ourselves the world, and the pleasures thereof, have we not repented of our sins? Have we not received remission of our sins, and that too without baptism? We believe in the Son of God; we believe in the Holy Ghost; also in the resurrection, judgment, hell, heaven, and rewards and punishments; what more can we do? In answer, Did not the Scribes and Pharisees do all this? Nay, more. Was not the mode of worship then a hard, tedious routine, a continual round of sacrifices and offerings? So that if zealotness had anything to do in the matter, they had all advantage over the people of our day. We now therefore ask again, What had they to repent of? See the answer Christ gave them when they undertook to reprimand him: "In vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:7-9). According to Christ's opinion, all the doctrine that the evidently pious sects taught, were precepts of man's invention. They were willing

to come to John to be baptized of him, because "all Judea and Jerusalem and the regions round about" had embraced, or believed in baptism; and to keep in the good graces of the majority they too would submit to be baptized, provided they were only allowed to stick to their old traditions. This is just the very thing that John would not do; neither would Christ. Hence, the thing that they were called on to repent of was their religion as they called it; and that is what a great many are called to do to-day. Why? Because it is not in form or spirit as Christ instituted his doctrines. Christ fully endorsed and acknowledged John's teachings, for he said of him, that "of all men there hath not risen a greater prophet than John;" and John, as we have shown, preached that baptism was for the remission of sins. And to show that Christ endorsed it, he conformed to it and commissioned his apostles to preach it.—Mark 16:16; Acts 2:38; Matt. 28:19.

If language has meaning (and the word reads distinctly that the ordinance was for the remission of sins) has it ceased to be valid for that purpose? If so, by what means can men get remission of sins now? Some will say, by the blood of Christ. But the arguments on this head have been fully met by others, and I will only add that the reasoning of any man, who claims to receive remission exclusively through the blood of Christ, is abortive. For, if when he came, he came to fulfill a law, and having fulfilled that law, then that law with all its belongings ceased, came to an end, was fulfilled; and he superseded the one through whom that law was given (Moses); and by so doing he caused the dispensation of the law of Moses to cease, and ushered in a new dispensation with a given law. And, in order to be partakers of the blessings of the new dispensation, it will be necessary to keep the laws and ordinances belonging to it; just as it was necessary for them, under the dispensation of Moses, in order to enjoy the good things that were temporally and spiritually held out to them, they had to comply with the laws and requirements. So that, if in order to cause the dispensation of Moses to cease, a new law-giver had to appear; just so, then in order to cause the dispensation of Jesus to cease, a new law-giver will have to come and fulfill the whole of that which Christ gave, baptism for remission of sins as well. Because, when Christ came he complied exactly with the law that he was about to fulfill, by keeping all its requirements, sacrifices, ordinances, rites and ceremonies, so that none could call him a transgressor of God's law. In order then to fulfill that law he had to yield in every particular; just so, in order to prove that baptism for the remission of sins (or any other ordinance) is done away, it will be necessary to prove that some one with proper authority spoken of as such, foretold of in Christ's dispensation, has come and complied with all the rites, ceremonies, doctrines, and commandments, that Christ gave; just as Christ did with the law of Moses, bringing in a more spiritual, a better, holier law than that of Moses. In like manner has the law of Christ been made so much more exceedingly holy, spiritual and better, by being fulfilled by this new comer that the law of Christ is taken out of the way as being contrary to us, and we are no longer under the law of grace, as in the

dispensation of grace they were no longer under works.

Who is the one who has ushered in this new state of affairs, giving us something easier than that easy yoke and light burthen that Christ left us? When Christ came he found our yoke heavy, our burthen a great bondage. He took it away, and in his love for us gave a light yoke, and we know his name that hath done this. But now a still more benign being has come and taken away even the light burden that Christ left. What love! What a pity that Christ, or his prophets, or apostles did not tell us of his advent; the peculiar manner of his birth; the means by which he was to remove our yoke. Why have they neglected to foretell us of his general mission? Perhaps some of them have. One thing is sure, that is, the ordinance of baptism for the remission of sins has not been practiced by professing Christians; hence, it is not necessary. It has been superseded by some power, or authority; so we will now apply ourselves to see whether he has been foretold who should do it. Here are a few passages evidently foretelling the advent of some one: "The Prince of this world cometh and hath nothing in me" (John 14:30). "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God showing himself that he is God" (2 Thess. 2:3, 4).

Here are certain ones whose advents are foretold, and the office work of one is distinctly stated. But we have not yet reached that time; though events go to show that we are rapidly approaching it. The man of sin has not yet made his advent in his full official work; but the prince of this world, I am inclined to believe, is the one who has changed the ordinance, as Christ said he had nothing in him. But Christ had baptism for the remission of the sins of every man who would repent. And as the prince of this world had nothing in Christ, then he had no baptism for sin; hence, I am forced to believe that men have been imposed on to believe the vain doctrines of men; or, in rejecting the doctrine of Christ they have been suffered to be led into a strong delusion believing lies instead; but to the law. Hear Peter, Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and you shall receive the gift of the Holy Ghost; 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."

To be continued. J. A. McINTOSH.

A RULE OF LIFE.—In human life, if there be an end before us, and if that end be served, a thousand things that are unpleasant may be lost sight of and forgotten; but, if it be not served, a thousand good things, though gained, will be comparatively valueless. The main purpose of human life being the construction of man's character so as to fit him for immortality with God, we have in that fact the rule by which to measure things, and determine whether they are right or wrong.

Liberty is a great word; but so is duty. We must not forget, or allow others to forget, how much of life's happiness, sweetness and usefulness is secured by bending to our duties, and being like him who came not to be ministered unto, but to minister.

BLAIR AND JOHN DEBATE.

SECOND PROPOSITION.

Is the first day of the week (Sunday) to be sacredly observed by Christians?

Elder W. W. Blair, in affirming the second proposition, argued from Heb. 7:12, "For the priesthood being changed, there is made of necessity a change also of the law," that in abolishing the old law, and introducing a new, of course a rest-day would be required, and a re-enactment of the law for seventh-day keeping, or the appointment of some other was thus necessitated. We have only to look to those whom Christ authorized to teach his commands, for our information. We therefore turn to the history of the Church and its progress, and learn from the writings and testimonies of such men as Pliny, Gibbon, Gausser, Justin Martyr, Mosheim, Dr. Smith, as well as Chamber's Encyclopedia, and other works equally authentic, that all Christians observed Sunday during the first four centuries, and held it to be equally apostolic with confirmation and other church ordinances.

Elder Blair then quoted the following historical proofs that Sunday was kept during the first four centuries of the Christian Church.

Gausser says:

"Our Scriptures were read, from the days of the apostles, by permanent societies which were organized for this very purpose; read without interruption, from Sunday to Sunday; *** read in every country then known."—*The Canon, by Gausser, p. 112.*

He further says:

"In a word, it is beyond doubt, that from the year 140 of the Christian era, Justin, in his Apology, and shortly afterwards in his Dialogue [with Typho], cites very abundantly our synoptical gospels, declaring that they were written by apostles of Christ, and their companions, and stating to the Roman Emperor that on every Sunday all the Christians in the world read them publicly with the writings of the Old Testament in their sacred assemblies, before presenting their prayers to God, or celebrating the supper and collecting the alms from the faithful."—*Ibid. 217.*

Mosheim says of the first three centuries:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers. The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts."—*B. 1, Part 2, chap. 4.*

He further says:

"The first Christians assembled for the purposes of divine worship, in private houses, in caves, and in vaults where the dead were buried. Their meetings were on the first day of the week; and, in some places, they assembled also on the seventh, which was celebrated by the Jews."—*On the 2d Cent., Part 2, chap. 4.*

On the Fourth Century, he says:

"The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it formerly had been."—*B. 2, Part 2, chap. 4.*

On the "Lord's Day," Dr. Wm. Smith, a

most eminent authority, says, in his *Dictionary of the Bible*:

"The general consent, both of Christian antiquity and of modern divines, has referred it to the weekly festival of our Lord's resurrection, and identified it with the 'first day of the week,' or 'Sunday,' of every age of the Church. *** The result of our examination of the principal writers of the two centuries after the death of St. John are as follows: The Lord's day existed during these two centuries as a part and parcel of apostolical, and so of Scriptural Christianity. It was never defended; for it was never impugned, or at least only impugned as other things received from the apostles were. It was never confounded with the Sabbath, but carefully distinguished from it. *** It was not an institution of severe Sabbatical character, but a day of joy and cheerfulness, rather encouraging than forbidding relaxation. Religiously considered, it was a day of solemn meeting for the Holy Eucharist, for united prayer, for instruction, for almsgiving. *** It is a fact that in the year A. D. 321, in a public edict, which was to apply to Christians as well as to Pagans, he [Constantine] put especial honor upon a day already honored by the former—judiciously calling it by a name which Christians had long employed without scruple, and to which, as it was in ordinary use, the Pagans could scarcely object."

Eusebius says of the Patriarchs before Abraham:

"They did not therefore, regard circumcision, nor observe the Sabbath, neither do we, *** because such things as these do not belong to Christians."—*Ecc. Hist. p. 14.*

Of the heretical Ebionites, he says:

"They also observe the Sabbath and other discipline of the Jews, just like them; but on the other hand, they also celebrate the Lord's days very much like us, in commemoration of his resurrection."—*Chap. 27.*

These testimonies are as full and as definite as need be; and they prove beyond successful question, that during the first four centuries of the Christian Church—the period of its greatest prosperity—the Christians did universally keep the first day of the week—Sunday—for rest and religious service.

It is not true that Constantine's edict changed the day in 321. It simply enjoined upon all the solemn observance of that which had been observed by Christians from the resurrection of Christ. It was a civil edict, and governed all, whether Christians or not. My brother quotes the words of Mr. Maclaine, the translator of Mosheim, wherein is admitted the fact of his having taken considerable liberty with his author when found necessary, and tries to invalidate the testimony of Mosheim on that ground, intimating the possibility of facts having been misstated or corrupted. If Mr. Maclaine had intended this, how could he have hoped for any confidence in either himself or his work? He simply meant that where the sense of passages demanded the insertion of a word, or sentence, he supplied them. My brother has done Mr. Maclaine an injury, for which he ought to apologize. He says that history is unreliable, but let me inform him that the same church and people that preserved the Scriptures, preserved these histories of the Fathers, and the one is as liable to become corrupt as the other. He reads quite a bit from history in favor of his view, and then snaps his fingers, and tells us that history is not worth that in supporting any of my points. But we gather from reliable sources that Justin Martyr was an inspired man, though my brother thinks not, because he differs from his interpretation of the "law

and the testimony." He offers nevertheless, as an offset to these men who lived way back in the very days of which they write, the opinions of such men as Dr. Neander, Coverdale, Dr. Clarke, Dr. Barnes, Coleman, Brerewood, Dr. Cox, Alex. Campbell, and other similar ones, some of whom were controversialists, and all of whom have lived within the last few generations; while he is aware that they at the same time kept the first day of the week, thus giving little weight to their words, or revealing in them a degree of inconsistency that ill became men in their position. He says that all Catholics admit that their church changed the day; but they also claim that their church dates back to the days of the apostles, and that the change was then made. Paul says to the Saints (Col. 2:16): "Let no man judge you *** in respect of sabbath days." My brother says the Sabbath shadowed nothing; but Paul says, in the 17th verse, it was "a shadow of things to come." In Gal. 4:10, 11, he tells the saints he is afraid of them, lest his labor had been in vain, because they were observing days and months, and times and years, the same as when they were under the law referred to in the preceding verses. From Acts 20:6, 7, we learn that the Apostle waited till the first day of the week, for the breaking of bread and preaching. From John 20:19, 26, we discover that the disciples were assembled on the first day of the week. Also from Acts 2d, the day of Pentecost being the first day of the week, and honored of God in the pouring out of his Spirit so marvelously. I. Cor. 16:1, 2, proves that Paul had instructed the Galatians, and was then instructing the Corinthians to lay by upon the first day of the week, their donations, etc., which evidently implied that it was to be done when they assembled themselves to worship, and break bread; for, as has been shown from the history of the Fathers, their breaking of bread, and contributing of their means, were done on that day when they came together.

Elder A. A. John, in denying the proposition, said that history was not worth a snap of the finger, by way of evidence. It was not reliable. Mr. Maclaine admitted having taken great liberty with his author, (Mosheim) in translating, and we find a contradiction in Martin Luther's statements, as well as Dr. Smith's, concerning these very matters. Dr. Smith says it would have been almost impossible to have kept the first day of the week in the first century. Dr. Buck, Dr. Neander, Dr. Cox, Coleman, Brerewood, Dr. Coverdale, Dr. Clarke, Dr. Barnes, Alex. Campbell, the American Tract Society, Jew's letter to Voltaire [items quoted from each] and many others, teach us, in substance, that there is nothing to warrant the observance of Sunday, nor to prohibit labor thereon, but that the fourth commandment is as binding as the third, for it is the only sabbath that God ever revealed to man. I do not quote them as proof, for history is worth nothing in proving or disproving. Elder Blair calls Justin Martyr an inspired man; but I doubt it, because he differs from the "law and the testimony," and we are commanded to turn to them for a standard by which to judge all men, (Isa. 8:29), and I believe in judging the Fathers by them, and not them by the Fathers. Constantine's edict changed the day and made Sunday ob-

servance binding, A. D. 321. I go to the Bible for my evidence, but Elder Blair resorts to doubtful history. We admit that the Scriptures were preserved by the same men and Church that preserved the history of the Fathers, but the Bible is inspired. He has not done his duty in affirming the proposition. He uses Acts 20:6, 7, to show that the Apostle waited over till the first day of the week, to break bread and preach, but by correct counting, he will find it was on Tuesday; and further, if breaking bread made it a Sabbath, then every day was a sabbath, for they broke bread from day to day. The passage cited (John 20:19), does not say they were assembled because it was the first day, but for fear of the Jews. Not a single passage has been presented by him, commanding the observance of Sunday. He can not find one, and has been compelled to bring in history.

[A great many arguments used on both sides in discussing the first proposition were repeated in connection with this one. We do not re-insert them here, for lack of space. They were concerning the abolishing of the law of Ten Commandments, upon which the main issue seems to depend].

THIRD PROPOSITION.

Resolved, That the spirit of man is a conscious entity, and survives the death of the body.

Elder W. W. Blair, in affirming, said: The spirit, or soul, is commonly understood to be the intelligent entity, or man. Chambers, in his Encyclopedia, states that it is "generally conceived of as a naturally imperishable entity." The Egyptians, or first historians, held this; also the Greeks and Phoenicians. In fact, from time immemorial this doctrine has been held sacred. Both cultured, refined, and barbarous people held to it. Aristotle, Demosthenes, Cicero, as well as men of prominence in all ages have held to it, to the present. The Indian tribes have held it also, as evidenced by their doings and traditions. How shall we account for this, save it be from the fact that God has imbedded it in the very nature of man. The Egyptians, whose nation was the very cradle of the fine arts, and enlightenment, and from whence Israel drew largely her culture, held to this ennobling and elevating doctrine. My brother tells you that they also worshipped immortal cats, dogs, leeks, onions, etc., into which the souls of dignitaries entered; but when he states that, he should also tell you that this state of affairs was long after the period to which I refer. When Egypt was in the very zenith of her glory, and was the admired of the earth, this ennobling doctrine of the soul's immortality was one of her acknowledged and avowed principles of faith. He tells you that its tendency was not very elevating, when they afterwards became so degraded and fell; but all who possess reason can at once comprehend that this was not the cause of her fall. She departed from her original faith, and then fell. Look at the catacombs and pyramids,—the standing monuments of her enlightenment and intelligence. In these are found the embalmed bodies of their dead, because they believed that in placing them there, they would be ready for the return of the spirit at a future day when they would be reanimated. We trace this ennobling doctrine right down

until we come to the days of the Saducees, and there, for the first time, it is opposed, and Josephus says they were a barbarous sect. Our Advent friends have the honor, if honor it is, of introducing it again, and they believe their views are in harmony with the Scripture. I will not appeal much to history, as my brother does not seem to like it, but suffice it to say that in the early ages this doctrine was seldom opposed. We believe that the spirit of a man is in the form of a man. You may ask, "Why can we not see it?" and I reply by asking, Why are not some of the most vital and powerful agencies that operate on earth visible? Air, electricity and magnetism, for instance; we can only judge them by their works. So with the spirit. We see it in architecture, in painting, in music, and various other arts and sciences. In Gen. 35:18, we read that Rachel's soul, or conscious part, was in departing, for she died. In James 2:26, we read that "the body without the spirit is dead." I. Kings 17:2, Elijah prays for the return of the dead child's soul to the body, and in 2 Cor. 12:2-4, we read that Paul knew a man, whether in or out of the body, he could not tell, admitting the possibility of *the man* being out of the body, and yet remaining conscious. My brother says that this is only a revelation—not a fact; and that in the other cases the word soul means *breath*, or *natural life*, and that in other places it means *mind*. It is strange, however, that in the case of Elijah, that in one verse the word soul is used, and in another the word breath—see 17 and 21. In Rev. 6:9, we read of the souls of them that were slain, *crying* for vengeance. Was this the breath or natural life that cried? Ezek. 18:4, "The soul that sinneth, it shall die." Is this breath or natural life? Isa. 1:14, God says, "Your appointed feasts my soul hateth." Isa. 42:1; 55:3; Deut. 11:13; Jer. 6:8—all teach that the soul of man and God loves, hates, thinks, etc. Is it breath or natural life that is referred to? Ps. 9:17: "The wicked shall be turned into hell." He says this is the grave. Dr. Smith says it is the place of spirits. So does Plato, the learned Greek. Dr. Clarke calls it "the unseen world," "hidden world," etc. We have shown that the soul is the conscious part, that thinks, loves, hates, etc., and that is what is to be cast into hell, of which place Wm. Smith, in his *Bible Dictionary*, says, "It is never used of the grave proper, but always of the abode of spirits." This he states in defining the Hebrew word *Sheol*, and the Greek word *Hades*. In this sense we understand it, and believe that no other interpretation is warranted by the scriptures. Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Here the soul is said to be beyond the power of man to kill, and is also shown to be separate from the body. Isaiah 2:2, "I cried unto the Lord out of the belly of hell"—or place of God's punishment. 1 Pet. 3:18-20, Jesus went and preached to the spirits in prison, and in the fourth chapter, and sixth verse, we find the reason why he did so—"that they might be judged according to men in the flesh, but live according to God in the Spirit." In Isa. 24:22, we read of some who will be cast into this prison, and afterwards visited. My brother says this

preaching was done in the days of Noah, but the scriptures locate it after the death of Christ in the flesh. He says my position on Ezek. 18:4, is poor, for if the soul can die, it is not immortal. But what is death? It is simply *separation*. Dead to sin, is separate from sin. Dead to God, or righteousness, is separate from God, or righteousness, and this is how the "soul that sinneth" dies. He says again, If the souls under the altar (Rev. 6:9) were slain, it proves they were not immortal. But let me tell him that it does not speak of souls that were slain, but the souls of *them that were slain*. But he says that this and the quotation from 2 Cor. 12:2-4, are only speaking of revelations, not facts; but are they any the less facts because they were revelations. He gives us Drs. Barnes and Clark, as proof that they were not facts, but if he speaks truly, they are not worth a snap of the finger as evidence. He cites the case of the rich man and Lazarus as a parallel to these, and calls it a parable; for, he says, Lazarus could not literally go to the bosom of Abraham, or literal water be taken to cool the tongue of the rich man in flames. He ought to be aware, if he is not, that Abraham's bosom was the *name of a place*, and was understood so by the Jews, as well as hell was. The one, Josephus tells us, was the place of the departed spirits of the righteous, the other of the wicked. He uses Gen. 4:10; Hab. 2:11; and James 5:4; as parallel with Rev. 6:9, and says it was done by personification. In support of this, he reads from Romans, that God speaks of things that are not as though they were. Turn to that chapter and read. You there discover that the way in which God speaks thus is by his foreknowledge, his prescience. David says, "The pains of hell got hold upon me;" by which he evidently meant the punishment of God. Ezek. 32, throughout, teaches that there is consciousness after the death of the body, and that it is in hell, or the pit—see verse 18: "The strong among the mighty shall speak out of the midst of hell." Matt. 25:31-46.—Sheep and goats. Those on the left go into everlasting punishment. If they are altogether dead and unconscious, then they are not sensible of pain, consequently there is no such thing as punishment, because they are not conscious. He believes the wicked will be burned at Christ's coming, and that implies the whole conscious man. Then at the second resurrection, God will have to create an entirely new man, and will then judge, and condemn this new man for the deeds done by the one he burned up a thousand years before. I do not ridicule the idea, as he says, of burning the wicked; but I do ridicule the idea of punishing a dead man according to his theory. If there is no consciousness, then there is no suffering, for there can be no suffering without feeling. Matt. 17, Mark 9, and Luke 9, all teach that James, Peter and John, saw Moses and Elias with Christ on the mount, and we learn from Deut. 32:50; 34:5-7; and Joshua 1:2, that Moses died and was buried; also from Matt. 17:12, 13, that Elias was John the Baptist, who also was dead and buried; so that it must have been their spirits that were present with Jesus on the mount. My brother says Elias was Elijah, who was translated, but Matt. 17:12, 13, says it was John the Baptist. My brother says again, that Moses was resurrected, and that was why

Michael contended with the devil over his body (see Jude 9). Let us see. Acts 26:23 says, "Jesus was the first to rise from the dead." Col. 1:18; 1 Cor. 15:20, 23; and Rev. 1:5, all testify to the same fact. How then could Moses have been resurrected before the death of Christ! In Heb. 12:23, Paul says, "Ye are come * * to the spirits of just men made perfect." The transfiguration bore testimony to the truth. Jesus said to Peter, (John 13:36-38), "Thou canst not follow me now." Peter understood that death would be necessary in order to follow Christ, and says, "Why can not I follow thee now—I will lay down my life for thy sake." Acts 7:58, Stephen prayed in dying, "Lord Jesus, receive my spirit." Jesus said to his father, "Into thy hands I commend my spirit; and having said this, he gave up the ghost."—Luke 23:46. Paul shows the possibility of man being absent from the body, and present with Christ, in Phil. 1:21-26. My brother says that he will not be present with Christ till the resurrection; but he certainly will not be absent from the body then. Again, Paul teaches, in Col. 1:16, that Christ pre-existed in a conscious state, from the fact that he was the creator of all things. In 2 Cor. 5:1-8, Paul again speaks of the tabernacle, or body, becoming dissolved, and the spirit still existing separate, in a building of God. In Revelations, 18th chapter, holy apostles and prophets are called upon to rejoice over Babylon, because judgment has been pronounced upon her, prior to the resurrection. This must be their spirits that rejoice. John 12:24, "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." My brother says that the seed does not die as soon as put into the ground, but waits; so with us till the resurrection, and he turns to 1 Cor. 15:36-38, for proof; but while we admit this to be so, with regard to the body, referred to by Paul, in 1 Cor. 15, yet, can he not see that in this instance it is *death* that is spoken of, and all men know that *the very moment* the wheat begins to die, that moment the germ within it begins to rise up, and out of that which is dead, or dying, rises into new life—so with man. Eccl. 12. Dust returns to dust; but the *spirit, to God*. Mark 2:8, "Jesus perceived in his spirit,"—conscious, intellectual nature. 1 Cor. 2:11, Man only knows the things of man, by the spirit of man in him. Rom. 8:16, God's spirit bears witness with our spirits—conscious nature. [A number of quotations were here given from the Fathers, which the reader may find on pages 115 and 116 of *Joseph the Secr.* They are valuable.] My brother quotes the sayings of Job; but, though I might find as much in my favor as he, yet I decline introducing him as a witness, from the fact that God condemned his utterances as without wisdom, and he himself admits the folly of his utterances. See Job 38:1, 2; 42:3. My brother says it is the mind that sleeps when we retire, and we are entirely unconscious, unless disturbed by dreams; but let me inform him, that some of the grandest compositions, and most daring exploits, have been accomplished while the body remained asleep,—I refer to somnambulism. He says there is no immortality till the resurrection; but we are not speaking of the part that is to be immortalized then at all. We are speaking of the spirit. When the bo-

dy is dead, the spirit lives on. When the bank, or factory, or insurance company breaks, it is dead; but are those who were their officers of necessity dead also? No; they live on, though the institution they directed is dead. So with man. He argues that Jesus only hath immortality.—1 Tim. 6:16. Will he have us believe that God the Father, and the angels, and those resurrected with Christ, have not? Paul simply means that only Christ had it to bestow. If his positions that soul and spirit is breath, be a correct one, then the man who measures the most around the body has the most soul, and is therefore the most intelligent. Jesus said, "Destroy this temple, [body], and in three days I will raise it up." John 2:19. Again, John 10:18, "I have power to lay it [my life] down, and I have power to take it again." Consciousness and activity are here evidently implied, and, as in his pre-existence, he lived conscious and active, without the body; so he could when he laid it down again." And if this be so with him, so is it with man, for Paul, in Heb. 2:14, says, "Forasmuch then as the *children* were partakers of flesh and blood, he also himself likewise took part of the same." This agrees perfectly with the faith of the Fathers. My brother uses Psalms 89:48, and similar passages, to prove that the soul goes to the grave; but it does not say so. It says "from the *hand* of the grave." The soul at death goes to God for its consignment, either to Abraham's bosom, or hell, till the resurrection.

Elder A. A. John, in denying the proposition said:

I do not consider the subject to be essential to our salvation; but desire to get at truth. Men differ on this matter everywhere, but we should try to carry out the scriptural plan, "One Lord, one faith, one baptism." Twenty men will interpret one text in twenty different ways; but we should take the literal rendering of the Scripture. Dr. Barnes and Dr. Clarke (quoted) both contend for a literal understanding of the Scriptures. Luther did not believe in the immortality of the soul, but died in the faith we hold, viz., that the soul dies with the body. Brydges tells us that inferences are to be received with caution, the same with parables. Wesley differed from the Methodists of to-day, for he did not believe in immediate transition to glory at death; but held that there was an intermediate state or place for the soul, before or till the resurrection. Elder Blair has given you his definition of soul or spirit. I will quote from Gesennius' *Hebrew Lexicon*, and from the *Emphatic Diaglott*. In each of these we find them rendered, *breath, natural, life, mind, &c.* We admit that the Egyptians were the first historians; but look at the crude notions concerning the spirit or soul. They believed in transmigration, and worshipped cats, dogs, leeks, onions, because they felt the souls of dignitaries had entered them. Elder Blair says this was after they had become degraded. Well, if such be the case it does not argue much for the ennobling and elevating character of the doctrine of the soul's immortality when they became so degraded under it. He can not go back to time immemorial to prove his doctrine. The doctrine of man's immortality originated in Eden, when Satan said, "Thou shalt not surely die." God had said he was mortal, and

should die, but Satan, whom Christ says was a "liar from the beginning," told man that he was immortal, or should not die. This will explain why the doctrine has been found among all nations. Genesis 35:18—"Soul departing"—this means breath, as I have already shown; also James 2—"body without spirit [breath in the margin] is dead." 1 Kings 17:17, 25, is the same; and the reason for "soul" being found in one verse and "breath" in another, is simply to avoid repetition. 2 Cor. 12:1-5, and Rev. 6:9, are only visions or revelations, and of no more importance in argument than Luke 16—a parable of the rich man and Lazarus. These can not be taken literally, for who would think of Lazarus being literally in Abraham's bosom, or literal water being taken to cool the tongue of the man in flames. The "souls under the altar," crying, is the same as Abel's blood crying, (Gen. 4:10), the stone crying, (Heb. 2:11), or the hire of the laborers crying, in James 5:4. It is by personification. God speaks of things that are not, as though they were. Drs. Barnes and Clarke both agree that parables prove nothing. If the souls under the altar were slain (as it says) then souls can die, and it is against Elder Blair's position. So, also, is Ezek. 18, "The soul that sinneth, it shall die." Here it is plain that it can die, and this cuts his position to pieces, for it can not be immortal. His texts from Isaiah, Jeremiah, and Deuteronomy, all refer to the *mind*, and he merely plays upon my words in calling it breath, for there are four meanings to the word from which soul is translated, and *mind* is the one in these texts. The embalmed bodies of the Egyptians show that they looked for re-animation at the resurrection. Matt. 10:31, shows that both soul and body can be destroyed—killed, or used up altogether, in the grave or hell. The *Diaglott* gives *grave* as the meaning of *Sheol* and *Hades*, from which hell is translated. Jonah 2:2, simply means a place of darkness,—Jonah was not dead,—but Elder Blair speaks of him as being dead, which is wrong. 1 Peter 3:18-20.—This preaching was done through Noah, in his day.—See Dr. Clarke on this text. Isaiah 24:19.—The visiting of these people will be at the resurrection, after the thousand years are finished. Mal. 4:1-3, shows that they will be burned up and be ashes under the feet of the righteous; but they will be visited after the thousand years. See 1 Thess. 4:14-17; Rev. 20:5-10. These are to be devoured or used up altogether. Psalms 9:17,—wicked turned into hell,—this is the grave and nothing else. Obadiah 16, says, "They shall be as though they had not been." Martin Luther says Pope Leo brought forth and established soul-immortality as a doctrine. Elder Blair makes light of Mal. 4:13; but it is true that they shall be burned up, for God has said so. He said first that I twisted and spiritualized the Scripture; but now that I peddle the spiritualizings of Drs. Clark, Barnes, and others. Well, I feel glad to peddle the sayings of such men, though I differ from them. Ezek. 22d chapter. Just read it over, and if you can make any thing out of it, do so; I offer no comment whatever. Matt. 25,—Sheep and goats. This punishment will be as shown in Mal. 4:1-3 They shall be destroyed. "Everlasting" does not mean without end, as he admits. All the Fathers did not

teach man's immortality. Tatian did not. Matt. 17, Mark 9, and Luke 9.—We believe this to be literal. Moses and Elijah were there. Moses was resurrected and that explains Jude 9. Michael contended with the devil over this resurrection. Elijah was translated, and this transfiguration scene was to show both classes of bodies. This I give for what it is worth. I do not count much on it, though I believe it is true. John 13:36, 37, "Follow me," &c. This, in connection with John 14:1-3, shows that Jesus was going to prepare a place for them, and would come again; and then Peter could follow him. Stephen (Acts 7:59) simply asks the Lord to receive the principle of life within him, till the resurrection. So with Christ (Luke 23:46), it was simply a request to hold his life-principle till the Resurrection. We are told plainly that Jesus "poured out his soul unto death;" his soul, therefore, died. Elder Blair's text, from Phil. 1:21-26, does not support his proposition of conscious existence separate from the body. The departing from the flesh is one thing, and at one time, and the being with Christ another—which will be at the resurrection. See 2 Tim. 4:6-8. Paul is about to depart, but does not expect his crown then, but says, "Henceforth there is *laid up* for me a crown," &c. 2 Cor. 5,—"*This earthly house*," simply refers to the mortal state. The building of God obtained at resurrection, as shown in Rom. 8:21-23. "We groan within ourselves, waiting for the redemption" (resurrection) of our body. In 1 Cor. 15th chapter we find that then will be the time,—see 52nd verse,—"*at the last trump*." Elder Blair says death is separation and dissolution. God's word teaches that it is *cessation of life*. We read (1 Cor. 15:45-47) that the first man Adam was natural—earthly—and in Gen. 3:24, that God cast him out of Eden, and placed cherubims and a flaming sword to keep him from the *tree of life*, lest he should become immortal. Jesus alone has immortality—1 Tim. 6:16. I will agree with Elder Blair that it means that only Christ had it *to bestow*, but he will bestow it at the resurrection, as I have already shown. Rom 6:53—"Wages of sin is death, but the *gift of God* is eternal life." This shows that the natural Adam's sin brings natural death, but in the resurrection the spiritual, or second Adam, will bestow eternal life. But man has not eternal life, or immortality, till then. Elder Blair says the body sleeps, but you all know it is the mind, and it is utterly unconscious, except when disturbed by dreams. The first death is sleep. John 5:28—"All that are in their graves shall hear his voice and shall come forth; they that have done good to the resurrection of eternal life [to obtain immortality], and they that have done evil to the resurrection of damnation"—death, destruction. Psalms 89:98, shows that the soul goes to the grave. Psalm 146:3, 4.—"*In that very day his thoughts perish*. Eccl. 12:7.—If Elder Blair is right on this, then good and bad spirits all go to God at death. Man is same as beast—all have souls. Ezek. 18:4, tells us that "the soul that sinneth, it shall die," and this possibility of the soul dying cuts his position all to pieces. We submit the matter now. If I have made any remarks that would tend to lower Elder Blair in your estimation, I ask yours, his, and God's pardon.

ANNOTATION.

We have not given all the evidence presented on either side; but simply the main arguments, without any desire or design to color or favor. The disputants parted with the very best of feelings towards each other. Elder John and his Moderator, Elder Johnson, acted throughout in the most gentlemanly and courteous manner, and we parted from them (as Bro. Blair remarked publicly at the close of the debate) with even better feelings, and holding them, as men, in higher estimation than when we met. The spirit manifested was alike creditable to both parties in the discussion. We believe the debate has done and will result in further good, and will express no other personal opinion as to the result, or concerning the merit of either position as revealed in the discussion, than may be found in the expression, "We are perfectly satisfied." Let the readers judge as we have done, from the evidence presented on each side.

Preaching services were held on three occasions during the debate in the Mission Church. Elder John also preached a sermon setting forth their views on the latter day kingdom, which was reviewed (according to previous arrangement) by Elder Blair. The chief difference being as to the time of setting up—Elder John holding that it is yet in the future, while Elder Blair taught its present existence. Another point of difference was revealed. Elder John looks forward to spending the thousand years, or Millennium, in heaven, while Elder Blair contended, from several passages, that it would be on earth. There was no further controversy on this matter. We expect to baptize a few ere long in this neighborhood.

JOSEPH LUFF.

MISSION, LaSalle Co., Ill., August 23, 1879.

YELLOW FEVER IN COFFEE.

The new theory that sacks of coffee are specially adapted to the transmission of the yellow fever germ seems to be corroborated by the actual experience of persons living in Texas. The fact, if it be a fact, is alarming, since it is said that four-fifths of all the coffee used in this country is imported directly from the regions where the pestilence originates spontaneously. A physician of local repute says that the town of Liberty had declared and was enforcing (1867) quarantine against Galveston, where the fever was prevailing. The place being small, and everybody on the alert, no stranger or merchandise could get in unknown. A steamboat from Galveston was coming up the Trinity River, and, when within a mile or two of the town, was stopped by the authorities. The captain of the vessel said that if allowed to land a sack of coffee for a tradesman of Liberty he would put about, and he did so after leaving the sack on the bank of the stream. The tradesman, a small grocer, received the coffee, opened it, caught the fever and died. His family and servants were also seized, and from them the scourge spread through the town, causing many deaths. In the same year the supply of coffee had been exhausted in a settlement on the Nueces River, near Corpus Christi, and a man who had had the fever was sent to that town, where the epidemic was, to buy a sack. He got it, and, by agreement, drove to a mesquit tree, divided the coffee into portions,

placed them in the boughs, and retraced his steps, to avoid any possibility of communicating the contagion. The persons who wanted the coffee went to the tree, got their several portions, and carried it home. The fever was introduced within a few days into every one of those families, and carried off most of the members. Subsequent investigation proved that the scourge had, in both these instances, come directly from the sack of coffee. In one of the cases, it should be remembered that the coffee had been carried fifteen miles in a wagon, then opened and divided, put into small bags, and again exposed to the open air for twenty-four hours. The fever germ lived, nevertheless, and, as soon as conditions were propitious, developed into active and mortal disease.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, October 1, 1879.

DR. SCHAFF ON MORMONISM.

DR. SCHAFF, representing the United States at an Evangelical Conference, lately held at Basle, Switzerland, and which closed its session September 6th, 1879, in replying to an inquiry upon the Mormon question in America, stated that "Mormonism now under legal restriction, would go to ruin, but for the constant immigration of its followers from Europe."

It is probable that when Dr. Schaff made this statement, he had Utah in his mind; but, as all phases of that peculiar institution known as Mormonism are obnoxious to the orthodox notions of such ecclesiastics, as the learned doctor was representing, the statement clearly shows that he, nor those to whom he was speaking, know anything of the genius of Mormonism.

The legal restrictions to which the doctor referred are these: The law of Congress providing for the punishment of polygamists, as bigamists, and the late circular of Secretary Evarts; which, so far as we now comprehend it, asks foreign governments to take into consideration, that some of the practices permitted, or enjoined by, the Mormon faith are in violation of the law of the United States, and that this fact being known to the converts to Mormonism made abroad, before they emigrate, they come to this country with a view to such violation, and are thus intentionally criminal; therefore, the Secretary asks that the governments whence these purposing criminals are to come, shall prevent the accession to that class of the population of the United States, which makes demand for the enforcement of police regulations. This is possibly the only ground upon which the Secretary could request the interference of foreign powers to prevent persons emigrating from their shores for the purpose of settling in this country. Whether this request of the Secretary may operate as a legal restriction, and how far the government may be justified in making it, and insisting upon its being carried into effect, are questions yet to be decided.

The genius of the faith comprehends that ultimate triumph is sure; therefore, that all intermediate obstructions and restrictions must necessarily succumb; and in one sense this is right. If

there is to be a triumphant ending to all this turmoil of speculation in regard to religion, then all that interposes must be removed. But the difficulty is, that while these interposing restrictions rule, they must be honored and respected by a submission to them; hence, to disregard them is to antedate the triumph which must first be won. This can not safely be done. All the struggles lie this side; all the battle fields are between now and then; all the patience and development of the Christian graces, the increase in spiritual strength, and growth in knowledge of heavenly things, which alone can fit man to enjoy a reign of righteousness, all appertain to the time and world that now are. He who does not comprehend this, and comprehending it, does not act in accordance therewith, is certainly unlearned in the work. Submission may be galling; interference may be resented; and the right to restrict may be denied, but wisdom dictates that honors, glories and crowns must be deserved before they can be safely worn, enjoyed, or borne. Here the learned doctor has been led astray. He has formed his estimate of Mormonism from its perishable element, and has mistaken these for its entirety; whereas they form a small part only of the whole. These eliminated, as undoubtedly they should be, only that part will perish, the remainder will survive. It is the truth, the living genius of Mormonism, that has given so long a lease of life to its error. The warfare that has hitherto been waged against the Mormon Church, has been directed against it as a whole. As a result, the truth being unconquerable, has, in sheer self preservation, defended and preserved the errors which have been skillfully intertwined with it; either willfully, or in zealous ignorance. Indiscriminating attack has sacrificed both truth and error. For as long as the enemies of Mormonism will not recognize and confess its truths, while decrying its errors, and continue to denounce both, how can its devotees consent that even its errors, if it has any, shall be destroyed.

The truths of Mormonism must abide and triumph, and no restrictions of either governments, or of sectaries can avail to its ruin. Its errors may and should perish; and if this involves its utter overthrow and ruin, still it should perish. So far we have no objection; but, to be concluded by the doctor's statement, and consent to the sweeping destruction foreshadowed by it, we do not.

It is a matter of some surprise to us that many of the newspapers, journals, the publishers of histories, magazines and encyclopedias should so recklessly discriminate against Mormonism in regard to the manner of obtaining their information. As a usual thing, when any of the leading magazines, newspapers, and more notably the publishers of histories and encyclopedias desire to secure information in reference to the history, belief and numbers of a religious denomination, they apply to leading members of the particular sect which they wish to represent, and publish their statements as the truth in regard to their denomination; whereas, any idle chronicler who may be troubled with *scabies scribendi* is accepted as authority on Mormonism; and any absurd screech, belief, or fanatical story told of the Latter Day Saints is credited as genuine, and their own statement is deemed to be false, the result of a deliberate intention to deceive. As an instance of this, Johnson's Cyclopaedia

states in an article on Mormonism, that whatever was evil and disreputable in Mormonism it received from Joseph Smith, whatever of respectability there is in the system it derives from Brigham Young. So gross a misstatement as the foregoing could not possibly have been penned by a Latter Day Saint of any complexion, or shade of belief.

Common justice would demand that when information respecting a people was wanted, their enemies should not be applied to for it. None are so likely to know the truth about the belief of a sect, church, or even a schism, as the persons who believe; and this continued reiteration of differing stories of the foundation and origin of Mormonism is putting the advocates of them into an unevitable light. "Surely," says the general reader, "all these tales can not be true; these conflicting 'Spaulding Manuscript' and 'St. John's divining rod' tales can not possibly be true. They are both improbable." Thus the object of those who are telling these stories is defeated.

Lately, however two men, agents for Johnson's Cyclopaedia, and The Encyclopedia Britannica respectively have offered that if we would furnish them an article of suitable length upon the subject, they will use their influence to get it inserted in future editions of these works. We hope to succeed.

FREEDOM VS. LICENSE.

FREEDOM of thought, freedom of expression and freedom of action are supposed to be the pillars of safety upon which the fabric of state may justly depend for its perpetuity. Inasmuch as these are preserved, being rightly understood and appreciated, the liberties of the people are safe; inasmuch as they are not understood, or are restricted or disregarded, there is danger to the institutions relied upon for security and peace. This is pre-eminently true of a republic, in which the people are the conservators of their own rights. By just so much as the people are intelligent, and have correct ideas of what is best calculated to secure and preserve their liberties, are they prepared to enjoy those liberties.

The same is true of the Saints. By the same rule of reasoning it may be declared, that inasmuch as the Saints comprehend and appreciate the principles upon which their salvation as individuals depend, by so much will their safety as a body be secured. Inasmuch as they become intelligent, having a just appreciation of their liberty in the gospel of Christ, by that much will they be prepared to be examples, as well as teachers by precept, to the people to whom they are sent as saviors of men.

Liberty of political speech is a safeguard against imposition from evil and designing men. But license of political speech, makes politics a seething vortex of vilification and abuse, the study of statesmanship abhorrent, and good men to shrink from an arena where impudent assertion and foul mouthed demagogism, win against worth and sober statement of truth. Few really good men are ever found making a canvass for the votes of the people where it has by license become the rule to blacken the character and asperse the motives of opposing men and parties.

Social liberty of speech is an able auxiliary to true morality and progress in society; but social license of speech poisons the springs where purity flows, and gives a licentious character to

the social atmosphere. Scandal flourishes, good men and women refuse to enter the lists against so bold and aggressive despoilers of the peace of society, and are ultimately out-faced, to their shame and the ruin of the community.

Religious liberty of speech is one of the most valuable aids to true advancement in the truths that do and shall govern man's spiritual nature; and is likewise a conservator of the peace of mankind. But religious license is a curse to the truth. It hangs deftly at the heels of advancement and hinders the good. Under the guise of seeking after truth, it despoils the fair structures raised by faithful endeavor, chills by invidious and cruel comparisons the warning love of devoted believers and defeats the object it purports to advance by carping criticism. If any of those called to be Saints, have thus mistaken license for liberty, they have done themselves and the cause an incalculable injury.

Liberty of conscience is and should be sacred. But the liberty of conscience does not carry with it, in any sense, the right to ignore and treat lightly the obligations that men may have taken upon themselves in connection with others by which a rule of conduct is prescribed; for in such case the judgment and will were both consulted when the obligation was taken, and having yielded their assent can not afterward withdraw without some degree of perfidy; unless, indeed, the terms of the obligation are changed without their consent, after having been obtained. Therefore, to take shelter under the love for truth and liberty of conscience, to violate church bonds, disregard church polity, and outrage church fellowship, are highly reprehensible and should find neither principals nor abettors among the Saints.

ELDERS TAYLOR AND CATON AT BIRMINGHAM.

Brethren Thomas Taylor and C. H. Caton, Birmingham, England, president and secretary of the English Mission, seeing in the Birmingham *Mail* an article entitled "An effort to crush out Mormonism," the same being an editorial on the Evarts' Circular, replied to it, and made a statement of "the situation," showing the apostasy under B. Young and the Twelve, the adoption of polygamy, and finally the rise of the Reorganized Church and its principles and doctrines, so that the many readers of the *Mail* might become more thoroughly satisfied of the fact that polygamy is not a part of Mormonism, and only became attached to it by the falling away of its leaders after Joseph's death. The editor of the *Mail* had already learned and truthfully and honestly stated in his article that "polygamy was not a part of the original gospel of Joseph Smith," for which we and our people in Britain express thanks to him. Brethren Taylor and Caton take him to task, however, for saying that "the gospel of Joseph Smith would have been forgotten long since if it had not been for the embellishments it has received at the hands of his disciples," and they show how the work flourished marvelously before those "embellishments" were added, and how the same "gospel of Joseph Smith" has flourished and spread by the Reorganized Church under the presidency of his son, with none of those fungus growths, and unclean doctrines taught by it. We are glad that the brethren got an article published by the courtesy of the editor of the *Mail*.

QUESTIONS AND ANSWERS.

Ques.—Is it right in a Saints' meeting, where all present can understand and talk the English language, for those who can talk Welsh to fill three-fourths of the time with speaking, singing, and praying in that tongue, which one-half of those present do not understand one word of?

Ans.—No. It is not an evidence of wisdom, or justice, on the part of those so taking up the time, nor is it proper courtesy towards their brethren who can not understand them. Those who talk English very imperfectly, or who have hard work to speak it, are of course excusable.

EDITORIAL ITEMS.

ATTENTION is called to the advertisement by a brother for land. He has the means and would like to purchase some thousands of acres. He wishes the addresses of parties owning large tracts in South-western Iowa, North-western Missouri, and North-eastern Kansas. Write to this office.

Bro. W. W. Blair left Decatur county, Iowa, September 17th for the General Conference, and Bro. Joseph Smith was to go on the 19th, both via Council Bluffs. They preached at Lamoni and Davis City while in Decatur county and express themselves as having enjoyed their trip and visits.

We have some thirty or forty of the works of O. Pratt, sent in by a brother who wishes to sell them. Price, postage paid, one dollar per copy. Some have hitherto inquired for them and now is their chance.

Bro. M. T. Short, Joplin, Missouri, September 5th, writes that he has arranged with two other ministers for discussions this fall, on differences in doctrine. Bro. Short is laboring as the only steady worker in that part of the vineyard, and is showing himself an able defender of Christ's doctrine. He writes of the excellent conference held recently in southern Kansas, and of himself says: "I have received much comfort in the ministry, and feel a strong desire to battle on in defence of the cause we love."

Sr. Jennie Krahl, Schuyler, Nebraska, says: "Since I last wrote you I have obeyed the glorious gospel of Jesus Christ, and can say of a truth I have never found such peace and light before." She is laboring for the cause of the Master, and we pray that she will not be faint, but temper zeal with wisdom, and be made to rejoice in the fruits of a lasting work of truth and hope.

Bro. J. Ells wrote September 5th, from Bridgeport, Ohio, that Bro. J. Craig baptized three persons a few days before that.

Bro. A. Falconer, Blairsville, Pa., writes cheerfully of his faith in the approaching triumph of the Lord's work.

Sr. W. C. Sides, Pomo, Mendocino county, Cal., writes that she and her daughter are alone and they are endeavoring to serve the Lord. They call upon his holy name night and morning, and they enjoy much of his favor and blessings. She also wishes that the gospel could be preached there, but there is no one to do it.

Sister Laura A. Cobb, of Gonzales county, Texas, says that she seldom hears any preaching, and is deprived of the society of the Saints, but she is steadfast in the faith, and hopes to endure the trials and afflictions of her life patiently. So may she be able to do.

Bro. Alfred Munn, Nelson Station, Butte county, California, mentions his efforts to preach the gospel in his neighborhood. He relates a blessing that he received by what seems to have been a providential preservation of his grain stacks from a running fire in the fields; the fire having driven them away from seeking to protect the stacks, and yet stopping short of destroying them by only a few feet, while he thought all lost, yet was praying to God for their preservation. He feels thankful and so expresses.

Bro. A. W. Bullard, of Shawnee Branch, Red River county, Texas, relates his experience in the world, religiously, and it is interesting. He was born in Georgia; moved early in life to Alabama; joined the Baptist Church there, and subsequently became a minister of that faith. He preached eighteen years for them, baptizing during the time over two thousand persons, organized a number of churches for them; but finally last year believed the gospel as preached by Paul, and was baptized into the Kingdom of God and ordained to preach it. Since then he has been persecuted, spoken evil of, and has lost property by those who have sought to injure him, but he still holds to the truth. May he go on therein, be faithful, and be blest of God with his favor and his strength. Some seem near to obedience through his teaching.

Bro. Joseph Squire, Brooklyn, New York, says that they have held outdoor meetings this summer. Results, one baptized and others believe.

Bro. W. P. Brentz, Independence, Missouri, expresses his thanks to God for aid and strength to stand in the covenant of grace firmly, even through great trials.

Bro. Joseph Smith wrote September 8th, of having a good Conference at Buffalo, Eastern Iowa District; two persons baptized.

Bro. N. Stamm, Newton, Iowa, September 7th, says that a good conference was held in Des Moines District, 6th and 7th. Bro. J. H. Lake presided and preached. One baptized. The truth is working among the people.

Bro. A. C. Everett, Paw Paw, Mich., who wrote an article in the *True Northerner*, though afflicted in body and unable to labor, being crippled by disease, yet writes and converses in defence of the cause of truth bravely and with perseverance. That he may be comforted in spirit and healed in body we greatly desire. His previous article in the *True Northerner*, over the signature of "Ace," in reply to Elder Sherrod, of the Christian Church, which we noticed in our last issue, was replied to by Mr. Sherrod, and Bro. Everett answered him through the *Northerner* of September 5th. Bro. Everett says that these articles have been the cause of many inquiries being made of him, and he thus has a chance to explain the true position of the Latter Day Work, and to teach the doctrine of Christ to those who so inquire. In this way he can do good and be made glad thereby.

Bro. Clayton Bargar, Ashland, Nebraska, bears testimony to the work being divine, for he has received assurances from God. He also greatly enjoys the *HERALD* and is comforted and instructed.

Bro. Louis VanBuren, senior, wrote from New York City, September 15th, that he had arrived from Switzerland, and would soon be in Jefferson county, Indiana, again. We welcome him to his American home.

Bro. A. S. Davidson, Moselle, Missouri, wrote September 12th: "I am still preaching every Sunday; will go to Oak Hill, ten miles, to-morrow, Bro. William Still, of St. Louis, going with me. Expect two more to be added to our branch soon."

Sister Eliza Humphrey, of San Bernardino, California, who is in the eightieth year of her age, writes that it seems as if she were left alone, those of her generation who obeyed the gospel in the early years of its restoration having mostly fallen asleep. However, she remains and endeavors to hold fast to the rod that leads to the tree of life as seen by Lehi and Nephi, as she has done since 1835, when she received the truth. She was a sharer in the Missouri tribulations, her husband and father being prisoners to the mob two days at that memorable time. She went to Utah in 1849 and remained till 1859, and then escaped to California. Her husband died March 1st, 1874, and she waits her own time of departure with trust in God. As she desires, so may she be comforted and sustained by the arm of His power when she enters the stream and passes over to the other side—to the place of everlasting rest and peace—we pray.

Bro. W. L. Booker, Kingston, Missouri, says that the cause is gaining about there. Eight baptized into Far West Branch lately. A good conference was held August 30th and 31st.

At Holmes Bay, Maine, August 24th, one baptized by Bro. J. C. Foss, and three more by him September 7th, increasing that branch to eighteen. Others are favorable.

Brother Wm. Hart, San Francisco, California, writes, September 8th, that the branch there is reviving, and some good meetings are being held.

Bro. Leon Lamore is at Carmel, Cloud county, Kansas, and would like to learn of the nearest Saints to him in Kansas. He is alone in the faith.

Bro. H. C. Smith wrote from Cedar Keys, Florida, September 13th, that they would sail for Pensacola that day. They left the Saints at Gainesville in good spirits, but with much to contend against. May they be faithful and have strength given them to endure; and may Bro. Heman and his fellow-laborers in those States continue as teachers and exemplars of the righteousness of the law and gospel of God.

Bro. W. D. Clark, Gravella, Ala., wrote September 5th, that Bro. Heman C. Smith had baptized seven at Gainesville, and would organize a branch there.

Bro. Wm. Worwood writes from Nephi, Utah: "Times are very hard, grasshoppers numerous, drouth bad. I can scarcely get bread for my family. Spirituality is at a very low ebb here. The people seem to think that their leaders are not right, nor their teachings. How long will a man rob God? Such is life in Utah, the Zion which no man need seek. My wife and mother and myself have distributed the *Advocate* to the best advantage. Few ask for more, and none seem to care to pay for the paper and its precious truths. May God hasten the deliverance of his Saints."

Bro. A. J. Kenison, Eagle Rapids, Kansas, mentions a visit from Bro. I. N. Roberts, who also preached to them. Good audiences and some are seeking for light and the truth of God, yet seem afraid of the speech of the people. Bro. Kenison rejoices in the latter day message.

Bro. T. W. Smith preached at Pittsburg, Pa., September 3rd and 7th. He and wife were to go to Belmont county, Ohio, the 10th, thence west to Illinois and Iowa.

Bro. S. M. Rogers, Piper City, Illinois, relates the visit of Bro. Luff, and the good done them there by. The branch has profitable meetings and a Sunday School that flourishes.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Sept. 8th.—A large fire occurred at Quincy, Illinois, night before last; loss one hundred thousand dollars.

At Memphis yesterday 11 new cases and 8 deaths from yellow fever.

Another lot of prisoners have just been exiled to Siberia by the Russian government, for political offenses.

Good crops have been successfully garnered in Switzerland. They exceed the usual yearly product.

9th.—At Cabul, Afghanistan, the native troops mutined against the British Embassy there, and attacked their quarters and slew (after being resisted stubbornly and losing a hundred men themselves) the British Envoy, his secretary, the surgeon and Lieutenant Hamilton, and sixty-seven soldiers, the only ones who escaped being nine soldiers who were in the country foraging.

At Memphis, yesterday, 25 new cases of yellow fever and 10 deaths.

10th.—The report is that Cabul, Afghanistan, has been sacked by the mob of Afghans. The British forces in India have been so weakened by sickness and death that there is a poor prospect for a successful march on Cabul and the Afghans. It will take two months to send troops from England to that country, but it seems necessary.

There are reports of bad crops in Kings and Down counties, Ireland.

Thirty thousand persons are out of work in Glasgow, Scotland. It will be necessary to make provision for the unemployed the coming winter. The iron trades are in fair condition, but the building trades are very bad.

The harvest in England has begun in the south, and some better weather is being had. The nights have been cold with occasional frosts, hurting the unripe grain in some places.

Sixty-five deaths from yellow fever in Havana, Cuba the past week. The insurgent bands, before reported, have been broken up into smaller and less dangerous parties.

A cold wind struck Memphis yesterday and the mercury went down to 65 degrees above zero. Consequence, 11 deaths; also 26 new cases.

The outbreak in Afghanistan is now considered greater than was at first supposed. The British force in India, on the border of Afghanistan and elsewhere, is altogether too small to cope with the Afghans. Troops will be sent from England at once.

The cotton operatives at Ashton, England, have held a large meeting and declare for a strike against the 5 per cent reduction.

A shock of earthquake was felt at Lyons, France, the 9th inst.

In Georgia, western counties, a fatal disease has broken out, having the following characteristics: The tongue swells until the mouth can not be closed; the victim chokes; and the blood breaks from the ears, eyes and nostrils. The body is covered with large black spots as death approaches. Only three persons out of 58 attacked have recovered.

At Memphis, Tennessee, 16 new cases of yellow fever and 9 deaths.

Yesterday the ocean steamers that arrived in New York brought five million dollars in gold from Great Britain, France and Germany.

12th.—Seventeen new cases of fever at Memphis yesterday and eight deaths. The cities of the north are raising money by the thousands to aid the relief associations.

13th.—Every person connected with the British Embassy at Cabul, Afghanistan, was killed. There are reports of riot and murder in other

Afghan cities, as well as at Cabul since the massacre. British troops are advancing from three different directions towards that city.

Another water-spout in Switzerland swept away mills and houses yesterday.

At Terre Haute, Indiana, yesterday, Madam Anna Stewart, Spiritualist medium, and others, filed complaints against W. C. and S. F. Ball, of the *Evening Gazette*, for alleged defamation of character, demanding \$20,000 damages. Of late, it is alleged, she and others taking part in their seances have publicly exhibited nude persons claimed by them to be angels and materialized friends of visitors present, and also claiming one nude person to be Jesus Christ, appearing to the audiences, and having openly offered photographs of such a person claiming to be Christ. The *Gazette* has made a deadly assault upon the whole exhibition, and charges Stewart and others in the exhibition with immorality, indecency and fraud, for which they bring the suit. An interesting lawsuit is probable.

The difficulties under which farmers in England, Scotland and Ireland labor in the way of rent and taxation are illustrated by some statements of actual fact published in the *Mark Lane Express*, the London organ of agricultural interests. An owner of 200 acres receives \$2,100 rent, and pays \$115 land and income tax. The tenant pays: rent, \$2,100; poor and highway rates, \$410; drainage rate, \$315; income tax, \$37.50; total tax \$877.50; total rent and tax, \$2,977.50, or at the rate of \$14.88 per acre per year. In addition to this, the tenant is under legal obligation to place on the land an amount of manure equal to an agreed number of tons of stable-manure per acre.

15th.—At Memphis, yesterday, only one new case of yellow fever and but four deaths. It is thought that the plague has run its course, unless the refugees come back too early and fall by it.

In southern New Mexico, last week, seven soldiers who were out herding Government mules, were attacked by Apache Indians and killed, and the mules (64) run off. A detachment was sent in pursuit, but no news from them yet.

A dispatch from Havana, Cuba, says that the slaves on the plantations around Santiago de Cuba are demanding their freedom, and many are running away. The planters are trying to compromise with them by giving them wages, and the authorities ask of the Spanish Government what to do in the matter. It is said by a Spanish newspaper that Spain would have submitted a bill abolishing slavery in Cuba forthwith, but it was feared that serious trouble to the agriculturalists would ensue from lack of laborers.

16th.—Russia is believed to be closely watching affairs in Afghanistan and may take opportunity of England's present situation of defeat. It is rumored that the Ameer of Afghanistan has openly declared against the British.

Ten thousand workers are thrown out of employment by the strike of the cotton-mill operatives at Ashton, England. Over fifty iron furnaces in Scotland have been obliged to suspend work. The Mayor of Middlesborough, England, writes to the Government authorities: "Trade has not revived here, and great distress in the district has so seriously affected those who previously subscribed to the relief funds that our local resources are not to be depended upon. I am obliged, therefore, to ask for Government assistance."

Relative to the apprehended distress among the working classes of the thickly populated towns in the northeast of England, it is estimated that 20,000 persons in that region have been thrown out of work during the three years past. There are thousands of empty houses at Darlington, Stockton and Newport are also seriously affected. The climax of distress has been reached at Middlesborough.

A serious disturbance occurred at Lurgan, Ireland, Saturday night, arising out of the stabbing of a Catholic in a partizan affray. All the police of the town were called out, and a conflict with the mob lasted some hours. Several arrests were made.

A dispatch from Berlin says the cattle plague having appeared in Russian Poland, Germany has forbidden importation across the frontier of live stock from Russia or Austria.

The war still goes on between Peru and Chili in South America, chiefly naval conflicts or bombarding seaports.

At Memphis thirty-two cases of fever and eight deaths from it yesterday.

17th.—The asylum and institute for the deaf and dumb, at Delevan, Wisconsin, was burned yesterday. No lives lost, and all the furniture and the property of the inmates saved. Loss to the State, nearly two hundred and fifty thousand dollars. No insurance.

At Memphis yesterday 23 new cases and 7 deaths from yellow fever. Again report says that the plague is spreading around about the city, and into the country, notwithstanding the efforts to confine it to the city.

18th.—It is now stated that the escaping soldiers from the Cabul massacre say that when the Afghan mutineers threateningly surrounded the Embassy, some of the British soldiers fired upon them and killed a few, otherwise possibly there might have been no bloodshed, but this act of the soldiers maddened the natives, and they sought vengeance. A few more soldiers who escaped the massacre, have arrived within the British lines.

Cetawayo, the Zulu chief, has been captured by the British troops in South Africa.

English firms are ordering American cloths to fill their orders from the East Indies which are more for these goods than for English goods.

19th.—Herat, a city of Afghanistan, has also been the scene of a fearful revolt and all the civil and military officials have been murdered by the mob. The native regiments mutinied as at Cabul.

The labor troubles in England are increasing, and many thousands of people are already suffering for want of food and the necessary comforts of life.

A tenement house in Boston was burned night before last, set on fire, and several persons perished in the flames.

Correspondence.

COUNCIL BLUFFS, IOWA,
September 1st, 1879.

Dear Herald:—I so arranged as to attend the quarterly conference of the Pottawatamie District, held at Downsville, August 30th, Bro. C. G. McIntosh presiding, who, as far as health and circumstances admit, is still defending the faith. The work about there and at Wheeler's Grove has been considerably revived within the past year, through the labors of Brn. R. J. Anthony and R. M. Elvin. The business sessions were peaceful, yet few, very few, to participate therein. Father H. Hansen, whose steps from the weight of accumulated years, are less certain, with his three sons, Frederick, Oliver, and Kennedy, were present. Only severity of weather, sickness, or some other uncontrollable circumstance would keep the old veteran from duty. Would that we were all such consistent and worthy members of the body! And it is most gratifying to know that his sons are following in his footsteps. The two latter are young in years, but they nobly resist the vanities and follies of the day, and bid fair to become useful men in the Church. How comforting to Father Hansen and his sainted wife in their declining years, to know, if their children are missed from the house of worship or family altar, that they are not with the giddy and gay, feeding on husks, and wasting the days of their probation. If all the young in the West were thus minded, young people's prayer meetings might be established with effect, and thus imitate the example of the young folks of Plano. But, alas, a love for worldly pleasure and popularity is taking too strong a hold on many.

Reports showed that but few, if any, of the forty Elders are exerting themselves to travel and preach on Sabbath days. Reports from presidents of some branches tell of signs of improvement. A large attendance on Sunday; meetings held in a grove. Bro. A. Hall reported, and informed the conference that his indisposition of body would prevent his traveling among the branches, to teach the law of tithing and free-will offering, as he desired, whereupon, by resolution, the presidents of branches were requested to cooperate with the Bishop's Agent, to teach those

necessary things to their members, and to make monthly returns to the Agent, which resolution, strange to say, gave rise to some questions. What a puzzling subject that tithing seems, requiring a vast amount of stamina to talk about or introduce it. Surely the gospel economy is well calculated to develop our traits of character.

J. CAFFALL.

PLANO, Illinois,
September 15th, 1879.

Editors Herald:—The past five weeks I have spent in the field of Northern Illinois, laboring as the following report will show.

On Sunday, August 3d, I preached twice at Mission, LaSalle county, to fair congregations, with good liberty. In the afternoon we repaired to the river, and Bro. Thos. Hougas baptized five persons. The ceremony was witnessed by a large company of people, and the opportunity was taken advantage of by Bro. Blair, who delivered a brief but impressive discourse on the subject of "Baptism."

On the following Saturday evening, the "Blair and John Debate" commenced, and it continued till the following Friday. A brief synopsis has been published. The disputants agreed to have one night's rest during that time, which was occupied by myself, (as also was Sabbath morning), in preaching to interested congregations. The following two weeks were spent in that locality, preaching six times at Mission, once at the Bell School-House, five miles distant, and twice in the Methodist Church, four miles south.

On Wednesday, September 3d, Bro. Hans Hayer accompanied me to Paradise, some forty miles further, where live Brn. Lars Lews and Soren Oleson and their families, who set about at once to secure a school-house for preaching. Remained here until Saturday morning, preaching twice to large and attentive congregations, some of whom expressed perfect satisfaction concerning the doctrine, and a desire to hear further.

On Friday evening, an Adventist preacher rose at the close of the meeting, and raised one or two objections against the arguments used in favor of continued revelation. He declared the Bible to be the rule of faith and practice, and scouted the idea of receiving any revelations since. I replied that if the Bible was the rule of faith and practice, he certainly must observe the laying on of hands for the gift of the Holy Ghost, which, when obtained, would "show men things to come," and intimated that a wiser head than his would be required to explain how this could be without new revelation being enjoyed. I was then challenged to show one or two things from the book, which I did with such unexpected grace and ease that he admitted himself caught, but tried another twist or two, and then sat hown. He is an old hand at that work, having debated with Bro. Sheen some years ago, and we learn that, though somewhat enfeebled by age, he still persists in making himself conspicuous when occasion offers.

On Saturday morning we drove to the house of Mr. Lamer, and were welcomed kindly. He and his wife are interested, and made many enquiries, especially concerning the Book of Mormon. They appeared satisfied, and, as an evidence of their good will, assisted me according to their means.

In the afternoon we drove to Kempton, a new town, about nine miles distant. Here we were favored with attentive listeners, to whom I spoke with peculiar liberty. The hall and lights were furnished gratis, for which we thank the liberal ones.

On Sunday morning, attended the Methodist meeting, and heard a sermon preached that called to memory the past days of my experience, before beholding the light of truth. The preacher had attended one of our meetings in the school-house close by, and after we had been seated about ten minutes and closely eyed by him from the stand, he stated that he had come with a prepared sermon, but the congregation was not what he expected, (probably on account of the rain), and he had, therefore, decided to change his subject. He talked for half an hour on the words "Thy kingdom come." He stated that it was set up in our hearts, and afterwards exhorted his

hearers, who were, he said, members of the kingdom, to pray those words understandingly. It was a discourse characteristic of the days we spent when all our religion was implied in the word "Methodism."

In the evening went to Cabery, some nine miles or more in another direction, and preached to a very large congregation, some of whom had come from five to ten miles. Again I was favored with that liberty that only the Spirit can afford, and was enabled to enlighten some concerning the views entertained by us as a people.

Monday morning found us on our way towards Piper City. Called at Kempton, and were met by a unanimous appeal to preach again in that place. I could not make any definite appointment, but promised to attend to the request as soon as possible. After a two hours' drive, arrived at the home of Bro. Silas Rogers, and were hospitably entertained by all the Saints in that neighborhood during our stay. Notice was given, and I preached on that and the two following evenings, in the school house close by. The congregations were fair and the interest good. On Thursday drove sixty-six miles, arriving at Mission in the evening. Having caught a severe cold, my hoarseness prevented further preaching until Sunday. In the morning I addressed the Saints in particular, and the Master of assemblies was present, and though plainness was the main feature in the discourse, yet we doubt the possibility of any being present who did not feel the effects of the Spirit's outpouring in confirmation of the truth. In the Saints' meeting that afternoon, the presence of the Holy Spirit was also manifest to the comfort of all. In the evening, I preached to a large and attentive congregation in the Methodist church, four miles south of Mission meeting house, and on the following day returned home.

Bro. Hans Hayer devoted the time of both himself and team in conveying me from place to place, as above, to whom I shall forever feel indebted. In all these places, where Saints resided, I was made welcome, and on leaving, brought with me evidences of their regard, in the form of good wishes and financial help. The cry everywhere was "come back soon," and the treatment received was of a kind to make us wish we were to live among such people forever.

Prior to the above, I did some Sabbath preaching in Plano, Sandwich, Pritchard's Grove, and Big Rock. I received calls to go to Sheridan and other places, but Conference must decide where my future labors shall be. The above is a statement, in brief, of the labor performed since June conference. Nearly four months of the time has been occupied in the Herald Office; but I now feel free to labor as God through the conference shall direct. Calls for labor in new places are very numerous, and none who can labor, ought to be at rest.

Yours in hope of the triumph of truth,

JOSEPH LUFF.

MERTHYR TYDVIL, Wales,
August 25th, 1879.

Brn. Joseph and Henry:—I venture for the first time to write a few lines in the fear of the Lord, and with a desire to do good. I am happy to say that the Lord has not forgotten to hear the cries of those who humble themselves before him. Sunday, April 13th, was a very stormy day. It was snowing and freezing, likewise the wind blew severely, but Bro. J. Morgan and I went over the mountain to Aberaman, for the purpose of being baptized for the remission of our sins. When we met the brethren in council, every thing passed in our favor. So we prepared for the water, and when at the water side, I do testify, in the name of Israel's God, that the weather became calm while we were doing the will of the Father. In the afternoon we were confirmed and ordained Elders in the Church of Jesus Christ, and in the evening we returned home rejoicing. Since then we have not been idle. Bro. T. E. Jenkins has united with us in Merthyr to hold meetings, and the Lord is with us. We have restored two old brethren who were gone astray, likewise baptized three and reorganized the Merthyr Branch, and when we meet in fellowship meeting the Lord sends down his Holy Spirit upon us, likewise we enjoy the manifestations of the Spirit. We are

doing a little out-door preaching, although our congregations are not large; but they listen attentively, so we expect to baptize a few more shortly. I hope that our heavenly Father will bless us continually, that we may be able to do his will, and live faithful to our calling, is the desire of your humble brother in the bonds of love,
J. W. WATKINS.

MILLERSBURG, Ill.,
Sept. 11th, 1879,

Bro. Joseph:—The Lord is causing the hearts of the people in this place to rejoice, and encouraging us in his glorious work, by the many manifestations of his love and power. In our meetings we enjoy the blessings of his Holy Spirit, which brings to mind things that are past and shows us things to come. Our quarterly conference last week was, as many of the Saints expressed it, a good old-fashioned one. There was an unusually large attendance. Almost every branch was represented. Some who were investigating came from quite a distance to see and hear more. On Sunday morning four were baptized by Bro. Bryant, and, in fulfillment of the voice of the Spirit, weeks before, we were made to rejoice in seeing some come in with us that we thought not of, showing that God is working by the influence of his Spirit in the hearts of the honest, and it remains for the Saints to live their profession, that their influence for good may be felt by those who are seeking for truth. Bro. John A. Robinson, our beloved district president, was with us and preached two excellent discourses. The business sessions were peaceful, the questions brought up were discussed with kindly feelings, and they seemed to be satisfactorily settled. At the social meetings every heart seemed to respond as we sung,

"The Spirit of God like a fire is burning,
The latter day glory begins to come forth."

While the gospel wins its widening way, may the Saints of every land and clime be up and doing; that we may ultimately receive the reward of the faithful. Your sister in Christ,

V. I. VERNON.

WATSONVILLE, Cal.,
August 20th, 1879.

Editors Herald:—I arrived at this quiet village of the beautiful Pajaro valley, August 15th, with Bro. D. J. Phillips from Oakland. We had quite a dusty trip, visiting en route the excellent family of Bro. Burgess, at San Jose, and a family of old timers at Gilroy, who are still looking Zionward, and are in full sympathy, though not immediately connected with us; and also stopped at Saints Home, enjoying the brief season with Bro. John Range's estimable family; though isolated from the Saints, they are alive in the cause of truth, and look forward to the glorious reunion in Zion with joyful anticipations. I found the Christian Church (so called) in that place, which opposed us so vehemently, when Bro. Clapp and myself held a series of discourses there, have gone down, and are dwindling away, just as we told them they would. The farmers have suffered severely in that region this season, from drouth, and times are hard there, as the deserted appearance of most of the village testifies. As we leave it, and approach the old Jesuitical Mission of San Juan, the town looks deserted; but the wheat fields are heavily laden with their golden grain.

Passing over the divide, we find ourselves in the productive Pajaro, or Bird Valley; its enormous crops of grain are fast being shelled to the tune of the numerous steam threshers, busy on every hand with their hum and screech, whilst long trains of the Southern Pacific Railroad are whirling it away to the motropolis, to be shipped to foreign climes; and while the toiling farmer lives frugally, the magnates of the freighting corporations roll in luxury, drawn from the bone and sinew—but, what should we do without our railroads? They might feed starving millions, they should marry the nations, and help restore peace and happiness to the distressed world.

We stop at our old-time landmark, Bro. Daniel Brown's, and visit the Saints in the neighborhood. Met them with a few enquiring strangers at the chapel three times; had fair liberty in speaking upon the great latter day work, and its founder,

from Isa. 41:21, to the rejoicing of the Saints, and the astonishment of the curious. A certain judge present, appeared surprised at the pleading, and when we demurred to modern reasoning, he did not overrule it; think he has the matter under advisement; as also has our candid friend, Mr. Slight, of spiritualistic proclivities, with whom I afterwards spent nearly a day in close candid consideration of the great present and eternal truth of Heaven, and I feel to award him a meed of praise, for his sound and candidly expressed views of truth and justice, so seldom found among leading men of his calibre; and that he may yet become a mighty standard-bearer of the gospel, is my prayer.

An excellent spirit pervades the Saints in Watsonville, and they have bright seasons of rejoicing in their meetings.

Parties calling themselves Christian Adventists, have been holding a series of unfruitful tent meetings there, in which we, in common with all other denominations, came in for a share of bombastic abuse, to such an extent as to counteract all the good he might have done; although, being well and favorably acquainted with Elder Miles Grant, the chief apostle of the same denomination for many years, I have ever found him to manifest a very different spirit, and do not think he would tolerate any representative of his faith, if he knew him guilty of such base, unchristian conduct in public; but his malicious and false calumniations did us no harm, but actually defeated his object, as he made but one convert with all his Herculean effort and boasted threats of demolition in denouncing those whom he dare not meet in open, public discussion, with the bible as a standard of merit. As this article will be likely to meet his eye, I again notify Elder Reed that his defiant challenge, so very loosely thrown out to all opponents, is accepted, and either Elder H. P. Brown, of Oakland, or myself, will surely meet him, or any of his companions in faith, and discuss all or any differences between us, as long as he may wish to keep it up, and this I do with Christian feelings, bearing him no malice, for what he has said of our faith in his wholesale attacks. The feeble squibs he has put forth in the Watsonville papers, have been well and thoroughly refuted by a sister recently convert to the gospel. She has advanced such arguments as he can not answer from his present platform during life, and he says he can not after death, as his wisdom and knowledge and devices go into the grave—unlike the ancients.

Elder Carmichael, presiding over Santa Cruz District, will hold a conference in Watsonville, on the 13th and 14th of September; expect to have a good time. I visited Santa Cruz, and had a pleasant season with Bro. and Sister Moses, who are desirous of locating near a branch of the Saints soon. Bro. Meeder's place looked quite lonesome, as himself and wife had gone east, and house shut up. On the morrow I go to Hollister again. Yours in the gospel,
D. S. MILLS.

ALTON, Illinois, Sept. 16th, 1879.

Bro. Joseph:—July 2d I took leave of wife and babes for the St. Louis District. Stopping over night in Keokuk, I took steamer the 3rd and arrived in St. Louis on the 4th. Met with the Saints on the 6th in conference; preached to those assembled in the Saints' meeting room. The conference passed off,—well, to me not as pleasant as I have seen, but with apparent good feeling. I felt some disappointed at some things which I felt and saw, but concluded that this was to be part of my experience, and so tried to make the best of it, as we are not all perfect yet. By invitation went to West Bellville and delivered several discourses, thence to Alma and Caseyville, and also to Alton. In all these places I was well received and kindly cared for, and my labor seemed to be appreciated. We tried to present to them the truth, and the necessity of holding fast to the faith and daily practicing those truths, that the Saints and their neighbors with them might be benefitted together. And thus give greater force to the truth, and energy and encouragement to those whose duty it is to present those truths. There were some things I experienced which were unpleasant, and I was led to say that I might as well be at home as to

be preaching to those whose actions were such as to make, or would make the preaching of no effect. But upon the whole up to the present, I have enjoyed myself among all the Saints quite well. Have had good liberty while speaking, as a rule. And, dear brother, I begin to believe more than ever that I have *one* talent, but it has been covered up, or rather used so little that I lack knowledge of how to handle it just right. The more I call it into play the greater need is there (so I discover) to know how to use in wisely and well.

I desire to be a wise builder on the true foundation, able to defend the truth and to give a reason, yea a good reason, for the hope I have in this truth, even to the stopping the mouths of those who would gainsay. I received authority from the First Presidency to come into this district and labor, and now I wish to say that my labors here are nearly ended, and that when I go from here, expect to go into Benton and Henry counties, Missouri, which lie south-east from Independence. My son is there and my father-in-law also lives in that part. It is a part of the State in which I think there has been no preaching done. The Saints have given to me material aid, for which I pray that the giver of all good will duly reward them. On the whole I have preached about three times a week. For awhile the warm weather hindered my labors, but now the weather is cooler, I could speak every evening. I trust I shall have the prayers of my brethren, that I shall have strength to endure unto the end.

Yours in bonds, D. D. BARCOCK.

PHILADELPHIA, Sept. 16th, 1879.

Bro. Stebbins:—Since Bro. T. W. Smith left I have continued my night meetings on Sundays with fair attendance, mostly of the outside world, and I hope good results will follow. Last Sunday evening two more presented themselves for baptism, which I shall attend to next Saturday afternoon. There are others believing and I think they will be added to the Church soon. Pray for me, that I may have the Spirit, and that my labors may be blessed. Your brother in Christ,
JOSEPH A. STEWART.

TAYLOR, Texas,
September 6th, 1879.

Bro. Henry:—I was baptized into the Reorganized Church of Jesus Christ, August 9th, 1879, by Bro. W. T. Bozarth, and am trying to serve God, according to his revealed will. Bro. Bozarth left us for his home, August 25th. He has done some good, and I trust, lasting work for the cause in this county. Our branch numbers twenty-three members, who meet together every Sunday to worship God in singing and prayer. There are several more who seem to be strong in the faith, but have not yet joined the Church. Bro. Bozarth preached a sermon at Springhill, in Lemar county, on his way home; subject, God revealing his will to man. He had a good and attentive audience; several expressed themselves as well pleased, and say they desire to hear more of the doctrine.

We have considerable opposition here, and some are very bitter; but they fail to discover anything unscriptural in the faith and practice of the Saints, and that is what troubles them so much. They seem to forget that Jesus said, "Blessed are ye when men shall revile you, and say all manner of evil against you, falsely, for my name's sake." But they are so blinded with prejudice, and by the teachings of learned D.D.'s, that they are to be excused more than blamed. Bro. Bozarth and a Rev. Mr. Worley, a Baptist, agreed to hold a public discussion in our community, to commence August 21st. The subjects to be discussed were as follows:

The Reorganized Church of Jesus Christ of Latter Day Saints has all the elements of the Apostolic Church, and is the true Church of Christ, according to the scriptures. W. T. Bozarth affirms; C. A. Worley, denies.

The Baptist Church has all the elements of the Apostolic Church, and is the true Church of Christ, according to the scriptures. C. A. Worley affirms; W. T. Bozarth denies.

When the appointed hour arrived, Bro. Bozarth announced himself ready to proceed, but Mr.

Worley (finding beforehand his ground untenable) said he was not ready, unless he was permitted to bring in the Book of Mormon and Doctrine and Covenants, and all the history he wished to use. Bro. Bozarth declined to allow him to use anything that he, Worley, did not accept as scripture, whereupon Mr. Worley said he wanted the attention of the audience an hour. He then spent about two hours in abuse, misrepresentation, and perversion of our doctrine, pretending that we were identified in faith and teaching with the Utah people. He said that God did not recognize Matthias as an apostle, but disowned him as one. He made several misquotations from the Doctrine and Covenants, some of which he was called upon to read, but could not find them, although he pretended to be well posted in the book. The most of his history was from *Beadle's Western Wilds* and *Ann Eliza Young*. Bro. Bozarth wished to have part of the time to reply in, but was denied. However, he made a reply the next day, and exposed all of his opponent's misstatements, and made plain all of his sophistry. And so the matter ended. But it has caused the Saints to be firmer, if that were possible, but some who were prejudiced against us, and who do not read for themselves, have become more bitter toward us. Yours in hope.

B. T. ST. JOHN.

Business College, 77 to 81 State St.,
CHICAGO, Illinois,

Sept. 14th, 1879.

Bro. H. A. Stebbins:—I am here alone without friends or brethren, and it makes me feel lonesome, but still when I think on the promises of God it cheers me; for he says that he will ever be with us to bless, and to do us good, if we will try and keep his laws and commandments, and not be led astray by the wickedness of this world. And it becomes us to strive day after day to be more perfect in his sight, and to do unto our fellow beings as we would have them do to us. As I have started out and taken the name of a follower of Jesus, I would ask you all to pray that I may be faithful and live in accordance with his laws and commandments. Your brother,
JOHN W. PARKS.

PHILADELPHIA, August 27th, 1879.

Bro. Joseph and Henry:—I am glad to inform you that I had three candidates ready for the water on the arrival of Bro. T. W. Smith, whom he baptized for me last Saturday. Names, Edith Ida Heck, Lavinia Shinn Hick, and Mary Ann Creekman, all noble women, and strong in the faith. A few more are convinced but have not yet courage to face a frowning world, but I do not think they will be out long. I wish Bro. Smith had more time to stay with me. He preached last Sunday night to a good and attentive audience.

I have taken the hall again on my own account for another quarter. Bro. Smith will preach for us again next Sunday night. With the help of God I do not intend to remain idle, or to let the hall stand vacant while I can raise money to keep it open. I truly hope that I can have the support of the Saints this quarter more than I had last. I had to depend altogether on those that did not belong to the Church.

Give me the assistance of your prayers that I may always have the Spirit and success in my efforts to do good. I hope to have many ready by the time Bro. Smith returns in the Fall, and I hope he can stay here with us. With best wishes for the prosperity of the Church, I remain your brother in the gospel,

JOSEPH A. STEWART.

SALT LAKE CITY, Utah,

September 15th, 1879.

Bro. Stebbins:—The cause of truth is onward and upward; many are seeking after it. There seems to be a fear resting upon the inhabitants of these valleys, Gentiles as well as Mormons, a fearful looking, as if something was about to happen. Our prayer is that the Lord will send us helpers, in the shape of Elders, who will be true to our Master's cause. There never was a time up here, when things looked so clear as they do now. The talk is with many, "When will

Joseph come?" We are impressed to tell them to be patient, and that ere long he will set his face westward. It is said that some one or more claim that we have set aside the Book of Mormon and the Doctrine and Covenants. This is not true of this part of the vineyard of the Lord. They are the standard works of the Church to us. We wish it understood that we have been placed in the Church as watchmen about the walls, and ever hold ourselves ready to defend all that is good and pure within.

Dear brother, please remember us at all times, and the work that is required at our hands. It is a continual labor; yet as our day, so is grace supplied. The way grows brighter, and the prospect for the near future is most beautiful to contemplate.

Your brother in the love of truth,
T. N. HUDSON.

LUCAS, Iowa, September 15th, 1879.

Bro. H. A. Stebbins:—I am feeling well in body and good in spirit. I have been laboring with good success ever since I left home. I had the pleasure of baptizing eight persons in the Far West Branch. I also preached at Grand River, Mooresville, and many other places. I have been traveling with Bro. A. H. Smith for a short time. Your brother in the gospel,

GOMER T. GRIFFITHS.

HAMILTON, Mo., June 29th, 1879.

Editors Herald:—I find a quotation in vol. 2, No. 1, *Saints' Advocate*, the first sentence of which reads thus, "If any man writes to you, or preaches to you doctrines contrary to the Bible, Book of Mormon, or Book of Doctrine and Covenants, set him down as an impostor."

If we were to follow this instruction, what would be the result. We are told by some that the gospel has been taken from the earth since the days of Christ. That the books do not contain the gospel, nor the word of God. But what saith the books. Doctrine and Covenants, sec. 42, 5. "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and Book of Mormon, which contain the fullness of the gospel."

We learn from this quotation that the Bible and Book of Mormon, not only contain the principles of the gospel, but the fullness of the gospel. Therefore, to say that the books do not contain the gospel, but only a history of it, appears to be a denial of the scriptures. Again, in Doctrine and Covenants, sec. 10:10, the Lord tells Hyrum to study his (God's) word, which hath gone forth among the children of men; (meaning the Bible); and also study my word which shall come forth among the children of men, or that which is now translating. The Lord does not say a history of his word, but his word. Also in Book of Mormon page 494, (present edition), it is declared, that the gospel is in the Bible and Book of Mormon; and I could give many more quotations to prove that the New Testament contains the gospel.

What is the gospel? I answer, it is the laws, or revelations that God has given for the government of his church or kingdom upon the earth. The first principles of the gospel are the laws of adoption, whereby aliens and foreigners are adopted into the family and fold of God, found in the New Testament, and are thus enumerated by St. Paul in Heb. 6, faith, repentance, baptisms, laying on of hands. Paul also gives us other principles of the gospel, even the laws to govern the citizens of the kingdom. He also gives directions how the officers are called, their duties, and how many officers there shall be, &c. The Bible does then contain the gospel and the word of God, as well as does the Book of Mormon. But says one, "The gospel is a power, and there is no power in the book." I reply, that the gospel is not absolutely a power. It only becomes the power of God unto salvation to them that believe and obey it. The power comes through obedience unto, and administration of the ordinances thereof. Book of Doctrine and Covenants sec. 83:3. Is there any power in the law of the land? Not absolutely. But when all the officers that the law points out as necessary to execute the same, are on duty, try an experiment and find out if there is any power in the law. For in-

stance, steal a horse, and see how quickly you will feel the power of the law, in the administration of the ordinances thereof. The book that contains the law, could not arrest you and bring you before the judge, or put you in jail, but it tells what officers shall do it. Again, the history of the late rebellion, is not the rebellion. O, no! But it contains the Amnesty Proclamation of the President of the United States to the Rebels, offering them pardon if they (the rebels) would comply with its requirements. And so does the New Testament contain the gospel of Jesus Christ, offering a pardon to all that are in rebellion to God, by their complying with the terms thereof. Now, it is an easy matter to prove that the New Testament, nor the laws that it contains have not been taken from the earth, since they first had an existence here. In fact, there is no one claims that they have; the claim is, that the books do not contain the gospel nor the word of God, which claim I have disproven; and for men to say that the books only contain a history of the gospel and of God's word, is teaching contrary to the Bible, Book of Mormon and Book of Doctrine and Covenants, and hence the text says, put him down as an impostor. I want you to publish this, and if there are any of the readers of the *Herald*, that can bring any proof from the books, that the gospel has been taken from the earth, at any time during the last eighteen hundred years, let them bring it along, I would like to see it, if it is to be found, I have searched diligently and have not found it. Your co-laborer for truth,
A. G. WEEKS.

Conferences.

Wales, Upper District.

A conference was held in Aberaman, August 18th, 1879; David Griffiths, president; J. H. Watkins, clerk.

J. R. Gibbs, President of the Welsh Mission, addressed the meeting, advising both officers and members to do their duty, also to love each other, so that they may prosper in the work of the Lord.

Branch Reports.—Aberaman 27, 6 Elders, 1 Priest, 1 Deacon. Merthyr 8, 1 Seventy, 4 Elders, 1 Priest. Rhonda 26, 6 Elders, 2 Priests, 2 Teachers; 1 baptized, 3 removed by letter.

Resolved that David Lewis, of Rhonda, be ordained a Priest.

That Elder Thomas Venable is not to be received in good standing, until he acknowledges his fault in Lansamlet and Ystradgylais.

The officers stated their feelings towards the work of the Lord.

At 2 p.m., Thos. E. Jenkins addressed the Saints.

Though but few attended conference, yet a good degree of the Spirit and the manifestations of the Spirit were enjoyed.

Adjourned to Aberaman, October 11th, 1879.

Independence District.

A conference convened at Independence, Mo., August 29th, 1879; J. J. Kaster, presiding; C. C. Frisby and F. P. Scarcliff, clerks.

Branch Reports.—Independence 121, 1 High Priest, 1 Seventy, 7 Elders, 9 Priests, 4 Teachers, 4 Deacons; 6 received, 2 removed by letter. Belton 9, 2 Elders, 1 Priest; 2 baptized. Wyandotte, referred back to the branch for correction, and Kansas City referred to the Adjudicating Committee. Holden 7, 1 Elder, 1 Priest.

Ten Elders reported in person and two by letter. Five Priests, three Teachers and one Deacon reported.

An adjudicating committee was appointed.

Resolved that we join the western half of Johnson county to the Independence District.

That we adopt the resolution of the General Conference, making dancing a test of fellowship.

C. C. Frisby resigned as district clerk, and F. P. Scarcliff was chosen to succeed him.

Missions were given to B. B. Brackenbury, S. G. Mayo, S. O. Waddell, Wm. Newton, Roderick May, C. O. Clemensen, F. P. Scarcliff and G. W. Pilgrim.

Report of Building Committee: Subscription

\$410.50. Collected \$226.80. Brick on hand 120,000; intend to make 20,000 more.

Resolved that we sustain the building committee with our available means, to build a house 36 x 50 feet.

That we accept the resignation of C. C. Frisby as one of the building committee, and that J. J. Kaster succeed him.

That we receive the last report of the adjudicating committee, in the case of J. S. Page, declaring no jurisdiction, the case having been settled by the district conference of March, 8th, 1879.

That the adjudicating committee be continued, and that they try the cases of Wyandotte Branch against C. C. Frisby, and of C. C. Frisby against the officers of the Wyandotte Branch, on the 13th of September, 1879.

The gifts and blessings were enjoyed, and during the greater part of the conference, love and peace prevailed. Brethren stood up with tears in their eyes, and with choked utterance declared their intention to help build an house unto the Lord, and the Spirit bore witness that they should be blessed in so doing. The poor in the district have many of them worked night and day on the brick-yard, and the prospects are that we will soon have a house of our own to worship in, upon the consecrated land.

Sunday, August 31st: Prayer meeting at 9 a.m. Preaching by J. W. Brackenbury at 11 a.m. Sacrament meeting at 2 p.m. Preaching by F. P. Scardiff at 7:30 p.m.; all in the Court House.

Thus ended one of the best conferences ever held in the Independence District.

Adjourned to Independence, at 2 p.m., November 28th, 1879.

Wyoming Valley District.

A conference was held at Hyde Park, Pa., August 23d, 1879; Henry Jones, presiding; Wm. Harris, secretary.

Branch Reports.—Danville, at last report 9, present number 13; 4 baptized. Plymouth, at last report 17, present 18; 1 baptized. Hyde Park, at last report 28, present 27; 1 expelled.

Five Elders reported in person, two by letter, and one by proxy.

Report of Wm. W. Jones, Bishop's Agent: "Received from Hyde Park Branch \$14, Plymouth 75 cts, in hand at last report \$17.58; paid Henry Jones \$8.34; balance in hand \$23.99."

Whereas Bro. Henry S. Gill has been imbibing too freely of intoxicating drinks, Resolved that this conference withdraw his license until such time that the officers of the district deem him worthy to have the same restored.

Sunday, 10 a.m., Thomas A. John and Wm. W. Jones gave valuable instructions to the Saints; 2 p.m., a testimony meeting, and the gifts of the gospel were enjoyed; evening, preaching by John R. Griffiths and Henry Jones.

Adjourned to Hyde Park, Pa., Nov. 22d, 1879.

Kewanee District.

A conference was held at Millersburg, Mercer county, Illinois, September 6th and 7th, 1879; President Robinson in the chair; J. H. Hopkins, secretary.

Branch Reports.—Statistical reports of Millersburg, Kewanee, Henderson Grove, St. Davids and Bryant branches read and approved. J. A. Robinson reported Princeville, Truro and Peoria branches by proxy.

Bishop's Agent's Report, for June 6th, 1879:—"Received \$7, paid out \$7.65, leaving balance due me of 65 cents. R. J. Benjamin, Bishop's Agent."

Eight Elders reported in person, one by proxy and three by letter. J. H. Hopkins reported having received from the Henderson Grove Branch, as a gift or donation for ministerial labors, from all sources, in moneys and articles of food, etc., \$100.

On account of absence of Bishop's Agent, J. A. Robinson was chosen treasurer of the district.

The resolution passed at Canton Conference, held in March, and laid over for discussion, concerning the calling in of Elders' licenses not engaged in the active ministry, was taken up, and, after considerable discussion, a vote was taken and the motion was lost.

The following were sustained in or appointed on missions in the district; T. F. Stafford, David Williams, D. S. Holmes, J. W. Terry, E. T. Bryant, J. L. Terry, J. D. Jones, S. Garland J. Tharp, J. L. Adams, S. N. Adams and J. F. Adams.

Resolved that no person within this district shall be permitted to bring any charge or charges against another that has been standing one year or more, to the knowledge of the person making the charge, without complaint having been made to the Teacher of the branch to which he belongs.

Sunday.—Preaching at 11 a.m., by J. A. Robinson; 2:30 p.m., confirmation and sacrament; 7:30, preaching by president Robinson.

Four baptized during conference. Adjourned to Kewanee, December 6th and 7th, 1879.

Alabama District.

A conference convened at the Pleasant Hill Branch, Butler county, Alabama, August 2d and 3d, 1879; George T. Chute, president; W. D. Clark, clerk.

Branch Reports.—Lone Star, referred back to the branch, the district clerk to visit the branch, and help to correct the report and branch record. Pleasant Hill 42, 2 Elders 1 Priest, 1 Teacher; no change. Butler, last report 25, present 30, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 6 baptized, 1 died. Flat Rock, last report 32, present 36, 1 Elder, 1 Priest, 1 Teacher; 4 received by letter, 3 baptized, 3 expelled. Macedonia, no report.

Five Elders, three Priests and one Teacher reported.

Bishop's Agent's Report.—"On hand last report \$3.25, received from Butler Branch \$16.75—total \$20. Paid to Heman C. Smith \$20. Franklin Vickery, Bishop's Agent."

A committee of the Lone Star Branch sent in a report on the condition of the branch, which was read and accepted; also a communication from the Flat Rock Branch, requesting the appointment of a court of elders to try certain members.

The Flat Rock Branch sent a request for the ordination of H. Higgins to the office of Teacher, but motion made to that effect was lost.

At 7:30 p.m., preaching by W. Allen and J. Booker.

Sunday, 11 a.m. and 2 p.m., preaching by G. T. Chute; 8 p.m., by W. J. Booker.

Adjourned to meet at 10 a.m., on Saturday, November 22d, at Flat Rock, Conechu county, Alabama.

Galland's Grove District.

A conference convened at Deloit, Crawford county, Iowa, on June 13th, 14th and 15th, 1879; Eli Clothier, president; W. Whiting, assistant president; John Pett, clerk.

Branch Reports.—Galland's Grove 223 members; 2 baptized. North Coon 18. Boyer Valley 47. Mason's Grove 94. Boonsboro 21; 4 baptized, 5 received by vote, 2 removed. Camp Creek 18; 1 baptized. Coalville 27; 6 baptized, 2 received by letter. Union, Salem, Franklin and Pilot Rock branches not reported.

Six Elders reported having labored in different parts of the district, with encouraging results.

At 7:30 p.m., preaching by John Rounds, assisted by W. Whiting.

Saturday, June 14th: Ten Elders reported in person and three by letter; also three Priests and two Teachers in person, all testifying to good liberty enjoyed in presenting the word.

Bishop's Agent's Report.—"Balance at last report, March 7th, \$2; received \$49—total \$51. Paid James Caffall \$1, Joseph Lambert \$1, Eli Clothier \$8, Bishop I. L. Rogers \$25, balance on hand \$16. John Pett, agent."

Missions in the district were appointed to Benan Salisbury, David Butterick, Wm. Jordan, E. T. Dobson, Ira Goff, W. Whiting, John Rounds and Robert Montgomery.

A series of two-days meetings were appointed. C. M. Wilder was by his request released from the duties of assistant clerk.

Wm. A. Carroll and George W. Beebe were, by recommendation of the Camp Creek Branch, ordained as Elders.

The Semi-Annual Conference was appointed to

be held on the same ground it was last fall, and the appointing of the necessary committee of arrangements was referred to the Galland's Grove Branch.

At 7:30 p.m., preaching by Benan Salisbury, Wm. A. Carroll and Geo. W. Beebe.

Sunday, 10:30 a.m.—It having been previously decided upon by the brethren of the Deloit Branch that the house they had built for the worship of God should be dedicated, Brn. Eli Clothier and John Pett were appointed to take charge of the services. A psalm was read, prayer offered, and hymns sung, and Bro. Clothier preached from Jer. 31:31, 32, 33, being blessed with that light and liberty which the Father alone can bestow. At 2:30 p.m., he preached again, and in the evening the sacrament was administered. The meetings were well attended, many encouraging testimonies given, and the session was altogether a profitable and peaceful one.

Adjourned to Galland's Grove, Friday November 28th, at 10:30 a.m.

Philadelphia District.

A conference convened at Philadelphia, Pa., August 24th, 1879; T. W. Smith, presiding; J. A. Steward, secretary.

Branch Reports.—Philadelphia, at last report 49; 5 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 removed by letter, 3 baptized; present 50. Hornerstown, at last report 12; 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 4 baptized, present 16.

Brooklyn (N. Y.), not reported. Elders John Stone, J. A. Stewart and B. O. Herbert reported.

Resolved that the Priests and Teachers may be called up to report at the district conferences.

That John Stone be elected president of the district, and J. A. Stewart be sustained as secretary. Adjourned to Hornerstown, Nov. 22d, 1879 at 8 p.m.

Far West District.

A conference was held at Delana Branch, August 30th and 31st, 1879; J. T. Kinneman, president; J. M. Terry, secretary.

Branch Reports.—St. Joseph, at last report 96, present 94; 5 received and 5 removed by letter, 2 excommunicated. Starfield 29; no change. German Stewartville 24; no change. Far West, at last report 48, present 62; 8 baptized, 6 received by letter, 1 ordination. Stewartville, last report 91, present 81; 1 baptized, 1 received and 12 removed by letter. Delana, at last report 53, present 54; 7 baptized, 6 removed by letter. Center Prairie 18; no change.

Eighteen Elders reported in person, and five by letter or proxy. Two Priests and five Teachers reported; also three Deacons in person, and two by letter.

H. P. Sherard having handed in his license, on motion it was returned to him.

The excuses of J. D. Flanders and L. Booker for not reporting according to resolution requiring all Elders to report were read, and they permitted to retain their licenses.

It was moved that Brother E. Woodward be silenced, but the motion was tabled until next conference. The Hayden Branch was declared disorganized, and the remaining members requested to unite with the nearest branch.

Two-day meetings arranged for: St. Joseph, September 20th and 21st; German Stewartville, September 27th and 28th; Center Prairie, October 4th and 5th; Stewartville, October 11th and 12th; Starfield, October 18th and 19th; Pleasant Grove, October 25th and 26th; Delana, November 1st and 2d; Far West, November 8th and 9th; brethren Summerfield, Bozarth, Terry, Flanders, Marchant, Burlington, Sherard, Lewis and Butler were appointed to labor in, and brethren Kinneman and Flanders were invited to attend all the meetings.

Bishop's Agent's report:—"Balance on hand \$2.56, total received \$11.00; paid out \$2.00; balance on hand \$11.56: J. T. Kinneman, agent."

J. T. Kinneman resigned as Bishop's Agent and J. D. Flanders was recommended in his place.

Missions.—J. T. Kinneman and Wm. Lewis; L. Booker and J. H. Snyder; Wm. Summerfield and F. M. Bevins; A. J. Seeley and T. J. Franklin;

S. Butler, J. L. Bear and R. A. Marchant; J. M. Terry and D. R. Baldwin, were appointed fields of labor, and A. H. Smith, G. T. Griffith and W. T. Bozarth were invited to labor in the district.

J. T. Kinneman was appointed to represent the district at the General Conference.

Sabbath morning the Saints met for social worship; at 11 a.m. preaching by A. H. Smith; at 2 p.m. preaching by G. T. Griffith; at 4 p.m. by A. H. Smith; at 8 p.m. by W. T. Bozarth.

Adjourned to St. Joseph, November 29th and 30th, 1879.

Western Maine District.

A conference convened with the Brooksville Branch, August 30th and 31st, 1879; J. J. Billings, president; Mace R. Cousins, secretary.

Branch Reports.—Green's Landing 37; 2 baptized. Little Deer, Brooksville and Bear Isle the same as last reported.

Five Elders reported.

Mace R. Cousins was recommended as Bishop's Agent for the district.

Sunday session: Morning and afternoon, preaching by G. W. Eaton; evening, prayer and testimony meeting. Good attention through the conference, and the audience large.

Adjourned to meet with the Little Deer Isle Branch, November 29th and 30th, 1879.

Miscellaneous.

Notices.

MICHIGAN AND NORTHERN INDIANA DISTRICT.—A conference for the above district will be held at Gallen, Berrien county, Michigan, commencing on Saturday October 25th, 1879, at 10 a.m. All of the branches in the state of Michigan and in northern Indiana are requested to send in reports. WM. H. KRELEY, *President of District.*

ERRATA.—In my report as Bishop's Agent, published in *Herald* August 1st, the credit of \$10 to Samuel Weldon should have been to Samuel Walker. Also it should have been stated that Brother John Garner had donated a horse to be used in this mission. RICHARD ALLEN, SEN. SAN BERNARDINO, Cal., Sept. 8th, 1879.

Land Wanted.

A brother wishes to buy a large quantity of good farming land, suitably located for immediate settlement by the Saints. Brethren knowing the address of owners of such lands will confer a favor by sending their address to this office. If known, please give location and quantity of the land. Oct

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

MARTIN.—In Canon City, Colorado, June 22d, 1879, to Mr. Henry J. and Sr. Pluma Alexander. Martin, a son.

Married.

EARL—MORROW.—At the residence of Bro. Prettyman, near Knox, Stark county, Indiana, September 11th, 1879, by Elder J. B. Prettyman, Bro. Francis Earl, of Plano Branch, to Miss Isabella Morrow, of Grovertown, Stark county, Indiana.

In our life there comes no blessing,
Nor a pleasure can we name,
Not a gift worth the possessing,
If God blesses not the same.
Therefore, sanctify, our Father,
With thy Spirit, this pure vow,
May it ever hold unbroken
These two lives in love as now.

THOMAS—KENT.—At the residence of the bride, Caseyville, St. Clair county, Illinois, June 19th, 1879, Elder Wm. O. Thomas, of Cheltenham, Mo., and Sr. Martha Kent, of Caseyville. Ceremony by Elder Thorley. A large gathering of Saints and friends were present.

GAITHER—ENNIS.—At Millersburg, Mercer Co.,

Illinois, in the Saints' Chapel, by Elder J. A. Robinson, September 6th, 1879, Bro. Richard R. Gaither, of Peoria, Illinois, and Sr. Susie H. Ennis, of Millersburg. May the blessings of the new and everlasting covenant abide with them.

Died.

MONTGOMERY.—At Deer Creek, Neb., July 15th, 1879, Sr. Margaret F. Montgomery, aged 54 years, 2 months and 5 days. She was baptized March 2d, 1868, by Elder Thos. J. Smith. She leaves a husband and large family. We miss her as a sister and friend. She died in the faith of her Redeemer and in hope of a glorious resurrection with his people. She passed through many trials.

KENDALL.—Milo G. Kendall, born August 4th, 1807, in Cayuga county, N. Y.; married February 1st, 1836, at Lima, Jefferson county, N. Y.; baptized in Canada, in 1836, by Elder Reuben Nichols, and again in 1862, in Wisconsin, by Elder Wesley Horton; died April 31st, 1879, in Rock Creek, Hancock county, Illinois, aged 71 years, 8 months, 17 days. Funeral services by Elder H. T. Pitt.

BALLINGER.—At Mirabile, Cadwell county, Mo., May 8th, 1876, of hemorrhage of the lungs, Bro. Lea Ballinger, aged 52 years, 1 month, and 11 days. Funeral sermon by Elder A. H. Smith; text John 5: 21.

BALLINGER.—At his mother's home, near Mirabile, Cadwell county, Mo., August 17th, 1878, of typhoid pneumonia fever, Bro. Jacob Ballinger, aged 28 years. Funeral sermon by Elder Wm. T. Bozarth.

MAY.—At Wyandotte, Kansas, August 22d, 1879, Barbara Jane, daughter of Bro. Roderick and Sr. Sarah J. May, aged 9 months and 25 days. Born at London Ontario, buried at Independence, Mo. Funeral sermon by Elder John Brackenbury.

"Death, and darkness, and the tomb,
Only whisper, 'Till he come."

FERRY.—At Forrest, Mo., February 4th, 1879, Sr. Clarissa J. Ferry, eldest daughter of C. F. and M. J. Stiles, in her 31st year. She bore her long and painful illness with great patience and cheerfulness. Her mother was with her for over four months. She fell asleep in bright hope of a glorious resurrection. Her mother took her four children to her Kansas home. The burial service was conducted by Elder Benj. Fisher.

SHIPMAN.—At New Britain, Conn., August 18th, 1879, Bro. James W. Shipman, aged 75 years, 8 months and 7 days. He was born in Sheffield, England. He was baptized in England, and joined the Reorganization in this country. He bore his testimony that he knew the work to be of God, and died in the faith. He signed the temperance pledge, August 18th, 1836, and died August 18th, 1879, making just forty-three years from the day of signing the pledge to the day he died.

Selections.

A good thought and true is presented below:

The Demand For Eloquent Preaching.

One of the special dangers and defects of preaching in this country is connected with the popular liking for oratory in the pulpit, the demand for what is called eloquent preaching. The common American idea of pulpit eloquence is low and sensational. It means chiefly a rapid and emphatic utterance of memorable sentences, with something extreme, paradoxical, and violent in the thought presented though not much thought is required. People demand of the preacher that he shall arouse and excite them, and they enjoy with a kind of voluptuousness the temporary stimulus and thrill of emotion which the preaching causes. It results from the laws of mental action that preaching of this kind does not inspire conscientiousness, nor tend to practical moral activity. It necessarily produces and fosters mental conditions which are extremely unfavorable to spirituality of character and life.

This appetite for eloquence, working with other tendencies of the age, has helped to make the preaching in this country dramatic and entertaining, but, in a large measure, unspiritual. This, I think, can be rightly regarded only as a calamity,

a tendency opposed to the interests of religion, adapted to weaken and subvert it, and to lead the people who are influenced by it into a region where religion will be impossible or regarded as unnecessary. This is one of the most important among the unfavorable tendencies of the age. It has made preaching "more interesting and attractive to the masses," but this has been accomplished by sacrificing much that is essential in religion itself.—*August Atlantic.*

WEAVE AND TRUST.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are ready and willing,
Than to sap the delicate, minute threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

The Savior.

Description of Jesus by Publius Lentulus, President of Judea in the reign of Tiberius Caesar.

There lives, at this time, in Judea, a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or a touch. He is a tall man, and well shaped; of an amiable and reverend aspect; his hair of a color that can hardly be matched, falling into graceful curls, waving about, and parted on the crown of the head, running as a stream to the front, after the fashion of the Nazarites; his forehead high, large, and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard thick, and of a color suitable to his hair, reaching below his chin, and parting in the middle like a fork; his eyes bright blue, clear and serene; look, innocent, dignified, manly, and mature; in proportion of body, most perfect and captivating; his hands and arms most delectable to behold. He rebukes with majesty, counsels with mildness, his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant; but he has wept frequently in the presence of men. He is temperate, modest, and wise; a man, for his extraordinary beauty and divine perfections, surpassing the children of men in every sense.

The Savior is so seldom recognized in profane history that this confirmatory contribution to his perfections is especially valuable.

The Jews in Palestine.

The *Lausanne Gazette*, (a Swiss newspaper), has just given a summary of statistics, which shows how extraordinary has been the change in the aspect both of Jerusalem and the land of Israel generally. At the beginning of the present century, the Porte allowed no more than three hundred of the hated people to live within the city. Forty years later that restriction was removed, but another still remained, by virtue of which they were permitted only to reside in a particular quarter of the town, which was much too small for them. It is about ten years since this last regulation was abolished, and since then the progress made by the Jews in peopling their ancient capital has been extraordinary. Almost every one of the old houses, on becoming vacant, has been bought up by them, while they have built a prodigious number of new ones in all parts of the town. Schools, hospitals, and religious associations have been started on a grand scale; and the population, which eighty years ago was, as we have said, barely three hundred, amounted in 1875 to no less than 13,000 in Jerusalem alone. Nor have the emigrants neglected to provide for the material improvement of the country. Besides numerous other examples which might be quoted, a school of agriculture has been founded and endowed by a rich Jew of Venice with several thousand pounds. There is thus every chance for the country to regain some of its old fertility at least.

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15 September 79.

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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. 26.—Whole No. 438.

PLANO, ILLINOIS, OCTOBER 15, 1879.

No. 20.

SISTERS, AWAKE!

O sister mine, what can I do for thee?
So tempest tossed on the world-wide sea,
With noble form of blooming beauty,
Dashing waves, urging thee to duty,
Bearing thy saddened heart that I see its sobbings,
I would bear the silken cord, to stay its throbbings,
Tho' a stranger, thou art my sister!

'Tis no empty, fancy lot, a mother's part,
To train for heaven the idols of her heart;
Climbing the ladder beset with thorns,
No loving friends to help bear her wrongs.
Oh pity, ye loving women, of a christian land,
Gather closely round the lonely with a helping hand;
She's a stranger, she is thy sister!

Oh stay the coming tide, that ever would abide,
Help her coil the rope, and temptation from her hide,
Perhaps at a mother's knee she ne'er learned to pray,
What's her story? Where can she lean? Oh pray to-day,
That kindly your hands and hearts shall bear a part
Of the lonely's woes, and gladly push away the dart;
Tho' a stranger, she is thy sister!

Oh be her friend! Her friend? What is a friend?
Is it her hungry soul away to send,
To feed on husks, knowing no place to trust,
Then sink and die unknown. Surely she must.
No! Hold before her the wondrous cross 'ere she is lost,
Thou ne'er dost know how her wild beating heart is tossed,
Tho' a stranger she is thy sister!
SANDWICH, ILL., July, 1879.

IMMORTALITY OF THE SOUL.

We understand that the tenets of those who disbelieve in the immortality of the soul are as follows: That there is no spirit or soul whatever in man—nothing but the air he breathes, or, as some express it, a kind of electricity; that at death this air, or whatever they are pleased to term it, returns to its proper place in space, while the body moulders to dust. Thus it remains till the resurrection day, when the righteous are raised to life eternal, and the wicked to complete annihilation, "which is the second death."

It will be observed from the above that they believe in the resurrection of the wicked, as well as the righteous. This we heartily endorse, for so the scriptures do certainly teach; and it is upon this fact we wish to base the argument of this article. We wish to prove that there is an inseparable connection between the resurrection, both of the righteous and the wicked, and the gospel of Jesus Christ; in other words, that the resurrection is the result of an obedience to the laws of the gospel; that it can never take place until the gospel is obeyed. As the wicked are to be raised through the power of the gospel, and as they have rejected it in this life, we wish to show that

their spirits are still existing, free and intelligent, and capable of receiving the gospel in the spirit state, hence immortal.

Law governs the universe, both earthly and heavenly, naturally and spiritually. The most insignificant and unimportant works of nature, as well as the loftiest, grandest and most sublime, are equally the results of law. The tiny lily that blooms and blushes unknown upon the prairie sod, is as much the result of law as the giant oak that proudly towers above the surrounding forest. The little snowflake that falls and melts upon our hands, as the stupendous icebergs that glare and glitter in the north. The little rain drops that patter upon our feet, as the thundering Niagara that pours incessantly over those rugged steepes. The little ball the school boy thoughtlessly casts into the air, as the huge planets that roll in majestic harmony through the great network of God's creation. In short, law produces, governs and sustains all things, terrestrially and celestially. Law and existence are as inseparably connected as air and life to us here; and if all law were once rendered inactive or withdrawn, everything would at once move toward nonentity. Says a great modern writer, "He hath given a law unto all things, by which they move in their times and their seasons." Now if the above be true, it stands to reason that, if we wish to enjoy any particular blessing or favor, we must obey the law that will produce that blessing. To illustrate: If we wish to enjoy the blessings of health, we must obey the laws or principles which produce health. If we wish to continue our existence, we must yield to the laws or conditions of existence; we must breathe the air, have food and drink and be provided with clothing and shelter. If the husbandman wishes to reap a harvest, he must comply with the law that will produce a harvest. He must cast his seed upon the earth and then cover it up, that the rain, the heat of the sun and the light may have action upon it. And in like manner is it with spiritual blessings. If we wish to enjoy the blessings of God's Holy Spirit, we must obey the law through which that Spirit is received. If we wish to possess the blessings of God's Kingdom on earth, we must yield to the law that will admit us there. Would we have part in the great resurrection of the dead, and enjoy the sweet pleasures thereof, we must obey the law that produces the resurrection.

It may be surprising to many to be told that the resurrection of the wicked will come through the gospel of Christ; nevertheless, we believe it to be the case. It agrees perfectly with reason, law and the revelations of God. No one will, for a moment, deny that

it will be through the gospel law that the righteous are raised. Jesus said to Martha, "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live." Now, if the righteous are raised through Christ, or the way he opened, *i. e.*, the gospel, can we not, reasoning from analogy, conclude that the wicked will be raised by the same law? Would it not be in opposition to reason, justice, and the impartiality of God, to admit that the righteous receive their resurrected bodies by an obedience to a righteous law, while the wicked attain the same end by disobedience, or obedience to an unrighteous law, even if they did arise to shame and contempt? The wicked farmer obtains his harvest through the same law that the righteous farmer does.

The subject of the resurrection from the dead is one that has been held sacred and dear by the people of God in all ages of the world. Inspired prophets and holy men of God spoke and sung of it ages before Jesus burst the icy fetters of death and arose "the first fruits of the resurrection." It was the all engrossing theme of the Apostles and early Christians for years after that resurrection. They suffered all the trials and persecutions—not even shunning death—incident to their calling, in hope that they might participate in the joys of that glorious day. Job endured with astonishing patience the afflicting hand of God; because he "knew that his Redeemer lived, and that in his flesh he should see God." The Apostle Paul "suffered the loss of all things," "suffered perils by land and sea," shipwreck, the galling accusations of false brethren, had fought with wild beasts of Ephesus, had been imprisoned, mobbed, continually persecuted and finally martyred; all that he might know Christ and the power of his resurrection. (Phil. 3: 10). If these ancient worthies thus suffered and died to attain their resurrection, would it not look like partiality in God to raise the wicked bodied without any suffering on their part, even if it was in the unjust resurrection? We think it would.

We have before remarked that the resurrection of the dead, both first and last, accrues from an obedience to a righteous law, or in other words, is the legitimate ending of an obedience to the gospel of Christ; and it never can take place until said righteous law is complied with. Whether the obedience of the wicked to this law will be voluntary or not, we do not know, we suppose it will be, but it does not matter whether it is or not, the result will be the same. It does not matter in the harvest, whether the farmer sowed his grain willingly or unwillingly, the law of its growth

has been complied with, and the result is the same. He may cast every handful of seed with an oath, and cultivate it with blasphemy upon his lips, but this will not affect the harvest. So it is with the law of the resurrection.

This view of the subject beautifully explains why there is a long space of time (one thousand years) between the two resurrections. At the first, the wicked have not obeyed the law that produces their resurrection, consequently, must remain in dust until they do.

We will now turn to the scriptures and see if this view of the subject accords with their teachings. We will again quote the words of Jesus to Martha, (John 11:25.) "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." Here the Savior positively declares that he is the resurrection and the life. Let us ask, how is he the resurrection and life? He is the resurrection and life, the same as he is "the way, the truth and the life." (John 14:6.) He has opened the way to truth and life. That is, he has given us a means by which we can obtain the truth and eternal life, which means is the gospel. Just so is he the resurrection and the life. He has opened the way to the resurrection and eternal life; which way is the gospel. We would call particular attention to the latter portion of the above quotation: "He that believeth in me, though he were dead yet shall he live;" and would ask, is this not equivalent to saying that if they did not believe in him they could never live, could never be resurrected? We think it is, most certainly.

In corroboration of the above we will quote another declaration of the Savior's. (John 5:25.) "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The hour here referred to, no doubt, is the time "he was quickened by the Spirit, by which also he went and preached unto the spirits in prison." (1 Peter 3:18.) The time had come, or was near at hand, when that part of his great mission should be accomplished. No other hour or time would suit the condition of the declaration, "And they that hear shall live." Equivalent again to saying, that those who did not hear could not live; could not be resurrected.

The Apostle Paul takes up the same line of reasoning in his epistles; hence we hear him declaring, in referring to Christ, "And hath brought life and immortality to light through the gospel."—2 Tim. 1:10. The "immortality" here referred to, undoubtedly, is that of the body; which is brought to pass through the gospel of Christ. He presents us with another declaration still stronger and more conclusive than any of the above, "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22. Not out of Christ, but in Christ should all be made alive.

We might produce other passages confirmatory of the above, but we trust what has been given will suffice, as they all bear the same evidence to what we have been proving. The fact then being established that the wicked are to be raised through an obedience to the gospel law, how will it ever be accomplished, if the soul-sleeping doctrine be correct? If there is nothing in man but a little air or electricity, by what mode, or by what

power can the wicked receive that law that will raise them? There is none, either in or under heaven. Gabriel may blow his trumpet until the mountains flee away, ten thousand times ten thousand angels and arch-angels may shout, until the very heavens tremble and shake, and a thousand resurrection days may come and go, if the gospel of Christ is not complied with, the dead must slumber on. But Jesus tells us, "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth."—John 5:28, 29. If this be true, as undoubtedly it is, what other conclusion can we consistently reach, than that the spirits of the wicked are in a conscious condition, intelligent and capable of accepting the gospel; that law which entitles them to a resurrection. Having rejected the gospel in this life, they lose their title to the first resurrection; so their bodies must remain in dust until the last. But God having mercifully decreed that every knee should bow, and every tongue confess to him, has opened a way for the redemption of all. Let us ever praise his holy name.

THOS. J. SMITH.

BRIGHAM YOUNG'S WIVES.

THEY BRING SUIT AGAINST THE EXECUTORS OF THE ESTATE—THEY ARE JAILED IN COMPANY WITH THE BOSS MORMON—THE DEVIL TO PAY GENERALLY IN MORMON CIRCLES.

SALT LAKE, Utah, July 31.—The choicest bit of gossip now going the rounds in this stronghold of the Latter Day Saints, is that created by the heirs of the late Brigham Young against his executors and the President of the Mormon Church.

The proceedings were begun in the United States District Court here in June last. The Court found that the executors had been guilty of misappropriation and waste; that the estate was in great danger of being squandered; and appointed two Receivers to hold it until a final distribution should be ordered.

The Receivers made demand on George Q. Cannon (present representative of Utah in Congress), Albert Carrington and Brigham Young, Jr., executors, and on John Taylor, the President of the Church, for the property of the estate, and recovered possession of all the real estate, but could not obtain possession of some \$440,000 of personal property which came into the hands of the executors, as per their inventory filed in the Probate Court. The Court thereupon issued citation upon the defendants to show cause why they should not be committed for contempt. After a full hearing, the executors and Mormon President have been committed to the common jail until the property is turned over to the Receivers.

The history of the whole matter, as substantiated by the facts thus far elicited, is that prior to 1873 Brigham Young was, in addition to his other offices, Trustee to hold all the Church property over and above the \$50,000 that could be held by the Church according to law; that in that year he resigned, and George A. Smith was elected his successor and received all the property thus held by the Church in violation of the law limiting its property to the amount of \$50,000.

Subsequent to this settlement, Brigham

Young had his will drawn up by an attorney in New York City, and printed, and signed it himself at the foot of every page. In it he divided his various wives (some sixteen in number) and children (some fifty in all) into classes, and devised to each class certain specific property, amounting in all to \$2,500,000, and particularly described each piece of real property, including the Salt Lake Theater and the Amelia Palace, and allowed his executors three per cent on all amounts paid out.

The executors qualified before a Mormon Probate Judge by giving wholly inadequate and insufficient bonds, and by filling an incomplete inventory of the vast property to be administered.

Once in possession of the property, they ignored even the Mormon Probate Court, and helped themselves and the Church in right priestly style.

They found (by means known only to themselves) that the Theatre and Amelia Palace in reality belonged to the Church, and, without authority (unless by revelation), deeded the same to John Taylor, the President and Trustee of the Church. The most remarkable feature of this transaction is the fact that before conveying this property they paid off a \$10,000 incumbrance out of the funds of the estate, and then charged and appropriated to their own use 3 per cent on the amount thus paid and on the value of the property so conveyed, because it was not a part of the estate, but had been stolen from the property of the Church.

It also appears that John Taylor, the President and Prophet of the Church, presented to the executors, and not to the Court, as he should have done, a claim against the late Prophet for \$1,000,000, and allowed a set-off for \$300,000, and collected and appropriated to the use of the Church, without authority of law, the balance of \$700,000. This claim was made, notwithstanding Brigham Young had settled with the Church and willed away in specific terms the identical property claimed by the heads of the Church and turned over by the executors. The set-off was allowed in face of the fact that Mormon Apostles, Presidents, Bishops, priests, and teachers labor without money and without price.

Nor is this all. The Court finds, after hearing, that the executors have retained some \$25,000 as commissions on property distributed, to which they had no right.

That they have retained and appropriated \$11,000 on loans they were not authorized to make.

That they have paid over \$31,000 on claims to Mormons that were barred by the statute of limitations, and in direct violation of the statute law of Utah.

That they have paid the debts of John W. Young, \$54,000.

The facts have been established in court, according to judicial finding, in a cause wherein Mormons are both plaintiffs and defendants, and hence are not susceptible of being called, as most facts damaging to the Mormon priesthood are, "only gospel lies."

The conflict is a significant one, because calculated to establish how Brigham Young, as by magic, amassed an estate of \$2,500,000 while devoting his time to the establishment of the Church without compensation. 2. Because it exemplifies how and to what end the

Mormon priesthood have ruled. 3. Because it is the first great Mormon conflict that has been adjudicated by the United States Court. 4. Because it justifies a free discussion of the disposition of the Church tithings and the accountability of the Mormon priesthood to the laity that has heretofore been throttled by Church discipline. The matter in issue is \$1,000,000, with the side issues as to whether the dead Prophet stole from the Church; whether the living Prophets have stolen from the heirs, or both; and in the meantime the President of the Mormon Church and three high churchmen, the companions, and one son of the great Brigham Young, languish in jail for contempt of court in not paying to an officer of the law the ill-gotten gains of the great polygamist.—*St. Louis Globe-Democrat.*

NINEVEH AND BABYLON.

WHAT IS NOW KNOWN OF THEIR LITERATURE.

We gave the other day some accounts of the wonderful bronze gates of Shalmanezar now in the British Museum, brought last year from the neighborhood of the Tigris, south of ancient Nineveh. Every year adds much to our knowledge of the wonderful civilization that existed in the valleys of the Euphrates and Tigris before the time of Abraham, a civilization contemporaneous with the most splendid development in the Nile valley, though a thousand years after the age of the great pyramids.

Until recently this civilization has been little more than a vague tradition; the discoveries of Layard and others excited wonder rather than satisfied curiosity. But the researches of George Smith, and the labors of such scholars as Rassan, Sayce, and Boscawen have opened for us a vast world in the past, and replaced certainty for the myths and traditions. For a century we have used the names of Babylonia and Assyria to term a rhetorical period, we recognized in a dim outline their military power and the sweep of their empire, but of the life of the people, the character of their civilization, their literature and art, we knew very little. It is difficult for us to conceive that the now waste and pestilent plains and swamps, watered by the two historic rivers, were ever the seat of swarming populations, of an advanced culture, the centers of a prosperous trade, teeming with populous cities, the nursery of arts and arms. As the ancient story is opened to us we may perhaps learn a little humility in our own young experiment in subduing and civilizing a portion of the globe, and may begin to ask why what has been may not be again, and Babylonia become the granary of the Eastern world, and Mesopotamia the highway of a revived commerce between the East and the West.

In a recent volume Prof. A. H. Sayce, of Oxford, has put in popular form what is known at present of Babylonian and Assyrian literature. Of the contents of the Babylonian libraries themselves, little is yet known,—they still wait the spade of the excavator; our chief knowledge of them is derived from the Nineveh library, about two-thirds of which is now in the British Museum. This is a library of clay; the books were written on small clay tablets, and occasionally a papyrus.

Babylonia has been called the China of the ancient world. It was a kingdom of books and libraries, schools, universities of learning and literature; education opened the way, as in China, to State employment; and the London *Times* suggests that competitive examinations may have existed for the civil service. Every great Babylonian city had at least one library. The most famous of these was founded at Agane, by Sargon, before the seventeenth century, B. C. This contained the great work on astronomy and astrology, in seventy-two volumes, which was translated into Greek.

The Assyrians derived their literature from the Babylonians, for they were not primarily a literary people, but warriors and legislators, like the Romans. This library of Nineveh was established by Sardanapalus, and the early libraries of Assyria, as well as of Babylonia, were spoiled to make it, and scribes were kept copying and re-editing the old literature of Chaldea. As Mr. Sayce says: "A new text was the most valuable present a Babylonian city could send, and it was prized with almost the same enthusiasm as a classical manuscript in the age of the Renaissance."

As we said, the literature of Assyria was exotic, derived from her southern sisters; but the civilization of Babylonia, together with the cuneiform writing in which her literature is preserved, came from a race allied neither in blood nor language to the Assyrians, nor to the latter Semitic population of Babylonia itself. It was the race usually termed Accadian, from the early name of one of the divisions of Chaldea, which built the great cities of the Babylonian plains, and originated the culture which was handed down to its Semitic successors. They were a stunted and oblique-eyed people, and spoke an agglutinative language. Much of the literary remains of Babylonia and Assyria was originally written in Accadian, and translated into Semitic-Babylonian and Assyrian after the conquest of Chaldea by the Semites 2,000 B. C.

It gives us an idea of the age of the world to know that in the time of Sardanapalus and before, there was a Renaissance of learning; that the Babylonians were students of a greater past, of a dead literature, as were the Europeans of our fifteenth century. With the fall of the Accadian power the language became extinct, but the number of valuable works composed in it, especially law and religion, caused it to linger on as a learned dialect, like Latin in the Middle Ages. Persons pretending to education must study it as we study the dead languages, and composition was practiced in it; it is a curious fact that late specimens of this old language are as full of faults as "dog-Latin," or the Greek exercises of our schools. To facilitate the study of this dead language, grammar, vocabularies, and phrase books of Accadian and Assyrian were drawn up, passages were written with interlinear translations, and sometimes the original is given with parallel translations in another column. Probably the Assyrian youth in the schools used these as "ponies." By means of these helps our scholars have learned Accadian.

The contents of a Babylonians library, judged by this of Nineveh, which is largely drawn from the former, must have been various; there were historical and mythological documents, religious records, legal, geographical,

astronomical, and astrological treatises, poems, grammatical and lexical disquisitions, lists of stones and trees, of birds and beasts, copies of treaties, of commercial transactions, of royal proclamations, and petitions to the King. On one tablet is the private will of Sennacherib, and on another a lesson in spelling and pronunciation to one of the Princesses.

The library of Nineveh is particularly rich in historical, religious, and scientific literature, and is of the highest interest to Biblical students, as well as to the students of Greek art and literature. From the Assyrian canon of monarchs, the contemporaneous chronology of Jewish and Israelitish Kings has been restored. There is authority here for rectifying the conflicting numbers in the second Book of Kings. The fragments of the canon so far discovered do not go back further than 909 B. C. Ahab was living in the year 854 B. C., when he shared the defeat of Benhadad, of Damascus, by the Assyrians; Jehu sent tribute to Nineveh in 842 B. C., Uzziah leagued himself with Hamath in 742 B. C., Tiglath-Pileser received trouble from Menahem in 737 B. C., and from Ahaz in 734 B. C., and Sennacherib made his campaign against Hezekiah in 701 B. C.

Much of the religious literature consists of formulas and exorcisms against evil spirits; but the Accadian Schamanism, or Sorcery, was finally combined with the Semitic nature-worship into a great religious system which lasted for centuries. It had a hierarchy of hundreds of gods, at the head of which was a trinity; and this passionate movement of religious reform resulted in an outburst of poetry, and a collection of hymns making a Chaldean Bible, which has been compared to the Rig-Veda. Some of the penitential psalms remind one of passages in the psalms of David; and in one or two of the later monotheism takes the place of polytheism, and all the gods are resolved into manifestations of "one." It is becoming clear that the germs of Greek mythology, like the germs of Greek art, were primarily derived from Babylonia and Assyria, through the Phœnicians.

In science there was great intellectual activity among the Babylonians. Chaldea was the birth-place of astronomy and astrology; the motions of the heavenly bodies, and the phenomena of the weather were observed and noted from a very early period; eclipses of the sun and moon were predicted, and the connection observed between the weather and the changes of the moon; time was measured by the sun-dial and the water-clock; and we owe the signs of the zodiac and the days of the week to the Accadians; probably a rude kind of telescope was known, and Layard found at Nineveh a crystal lens; the "spots" on the sun are noted. Perhaps the most singular fact recorded is that the Seventh-day Sabbath was observed and kept as a day of rest and almost Jewish strictness; the King on it was forbidden to eat cooked fruit or meat [cold Sunday dishes are so ancient], to change his clothes or wear white robes, to drive his chariot [probably not even to meeting], to sit in judgment, to review his troops, or to take medicine. These notices are for the most part embodied in the work completed for Sargon of Agane about 4,000 years ago! And a curious modern touch appears in the catalogue of this work in a direction to the

student, who is told to write down and hand to the librarian the number of the book he wishes to consult. No doubt the Librarians' Convention at Boston could get some points from this old catalogue.

The Babylonians were superstitious; divination flourished like spiritualism and clairvoyance in our day; indeed, many of the superstitions which still linger with us are traced through the air on a "beam of wood" instead back to them; the Accadian witch rode of a broom-stick. But, for all that, they were a shrewd, practical people; law and commerce flourished; the code of laws was remarkable for mildness and justice; the slave was protected against his master, and the women had their "rights" to the extent that "whatever a married woman incloses shall be her own;" contempt of court was punished by fine and imprisonment; royal judges held court throughout the Kingdom, and prisons were erected in every town. Taxpayers were divided into burghers and aliens, and taxes were levied for roads and public brickyards. The merchants traded with the East Indians on the one side, and the Greeks on the other. On the west the great meeting place of merchants was Carchemish, the Capital of the Hittites, and the Aramaic dialect of Northern Syria was the language of commerce and diplomacy. Houses were leased and sold, lands mortgaged, and money lent at interest. A deed dated July 20, B. C. 709, records the sale of three Israelites by a Phœnician, and another the sale of a girl by her father and brothers to an Egyptian lady who wanted a wife for her son. The price of the girl was only £2 8s, but the penalty for breach of contract was £90.

The Assyrians had an instinct for trade, but the Babylonians clung more closely to the agricultural traditions of the Accadians. Irrigation was perfectly systematized, canals were numerous, fields were carefully tended, and Babylonia must have been the garden of the world. The works on agriculture give glimpses of country life; market gardeners rented ground of richer proprietors and paid one-third of the produce; the field songs of the Accadian ox-drivers are preserved; the high cultivation and care of the land is indicated by the discovery of surveyor's plans attached to sales of land.

These researches open a wonderful view of an extinct civilization by means of libraries which Abraham himself may have consulted in the land of his birth.—*Hartford Courant.*

The Home of Taste.

How easy it is to be neat—to be clean? How easy to arrange the rooms with the most graceful propriety! How easy it is to invest our houses with the truest elegance! Elegance resides not with the upholsterer, nor with the draper—it is not in the mosaics, the carpetings, the rosewood, the mahogany, the candelabra, or the marble ornaments—it exists in the spirit presiding over the chambers of the dwelling. Contentment must always be most graceful. It sheds serenity over the scene of its abode—it transforms a waste into a garden. The home lighted by these imitations of a nobler and a brighter life may be wanting in much which the discontented desire, but to its inhabitants it will be a palace far out-vieing the oriental in brilliancy and glory.

Conformity to the world has, in all ages, proved the ruin of the church. It is utterly impossible to live in nearness to God and in friendship with the world.

LETTER FROM ELDER C. DERRY.

Dear Herald:—Deeming it only just, receiving, as I do, so much benefit from your pages, that I should contribute my mite in return, I now essay to give a sketch of my labors since the Annual Conference. While there, I was the victim of a very severe cold which settled upon my lungs, and for weeks I was unable to preach. On my way home I called at Lamoni Branch, Decatur county, where for two nights I was kindly entertained by Bro. and Sr. Banta. Bro. Dancer took me around the settlement during the one day I was there. All looked prosperous as far as I could see. Good dwelling houses and barns adorned the farms, and considerable taste and skill seemed apparent all around; but I was too unwell to take much note of things, and hence am unable to give a fair description. Bro. Banta conveyed me to Leon, for which I express my thanks, and soon I was on my way home by the B. & M. R. R. I arrived at Council Bluffs that night, and found a comfortable and kindly shelter at Bro. and Sr. Beebe's.

On the 19th of April I arrived at home, where I found all well, and joyfully surprised to see me home so soon, but sad to see my state of health. As soon as I could use my lungs so as to preach, I ventured out among the branches of this and the Galland's Grove District. The friends there kindly remembered that I was one of those who are devoting their time to the cause of truth, and blessed me accordingly. Such acts of appreciation of one's efforts I also appreciate, and pray God to bless the kindly hearts with more enduring proof of approval than I can give.

By request of authorities here, I attended some two-days meetings in Harrison county, one in company with Bro. J. M. Harvey, at Unionburg. We had good attendance. One was baptized and confirmed. I attended a two-days meeting at Six Mile Grove, where seven good lively meetings were crowded into the two days; Elder Phineas Cadwell was in charge. Elders Crabb, Sweet, Halliday, and Sedden were present and preached. The meetings were well attended both days.

By request I went (May 25) to Magnolia to reply to Elder Wheelock of the Utah order, arrangements having been made that he should occupy the house that afternoon, subject to the conditions of an equal division of time between him and one of our Elders, in order that the distinction between us and the Utah Church should be made plain. President James C. Crabb preached in the morning, after which the president of the branch announced Elder Wheelock's appointment, and suggested that arrangements concerning the order of debate be made, so as not to take up the time in the afternoon. Elder Wheelock and two other Brighamite Elders being present, he arose and objected to the previous arrangement, and refused to speak at all unless allowed the entire time to himself. The trustees of the house held him to the agreement, and refused to allow him to speak on any other condition than an equal division of time. Wheelock plead his honorable intentions, boasted of the great good he had done, and of his being the last person who saw Joseph Smith in life, and that he received the last

message from his dying lips. But the trustees were alike unmoved by his plea and his bragging, and politely but firmly told him the house was at his service on the conditions previously agreed upon, but upon no other. Whereupon the Elder left in high dudgeon, and his compeers with him.

Among the rest of the meetings, I attended two conferences in this district, and am pleased to be able to say that good times were enjoyed, the business was promptly done, and the conference ably presided over by Brethren Crabb and Cadwell. Improvement marks the business transactions. An interest is also taken in Sabbath Schools, and an efficient committee has been appointed in this district to consider the wants of these auxiliaries to the Church, and the best means of conducting them. Some fear innovations, and they will see that nothing contrary to the spirit and letter of the gospel is introduced, while others, equally solicitous for the welfare of Church and Sabbath School, will introduce every measure that, in their judgments, will advance the cause of truth among the young, whether it has its origin in sectarian societies or not.

Once in a while I find good people who are afraid of the Sabbath School, because it did not originate with us. But I believe the Lord has told us that, "whatsoever enticeth and leadeth to do good is of God;" and surely proper instruction in the Sabbath School will do much good; hence we should all hail it with delight. While the Sabbath School has not its origin in our Church, neither did it originate in any other. It was the work of an individual, Robert Raikes, of Gloucester, England, and no doubt it was an inspiration of the Most High to collect the loose, unguided and reckless youth of his day, and instruct them in the truths of the Bible on the Sabbath. The churches were quick to see what an auxiliary to them it was, and they availed themselves of Robert Raikes' plan, and none but God can tell the good results.

I have traveled in Nebraska. As I started, a worthy brother suggested to me that I might need a meal before I returned, and slipped a dollar into my hand. This was timely, for I needed it to pay my fare, as I had been compelled to take means from my family to travel with; for I find I can not now do as I could ten, twenty and thirty years ago. I visited Omaha and preached some, and was blessed by the Saints there. I hope the time will come when it can be truly said that the Saints there are one in Christ Jesus; when petty jealousies will have died out for want of fuel; and when every officer, as well as every Saint, will be willing to help those who preside over them and officiate among them, to build up the cause of truth, without suspicious glances, watching for evil, or carping criticism over every word or act, jealous lest others should be more successful than they themselves have been.

Peter Brown made me his guest on Sunday night, and took me to Platte Valley the next day, which saved me thirty miles by rail. I appreciate his kindness. I preached twice at Platte Valley. The Saints kindly paid my fare to Columbus. I staid there one night, and the next morning had the honor and pleasure of joining George Masters and wife, on their wedding tour from Columbus, where he had come the day before to be married on sight, to

a sister from Michigan, Miss Emily Van. Bro. Galley had performed the ceremony, and I am sure Bro. Masters is a good judge of the sex; and I wish them many years of solid happiness, and no regrets.

I was the guest of Bro. and Sr. Masters one day and two nights. My impressions of the wisdom of his choice were not changed when I left. By the kindness of Bro. John Harbottle I was able to visit Deer Creek, and preached twice to good audiences, and Bro. Chauncy Loomis said the last discourse I delivered there was worth one hundred dollars. Pardon this little egotism, Mr. Editors, but you see this little flattery had to satisfy instead of the dollars. I was kindly treated by all here, and received help from Brethren Loomis and Hutchins on my way. I visited the now desolate home of John Montgomery and children, whose wife and mother, Sister Margaret Montgomery, an old-time Saint, and one faithful unto death, had a short time before passed away. She was loved by all, and was worthy. May her prayers for her husband and children not be lost, but answered in the true conversion of all to the truth. One son, George Montgomery, has joined the Church since his mother died. May he endure to the end.

August 12th.—I started for Cedar Creek, in Antelope county, and was met on the way by my nephew, Charles H. Derry, who had come fifteen miles to fetch me. I preached twice on the Cedar, to small audiences. I did not think they set as high a value on my sermons there as Loomis did; in fact, I did not think they were worth much myself; but they were the best I had to deliver just then. On Friday, Bro. H. O. Smith started with me across the country, some eighty miles, to Merrick county, where we arrived on Saturday night, and were well received by Mr. Charles Pemberton and wife. I can not express my gratitude to Hyrum for his kindness, for I should have had to foot it over the wide prairies and streams alone; and, although the "young man of nineteen" advised the Elders, through the *Herald* some time ago, to take valise in hand and not "wait for the wagon," I was compelled to disobey his counsel, and I was thankful the "young man of nineteen" did not reside in the west, or my poor frame might have melted beneath the scorching rays of an August sun.

The few noble hearts of the Cedar Branch, remembered my family and blessed them as well as they could. I preached several times at Farmersville, Merrick county, to small audiences, and had the pleasure of baptizing three precious souls, Mr. Charles Pemberton and wife, and Miss Catharine Pemberton. The last had been baptized when she was eleven years old, but she told me she did not sufficiently understand the nature of the covenant she then made, and she desired baptism at my hands. I explained the matter to her, but she felt she must be rebaptized, and her earnestness was manifest in coming eight or ten miles for the express purpose. She seemed a noble, earnest young woman. There are now eight members of the Church there, the sons and daughters of that noble handmaid of the Lord, Sr. Susannah Pemberton, (she is included in the eight.)

By common consent of the eight, I ordained Bro. Charles Pemberton a teacher, instructed

him in his duties, and requested him to hold meetings every Sabbath, and feed that little flock with the bread of life. I thought it best to let the authorities of this district organize a branch when they thought it wisdom so to do. These kind hearted souls gave me means to return part of the way home. I returned to Columbus, preached once to eleven people. They seemed to love the work, but lacked life. I suppose only a few knew I was there. I was not well enough to go around, hence the few present. The next morning Elder Charles Brindley came to me and gave me \$3.50 as the gift of the branch. I was thankful, for I could now see my way home; may God reward the kindness.

While at Columbus I received two letters urging me to stop at Freemont, Dodge county. I did so, and preached three times and baptized and confirmed one young lady, Miss Alice Peterson. May she ever remain in the fold of God, and enjoy the promised blessings. Not much interest there. In fact I was told that none of the churches in that town could muster a congregation on Sunday; hence they have to club together and hold union meetings in the grove. My brother George met me there, and took me home with him, and I attended an Old Settler's meeting in Fontenelle, Washington county, and, Mr. Editors, to have listened to the flattering orations you would have thought the Millenium was come; but among the people, pandemonium seemed to be let loose, and one speaker gave up in disgust, and the chairman was compelled to rebuke the rudeness of the audience. The fact was the Old Settlers wanted a "visit," and objected to being bored to death even by flattery.

The next morning my sister-in-law brought me down to Bell Creek station, and I took train for Logan, Iowa, where I was met by Elder P. Cadwell, who took me in his buggy that night to Magnolia, where the next two days I spent in conference, and returned home on Monday, September 8th. Found all well, but I was suffering some from cold. At a former visit to Magnolia I baptized a gentleman by the name of Williams. He seemed quite intelligent, and in earnest. The branch presented me some time ago with \$10 for my family, and the Buena Vista Branch gave my family \$3.40 cts. For every kindness I am grateful. While I have never labored for money, yet I find it very useful and convenient.

I am now laboring around home, with what success the future must determine. I can not boast of great spiritual growth, but I am determined to cling to the rod of iron, and I desire my life to be one of usefulness, that while my earthly reward is small, I may lay up treasures in heaven.

We have had a hot, dry summer, yet crops are pretty good, especially corn; wheat is light. A general complaint of feebleness of body, caused by summer diseases, and kindred evils, yet on the whole the people here and in Nebraska have been blest.

A sense of feeling that we are living in perilous times prevails, but a general apathy and neglect of spiritual interests seems to prevail also in every place. Trusting we shall be found among the wise virgins, I remain, anxious for the cause of truth,

CHARLES DERRY.

LOGAN, HARRISON CO., IOWA, SEPT. 13TH, 1879.

VOICE TO THE PEOPLE.

"And I looked, and lo, a Lamb stood on the mount Zion, and with him a hundred, forty and four thousand having his Father's name written in their foreheads. * * And they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song, but the hundred and forty and four thousand; which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb."—Rev. 14:1, 3, 4.

"Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."—James 1:18.

The word of truth is the gospel of the kingdom of God, which is to be preached to all nations; and in obedience thereto they become the first-fruits of his creatures. This would imply that there was a second and a third; hence Paul speaks of a glory of the sun, and of the moon, and of the stars. Paul says:

"I beseech you, brethren, ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the Saints."—1 Cor. 16:15.

This proves that they were the first to obey the call, and so were redeemed from among men, being the first fruits unto God and to the Lamb. We learn here that they were not defiled, hence were purified through the truth. The apostle Peter says:

"Seeing ye have purified your souls in obeying the truth, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, and this is the word which by the gospel is preached unto you."—1 Peter 1:22-25.

Is not the gospel the perfect law of Liberty?

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart; they also do no iniquity; they walk in his ways."—Ps. 119:1, 2, 3.

When we walk in his (Christ's) ways, we then follow the Lamb as we see they did; Christ being the first born of every creature, and the first begotten from the dead.

And, being begotten by his own will, that is, by his word, we become like him in all things; for John says:

"We know not what we shall be, but this we know, that when he shall appear we shall be like him. And every man having this hope in him, purified himself, as he is pure."—1 John 3:2, 3.

They became the wise virgins by obedience to God's law that they received.

"The testimony of the Lord is sure, making wise the simple, the commandment of the Lord is pure, enlightening the eyes."—Ps. 19:7, 8.

James says, "Whoso looketh into the perfect law of liberty" that man shall be blessed in his deed, and that by continuing therein he becomes wise, for his lamp continues to burn, and the light that he received when he was anointed with the Holy Ghost just as Jesus himself was anointed with it after he had been baptized by John.—Acts 10:38. He left us an example that we shall follow in his footsteps; hence they were not deceived, but their light became brighter and brighter unto the perfect day.

I will now try to show what kind of women there were with whom these virgins were not defiled, which is uncleanness, to corrupt, to debauch, to violate. "Defile not yourselves with the idols of Egypt."—Ezek. 20:7. As

we read that there is a highway, a way of holiness, and the unclean shall not walk thereon, "but the redeemed of the Lord shall walk there," those who have been delivered from the bondage of sin, by being born again, not of corruptible seed, but of incorruptible seed, the word of God "which liveth and abideth forever," even the law of the spirit of life, which Paul says had made him free from the law of sin and death. "For the fruit of the Spirit is in all goodness and righteousness and truth," proving what is acceptable unto the Lord, and have "no fellowship with the unfruitful works of darkness, but rather reprove them."

"See then that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil."—Paul.

Just as long as we keep his commandments we are wise. Isaiah says:

"The earth mourneth and fadeth away, the world languisheth and fadeth away; the haughty people of the earth do languish; the earth also is defiled under the inhabitants thereof; because they have transgressed the law, changed the ordinance, broken the everlasting covenant."—Isa. 24: 4, 5.

This is the gospel covenant, which is an everlasting gospel. Just as long as we continue therein, the promises are all yea and amen, in Christ Jesus; but when men transgressed the law, changed the ordinance, as Isaiah tells us that they did, then the church was no longer the chaste virgin of Christ, but became Mystery Babylon, the mother of harlots, and the abomination of the earth."

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

"And the woman was arrayed in purple and scarlet colors, with all manner of crime by which she would be defiled, being drunken with the blood of the saints, with whom the kings of the earth had committed fornication, and the inhabitants of the earth whom she made drunk with the wine of her fornication."—Rev. 17.

This agrees with the prophet, Isaiah 29.

"Stay yourselves, and wonder; cry ye out, and cry: They are drunken, but not with wine; they stagger, but not with strong drink; and with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men.

This goes to show that they do not walk in the law of the Lord.

"Blessed are they that keep his testimony, that they also do no iniquity; they walk in his ways."—Ps. 119: 2, 3.

But we have just learned that all nations, which is the same as all the inhabitants of the earth, had been made drunk with the wine of her fornication, which is the precepts of men, God having poured out upon them the spirit of deep sleep, because the prophets and seers have they covered; or they all testify that these things are done away; therefore, no commandment of God, being that the covenant has been broken. Hence, John says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

The very nations that had been made drunk with the wine of her fornication, are to have the gospel preached unto them, that has to be committed to the earth, in the hour God's judgment; and therefore a new dispensation of the gospel, not another gospel, but the same gospel that Jesus committed to his apos-

ties, and by them being carried to the Gentiles, which law they transgressed, and which covenant they brake. And as a dispensation is a distribution of God's word; and as the Lord God will do nothing until he reveals the same unto his servants the prophets (Amos 3: 7); therefore, apostles and prophets will have to be in the Church, so as to fill the pattern, as says Paul, that "God has set some in the Church; firstly, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues." Thus when the gospel is restored, as therein is the righteousness of God revealed, that is his purposes are made known, through his servant the prophet, and thus the body of Christ, the Church, is again organized upon the earth, to preach the gospel to the inhabitants thereof, as we have learned that by the transgression of God's law, the earth was defiled, much more than the nations of the earth; so that those that are honest "in heart may hear the gospel, and obey it; for Christ is the author of eternal salvation to all that obey him; and that they might be sanctified through the truth. The word of the Lord is truth. The apostle Paul says:

"And this is the word of the Lord that by the gospel is preached unto you, and thus become the sons and daughters of God, for ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ."

Hence, being redeemed from among men proves that they were among those nations of the earth, and became the first fruits, and by obedience to the gospel they were separated, and became identified with the church, the body of Christ. And as he is the Savior of the body; not three nor six hundred different bodies or sects, as the daughters of Babylon are at this day, they who are all defiled with the old leaven of the old mother of harlots. These are the women with whom these virgins were not defiled; even the daughters of Babylon the the great, Greek and Protestant churches, for some of those kings of the earth are Protestants. For proof that these are the women here spoken of by John, turn to the prophet Isaiah 32, where he says:

"Rise up, ye women that are at ease, ye careless daughters. Many days and years shall ye be troubled, ye careless women. Tremble, ye women that are at ease; be troubled, ye careless ones, strip you, make you bare, and gird sackcloth upon your loins."

As sackcloth is a token of repentance, but instead of this, those who were at ease, not knowing the things that would befall them, they were the daughters of Jerusalem, which, when divided into different sects, became careless in regard to God's law, just as the people are to-day. They stoned the prophets God sent to them. They were a rebellious people.

"Lying children, that will not know the law of the Lord, which say to the seers, See not; and to the prophets, Prophecy not unto us right things; speak unto us smooth things; prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."—Isa. 30: 16.

Now these different denominations say, We don't want any more revelations; we don't want our sick healed by the prayers of the elders and the laying on of hands for this is done away. They are careless in keeping God's commandments, doing away with the laying

on of hands for the gift of the Holy Ghost. They are at ease, for they do not discover the signs of the times, even the signs of the coming of the Lord Jesus. N. STAMM.

KNOW THY OPPORTUNITIES.

Each period of life has necessities and opportunities of its own, those which belong to it, if they are ever met and realized at all. If opportunities go by, they are lost. Life lived can not be lived over again. The possibilities of childhood are behind us who have passed out of our childhood, and there they will ever be.

They who have gone beyond youth can not go back again to youth; they can not gird themselves for the growth of that period. They who are treading now amid the stern scenes of life's meridian, can not start again, and climb the eastern slope. If age has come and the shadows have begun to lengthen, there is then no vigorousness of youth to be renewed,—little if any of the work of youth that can now be done.

Rivulets run into rivers; rivers pour into the sea; vapors rise out of the sea, to be borne back over the hills, whence they came; and there the vapors distill and flow a second time, a third time—and possibly a thousand times, through the same channel to the sea. This is nature. But there is nothing in the economy of life corresponding with this. No river of humanity runs back into the rivulet; no sea back into a river. There is but one voyage from the cradle to the grave.

It takes no far look to find the poor, the sick, the sad, the lonely, the tearful, the stricken-hearted. The opportunities are many,—are unremitted. The trouble often is that we wait for large things to command us, and so we slight the invitations of little things close around us. Frequently a kind and a timely word is of wondrous cheer to sad hearts. A little offering of remembrance—so small that it seems hardly worth while to carry, or send it—may relieve a want that is immediate and intense.

Life is made up, not of large things that cost and dazzle, but of words and deeds thrown into the hours as they hurry by. There was a motto on the temple of Delphos which read: "Know thy opportunity." This is one of the great lessons of life which should be learned early. Many do with opportunities as children do at the sea shore—fill their little hands with sand, and then let the grains, one by one fall through, until all are gone, and gather pretty shells only to cast them away. After all, it is contact of soul with soul that wins.

There is an open highway to every soul, and all shall find it, if they search for it by the teachings of the spirit of truth. This Spirit will indeed guide you into all truth and show you things to come. God brings people of all classes close to us, that we may love them, and reach them with the truth. "Condescend to men of low estate," saith the scripture. Some are scarred all over with sin and crime; are so degraded and repulsive that we shrink from contact with them. But they are immortal, and down deep within them there is a yearning for the life of God. This is the time to warn and save; this is the time for our opportunities. Don't let us miss them.

We can not do to-morrow the work of to-day. They whom we might save to-day may on the morrow be elsewhere; and we might be elsewhere, or other works might engage us. So to-day is ours, not to-morrow. Then let us seek to know our opportunities.

Selected and revised by S. A. Rose.

HOW TO GET RICH.

To get rich is something that every body wants to do. But how every body varies in the ways to reach it. Some will bet on horse races, and others give their money to lotteries, expecting to get rich at once; others will speculate in merchandise and other things, while the industrious farmer will toil early and late to this end, that he may get rich. I have not discovered any new way to get rich, but thought proper to remind the Latter Day Saints of two excellent ways to reach the true riches.

1. Counteract your wants. Riches can not make you happier in this world. If you have plenty to eat and drink and pay your just dues, be contented, for you can not carry gold nor silver, land nor any thing of that kind to the next world, and to-morrow you may be called thither. I say, brother, be contented. If you have the Spirit of the living God dwelling in you, be contented.

2. You may have been guilty of robbing the Lord like myself, and feel poor and needy. If so, read the Lord's command of promise in Mal. 3:10, 11, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Now the command is, "Bring in the tithes;" the promise is a blessing that there shall be no room to receive it. If this is not riches in promise, I would be glad to know what is.

Brethren, obey the command of God and riches will be yours. You say you believe, but if you will not obey, it will not profit much. "Try me now herewith," saith the Lord. No, saith unbelief, I have no confidence in the promise. Brother, consider the matter over and try it. Have faith in the promise of the Lord, for he is faithful to do his part, but without obedience to all of his commands the promised riches will not reach you. Brethren, try it. I have and am satisfied. I repeat, brethren, try it. Others have, and are satisfied that the promises of the Lord are yea and amen in him. A heart of unbelief, makes man a willful thief. So I pray thee, hurl that unbelief away; for whosoever lacketh in one point is guilty of the whole. Brothers, there is reason for the Lord to command it, for there is need of it in the store-house of the Lord. There is not one of you who will deny this. Well then, bring in the tithes, and receive the promised riches from the hand of the Lord. He is able, he is willing. O, yes, and more, is seeking for a people worthy to receive these promised riches. Brethren, bring in the tithes with a little faith mixed in, for the promised reward, and in due

time it will reach you; and not only will you have to take down the old barns and build larger, new ones; but you will feel to rejoice and thank the Lord for this and all other blessings received, and look onward; for the eye of man hath not seen, his ear hath not heard, nor hath it yet come into the heart of man, the things which God has prepared for them that love him and keep his commandments; and to bring in the tithes is not the last nor the least. Brethren, hear me, try it. Save your own souls, and by doing it help to save others. I remain yours steadfastly in the faith,

JOHN RICHARDS.

TITHING.

It seems almost useless to present evidence from the old Scriptures to prove that the beginning of the tithing of God's people was a tenth of all; it seem so conclusive, but we will present two, if no more. Abram is our first, and we propose to prove that he paid a tenth of all. We understand that this (this tenth of all), was his beginning, and when we prove this, we will then take his grandson, Jacob.

First, we find Abraham paying tithes to Melchisedek. (Gen. 14:20). But this is not all. In verse 39, the same chapter, we find him paying tithes of "all he possessed over and above what he had need."—Inspired Translation.

We cite the reader now to the Book of Mormon, Alma 10:1. In this paragraph the word "tithes" is mentioned, as well as "tenth." Read the whole chapter. You will find that Abraham paid tithes of one-tenth part of all he possessed. Now, if this was his beginning of tithing, then the words of Alma should satisfy all believers in the Book of Mormon, at least, that Abraham paid one-tenth of all.

We turn to the 28th chapter of Genesis, and find Jacob under the influence of the Spirit of God, making a vow or covenant with the Lord that if he would give him anything on the way, he would surely give him back a tenth. This is evidence sufficient to show that if Jacob ever paid his tithing, he would pay a tenth of all, as he vowed he would. Let me ask you, if this would not be his beginning.

If this was the beginning of the tithing of the people in olden times, when the highest priesthood was on the earth, (that is one-tenth of all), would it not be a good definition of the word "surplus," as we find given in the year 1838 on the explanation of the law of tithing in our Doctrine and Covenants. I think it would. Some of my reasons for so thinking are, that God is not a changeable being, and he speaks to one nation like as he would to another, upon the same subject.

If this is a law of the gospel, we think it should be obeyed. And what great wrong would there be if we should commence our tithing as these two men did; a tenth of all, and, after commencing, if we all saw alike, that is, one-tenth of all our interest yearly. We see no wrong in this; we so understand the law, at least. But if we can not all so understand, let us act upon our understanding and commence; not wait until to-morrow,

for then will the burning commence. The Lord says it is called to-day till the coming of the Son of Man; and "it is a day of sacrifice and tithing of my people," and those that are tithed have the promise of escaping the burning. This you will find in Doctrine and Covenants 64:5. And again, if we do not observe this law we are not to be found worthy to abide among the children of Zion. What an awful thought this is. No one who believes the revelation need say it is not essential, for the Spirit through the president, Joseph Smith, has coupled the Twelve with the Bishop, commanding them to see to it and execute the law. Let us all come to the law before they put it in execution; for we expect them to come down by and by like a thunder bolt upon all who are not prepared against the day of burning.

JOHN HAWLEY.

A NEGRO MINISTRY.

Having for some time been laboring in a country where the Negro race is quite largely represented, I have been led to think on the subject of a Negro ministry, and desire to present some thoughts for the consideration of others. It will, probably, be admitted by all, that this race is, or ought to be, entitled to gospel privileges, and that the gospel should be preached to them. The question is, How can this be most effectually done? Some are inclined to think that the Elders ought to break down the wall of partition between the races, and mingle and associate with them without regard to color. But there is such a strong prejudice against the Negro race, that if an Elder, though his motives may be never so pure, should associate with them, he would lose his influence with white people, and be unable to labor successfully with them. Besides, it would be considered a disgrace to the cause, and bring the Church into disrepute. I do not propose to discuss the subject whether it is right that this prejudice should exist or not; but it does exist, and we must meet things as we find them. Should it be considered unjust that this prejudice should exist, yet we are making but slow progress towards removing it, when we take a course which destroys our influence. Even the Negroes themselves, especially where slavery has been tolerated, have been educated to believe that a white man who associates with them as equal, is not quite what he ought to be. They do not have the same confidence in such an one that they do in one who, though treating them kindly, keeps himself at a respectful distance.

Now, what shall we do? Shall we, because we fancy a wrong feeling exists between the races, take a course that will destroy our influence with both parties, make ourselves contemptible, and bring the cause into disrepute? Such a course, I think, would be very unwise. True, we may preach to them, and no notice will be taken of it; but to establish the Church among them, we must associate with them, in private as well as public. As it is clearly impracticable and unwise for the white race to do this, I see no other way but to send them competent ministers of their own race; nor do I believe that we will successfully establish the Church among them until we do.

In a recent revelation given to the Church, the Lord provides for this, and says, there

15 October 79.

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, 1879.

are some that are "chosen ministers to their own race." I do not object to preaching, or administering the ordinances to them, and will cheerfully do so, when occasion requires; but that they might be effectually established in the truth, I would heartily endorse a movement by the Church to place reliable men of the Negro race in the active ministry, and I sincerely hope that the Church will take this matter into consideration as early as practicable. I am satisfied that a great work may be done in the South by this means, which can be done in no other way. I have been solicited by several of these people to try to send them a minister, "For," say they, "we believe your doctrine, but we are not permitted to associate with white people; we want ministers and churches of our own." Shall we pass these requests by unheeded? If we have men who are competent I think we should not, but if a man is sent here let him be a man who can be relied upon for temperance, honesty, virtue and integrity; let him be sound in doctrine, and in morals, and exemplary in conduct and conversation.

Have we such a man or men? Let us inquire into the matter, and, if we have, call them out from obscurity, and bid them God-speed in the noble work of carrying light and liberty to their brethren who are in darkness. I think such a course would be more effectual for good than any other, as well as being more expressive of confidence in them. I believe there are men among them who, with a little encouragement, would be useful to the cause. Even those who think we can accomplish this work ourselves must admit that, if we successfully use them, it will be a great help, as well as leaving us more at liberty to turn our attention to those of our own race who need our labors.

Leaving these thoughts for the consideration of others, I am, respectfully,

HEMAN C. SMITH.

COMMERCE, Alabama, June 14th, 1879.

A Mortgage.

In the whole range of sacred and profane literature, perhaps there is nothing recorded which has such staying qualities 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 bitter offspring of its existence, interest, goes on. The seasons may change, days run into weeks, weeks into months, and months may be swallowed up into the gray man of advancing years, but the mortgage stands up in sleepless vigilance, with the interest, a perennial stream. A ceaseless slumberer, the unpaid mortgage rears up its gaunt front in perpetual torment to the miserable wight who is held in its pitiless clutch. It holds the poor victim 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 modifying aspect while the interest is paid; a very devil of hopeless destruction when the payment falls.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change, no single action creates, however it may exhibit a man's character.

Never dare go where you have reason to question whether God will go with you; a Christian should never willingly be where there is not room for his Savior.

Two years ago last August "Ye Editor" visited Decatur county, where the Saints are making settlement, and where the First United Order of Enoch is located and doing business; and upon returning to the Sanctum he wrote up the country a little, from notes taken on the spot, which writing up seems to have affected some unpleasantly, but are not the faithful words of a friend better than the praises of an enemy. The editor liked the country; believed that he could discover the advantages of soil, climate, and locality; believed also that neglect and careless unthrift would only eke out a scanty subsistence, though Providence might be never so bountiful. If he injured any one he did not do so designedly, or wantonly, but incidentally. Laziness needs reproof and carelessness a reminder.

Well, another batch of notes has been gathered; and as before, the "chief" proposes to "print em."

The first note was the general better condition and passability of the roads, along which the horses moved like "winged messengers," "airily and swift." The next was the busy, bustling, appearance along the road from Leon to the Colony. Something like energy and vim was in the air, and when the long trestlework and bridge across Little River were reached, and an iron horse dragging a train laden with ties, rails, and bridge timber, with other necessary equipments for road making, passed close by the wagon way, the secret was out; for wherever the tireless motion of that sulphurous steed is seen, humanity moves in time to his energizing tread.

The third note was the altered appearance of the country; for, though only two years had passed since the editor was there, the country had assumed a more matured look. Thrift and more careful management were visible in every direction. The farm houses seemed whiter and cleaner; the yards seemed less littered up, and it was with some misgivings that the editor asked himself the question, Is this the same country that I visited two years ago. Many of the faces of landscape and people had changed, and that for the better. Some of the latter, looking quite familiar, were pleasant and cheerful, compared with themselves as seen the two years before; whether from the consciousness of duty well done, satisfaction with self and the world, or because they were well clothed, housed, and fed,—of course the editor can not say. Sheds had been repaired, fences seemed to have been fixed up; wells were putting off the half sunken condition in which too many were seen before. Some attempt at ornamentation had been made here and there; and altogether the first notes were encouraging.

The Leon and Mount Ayr Railway is at present writing within a mile or two of completion to Mt. Ayr, by the way of Davis City and the Colony. A town has been laid out in Fayette town-

ship, and an assurance received from the railway people that it shall be called Lamoni. A petition largely signed is on its way to Washington, asking for a change of the name of the post office from Sedgwick to Lamoni. The location of the new one will be about one and a half miles north and west of the site of the present one, and Bro. Samuel H. Gurley will most probably be the post master. Bro. Valentine White, carpenter and builder, formerly of Sandwich, Illinois, has the honor of erecting the first house in the new town, though others are expecting to follow him at once. Mr. Peasley, of Davis City, and Bro. Zenas H. Gurley, are agents for the sale of lots and will cheerfully answer queries asking for information respecting lots, terms, prices and so forth.

Crops are quite fair, though less than would have been had there not been heavy rain and wind, succeeded by a long dry spell. Enough is raised to keep the people with considerable to spare.

The editor saw very much this time to encourage, and if he had been deaf, just a little, he might have exulted in his visit. Indeed, taken as a whole, the result is quite favorable; but it is a matter of hope (to be indulged) that the good work will go on until snug, tidy farms and farm houses, barns and wells, will mark the places where Saints dwell all over the land.

There is much ague, chills, and chill fever in the country this fall, some of which seems traceable to the fact that in places surface-water wells continue to be used. These ought to be supplanted by good wells, whence water may be the waters of physical life, instead of disease.

THE Idaho *Enterprise*, published at Oxford, Oneida county, Idaho, comes to hand as an exchange. In its issue of September 11th, there is a lengthy editorial upon Mormonism, so called, in that Territory. It is strong in condemnation of priestly rule in defiance of the moral and the civil law, and of polygamy and kindred evils, all of which of course is just; for these are subversive of human liberty and happiness, and they can not long prosper in opposition to just law, both divine and human. But we note a few sentences by the editor of the *Enterprise*, and extract as follows:

"We came to this Territory with no bias. We hoped to pursue our work of assisting to develop the country without regard to any religion or politics, and we so announced to the public. We knew that the Church of Latter Day Saints had some adherents here, but were informed that under the laws of this Territory the objectionable features of their faith would not likely be made prominent; that their connection with the church as laymen was more in name than reality, and that they were disposed to be good citizens. This we find to be the case in the Malad valley and vicinity, where a spirit of freedom seems to obtain among the church people."

What we have to say upon this is that there are numbers of the Reorganized Church in Malad valley and elsewhere in Idaho, and the profession and practice of these people has ever been upon the side of monogamy, and never contrary to the moral or civil law in these matters. These do not need to keep out of sight "the objectionable features of their faith" because they are "under the laws of Idaho;" for they have no "objectionable features" to hide. So we ask the *Enterprise* to please make this distinction between those of the true faith and those who are forced by exist-

ing law to curb their otherwise unholy practices and teachings. We will esteem it a great favor if the editor will do this.

Since the above was written we notice in the *Enterprise* of the 18th, that the *Ogden Junction* and *Deseret News* have tried to respond to the remarks of the *Enterprise*, but it thinks without success on their part.

BRO. N. J. C. OLESON, St. Louis, Missouri, sends a *Times-Journal*, of that city, dated September 22nd, which contains another rendition of the Spaulding-romance account of the Book of Mormon origin and other things connected therewith. We only mention it because the way these "reliable gentlemen" vary in their stories is enough to make and does make all but the gullible, unthinking portion of humanity, or those who think and consider for themselves, see that all these can not be right, and that possibly, very probably indeed they have all been practicing on the credulity of the people, as in the case of the informant of the *Times-Journal*. Those who really know the baseness of the whole falsehood that these tellers have told as facts rest content in the knowledge they have of the facts in the case, yet they may feel indignant that public sources of intelligence should fill their columns with extravagant stories and gross misrepresentations. Sufficient proof exists to refute the Spaulding theory, and we need not present it here. The wonderfully wise informant of the *Times-Journal* repeats the only occasionally told (because so utterly foolish) story of Joseph Smith essaying to walk on the water, after putting planks down to aid him in doing it. Could it be possible that "a great multitude assembled" (as this writer says there was) were so easily imposed upon as not to see the planks that were placed "a few inches under the water" upon this remarkable occasion; or else notice that he walked upon his ankles, or up to them, or above them, in the water? The "reliable gentleman" says that this "great multitude" "were astonished and wondered how this thing could be," that is till he fell into the water because of the accidental discovery of the plank the night before by a man who removed one plank. And no one ever saw this scene, only heard about it!

But this witness has seemed to be compelled to tell some truths. He says of polygamy and of Joseph's death:

"I believe up to this time polygamy was not openly practiced among them. Brigham Young advocated the doctrine, but it met with no favor at the hands of the prophet and leader, Joseph Smith, who I am informed on good authority, never advocated the doctrine nor practiced it during his life. * * * * * How far the circumstance justified, or seemed to justify, this action of the mob, I am unable to say, but of one thing I am certain, that the killing of Smith, which took place after he had surrendered to the officers of the law (and which was the case beyond all controversy), was a brutal, cowardly murder, which no condition of circumstances could justify; and if God is just, and his laws condemn the crime of murder, the blood of the murdered prophet still calls from the ground for vengeance against those who were engaged in his taking off. * * * * * On the death of Smith, Brigham Young succeeded to his vacant seat at the head of the church, and commenced to openly preach and practice polygamy. The doctrine is not taught in the 'Book of Mormon,' nor even hinted at as allowable."

It would appear that the writer placed the

finishing of the temple at Nauvoo before Joseph's death, and he says that the Saints "for several years worshiped in their temple" there, which is erroneous, as are some other minor statements in the narrative. To close with he writes:

"I am told that Joseph Smith, Jr., a son of the murdered prophet, is now at the head of a very large faction of the Mormon body who repudiate polygamy, and that he makes his home in Plano, Ill., and frequently visits St. Louis in the interest of several congregations of his faith in the vicinity."

For the words spoken, of course, we are thankful, as for the just opinion upon the death of Joseph Smith that it was an outrage upon liberty and justice, a murder of the blackest kind, "brutal and cowardly," as the writer says.

THE Conference at Galland's Grove was a marked success. The rain fell copiously on the morning of Tuesday, and was followed by a black frost at night, and a cold day after; but not a business session was lost. The forenoon meeting for preaching, Sunday, was interfered with, the rain falling in a constant drizzle, with an occasional pelting shower; but soon after noon it ceased, and the people gathered to the stand, and the afternoon programme was carried out. No other interruption occurred, and from first to last our eight days' session was characterized by the best of feeling and attention on the part of the Saints and Elders.

One very striking feature of the session was, that the Spirit's presence directing and controlling was more apparent than at any other session ever held by the Reorganization. This was acknowledged by all with whom we conversed after adjournment.

Another and very commendable thing noticed was the almost entire absence of tobacco using in either form, more especially smoking. We do not state that there was a total disuse of it; but that it was far less offensively presented, there being scarcely any of it to be seen upon the grounds around the stand. The Saints are almost solidly concluding that money spent in so foolish a practice is a direct waste of the Lord's bounty unto them. There was less sickness in the camp than we ever noted before, but whether this was attributable to the absence of tobacco and other unclean habits, or the direct favor of God, is not for us to say; but it is certainly very gratifying as a distinctive mark of progression.

EDITORIAL ITEMS.

We left the Junior Editor at Burlington, Iowa, well, but with added responsibility and dignity upon him. As a married man we hope that Bro. Stebbins' usefulness will be largely increased, the softening and refining influences of the married state adding their charm and grace to a life already rich in faculties employed for the good of his fellow men. The woman whom Bro. Stebbins has married is of an excellent family, and of a character well calculated to adorn the circle where her life will be spent. We wish them great joy.

Bro. Lawrence Conover, Secretary for the Board of Publication, profiting by the good example set by the Junior, has taken him a wife; having married Miss Mattie Curwen, of Plano, celebrating his wedding on the 8th, the day after Bro. Stebbins' departure from the ways of bachelorhood.

The minutes of the General Conference, held at Galland's Grove, Iowa, September 24th to October 1st, did not come to hand in time for this issue, but will appear in our next.

Bro. Robert Thrutchley of the Salt River Branch, Macon county, Missouri, writes that he and the Saints are trying to do all they can to extend the gospel of Christ. He and Bro. Winn, by invitation, preached in the Presbyterian chapel, six miles north, September 21st, and have another appointment there for October 12th.

Bro. J. W. Grierson of Mississippi, writes, "I am doing what I can for the cause of truth. Whenever and wherever I can get a listener I tell him of the gospel of Christ, and those who will read it I let them have the *Herald*." He is a faithful and zealous man for the cause of truth, and we hope that he will prevail, and save many souls with his own.

Sister Casandra Johnson, of Nebo, Pike county, Illinois writes: "I have not heard a sermon in two years. We belong to the Pittsfield Branch, but it is so far away, we do not get there often. I am firm in the faith, and shall ever remain so."

Bro. C. W. Reeves, Amboy, Illinois, says that their meetings are small, but they persevere and enjoy a degree of comfort and peace. Bro. Lardner Stone, ill for so many years, and by spells confined to his bed with prostrating and almost deathly sickness, has at last succumbed to the great destroyer, and is at rest; so write his widow and Bro. Reeves. We know that he was a good man, and his sleep will be sweet.

Bro. Phineas Tempest has removed from Southwestern Iowa into Graham county, Kansas, to get cheaper lands, and thereby, as he says, "to be free from troublesome debt to start on." He and family are alone in the faith.

The firm of C. M. and W. R. Stebbins, brothers of the junior editor of the *HERALD*, bankers at Deadwood, Dakota, which city was burned the night of September 25th, lost their new building and fixtures worth eight thousand dollars. The vault and safes were all right, even the clock of the "time lock" being found running when the ruins were cleared away and the vault and safes opened. The total loss to the city was three million dollars, and two thousand people became houseless. The bursting of hundreds of kegs of powder kept in the city for sale added to the terrors of the fiery scene of devastation.

Bro. R. Goreham, at Sonora, Poweshiek county, Iowa, says that their branch is new and has but ten members, yet they are alive with the Spirit of God. Many without are inquiring the way. Opposition raged last Spring, but is over now to a great extent.

Bro. T. N. Hudson, Salt Lake City, writes: "Our branch is steadily growing in numbers and in good works. Our meetings are well attended, and the efforts are for union and peace, with a desire to push on the work. The works of the Church are called for, and the *Advocate* is doing good also."

Bro. John Barber, San Antonio, Texas, says that times are very hard there. The drouth and consequent poor crops makes the prospect a very gloomy one for the coming winter. But the Saints feel to trust in God and hope for the best. We earnestly pray that they will have the divine interposition to direct and bless them.

Bro. F. M. Sheehy has returned to Providence, Rhode Island.

We see by a notice just received and published in this issue calling for a meeting of the branches in Eastern Michigan, that it is contemplated to organize a district to be known as the Eastern Michigan District, upon which we are somewhat in doubt about the propriety of such organization; but suggest that unless a pretty general representation from the various branches in Michigan, and a thorough consultation with the authorities in charge there, be had before, or at such meeting, an organization of the kind mentioned in the notice ought not to be made, as trouble might ensue. Bro. W. H. Kelley, will please make it his duty to be present, with those interested; and if an organization may be effected with proper unity of action upon consultation, it may be well, but not otherwise.

Bro. Geo. O. Kennedy, Hutchinson, Colorado, says: "We had a good time at our late conference; the Spirit of God was with us. We seem to be growing some since we reorganized." He sends us a Denver *Tribune* and requests us to exchange with that paper, which we do willingly.

Bro. T. F. Stafford, Lewistown, Illinois, wrote, September 20th, that Bro. Patterson's labors there were effective. Thence he went to Streator. Bro. Stafford is laboring as usual.

Sister Catherine Whitaker, Eau Clair County, Wisconsin, loves the work of God and wishes that a minister of the gospel would come there and preach. Can some of the Elders in the Western Wisconsin District attend to this?

Bro. J. J. Cornish, wrote from Richmondville, Michigan, September 19th, that he baptized three others there lately. He hopes to raise up another branch of the Church soon, near Port Sanilac. A good interest there.

Bro. James N. Simmons, Deckerville, Michigan, relates his calling to and hope of eternal life. The Saints there enjoy some good seasons together in worshiping God, and Bro. Simmons labors in his calling. Bro. Davis and Cornish have preached among them some this summer.

Bro. T. W. Chatburn writes that a branch has been organized at Shelby, Iowa, where he lives.

Thanks for papers received: Bro. Owen Owen, Liverpool Mercury; A. C. Everett, Michigan papers; C. M. Fulks, Kansas papers; William Williams, St. Louis Globe-Democrat; N. J. C. Oleson, St. Louis Times-Journal; John T. Wild, Day Star of Zion.

BRO. GEORGE H. HILLIARD, of Southern Illinois, writes:

"I have been trying for years to extend the circulation of the Church papers as much as I could, but have not succeeded very well, but do not propose to give it up, will still try. Owing to secular business, I can not do as much in the ministry as I would wish, but will still do what I can under my circumstances. I think the work is in tolerable fair condition in this district, but the Saints might be more spiritual, and I think that would have a tendency to make them do more for the temporal wants of the Church. I would be pleased to see the HERALD, issued weekly."

We thank Bro. Hilliard for his endeavors in behalf of the Church papers and other publications, as we also do all who manifest zeal in extending the cause in this way; and, as the success of this department is intimately related to the progress of the cause, we hope that the number of faithful adherents and laborers will be increased, both those of the ministry and those for the none the less necessary other departments of the work,—the publishing and the financial parts.

It seems from the action of the defendants in the suit brought by John Taylor, as Trustee-in-Trust for the Church of Jesus Christ of Latter Day Saints, in Utah, against the heirs of the late Brigham Young, and the executors of his will, that it is designed to show that there is a mistake somewhere about the existence of any such corporation. The heirs deny that there is no such corporation, no such office as Trustee-in-Trust, &c. We have not yet (September 22nd) seen the decision rendered by the court in the issue raised, and therefore can not state from that whether there is such a body or not; but it would be not a little curious if it should be discovered that we had labored with many others under this mistake so long. Well, strange things occur as matters of course now-a-days, and this may be one of them.

PRE-EMPTION OF LAND BY POLY-GAMISTS' WIVES.

According to a dispatch from Washington, dated September 30th, the following just decision has been made concerning the pre-emption of public lands by the many wives of polygamists, in their own names:

"An interesting decision has just been made by Acting Secretary Bell, of the Interior Department, in the case of Hugh Lyons, against Rachael Stevens, of Salt Lake City, involving the question of the right of these parties to a section of land in the Salt Lake City land district. The claim of Lyons is rejected on the ground that the tract was not subject to pre-emption or settlement by him. Rachael Stevens, it appears, is one of the several wives of John G. Holman, whom she recognizes as her husband, and he, to all intents and purposes, governs and controls her acts. The decision holds in view of the polygamous condition that if the first polygamous wife, while voluntarily retaining that illegal relation to a man, may, in her own name, obtain the title to 160 acres of public land, the second or twentieth wife may do the same, and the so-called husband would thus obtain in fact, for his own use and benefit, the control of that number of tracts of public land. This will not be permitted under the Homestead or Pre-emption laws.

"If the so-called wife," the decision continues, "should repudiate the illegal relation and cease to violate the positive laws of her country and of the civilized world, the fact that she had at one time been called the wife of a man, and had maintained that relation to him, would not operate as a bar to her right."

"No woman, however, who voluntarily maintains and acknowledges her position to be that of a plural or polygamous wife should be permitted to make a homestead or pre-emption entry of public land, as the very fact that she retains such relation is conclusive evidence that the entire is not made in good faith for her exclusive use and benefit."

The Burlington *Hawkeye*, Iowa, copied a part of our editorial note of September 15th, thanking the *Hawkeye* for discriminating between the people of Burlington and vicinity, Latter Day Saints, and those of the Utah faith and practices, and says:

"In another column will be found an extract from the *Saints' Herald*, the organ of Joseph Smith and his associates of the 'Reorganized Church of Jesus Christ of Latter Day Saints.' This sect claims to be the only genuine Mormon church, and utterly repudiates polygamy and the practices of the Utah Mormons. What the *Hawkeye* said was simply a statement of the facts regarding this body as it understood them, and with the view to do justice to a denomination which is too often, although unwittingly, confounded in public thought, with the Utah church, an error into which the New York *Tribune*, prob-

ably unintentionally, had fallen. Whatever may be men's political or religious beliefs, the cause of truth can not be helped by misrepresentation of the facts."

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Sept. 20th.—San Francisco, California, is dressed in holiday attire, and flags and banners everywhere adorn the streets and buildings, all in anticipation of the arrival of Gen. Grant from Japan. He did not come yesterday, and is now looked for to-morrow.

At Memphis eight new cases and four deaths from yellow fever yesterday. At Concordia, Miss., one death and four new cases.

22d.—Gen. Grant was received at San Francisco day before yesterday (Saturday) with royal honors by the city authorities, army officers, moneyed men and citizens of that city, and will be led through a round of pleasure and sight-seeing, and visiting during his intended stay of six weeks in California and Oregon. Nearly a page of each daily paper through the country is devoted to an account of the reception and display.

At Memphis, yesterday, thirteen new cases and one death by yellow fever.

23d.—A fire is said to have just been raging in the city of Kier, Russia, that lasted nearly two days, causing enormous destruction of property and the loss of many lives,

Some relief has been sent to the starving people of Cashmere, though little compared with the great suffering that demands so much.

At Macon City, Missouri, a man killed his wife and child, and then himself. Near Quincy, Illinois, a man killed his stepfather. Near Philadelphia, a man pounds his father so severely as to cause his death. In Delaware county, Iowa, a man murdered; also one in Chicago. In Mississippi, a negro kills his wife. All these and (and how many others not reported we know not) have occurred within a few days.

At Memphis, 16 new cases and 6 deaths, yesterday.

President Hayes and Generals Sherman and Sheridan and their wives and other people of distinction passed through Plano to-day. The train stopped several minutes, giving us a chance to see and speak with these notable ones of the nation's rulers.

25th.—The main portion of the Marsh Harvester works, in Plano, Illinois, were destroyed by fire last night. Loss very large, amount not yet known, but insurance covers it. Some two hundred men thrown out of employment. Three or four hundred work in these shops during the winter and spring of the year. They will probably be rebuilt.

The British troops are advancing on Cabul, Afghanistan, and fighting is expected soon.

In Cuba the planters are emancipating their slaves and hiring them under contract. Thus the slavery problem there is being solved.

Four large fires have occurred at Astrakhan, Russia, recently, and much property been destroyed.

A dispatch from Washington reads as follows:

THE MORMONS.

"The United States District-Attorney in Salt Lake City is to be instructed to assist the next Grand Jury at Salt Lake City, which meets next month, to examine the endowment house where all the polygamous games are celebrated. An attempt will be made to bring the records of the Endowment house into court, and the department of Justice will make a vigorous prosecution of the case."

26th.—The city of Oakland, California, yesterday, gave a magnificent display in honor of General Grant's presence there. They paid him honors as to a king, even the school children by thousands welcomed him and threw flowers in his pathway. A salute of thirty-six guns was fired, and a grand procession and feast followed.

President Hayes and General Sherman are attending agricultural fairs in Kansas and making speeches.

The strike of cotton operatives at Ashton, England, is ended. The men will resume work at the five per cent reduction made by the owners.

27th.—The city of Deadwood, Dakota, a mining centre of some twenty-five thousand population, was burned yesterday morning. The fire started in an old shanty. For use in mining, large stores of powder were there, and these blowing up one by one, as the fire spread, added to the terror of the people and the destruction of property. Loss estimated at two million dollars. About two hundred buildings burned, including stores of groceries, dry goods, furniture, clothing, hardware, etc., one bank and all the hotels, also the records and files of the county court complete, which will doubtless cause lawsuits and litigation without number, concerning the property recorded. There were very few fire-proof buildings, almost all being built of wood. A fine new bank building of C. M. and W. R. Stebbins and company, was burned, but their vault and safe were unburned. Their loss on building and fixturers was \$8,000, with no insurance.

In central Africa a large number of Jewish negroes have been discovered. Nearly every family possesses the law of Moses on parchment. They trace their origin to the first captivity, when some of the Hebrews fled to the desert, and intermarried with the natives.

Great destruction of property in Russia by incendiary fires continue to take place. Nearly three thousand are reported to have occurred in that dominion during the month of August alone.

The rinderpest is spreading more and more among the cattle of Russian Poland.

29th.—The Afghans are resisting the approach of the British armies, and quite a war may ensue.

It is stated that Russia and Turkey are making an alliance for defensive purposes.

At Memphis, 13 new cases and 6 deaths, yesterday.

In order to decide the amount of killing done in Kentucky, which so well merits the name of the "dark and bloody ground," twenty of the one hundred and thirteen counties in the State were selected, and statistics of the causes of homicide that have occurred in these counties, during a series of years, were compiled. In ten of these counties, it was found that at one term of court, two thousand eight hundred and forty-six persons were indicted for murder, but only one case of capital punishment occurred, and but three or four sent to the penitentiary for life, the others receiving from one to ten years' imprisonment. In seven counties, during seven and a half years, 238 murders took place. In the other thirteen, during three and a half years, 479 persons were maliciously wounded and killed. On an average, 36 homicides occur in each county every five and a half years.

30th.—In Salt Lake City, the Third District Court has for several days been engaged in obtaining a Grand Jury. All Mormons who believe polygamy to be a revelation from God and superior to the acts of Congress, have been excluded. Eleven jurors were obtained. It is expected the present Grand Jury will endeavor to obtain a record of polygamist marriages at the Endowment House. The following are samples of the questionings of the Court, and the answers obtained from those who believe in polygamy:

Frederick Goss, Salt Lake City, was the first gentleman examined:

Q.—Do you believe in polygamy? A.—I decline to answer the question.

Q.—Why? A.—Because I can believe what I please. My belief does not affect me as a citizen. Judge Van Zile (to the Court)—I must appeal to your honor.

His honor decided that the gentleman must answer the question.

Q.—Do you believe that polygamy was a law revealed from God? A.—Yes, sir.

Q.—Do you believe that it is a law from God to this people? A.—Yes, sir.

Q.—Do you believe it a higher law than the law of the Congress of the United States? A.—Well, I do not see that I am called upon to judge which is the higher law. I don't see that I have anything to do with it.

Q.—Well, which is the higher law in your opinion? A.—In my opinion; well, I have no opinion about it.

Q.—No opinion about it? A.—No, sir.

Q.—Then I understand that you have no opinion as to whether God's laws are higher than the laws of man? A.—If I violate—

Q.—I ask you which is the greater law? A.—Why I have always understood that man's laws should be in conformity with the higher law—God's law.

Q.—Well, now, which do you consider the higher law—man's laws or God's laws? A.—Well, I must consider God's law the higher, because it was given first.

Q.—Is that the only reason? A.—Well, I don't know.

Q.—If Congress had enacted laws before God enacted laws, then I suppose the laws of Congress would have been the higher laws? A.—I believe they would.

Q.—Do you believe that parties entering into polygamy are doing God's will? A.—I have nothing to do with it.

Q.—I do not say you have anything to do with it. I ask would they be doing God's will? A.—If they think so; if they do it with that intention.

Q.—With what intention? A.—Of doing God's will.

Q.—Are you in polygamy? A.—No, sir.

Q.—Have you ever been? A.—Yes, sir.

Q.—Recently? A.—Well, it is about three or four years ago.

Q.—Since the passing of the law of Congress forbidding it? A.—Yes, sir.

Judge VanZile—I challenge this juror, your honor.

His honor.—This juror is excused.

A. L. Fuller, Mill Creek, Salt Lake county, was then proceeded with, answering all the statutory questions.

Q.—Do you believe in polygamy? A.—I do.

Q.—Do you believe it to be a law of God given to this people? A.—I do.

Q.—Do you believe that those who enter into polygamy are doing God's will? A.—Yes, sir.

Q.—Do you believe that law a higher law than the law of the Congress of the United States? A.—I do.

Q.—Are you in polygamy? A.—No, sir.

Q.—Have you been? A.—No, sir.

Thomas W. Lee, Tooele, having answered the statutory questions, he was examined as follows:

Q.—Do you believe in polygamy? A.—Yes, sir.

Q.—You believe it is a law of God to this people? A.—Yes, sir.

Q.—That he who enters into polygamy is doing God's will? A.—If he does it for a righteous purpose.

Q.—Well, how can you tell that; what is the rule for determining. A.—My rule is works.

Q.—What do you mean by that? A.—By living in it and sustaining his families and doing what is right.

Q.—Nothing else? A.—Yes, there are a great many other things.

Q.—Do you think that law is a higher law than the law of Congress? A.—Oh, yes.

Q.—Do you think that it should be obeyed in preference to the law of Congress? A.—Yes, sir.

The Russian army has had a battle with the Turcomans in Central Asia and defeated them after a severe and prolonged struggle. For six hours they cannonaded a position occupied by 30,000 Turcomans, and by evening had obtained such advantage that the enemy fled.

Another water-spout in Switzerland. Twelve bridges were destroyed, and houses, fields and vineyards swept away and flooded.

A great storm in Sicily and southern Italy. A passenger train hurled off the track and people killed and wounded.

The British are advancing into Afghanistan, rapidly.

The hop crop is the smallest in England that it has been since 1860.

Anti-rent meetings are being held in various parts of Ireland, the call being for a reduction in rents.

Oct. 1st.—Gen. Grant left San Francisco, yesterday, for the Yosemite valley, to remain a week in that renowned wonder of nature. He will have a rest from the great crowds that have thronged his steps during the past week or more, since he arrived from Asia.

The Irish rent troubles increase. Their complaints are conceded to be "mostly genuine" so says the *Pall Mall Gazette*, and if they as a people refuse to leave and are put out for not paying the landlords, then England will soon have plenty of trouble and war at home.

2d.—On September 29th, Major Thornburg's command, which was out after the hostile Ute Indians in southern Wyoming, near the Colorado line, was ambushed by several hundred of these Indians and Major Thornburg and thirteen of his men were killed and a large number more were wounded. Relief forces will be sent from Fort Steele, Wyoming, also troops have been ordered from Ft. Snelling, Minnesota, via Omaha. Major Thornburg is said to have been a fine man and a good officer, aged thirty-five years. The rest of his command are besieged by the Indians.

A small encounter has taken place in Ireland over the rent troubles, and one person was killed.

Over ten thousand persons have been sent, by the Russian Government to Siberia on political business, during the past summer, an enormous number an American would think.

3d.—At Adrian, Michigan, the grand stand on the fair ground, on which were seated two thousand people, fell and six persons were killed and nearly a hundred were wounded, many of them fatally or seriously. There was a wild scene of woe, and the city was filled with great excitement and mourning.

An Indian was hanged at San Rafael, Cal, yesterday, who confessed to six murders.

4th.—The strike of the cabinet makers is about ended, at Louisville, Ky., a portion of the manufacturers having acceded to the demands of the strikers for an advance of 15 per cent on the prices heretofore paid. A committee appointed by the workmen waited upon the different manufacturers to ascertain what course they proposed to pursue, and hands commenced work in three shops. It is thought that the other proprietors will accede to the demands of the strikers.

The shop hands of the Louisville & Nashville Railway held a meeting, the result of which was a strike for higher wages, and an accession to their demands on the part of the Louisville & Nashville.

About 600 cabinet makers met in Cincinnati this morning. Two firms sent communications announcing that they would pay the advance of wages asked.

The catastrophe at the Adrian Fair-Grounds proves to have been far more widespread in its scope than at first reported. Already thirteen persons have died in consequence of injuries received by the collapse of the overcrowded grand stand, and it is expected that as many more deaths will follow; while 224 have received medical treatment for their hurts of greater or less magnitude.

It is reported that the Chillians, before evacuating Calama, sacked and burned the place. The Chillians have made raids into Bolivia, beyond Cochabambas, destroying commissary and ordnance supplies, and seizing horses and carts.

Cetywayo has arrived at Cape Town, and has been conducted to the Castle, and the English colony turned out in force to see the Monarch pass. He is an exceptionally fine specimen of the noble savage; big, black, about fifty years of age, standing nearly six feet high. He is well proportioned, has a fully-developed frame, and a good-natured, broad, open face of the Zulu type, quite unlike portraits that have appeared. He dresses now in European clothes, in which he does not seem at all uncomfortable. Major Poole speaks most favorably of the King's general amiability, and says he gave very little trouble on the way down, except on one or two occasions, when he became sulky, and demanded to have an entire ox roasted for his daily meal.

The Dutch Arctic expedition has returned to Hammerfest, after penetrating as far as Francis Joseph land.

Several English merchant vessels which endeavored to reach Eastern Siberia by the new route have failed, their passage being prevented by heavy ice-fields.

Forest fires are raging fearfully near Norfolk, N. Y., destroying farm-houses, barns, and farm

property. Some of the roads are impassable on account of fires. The loss can not be estimated, nor can it be known how much damage will be done, as the wind has been blowing fearfully from the west for the past twenty-four hours.

A cyclone, accompanied by heavy rain, passed over the county fair-grounds at Watrousville, Mich., doing great damage. Tents were torn to shreds and fences blown down. One tent where tables were set for a hundred persons was blown down, overturning the stove and a large reservoir of boiling water, severely scalding six ladies, one of them with an infant a few months old, probably fatally. In the main hall the exhibits were considerably injured by rain.

King's powder-mill, near Lebanon, O., exploded this afternoon, and three men were instantly killed. The explosion was the result of carelessness of the employes.

Two carpenters were drowned near Four Mile Bridge, Ohio, while attempting to cross the river on a raft. Both were married and leave large families.

5th.—The chairmakers of St. Louis have caught the strike fever, and have demanded 15 per cent. advance in wages. One factory, employing 140 men, has yielded to the demand, and will continue to work. Only one foundry now stands out against the striking molders. All other stove and hollowware works have agreed to the molders' demands and resumed work. The cigarmakers' strike is about ended, almost all manufacturers having accepted the terms of the strikers. The molders' strike in Quincy is at an end, and work at the foundries will be resumed to-morrow.

One more death has occurred at Adrian, caused by the falling grand stand.

From the editorial columns of the Chicago *Tribune*, we clip as follows: "A monster land meeting was held yesterday at Cork, 15,000 excited and earnest people being present to listen to the fiery speeches made them by the Irish Home-Rule members of Parliament. Parnell, the leading spirit of this agitation, boldly counseled physical resistance to the unjust demands of the land-owning aristocracy, and declared that robbery and oppression would prevail in Ireland just so long as Englishmen were permitted to rule. The time is now near at hand when the temper of Irish people is to be put to a severe test, as the landlords show no inclination to modify their demands for the payment of rent in full, or to forgo the attempted eviction of all who refuse to pay."

A dispatch from Ocaña, New Granada, reports a rising of Communists at Bucaramaque, in the State of Santander, on the 9th of September. The Alcalde, Pedro Collazos, headed a crowd of ruffians in attack upon several wealthy establishments, among others the only bank in the place, and completely sacked them, killing and wounding persons who endeavored to defend them, and also burning the buildings. They then retired to the quartels, carrying their plunder, and there entrenched themselves, bidding defiance to the authorities of the State. The city remained in a state of alarm and terror four days. Many families fled to the woods, and others barricaded their doors and kept guard night and day. Gen. Wilcher, President of the State, hastened from the Capital, Socorro, more than sixty miles distant from Bucaramaque, with a small but disciplined force, attacked the robbers in their entrenched position, and completely routed them. He killed several of the leaders and took many prisoners. The principal, Collazos, unfortunately escaped. Order is again restored. The dead bodies were left unburied several days, as no one ventured into the streets, and the murderers refused sepulture to the victims. These were among the most respectable merchants of the place, and sacrificed, not on account of political or personal motives, but because they defended their properties.

6th.—One more death at Adrian, a chinaman, this evening. He objected to an amputation of his leg, there seeming to be the Chinese superstition in favor of being buried entire and without dismemberment. This makes 14 deaths.

The work of rebuilding the Marsh Harvester shops burned at Plano, is now going on, and the damaged machinery, engine and boilers, are being repaired and refitted.

Correspondence.

TAYLOR, Red River Co., Texas,
September 20th, 1879.

Brother Editors:—We are very much persecuted here, and misrepresented, more so than before Bro. Bozarth came the last time. They threatened to drive Bro. Bozarth out of the country. I have learned since he left that there was a petition got up for that purpose, but they failed to present it. It is rumored also that there is a mob made up in the neighborhood to wait on the next elder who may come here; and not only this, but we also are threatened. I very often think of the words of David of old, "Why do the heathen rage and the people imagine vain things." But notwithstanding all the misrepresentation and slander, it does not seem to move the Saints in the least from their faith. We have also increased four in number since I last wrote, and some others are investigating.

The Clarksville *Times* contained an account of the Reynolds polygamy trial and the speech of Joseph F. Smith, advising the Utah people to secure arms and resist the oppression of the United States. Now, Bro. Joseph, our enemies have worn the paper out carrying it around trying to make the people believe that it was you that preached that sermon, but we do not believe it. I think that a letter from your hand would do good, and I would be glad you would write a letter to the Saints of the Red River branch. Crops are very good in this part; health also. Your brother in Christ
J. P. BRANNON.

CLEAR CREEK, Saunders Co., Neb.,
September 29th, 1879.

Bro. Joseph and Henry:—I am a new beginner in the Latter Day Work, but I am doing all in my power to live upright. I pray my God daily to guide me in my daily walk and conversation, that others may see that I am a true follower of Jesus Christ, and that I may be the means to cause others to obey the gospel. When we speak of latter-day revelation, or of the "latter-day work," it is a wonder to the world, and they say "show us a sign that we may believe." If people would believe the teachings of the Bible they would not ask a sign to make them believe, but as long as the willfully blind lead the blind, they will fall in the ditch together. Wherein I lack wisdom I pray my God to give me understanding. When our elders come this way, most of the people go the other way, and what few do turn out to hear, will not think of what has been said, for their leaders tell them that it won't do. The time has come when people will not endure sound doctrine. If any of the Saints should come this way, they must call and abide with me. Yours in Christ,
JOSEPH BYOUS.

MANCHESTER, England, Sep. 20th, 1879.

Bro. Stebbins:—I am happy to say that the work of God in onward in this city. Peace and love and unity dwell in our midst. I may say that our president, Joseph Dewsnup, shows to us a good example in laboring so faithfully in the branch. He is doing a good work here through the blessing of the Lord, and Sr. Dewsnup labors a good deal amongst us, especially in visiting the sick. Many strangers attend our meetings on Sunday evenings, and respect is shown by them to our services. Our average attendance at the meeting is about sixty. Yours in the bond of peace,
THOMAS HUGHES.

THORNTON, Texas,
September 16th, 1879.

Bro. H. A. Stebbins:—Bro. A. J. Cato came up here a short time since, at my request, and preached six discourses. From two to four other ministers were present every time. They were like lambs led to the slaughter, so opened they not their mouths. Notwithstanding they had ample time and opportunity offered them by Bro. Cato to defend themselves and their theories. They would get off in the brush, as Bro. Cato told them, and tell of "delusion," "fanaticism," "false prophets," &c. Shame upon such men who pretend to be called of God, and who claim that we are teaching false doctrine, and yet will not, in the

pulpit, raise a warning voice against it. But, when they can not overthrow the doctrine, they will secretly persuade those whom they think they can influence, "not to go and hear that Mormon," and that "he ought not to be allowed to preach." Yes, it is now like it was eighteen hundred years ago. Then they commanded the Apostle not to preach in the name of Christ, that is by the authority of Jesus Christ. Just so it is to-day. They would command us not to preach by the authority from Christ, but would say, "Come and preach by the authority from men and their institutions." Yes, if they could they would crush the Church of Christ out of existence; but, thank God, he has set up his kingdom for the last time, and by his prophet, Joseph Smith, and it will break in pieces all other kingdoms and institutions. Amen. Pray for me brethren. Yours in Christ,
ELIAS LAND.

NEWPORT, Los Angeles Co., Cal.,
September 24, 1879.

Bro. Henry:—I have not been able to travel and preach in this district this summer as much as I expected and wished, but hope that I or some other may be permitted to labor in this field this fall, for some of our neighbors are willing and anxious to hear.

I have spoken occasionally to the people here, and September 13th, we organized a branch at Laguna Canyon, called Laguna Branch, Bro. Hemenway presiding. We had an excellent time there Friday evening, Saturday, and Sunday. While there Wm. Thompson and wife were baptized at the beach in the Pacific Ocean, the roar of the surf on the beach beating a solemn accompaniment to our voices in singing and prayer, and as we looked out on the great expanse of waters, so terrible and destructive in its anger, we breathed a silent prayer that these who had just started out on the voyage of eternal life might be kept clear of the rocks, shoals, and breakers that causes the destruction of so many, that

"They might anchor their barks in the center,
And be safe from the rocks on the shore."

Some others there we think ought to lay hold of eternal life by obedience to the law God has ordained for man's salvation. Bro. James Gillen preached there while in these parts, and the people speak of that missionary's sermon and the good it did them.

Our land case was decided against us by Judge Sawyer, and now is appealed to the Supreme Court. In the mean time, we must make terms with the Land Company; they seem quite liberal, and very anxious for us to stay on the land—probably our people will make some terms, and remain until the final settlement of the suit.

How sure, and firm, and unswerving the word of the Lord is, with all the pleading, warning and instruction we receive, we continue on, following our own views and expecting God's blessing just the same as if we had given heed to his instructions. "Who am I, saith the Lord, that have promised, and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, This is not the work of the Lord, for his promises are not fulfilled."—D. & C., sec. 58, par. 6. When will we have faith enough to try the Lord, and perform his requirements? Here, in my opinion, is the solution of the question so often asked, "Why so many failures in prophecies!" In my short experience in the Church, I can not call to mind a single prophecy that has failed in having a literal and positive fulfillment, except where the command has been disobeyed, and then the promise has always failed, which is as good testimony for the truth of prophecy as the fulfillment would have been after obedience. A lack of faith in the revelation of to-day is one of the prime causes of the languishing of the work. What benefit for the Lord to speak to us if we do not heed the words spoken? If the Lord speaks to his people by his servant Joseph Smith, how many will manifest their faith in it by acting in accord with the words spoken; how many are trying to live by the words already spoken, thus showing faith in present revelation. Let the Saints generally exercise faith in the revelations given, and without doubt there will be a great revival in the Church affairs; the Saints

would be blessed; the priesthood have greater power in spreading the gospel; the *Herald* officers be encouraged; the First Presidency feel, more than at present, that they really are sustained by our faith and prayers, and Zion be soon redeemed. God grant that his kingdom may soon come, that his will may be done on earth as it is heaven. Yours in the covenant of peace,

J. F. BURTON.

SALT LAKE CITY, Utah,
September 29th, 1879.

Bro. H. A. Stebbins.—We had a peaceful and happy meeting yesterday, a full attendance. Some strangers met with us, and were happy with us. They bore testimony that the true Spirit of the gospel was made manifest. We feel that we are growing in grace, and the knowledge of the truth. Next Sunday will be our sacramental service. We are looking forward in hope. The way brightens up. We think our labor is not in vain. The harvest is great, laborers are few. Yesterday, I distributed seventy-five *Advocates* to the Saints of the old church as they passed into the temple block. They promised to read with care. There is a spirit attending the *Advocate* that is powerful, causing the readers to think, and look back, and search after the old path. Peace be with you and all that are working in the Master's cause.

T. N. HUDSON.

GAINESVILLE, Florida, Sep. 18th, 1879.

Dear Herald.—A branch of the Church has been established here. Brother Heman C. Smith, by an invitation from Sr. Mitchell of this place, (she being the only member here at that time) came here, and succeeded in getting seven other members, my wife and I being of the number. We met and organized a branch, and I was ordained a Priest by Brn. H. C. Smith and David Donaldson. I have been a member of the Missionary Baptist Church five years, but I was not satisfied. I felt that there was something for me to do, yet did not know exactly what it was. It was rumored around that a Mormon was going to preach in the hall, a man who believed in a plurality of wives. I went out of curiosity to hear why he believed so; but, thank God, I heard no such doctrine preached; and I rejoiced and said at once, This is the work that my conscience, by the Spirit's power has been telling me to take part in. And, from how I have felt and what I have experienced, I am satisfied that I am partaker in Christ's doctrine, even that everlasting gospel which John predicted should come to all nations, tongues, and people. Bro. Heman has gone back to Santa Rosa county. May he be instrumental in bringing many other souls to Christ. Since he left, we meet at my house every Sunday for Sunday School, after which we hold a prayer meeting. All seem to enjoy it very much. I act as superintendent, and as teacher of the Bible Class. All the Saints join in the Bible Class. Saints, pray for us, for we are compassed about and mocked and persecuted on every side. There are only eight of us here, and we have many trials, but we rejoice in the promise given, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of Heaven." I went to the pastor of the Baptist Church to which I had previously belonged, and asked him in a kind manner if he would allow Bro. Heman to preach in their house before he left us. His reply was: "No; I believe your doctrine to be a damnable heresy. Any rational being who will read the Book of Mormon or the church discipline will know that it is turning from the true and living God. I want no more to do with you, nor any of your crowd. You can not preach any such doctrine in my church."

"Poor, blind guide, he needs to be pitied," I thought, as he entered his house and slammed the door in my face. I think Bro. Waugh acted a shepherd's part very curiously to get back the sheep that had gone astray. I think he would do well to practice the doctrine of the Book of Mormon. In it he would find no such doctrine as that. I think he would find what he said to me concerning reading it to be quite the reverse. I think the Book of Mormon teaches to go to the stray sheep and help to bear its burden, and try to bring it back to the sheep fold. As for its

teaching men the doctrine that would cause them to depart from the true and living God, I do not see it; for it teaches us to hearken unto the Lord and to walk circumspectly before God and man. Bro. Waugh says it teaches that a man is by its doctrine allowed to have as many wives as he can support. I can't see how he makes that out, when it says positively that no one shall have save it be one companion in wedlock, and concubines ye shall have none. I am afraid Bro. Waugh's Book of Mormon was written by some one like himself. He wanted it to be that way, consequently wrote it so. As for the Church Discipline he spoke of, I have never seen that, and dare say he never has. I would ask the brethren of the Florida Conference not to forget us, but to send us an Elder without fail, for we want one, we need and must have one; can not do without one. If possible please send Bro. Heman C. Smith again, I am confident there can be great good done here, and other places near here. Brothers, sisters, pray for us that we may not be without a shepherd, and that we may increase in number, and in grace, knowledge, wisdom and understanding, and not falter, but press forward. Your brother in Christ,

M. O. HOWARD.

GLEN ELDER, Mitchell Co., Kansas,
September 23d, 1879.

Dear Herald.—When I wrote you about one year ago; I did not know of any Saints near, but now there are three branches within twenty miles of us, and we are cheered from time to time by a visit from the brethren and sisters. We are as firm in our belief of the ultimate triumph of the latter-day work, as we ever were; and we pray that we may have faith to keep us from falling by the way; for we realize that through much tribulations we must enter the kingdom of God. We have had some preaching here this summer. Bro. Jacob Jamison preached once, and our district president, (Bro. James Perkins) preached two sermons. Some of the people said they never heard so much Scripture in all their lives. A good many wish to hear more, and I think good can be done by more preaching. We take great comfort in reading the *Herald*, and think all Saints would be benefitted by reading it. With love to all God's people, your sister in the gospel,

CASSIA WARREN.

LEXINGTON, Mich., Sept. 29th, 1879.

Bro. Henry.—I am living five miles west of Lexington. I have preached a few nights, and to-morrow I am to preach three times. Good interest here now, some may soon come in. Some of the Methodists have combined to ask the Lord if the Saints are right in their religious views, etc. Several of the Methodist classes are almost broken up, one or two are entirely gone. The Saints are gaining ground in almost every place around here. Prejudice falls to a great extent.

Yours,

J. J. CORNISH.

LODI, California,
Sept. 13th, 1879.

Brn. Joseph and Henry.—We have a nice little branch here, in good working order. Harmony reigns with a very slight exception, and we have had some very glorious manifestations of the Spirit in its healing power.

A sister's child has been raised, we can almost say, from the dead. The doctor said it was dying; that it was no use doing anything more for it. Its feet and hands were cold. Its grandma laid it down for dead, but to-day the child is well and hearty. The branch met in prayer in its behalf. Bro. Spurgeon administered the oil and prayed with the family, and the child was raised right up. I might give a number of cases nearly as good, but it is enough. We are all pressing right on to the mark of the high calling in Christ.

I will narrate a dream. As it is rather singular I would like the interpretation: Bro. Spurgeon and myself were standing at a fireplace in an ordinary house. There came a terrific flash of lightning, but it did no harm. It was followed by a shower of fire, the lightning running at the same time in all directions. After a few minutes the shower of fire ceased, and things became quiet; the house was not harmed. I said to Bro.

Spurgeon that I would go out and see how things were out side. I traveled for two days and saw nothing living, even the weeds and most of the undergrowth was literally consumed, but the trees and what shrubbery was left, showed no signs of fire, neither the ground. Then I saw a few cattle grazing in a distant valley, with a few other animals. All was in peace, and the whole earth was as a garden ready for the seed. The surface was not changed. Then I awoke. Yours

GEORGE H. RAMSEY.

TUSCARORA, Nevada, Sept. 15th, 1879.

Mr. H. A. Stebbins.—I have received the book and the assortment of tracts, and read them. They came in quick time after sending for them.

I am standing alone; or, in other words, I am not associated with any religious organization upon the earth. But I believe in the God, and Father of our Lord and Savior Jesus Christ, of whom the Bible speaketh; and that it is right to reverence his holy name, and to learn and obey the laws of his kingdom, and to do his will on the earth as it is done in heaven; and to trust in him, and to hope in his mercy. It is the true light of God that I desire on the great subjects of salvation and eternal life. I have no faith in all the light of the nineteenth century to guide me into the kingdom of God, or to keep me in the straight and narrow path that leads to heaven. If I go among the Pagans, all is dark; if I go among the Catholics, it is confusion, a mixture of light and of darkness; if I go among the Protestant sects, there is more confusion, more light and more darkness, and if I go among the Mormons of the Utah order, I find darkness, confusion, and base idolatry.

O ye elders of the Reorganized Church of Jesus Christ of Latter Day Saints, if the light of God, is in you it surely behooves you to let it shine; for darkness covereth the earth, and gross darkness the minds of the people.

I send a money order for the Inspired Translation, for the *Herald* one year, for the tract "The Kingdom of God," and a concordance to the Doctrine and Covenants.

G. A. DAVY.

COUNCIL BLUFFS, Iowa,
October 4, 1879.

Bro. H. A. Stebbins.—I take the pen to express the joy I have in reading the *Herald*, to see how the work of the Lord is moving along, how it picks up good and honest men, those not afraid, but willing to lose their all in the world; but their loss in this world is their gain in the kingdom of God. May God bless Bro. A. W. Bullard of Shawnee Branch, Texas, for daring to do right, and may he do as good a work for the kingdom of God as Paul did when in the world, is the prayer of your brother in the gospel,

T. H. MOORE.

Wilson County, Texas,
Sept. 11th, 1879.

Brn. Joseph and Henry.—We embrace the best privilege of this expression, being the first since our connection with the Church. We heard the gospel in April, 1878, from our beloved Bro. Bays. It came in contact with our understanding of the teachings of God's word; but as honest seekers after truth; and I proposed an impartial investigation, which we set about as travelers through the desert would hunt for water to quench their thirst. In the progress of our investigation we met with many hard sayings against the Church, and saw the probability of the loss of many friends. However, we have read that Christ commands us to forsake all and follow him. Also we saw that when Jesus was on earth to establish his gospel, great opposition was met with. After an investigation of the Scriptures, with prayer, in July, 1878, we believed, and obeyed the gospel, and we endeavor to live in obedience. While there is a great deal of opposition to the Church, we find the worst enemy to be within, which works in the hearts of men. In this is found the traditional teachings of men in the place of the word of God. To get out of this teaching, we find to be not so hard after submission to the teachings of the word of God. Myself and wife were baptized into the Baptist church about ten years ago, and we endeavored

to live in obedience to all the commands; but now embracing this gospel (wherein we stand today) we have in so short a time been made able to bear equal testimony with many, of the truth and power thereof, having the glorious light our Savior spoke of when he was on earth, which illuminates our pathway, that we are able to bear with humility the reproaches of men. Brethren, pray for us that we may ever walk in the light. We earnestly desire the prayers of all the Saints for the same. Ever yours in Christ,

I. A. and S. S. CURRIE.

Conferences.

Salt Lake District.

A conference convened at Salt Lake City, Utah, August 2d, 1879; Joseph Foreman, presiding; T. N. Hudson, clerk.

Branch Reports.—Union Fort, same as last reported. Salt Lake City 155, 6 Elders, 3 Priests, 2 Teachers, 1 Deacon; 7 baptized, 1 died, 6 absent. Kaysville, Plain City and Heber City not reported.

Sunday afternoon, prayer and testimony meeting. The peaceful influence of the Holy Spirit was felt. The sacrament was partaken of.

Adjourned to Salt Lake City, November 1st, at 10.30 a. m., 1879.

Spring River District.

A conference convened at the Mound Valley Branch, August 29th, 1879; J. T. Davies, Presiding; J. A. Davies, clerk.

Branch Reports.—Pleasant View, last report 73; 12 baptized, 2 received by letter. Mound Valley, last report 33; 2 baptized. Columbus, last report 28; 3 baptized. Center Creek, Joplin, Indian Creek, Jacksonville and Galesburg branches, no report.

The spiritual condition of Mound Valley reported by R. H. Davies; Columbus reported by Curtis Randall; Pleasant View, by I. R. Ross; Center Creek, by T. S. Hayton; Joplin, by C. W. Short; Indian Creek, by W. S. Loar. No delegates from Jacksonville and Galesburg.

Bishop's Agent's Report.—"By balance from R. Bird \$3; tithing and freewill offering \$30.50; from estate of W. J. Davies, by will, \$100—total \$133.50. Amount paid to M. T. Short \$18; J. T. Davies, \$5; on hand \$110.50. I. R. Ross, Bishop's Agent."

Committee in case of Williams vs. Watson reported progressing slowly, but not yet completed. The report was received and committee continued.

Preaching by Elders C. W. and M. T. Short and J. T. Davies was stirring and instructive. Remarks were also given by the Bishop's Agent on the financial matters of the district, advising the Saints to come up to the conditions of the law.

It was gratifying to witness the good feeling enjoyed with the Saints during the Saints' meeting, and, indeed, through the entire conference.

Adjourned to Pleasant View Branch, November 28th, 1879.

Colorado District.

A conference was held September 6th and 7th, 1879, at the Rocky Mountain Branch, Colorado; James Kemp presiding.

Whereas Bro. F. C. Warnky has not attended the last two conferences of this district, therefore be it Resolved that he be released as district clerk, and that F. M. Kemp be appointed as district secretary.

The branch was not reported.

Five Elders and one Teacher reported.

Financial Report of the President of the District: "Received from Bro. and Sr. Ellis \$10, from Robert Standerling \$8.50, from George O. Kennedy \$5, from Joseph Graham \$1.50, from Sr. Kennedy \$2, from Sr. Dennison \$2, making \$29, for traveling expenses from Trinidad to Hutchinson, to attend the last quarterly conferences.

Resolved that Brn. Ellis and Stewart labor together in and through the southern part of the district.

That all the Saints in Colorado be asked to forward what means they can afford to help the cause

along, to John Ellis, Bishop's Agent, Hutchinson, Jefferson county, Colorado.

Adjourned to this place, November 29th, 1879, at 11 a. m.

Sunday: At 10 a. m., preaching by Jas. Kemp; 2 p. m., prayer, testimony and sacrament meeting. The Holy Spirit of promise was enjoyed. Evening, preaching by the president.

A good conference was enjoyed, and the Saints went home rejoicing.

Pittsburgh District.

A conference was held at Belmont, Ohio, Sept. 13th, 14th and 15th, 1879; Josiah Ellis, president *pro tem.*; L. R. Devore, clerk.

Branch Reports.—West Wheeling, O., 27. Monroe, O., 15; 2 baptized, 3 removed by letter. Sugar Creek, West Va., 34. Pittsburgh, Pa., 79; 5 baptized. Belmont, O., 23. Lampsville, O., 19; 5 baptized. Church Hill, O., rejected.

Pittsburgh Financial Report.—Branch fund, last report \$19.87; received since \$24.26; branch expenses \$28; in hand \$16.13. Sunday School fund, last report \$14.71; received \$3.76; expenses \$14.88; in hand \$4.09. Elders' fund, last report \$3.06; received \$3.70; remitted to District Treasurer \$3.06; on hand \$3.70.

Jacob Reese, Treasurer of Elders' Fund in Pittsburgh Branch, sent the following report: "Received from the Pittsburgh Branch during the quarter \$3.70, received from Church Hill, O., \$8; total \$11.70."

Bro. Reese was requested to remit said funds to L. R. Devore, Treasurer of the District Elders Fund, and it was ordered that said funds (\$11.70) be equally divided with Josiah Ellis, T. W. Smith and L. R. Devore, the latter's portion to defray expenses accruing from his office as clerk of the district.

Five Elders reported in person and three by letter; also one Priest and one Teacher reported.

Four able discourses were delivered by Bro. T. W. Smith. Two persons were baptized, James Craig officiating. The conference was enjoyed by most all. Much of the Spirit was present.

Adjourned to Pittsburgh, December 6th and 7th, 1879.

Little Sioux District

A conference convened at Magnolia, Harrison county, Iowa, Sept. 6th, 1879; J. C. Crabb, pres.; Phineas Cadwell, assistant; Donald Maule, clerk; George Hyde, assistant.

D. M. Gamet spoke on the prosperity of the Saints and the law of tithing. J. M. Putney spoke on the Saints not complying with the law of the Church.

Branch Reports.—Little Sioux 131, 4 High Priests, 1 Seventy, 5 Elders, 2 Priests, 3 Teachers, 1 Deacon; 1 died. Spring Creek, at last report 42, present 43, 5 Elders, 1 Teacher, 1 Deacon; 1 received. Magnolia, at last report 126, present 128, 2 High Priests, 1 Seventy, 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 baptized, 1 received. Pleasant View 20, 3 Elders, 3 Priests, 1 Teacher, 1 Deacon; no change. Evening Star, at last report 18, present 23, 1 Priest, 1 Teacher, 1 Deacon; 4 baptized, 1 received. Beuna Vista 24, 2 High Priests, 2 Elders, 1 Deacon; disorganized July 19th, 1879. Unionburg and Union Center, no statistical reports.

Bro. D. M. Gamet reported the spiritual condition of the Little Sioux Branch, fair; Wm. Chambers, the Spring Creek Branch, good; P. Cadwell, the Magnolia Branch, good; Bro. McEvers, Evening Star Branch, good; P. C. Kemmish, the Unionburg Branch, very bad; J. M. Putney, the Union Center Branch, fair.

Nineteen Elders reported, showing much labor done and eight baptized. Three Priests reported.

The following was offered;

Whereas, in a large portion of our district there has been no opening made for the want of places to hold meetings in, therefore be it Resolved that the president appoint a committee of five persons to solicit means to buy a canvass tent, one large enough to seat two hundred persons, for the purpose of holding meetings in the towns and cities of the district, and for such other purposes as the district may direct.

After considerable discussion the resolution was lost.

Sabbath school committee asked for more time to report; time granted. Sr. Fuller was added to said committee.

Motion to disorganize Unionburg Branch was lost.

J. C. Crabb and Phineas Cadwell were appointed to visit Unionburg and Six Mile Grove branches, and try and set them in working order.

Two-days' meeting appointed at Unionburg.

J. C. Crabb appointed to represent the district at the Semi-Annual Conference.

Testimony meeting, conducted by J. C. Crabb and P. Cadwell. The Saints had a time of refreshing from the Lord.

Sunday.—At 11 a. m., preaching by C. Derry.

The report of the Beuna Vista Branch was received, and a matter of the same placed on the district record.

At 2:30 p. m., sacrament administered by J. M. Harvey and J. M. Putney; preaching by J. C. Crabb.

Sabbath School Committee Report: "Whereas it is the opinion of the Sabbath School Committee of the Little Sioux District, that the Sabbath School is of great and vital importance to the up-building of the Church; therefore, be it Resolved, that, for the successful promotion of the Sabbath School work, we recommend that the General Conference should appoint a committee, whose duty it shall be to select and arrange lessons with questions and answers in quarterlies for general use among the Sabbath schools of the Church." The report was adopted.

At 7:30 p. m., preaching by Geo. Sweet.

Resolved that the secretary be supplied with sufficient means to defray the expenses pertaining to his office.

Donald Maule resigned as secretary; a vote of thanks was tendered him for services rendered, and Levi Gamet was appointed in his place.

Adjourned to Magnolia, December 6th, 1879.

South-Eastern Ohio and West Virginia District.

A conference convened at Syracuse, Ohio, September 6th, 1879; Thos. Matthews, president; David Hopkins, clerk.

Branch Reports.—Syracuse 47; 2 received. Minersville 9; as last reported. Jackson, as last reported. Lebanon, not reported.

Six Elders reported.

Bishop's Agent Reported.—"Money received \$3.37; paid Thos. Matthews traveling expense \$1.75; balance in hand \$1.62."

Resolved that every branch make a financial report from the first of the year, to report at next conference.

Sunday, 10 a. m.; Preaching by David Thomas in Welsh, and Edmond Thomas in English; at 2 p. m., prayer, testimony and sacrament meeting; 6 p. m., preaching by David Matthews, Jr., and David Hopkins.

Adjourned to December 27th, 1879.

Des Moines District.

A conference assembled September 6th, 1879, at Newton, Iowa; John H. Lake, president *pro tem.*; John Sayer, clerk, assisted by G. M. Jamison.

Branch Reports.—Newton 51, 6 Elders, 2 Priests, 3 Teachers. Independence 55, 8 Elders, 1 Priest, 1 Teacher; 1 baptized. No report from Des Moines or Des Moines Valley branches.

Five Elders reported, also three Priests.

I. N. White reported organizing the Sheridan Branch, August 10th, in Poweshiek county; ten members; R. Goreham, presiding Priest and president.

Bishop's Agent's Report.—"June 1st, 1879, received at district conference by collection \$11.73, from Independence Branch \$4.40—total \$16.13. Paid W. J. Morgan \$17 for coffin for Bro. Tally Clark."

Sunday.—At 9:30 a. m., prayer meeting; at 11 a. m., preaching by J. H. Lake; at 2:30 p. m., sacrament and Saints' meeting, conducted by John X. Davis and Don C. White, the Saints being blessed with an outpouring of the Spirit; at 7:30 p. m., preaching by J. H. Lake.

A motion that the conference meet in Newton, every six months, instead of every three months, was lost.

During the session there were five children blessed and one sister baptized.

Adjourned to Newton, December 20th, 1879, at 3 p.m.

Nodaway District.

A conference convened at Ross Grove School House, Holt county, Missouri, August 2d, 1879; Wm. Hawkins, president; Joseph Flory, secretary.

Branch Reports.—Platte, at last report 41 (but should have been 40), present 45, 8 Elders, 1 Priest, 2 Teachers, 1 Deacon; 4 baptized, 2 received, 1 died. Oregon, at last report 32, present 34, 6 Elders, 1 Priest, 1 Deacon; 2 received. Ross Grove, last report 39 (which should have been 41), present 36, 4 Elders, 1 Teacher, 1 Deacon; 1 baptized, 6 removed by letter. No report from Guilford.

R. R. Ross, of Ross Grove Branch, reported it as in good condition. Charles Williams said Platte Branch was in good condition.

Nine Elders reported.

Resolved that we appoint a Book Agent for the district, in accordance with the terms for branch agents, made by the Board of Publication, and that Joseph Flory is our choice as said agent.

Forty cents were collected and paid to the secretary for stamps and stationary.

Joseph Smith and his Counselors, the Bishop and his Counselors, and the general authorities of the Church were sustained.

Thomas Nutt, as traveling Elder in the district, reported having received from Ross Grove Branch \$11.25, from Platte Branch \$14.75—total \$26. Paid out as traveling expenses \$9.95, leaving for family expenses \$16.05. He also reported having incurred a debt of \$15 for family supplies. His report was accepted, and it was:

Resolved that the presidents of the branches be requested to act as required by the resolution adopted at the last conference for the support of Bro. Nutt's family, and make an effort to raise means to liquidate said debt.

The conference tendered Bro. Nutt a vote of thanks for services rendered, and he was sustained as traveling Elder in the district.

At 8 p.m., preaching by Alex. H. Smith.

Sunday.—At 10:30 a. m., preaching by A. H. Smith; 2:30 p.m., sacrament and testimony meeting; 7:30 p. m., preaching by Charles Williams and A. H. Smith.

Adjourned to Liberty School House, Nodaway county, at 10 a.m., January 24th, 1880.

String Prairie District.

A conference was held in Pilot Grove Branch, Hancock county, Illinois, September 6th and 7th, 1879; J. A. Crawford, president, assisted by Richard Lambert; Nephi Snively, clerk, assisted by S. Ferris.

A committee was appointed to investigate the appeal case of the Pilot Grove Branch, T. Revel, Wm. Lambert and B. F. Durfee, and it was ordered that the parties concerned be notified to appear, prepared for trial, this afternoon.

Branch Reports—2 p. m.—Keokuk, last report 39, present 40, 4 Elders, 2 Teachers; 1 baptized, 1 received, 1 removed. Burlington, last report 75, present 73; 2 High Priests, 3 Elders, 1 Priest, 3 Teachers, 1 Deacon; 3 baptized, 5 removed by letter. Rock Creek, last report 43, present 51, 6 Elders, 2 Priests, 2 Deacons; 6 baptized, 2 received. Montrose, last report 27, present 27, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 received, 1 died. Elvaston, last report 21, present 24, 1 Priest, 1 Teacher, 3 baptized. Pilot Grove, last report 34, present 32, 3 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 died.

Bishop's Agent's Report.—“Amount on hand 77 cents, received since, from Keokuk Branch \$2, from Susan Thornton \$3; on hand \$5.77. J. W. Newberry, agent.”

“As District Treasurer, received from Susan Thornton \$2; on hand \$2. J. W. Newberry, treasurer.”

Book Agent's Report.—Received from the Board of Publication 23 abridged Saints' Harps, 9 Doctrine and Covenants, 5 Book of Mormon, 9 Voice

of Warning, 6 full Saints' Harp, 3 dozen Blanks, 2 bound Tracts, 2 assortment Tracts. N. Spicer, Book Agent.”

Four Elders reported in person.

The president reported having received \$24.75; traveling expenses in district \$13.75, leaving a balance of \$10.50.

Secretary's expenses to and from conference \$1.75.

Report of Court of Elders, Mary Dorathy *et al vs.* Solomon Salisbury. “We fully exonerate Solomon Salisbury from the charges, having found them without foundation. Thomas Revel, Wm. Lambert, B. F. Durfee. J. A. Crawford, clerk.

Report of Court of Elders, Mary Dorathy *et al vs.* Pilot Grove Branch: “We find the parties were not properly labored with before being cut off, and find the parties should be reinstated, upon their appearing before the branch and making acknowledgment of wrong doing. Thomas Revel, Wm. Lambert, B. F. Durfee. B. F. Durfee, clerk.” Adjourned to Farmington, Iowa, Dec. 6th, 1879.

Eastern Iowa District.

A conference convened at Buffalo, Iowa, September 6th and 7th, 1879; Elder Larkey, presiding; Chas. Alford, clerk *pro tem.*

Richard Rowley, Edmond Kelsall and C. G. Lanphear were appointed on grievances.

Branch Reports.—Davenport, last report 32, present 35; 2 Elders, 1 Priest, 2 Teachers, 1 Deacon; 3 baptized. Butternut Grove, last report 26, present 31; 2 Elders; 5 baptized, 2 received, 2 died. Buffalo Branch not reported, on account of the president of the branch not attending his duties. Jackson Branch not reported.

Resolved that it shall be proper for each branch to send to each quarterly conference a report of their financial receipts and expenditures as a branch, in connection with their statistical reports.

Resolved that all members of the district removing from the branches be requested to connect themselves to the nearest branch where they reside by letter of removal.

Sunday at 11 a. m. and 7:30 p. m., Bro. Joseph Smith preached. At the close of the meeting two gave their names for baptism.

Resolved that we thank the minister in charge and the society who so kindly granted us the use of their house, and the citizens who have manifested kind attentions for our comfort.

Adjourned to Davenport, December 13th and 14th, 1879.

South-Eastern Illinois District.

Conference was held in the Saints' new meeting house, in Tunnel Hill Branch, Johnson Co., Illinois, August 23rd and 24th, 1879. G. H. Hilliard in the chair; I. A. Morris clerk.

Branch Reports.—Brush Creek 72, 2 Elders, 2 Priests, 2 Teachers; 5 baptized, 2 died. Dry Fork, no changes. Elm River 14, 2 Teachers; 1 baptized. Deer Creek 20, 1 High Priest, 3 Elders, 2 Teachers, 1 Deacon; branch in good condition spiritually. Springerton no changes; Sunday School in good condition, an average attendance of 60 exclusive of visitors. Tunnel Hill no changes.

Six Elders reported in person, and 1 by letter. The following Elders received or were continued in mission fields in the district: I. M. Smith, I. A. Morris, T. P. Green, Henry Walker, J. T. Thomas, M. R. Brown, Elisha Webb and John Smith. Other Elders and the Priests and Teachers were requested to labor in their callings as they can.

At 7 p. m. preaching by I. A. Morris.

Sunday, 24th: Preaching at 11 a. m. by T. P. Green. In consequence of heavy rains during the day, no more services were held, but at 3 p. m. one was baptized by Elisha Webb.

Adjourned to Dry Fork Branch, December 20th, 1879.

Grief or misfortune seems to be indispensable to the development of intelligence, energy and virtue. The proofs to which the people are submitted, as with individuals, are necessary then to draw them from their lethargy and to disclose their character.

Miscellaneous.

District Organization in Eastern Michigan.

We find that the members of about ten branches wish to be organized into a District; and having talked the matter over, we decide that a meeting be held in the Baker School house, Sanilac Co., Michigan, (St. John's Branch), on the 22d and 23d of November, 1879, for the purpose of so organizing, and to do other business. We therefore request that all branches send delegates, with a list of names of persons, with a full account of time and place of birth, baptism, ordinations, &c. We also invite the traveling Elders and Saints (who can) to attend said meeting. Any one coming on the daily steamboat, will be met on Friday, by team, at Forester.

Signed, ROBERT DAVIS,
J. J. CORNISH.

LEXINGTON, Mich., Sept. 20th, 1879.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

EVERETT.—At London, Ontario, July 28th, 1879, to Bro. and Sr. Everett, a daughter; name, Louisa Harriet.

BRADBURY.—On September 27th, 1879, at Providence, R. I., to William and Annie H. Bradbury, a son.

Married.

STEBBINS—SELLON.—At Burlington, Iowa, October 7th, 1879, by Elder Joseph Smith, Bro. H. A. Stebbins and Sr. Clara B. Sellon, daughter of Bro. W. R. Sellon, of Burlington. Bro. Stebbins and Sister Clara have the warmest congratulations of his office mates.

CONOVER—CURWEN.—At Plano, Illinois, October 8th, 1879, by Elder Joseph Smith, Bro. Lawrence Conover and Sr. Mattie C. Curwen, daughter of Bro. W. H. Curwen, all of Plano. The office employees wish them much joy.

HOLT—RIDLEY.—September 20th, 1879, in San Bernardino, San Bernardino Co., Cal., at the residence of the bride's parents, by Elder J. F. Burton, Bro. Hiram L. Holt, formerly of San Benito, and Sr. Nellie A. Ridley. May the Father command the blessing of peace to abide with them.

Died.

SLATER.—At Philadelphia, Pa., August 12th, 1879, Bro. Eli Slater, aged 45 years. He was born November 2nd, 1834, at Sedgley, county of Stafford, England. He died in the faith of the gospel. He was faithful to the duty assigned him as clerk of the branch. He leaves a wife and six children to mourn his loss. May God's blessing ever be with them.

SWANK.—At Philadelphia, Pa., August 3d, 1879, George Henry, eldest son of John H. and Henrietta Swank, aged 3 years, and 1 day.

Our little Bud has left us,
His loss we deeply feel;
The God of love and glory
Can all our sorrows heal.

FABUN.—In San Bernardino, San Bernardino county, Cal., September 21st, 1879, Gideon Smith, son of Mr. Clark and Sr. Susanna Fabun, aged 18 years. Funeral discourse by Elder Joseph F. Burton, at the residence of the parents, September 22d, 1879. This young man had arrangements made to attend the Conference, Oct. 6th, and be baptized, but God ordered it otherwise, and doubtless has prepared for such cases that they may rest in Paradise until the Resurrection morn.

CALKINS.—Near Hamburg, Iowa, August 9th, 1879, of flux, Bro. Chauncy Ira Calkins. Bro. Calkins was very old and feeble. He was baptized September 26th, 1834, at Tredand, Cattaraugus county, New York; was born January 2nd, 1799, in Washington county, New York. Funeral sermon by Elder J. R. Badham. His companion, Sarah, died August 30th, 1878. They had passed through the troubles in Missouri, and witnessed the tragedy at Haun's Mill, and both died firm in the faith of the gospel.

STONE.—At Amboy, Illinois, September 9th, 1879, Bro. Nathaniel L. Stone, aged 40 years, 1 month, and 24 days. He was born at Vienna, Oneida county, N. Y.; was baptized at Amboy, June 14th, 1859, by Bro. Samuel Powers, and confirmed by S. Powers and Z. H. Gurley. Amid all of his protracted illness and the severe trials physically that he has passed through for nearly seventeen years, his faith in the promises of God was unwavering and unshaken, and truly his last days were his best and happiest, for his hope was sure and steadfast. While we are left to mourn his loss, we are confident that it is his eternal gain.

WILLIAMS.—At Des Moines, Iowa, June 8th, 1877, Bro. Charles Williams, aged 62 years. Funeral services by Elder John R. Evans.

FULLER.—Near New Boston, Mercer Co., Ill., August 20th, 1879, of sinking chills, from effects of fever and ague, Elder Joseph Fuller, aged 59 years, 2 months, and 4 days. Funeral sermon by Elder C. G. Lanphear, assisted by Elder Jesse L. Adams.

BARR.—At Forester, Sanilac county, Michigan, Sr. Rebecca Barr, wife of Elder Andrew Barr. She was born September 25th, 1837; died September 27th, 1879; was a member of the Church about one year, lived faithful and bore faithful testimonies to the truth of the work. She selected hymns 835 and 846 to be sung at her funeral, also chose Elder J. J. Cornish to preach her funeral sermon, and to take text, Rev. 14: 13.

Practical Co-operation.

A Swiss colony settled on Cumberland mountain, Tennessee, in 1873. This colony of 115 families, about 700 people, purchased 10,000 acres of mountain land at \$1 per acre, and now, after four years, each head of a family has a comfortable home, an orchard, and garden with a profusion of mountain flowers. There is a large store that is managed for the colony, members of which get goods at wholesale cost; the colony has its own school, church, doctors, etc., and their own candidates govern. The colonists already have dairies and cheese factories in successful operation, and their products find ready sale at fancy prices. They have splendid herds of cattle, and their barns are built as carefully as their houses. There is also a colony of Swiss near Greenville, S. C. about as large as the Tennessee colony, and it is prospering finely.

Land Wanted.

A brother wishes to buy a large quantity of good farming land, suitably located for immediate settlement by the Saints. Brethren knowing the address of owners of such lands will confer a favor by sending their address to this office. If known, please give location and quantity of the land. loc

GOD'S REVEALED WORD.—Scientific men are trying to show us, through the newspapers and through philosophic papers, that our race is descended from the monkey. But we, who believe in God's word, read there that God made man in his own image, and not in the image of a monkey. We open our Bibles, and we feel like the Christian Arab, who said to the skeptic, when asked by him why he believed that there was a God, "How do I know that it was a man instead of a camel that went past my tent last night? Why I know him by the tracks." Then, looking over at the setting sun, the Arab said to the sceptic, "Look there! that is not the work of a man; that is the track of a God."

WORK OF COMFORT.—If it is not speedily done, it never will be done. Yonder is a heart breaking. Now is the time to say the healing word. Go next week with your balsam, and it will not touch the case. A man yonder came under your influence, and you might have captured him for God. You will never have another chance at him. Tomorrow another man will be under your influence. You will have but one opportunity of saving him. He will be lost, unless you save him.

Wait on the Lord, he will supply you: wait for the Lord, he will deliver you.

THE REWARD OF THE RIGHTEOUS.

Ye blest of my Father, the Kingdom's prepared;
Come, inherit its glories with me;
My sorrows and toils ye have faithfully shared,
Ye fed me and cheer'd me, my foes ye have dar'd,—
And this is my Father's decree.

"When shar'd we thy toils and thy sufferings, Lord?
When did we thy great sorrow see?
When did our weak hands any comforts afford?
Or when did we feed thee from our scanty board?
O! when did we do it to thee?"

A lone, weary pilgrim, cast out from the world,
Frail, poor, and down-trodden was he,
You saw not my form, you could not behold
My likeness in him whom humanity spurn'd,
But your kindness was done unto me.

"Foot-sore and weary a poor stranger once came,
Half famish'd with hunger was he,
I divided my morsel and sought not his name,
But the world hurled at me its rancorous blame;
Yet its hatred was nothing to me."

This stranger was one of my little ones, sent
To declare my righteous decree;
To call on the world, who on folly are bent,
To return to their God, and from evil repent,—
Thy kindness was done unto me.

The drop of cold water, the morsel of bread,
The shelter your house did afford,
The kind words of comfort, though tremblingly said,
Are writ, and shall be in eternity read,—
Your kindness was done to your Lord.

CHAS. DERRY.

DISCONTENT.—We are not content with our lot, and sigh for a change. Fate never treated any one as badly as he treat us, and everybody gets on better than we do. That is about the way matters stand with us a great deal of the time. And yet, if we had to bear the burdens of some of the very people whom we envy, we would be glad enough to get back to our own little cares, and think them nothing.

Think about yourself, about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall behind us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the lonely night; the soul withdraws itself. Then stars arise and the night is holy.

A thankful spirit has always fresh matter for thankfulness. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together.

The Lord's love is free as the air; full as the ocean; boundless as eternity; immutable as his throne; and unchangeable as his nature.

When you are quite content to bear what God has laid upon you, he will soon remove it, or show you that it is a real blessing to you.

We can not have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

Jesus died for the ungodly; are you such? He died to bring them to God; is that where you are going?

Addresses.

Jacob Reese, Treasurer of the funds of the Pittsburg District, No. 10, Dinwiddie street, Pittsburg, Pa.

George Mottashed, 352 Grey-st., London, Ont.
James Kemp, Hutchinson Jefferson Co., Colorado.
Glaud Rodger, Sedgwick, Decatur Co., Iowa.
Joseph Luff, Box 50, Plano, Kendall Co., Illinois.
Thomas Taylor, 283 Bell Barn Road, Birmingham, England.

Joseph Squires, 93 Ralph Avenue, Brooklyn, N. Y.

PUBLICATIONS ISSUED AND FOR SALE

BY THE

Board of Publication of the Reorganized Church,

AT THEIR PUBLISHING HOUSE

IN PLANO, KENDALL COUNTY, ILLINOIS.

—o-to—

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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The Saints' Herald

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

1880
R.Cobb

"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. 26.—Whole No. 429.

PLANO, ILLINOIS, NOVEMBER 1, 1879.

No. 21.

GENERAL CONFERENCE MINUTES.

WEDNESDAY, SEPT. 24TH.

A session of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, was held at Galland's Grove, Shelby county, Iowa, beginning on Wednesday, September 24th, 1879, at 10 a.m., with President Joseph Smith, presiding; President W. W. Blair as his assistant; Elder Robert M. Elvin as Secretary, and Elders E. W. Tullidge and Eli T. Dobson as his assistants.

Opened by singing, "Guide us, O thou great Jehovah." Prayer offered by Bro. W. W. Blair. Sung "Redeemer of Israel." Bro. John T. Kinnaman, chorister.

Bro. John Conyers was appointed chief of police, with nine assistants.

President Joseph Smith addressed the conference as to what should be the rule of action in deciding every question, that shall be presented for the consideration of the body. President W. W. Blair stated that the same order of meeting as observed last fall, would be followed.

Adjourned with benediction by Bro. Joseph R. Lambert.

At 2 p.m., sung "Shout the tidings of salvation." Prayer by Bro. Josiah Ells. Sung "Sweet is the work, my God, my King."

DISTRICT REPORTS.

The *North-East Missouri* District reports four branches, with a total of 126 members. The spiritual condition of the district in general is good. Unhappy differences have existed to our disadvantage, and that of the work; but it is hoped that good counsels will prevail. Through the preaching of the Elders in the branches, a spirit of investigation has been awakened. The Presiding Elder, John Taylor, has also opened a new place across the Mississippi in Pike county, Illinois, and by request of the people, has kept up regular appointments. He has full houses and attentive hearers. All that is wanted in the district is earnest laborers to occupy the attention of the people. Edward L. Page, clerk.

The *Independence* District has four branches, and about 180 members. The president (J. J. Kaster) reports by letter that it has been in rather a poor condition for the past six months. A good many difficulties have arisen, but not very serious ones, and at the last district conference a part of them were settled. The prospects seem encouraging for the future.

The *Galland's Grove* District is in good condition, no difficulties existing so far as known, it is on the increase numerically, spiritually, and financially. Bro. J. R. Lambert has labored in the northern and eastern parts of the district with good success. The Elders also in most of the branches have done well, success having attended their labors in many instances. Two of the Seventy are on missions under General Conference appointment. Prejudice is fast giving way, and a respectful and attentive hearing can be had almost

anywhere. Eli Clothier, president; John Pett, secretary.

The *Colorado* District is reported by its president, James Kemp. I can not tell at this time the exact number of the Saints in this district, but I think there are about 40 members, including 9 Elders, 1 Teacher, 1 Deacon. Our quarterly conference is just closed, and I am happy to say that we had a good time, and a good feeling was manifested, and the Saints are willing to do all they can to help the good cause along. I am laboring at the present time as District President, preaching every Sabbath day, and I will try by the help of the Lord to do all I can for the advancement of God's cause in this part of his vineyard. Brother James Caffall was sustained in his appointment to Colorado by the voice of the quarterly conference, and the Saints wish very much to see him here.

MINISTRY REPORTS.

Elder *Joseph R. Lambert*, of the Twelve (present), reported as follows:

Since last spring I have spent about three months in the field, besides performing some labor at home. Circumstances of an untoward character have prevented me from spending my time more fully in the field, notwithstanding my desires and the demands of the work in this part of the vineyard. I would be pleased if I could report greater and better results in this field, but am thankful that some progress has been made. There are many new places where the gospel ought to be presented, but it is more than one Elder can do to attend to the openings already made. I am confident that the general interest and prospect are better than heretofore. I have labored more or less in seven different counties in Iowa, and two in Minnesota, confining my labors mostly to the Iowa portion of my mission. Have preached 82 times, baptized 16, and organized one little branch at Lake Crystal, Minnesota. This field should be cared for, and if possible more fully supplied.

Elder *James Caffall*, of the Twelve (present), reported:

Since the last Annual Conference I have devoted my entire time in parts of the field assigned. At the instance of local authority, have devoted some time in attending to Church matters. The necessity for litigation in some districts and branches within the limits you authorized me to labor is decreasing; and yet the spiritual condition is not at all flattering. Little labor in some localities is being performed by local officials, while it would seem in others as if there was a cessation of labor entirely; members being under no restraint. This is, or may be thought reflective, but I hate exaggerated or too highly colored reports, the ultimate evil will more than overbalance present good resulting therefrom. I find good openings for the introduction of the word, but continued and judicious labor is needed to induce any to enter into the fold. The present commotion is inducing many to reflect and investigate. The tendency of the age, because it panders to the flesh, imposing no restraint, is toward skepticism; though there may be several seven thousands who have not; and do not intend to bow the knee to Baal; but theory and practice combined will be required to gather them out. Beside attending to some Church business, I have preached about eighty times, losing some meetings in May and June through inclement weather; administered baptism to ten

adults, some of whom were the results of other men's labors.

Elder *John H. Lake*, of the Twelve (present), reported:

Since the April Conference I preached in Brown county, Illinois, and baptized seven, and organized a branch of twenty-three members; Horace Wetherbee, presiding priest. I was called from there by the sickness of my daughter, Oracy, and I was thereby prevented from remaining with them; have not been able to return. I also preached in Hancock county, Illinois, and in Lee and Van Buren counties, Iowa. On the 13th of August, I started west; went to Newton, Jasper county, Iowa; met with I. N. White, president of Des Moines District. He took me to Marion county, where we had meeting in a grove. From there returned to Newton, where I preached once; from there to Edenville, Marshall county, where we held a series of meetings. I trust good will result. By the kindness of A. White, I was permitted to visit Marshalltown, and some friends residing there. I found two willing to be called Latter Day Saints; one who was baptized in 1832, in Ohio; the other in Etna, Scotland county, Mo., in the fall of 1860. They have been living in Marshall county for about eighteen years; been fed by the *Herald* as their only preacher; they readily gave their names to be presented to the Newton Branch for membership, which has been attended to. From Edenville, A. White took me to Poweshiek county. There I met with a few Saints lately baptized; their hearts were burning with their first love. While there I preached three times, much aided by the Spirit. From there to Newton, where, on September 6th, the conference for Des Moines District convened. During the conference I preached three times, I trust to the comfort of the Saints. The Saints who attended the conference manifested the good spirit of their Master. September 11th, I went to Des Moines, and met with the Saints of that branch. They hold no meetings at present, their numbers having been reduced by death, and by some remaining away. They have given up the hall, so they have no place for meetings. While I remained with them I gave them the best counsel I could. From there I went to Shelby, in Shelby county, where I preached last February and where several were baptized. On Tuesday evening, September 13th, the Saints met at Bro. T. W. Chatburn's house, and were organized, to be known as the Shelby Branch; Bro. Wm. Goreham, president; T. W. Chatburn, clerk. And while I remained here, I preached three times in Bro. T. W. Chatburn's house. The Baptist church, which we had the use of when there last February, as we learned when we asked for the use of it this time, had met and resolved that the "Latter Day Saints, or Mormons, could not have the use of their church under any consideration whatever." So we shall be content without the use of the church; but shall take the liberty to think of the days of selfishness and bigotry, and consider that they have not made much progress in the ways of charity and liberality. We thank them, however, for the crumb that fell from their table of charity. By the sickness and death of my dear child, I have not been able to do as much as I anticipated; but I have preached sixty-one times; baptized fifteen; blessed fourteen children. I have done what little I have in hopes of helping to build up the kingdom of God,

and to help to establish his righteousness, hoping that God will accept and bless the effort to that end.

Elder *William H. Kelley*, of the Twelve (present), said:

In reporting this mission, embracing Michigan, Ohio, Indiana and Canada, to which I was assigned at your last session, I am happy to state that as a rule the work is in a commendable condition—advancing and improving. A very considerable advancement has been made within the last year in the spiritual condition of the churches, allowing for a few exceptions. The band of union is stronger, and much that has been hitherto sources of divisions in places, has been eliminated—dispelled from the consideration of the Saints, and the spirit of peace and a deeper sense of the justness, and true worth of the cause is felt and appreciated by the Saints. Canada has no constant laborers. She asks at least two efficient men from this conference, and it will be to the interest of the work to grant their request. But little has been done in Ohio, for the want of laborers. Brn. C. Scott, J. J. Cornish, Robert Davis, B. V. Springer, aside from myself, are all the constant laborers in Michigan and Indiana. These brethren have been active and have done a good work; but they can not fill the calls for preaching. The work languishes for the want of constant efficient laborers. A number of good men resident in the mission are willing and do perform what they are able to do, but they are so circumstanced that other duties demand their attention. We ask for more laborers. It is a pleasing feature of the work that we find open doors and hearing ears almost every place we go; and the noble stand we take for the vindication of the truth, as held by the ancients, compel the admiration of the unprejudiced and thinking. Infidelity points to us as its most formidable opponent, and sectarianism quakes as the message of the last days goes through the land. This is no exaggeration, but confirms the fact that it is a "marvelous work," and the hand of God is in it. Perseverance and a strenuous adherence to the truth, and there is no question about the arising of Zion, and her compelling a consistent consideration and admiration of the world. In the ministry my faith has been confirmed.

Elder *Josiah Ells*, of the Twelve (present), reported:

Since I last reported at the Annual Conference I have preached nearly every Sabbath, besides some extra meetings. The condition of my strength will not allow of much effort beyond that stated. A few have been baptized in our district. Expect to labor as health permits, so long as permitted to continue.

Elder *Alexander H. Smith*, of the Twelve (present), reported:

A year ago I was appointed to North Missouri and Southern Iowa, as a field of labor. Sickness and home duties prevented my entering actively into the work assigned me, until late in the winter, or early in the spring; except some local labor. In February I was called upon to visit St. Joseph to assist in settling some difficulties there. While on this duty I also visited the Far West and Independence Districts, and labored as my health would admit. While laboring at St. Joe I baptized ten, I believe the results of others' labors. I attended the Spring Conference held at Plano, April, 1879. There my field was extended, including the entire State of Missouri and southwestern Iowa. I did not report to the Conference my labors, hence my including them in this report. On my return home from Conference, I was compelled (on account of the sickness of my son) to stop at home and get in my crops; but on the 11th of June I started, and have labored since that date, with the exception of a few weeks, effectively, if I may judge from the testimony of others. I have labored in Cameron, Stewartsville, St. Joseph, Ross Grove, Starfield and other places. Have not baptized any since spring. Have been blessed of the Spirit in word and administering to the sick. The condition of the work is good. Some difficulties there are still unsettled; some have been

settled; but the general outlook is better than I have ever seen for preaching the word. God seems to be moving the hearts of the people to investigate. There are difficulties to be met. Among them, I find a prolific cause of trouble is that some lazy, shiftless men have been unwisely ordained to the office of an Elder, who have brought disrepute upon the cause; but I trust these will learn wisdom and go to work, or else their power to misrepresent in the capacity of representatives will be removed. Hoping and praying that God may turn and overturn, and remove all obstacles which hinder the glorious onward march of Zion's citizens, and hasten the gathering beneath the cloud and pillar in the temple of our God.

Elder *Charles Derry*, of the High Priests, (present), reports:

Since the Annual Conference I have labored in Iowa and Nebraska. In Iowa my labors have been confined mostly to Harrison county, with some labor in Shelby. In Nebraska I labored mostly in Central Nebraska District. In Merrick county, and some in Madison and Antelope counties, also in Douglas and Dodge counties. In Merrick county I baptized three, in Dodge county one, and in Magnolia, Iowa, one, making a total of five, baptized and confirmed by me. In Merrick county, Nebraska, I ordained one Teacher, and instructed him in his duties, and enjoined upon him to minister comfort and consolation to the few Saints in that part. I reported my labors there to the president of Central Nebraska District. I did not have many hearers in any place, in that state. The few Saints I met with there, seemed to love the cause; and unasked, kindly administered to my wants, but I could earnestly wish to see a greater zeal among all and a more perfect union. In Iowa I labored mostly by request of district authorities, and if I have not accomplished all the good I would, I have tried to avoid doing any harm. I have preached of late, in the immediate neighborhood where I live, and have been respectfully and attentively listened to. Have met with no opposition, and trust the good seed sown may yet bring fruit to the honor and glory of God. I can not boast that I have done what I could; but I have tried to labor with an eye single to the glory of God. The Spirit of God has been with me, and when among the Saints, the brethren have nobly seconded my efforts. I have not responded to every call, because I could not. My health has been poor part of the time, and sometimes the health of my family has been indifferent, and these things have retarded my labors. I have tried to comfort the mourner, strengthen the weak, encourage the strong and call the wanderer into the fold of God. I am still for God and his truth, and my feeble efforts shall be for the establishment of truth upon earth.

Elder *C. G. Lamphear*, of the High Priests, writes from near Davenport, as follows:

I left Sandwich, Illinois, April 17th, northward; stopped at Kingston, De Kalb county, and preached twice. Visited the branch at Marengo, and preached once. Visited the Burlington branch, Wisconsin, and was with them over two Sabbaths, and preached on each Sabbath. I held two evening meetings at a Methodist Church ten miles west of Spring Prairie; visited some of the brethren near Janesville, and the branch at Pecatonica, Illinois. Had an appointment near there in the country, but the rain prevented the people from coming. I attended the District Conference held near Amber, Iowa, the first of June; preached once and took part in the exercises of the conference and ordained one in connection with others, to the office of Elder. Was invited by the District President and the conference to labor in that District. I preached eight times in the northern part of the district in June and July, and twice at the West Buffalo branch in the south part of the district in August. Was with the branch of Buffalo Prairie, Illinois, over one Sabbath and preached in forenoon. Spoke to a few that came out to meeting appointed at a school house at Eliza Creek, for Wednesday night following; and the next day preached to quite a large gathering of the people upon the funeral occasion of Brother Joseph Fuller. Was with the branch at Millers-

burg over two Sabbaths and preached on each Sabbath; also once on Monday night. Returned to West Buffalo, Iowa, and attended the district conference held there September 6th and 7th. Was with the branch at Davenport the Sunday following, and preached in forenoon. Have an appointment to preach at a country school house about four miles north of Davenport on Thursday night of the present week. By the kindness of the Saints considerable assistance has been rendered me, so that I have not lacked for traveling fare and necessary incidental expenses. I have an invitation to return to the Butternut Grove branch and labor some in that part, also near Monticello, where I was in June and July. I feel that the Lord has given me many evidences that my labors, though feeble, are acceptable and pleasing to him. My purpose and desire are to still continue in the vineyard of the Lord, realizing that the harvest is great, the time short, and the laborers few. If the conference shall assign me any mission, it will be my endeavor to fill it to the best of my ability; but will be content with permission to labor as the way may open and circumstances permit.

Elder *R. C. Elvin*, of the High Priests (present), reported:

I have labored in Iowa and Nebraska; in and round the following branches: Platte River, Nebraska City, Omaha, and other parts, baptizing five, blessing seven children, confirmed eight. I have been called to administer to the sick, and they have received the blessing of health restored; some before I left the house, and others in a short time after. I have traveled to other parts outside of the branches, and calls have been made on me to preach to them, which I will do this winter, if the Lord and my brethren desire. I have received money from Omaha Branch \$6.40; Blue River \$7, and from brethren and sisters \$9, in the past six months. The prospect for the coming winter is good, and with the blessing of God, I think good will result to the work we are engaged in.

Elder *M. H. Forscutt*, of the High Priests (present), reported:

Since my appointment at the April Conference, I labored by request of W. W. Blair in Northern Illinois District, preaching while there ten times in Plano, twenty-four times in Sandwich, fourteen times in Mission, eleven times in Streator, and once in Braidwood, Illinois. I have also preached nine times in Kewanee, Illinois, five times in Farmington, seven times in Keokuk, and twice at Montrose, Iowa. Likewise seven times at Rock Creek, once at Elvaston, and once at the Milken School House, Illinois; nine times at Shenandoah and once at Glenwood, Iowa; in all 102 times. During these labors I have baptized thirteen, confirmed eight, blessed four children, administered the ordinance for the sick seven times, and united one couple in marriage. During these labors, I have generally been sustained by the Saints satisfactorily, and hereby thank them all. I am still in the field.

Elder *D. H. Bays*, of the Seventy, writes from Bandera, Texas, as follows:

The report I have to make of the Texas Mission is by no means a flattering one. As some of you are aware, I came here under circumstances somewhat embarrassing. The brethren in western Texas informed me before leaving Iowa that in all human probability, they should not be able to maintain my family, although they would be perfectly willing to do so were they able. In view of these facts I gave up the idea of bringing my family to this field, and so informed those concerned. But upon frequent and urgent request of some of the principal authorities of the Church, I was induced to abandon this idea, and bring my family, which I did, I am frank to confess contrary to the dictates of my better judgment. Believing the work to be of God, I was willing to make any reasonable sacrifice, and trust the result in the hands of the All-wise. For about two months after my arrival at Bandera, I was constantly in the field, and several were added to the Church. Hard times set in and I was forced to go to work for the support of my family, and of course the

work was stopped. Since that time I have been able to do but little, with no better prospect for the future. The principal cause of the hard times is the excessive drouth that has literally scorched this land for the last twelve or fourteen months. The condition of things in this country is actually distressing. Scarcely any where in the state have the people raised a fourth of a crop of either wheat, corn or cotton, while in the southern and western portions the failure is total. Great scarcity, therefore, prevails throughout the country, and men's hearts are "failing them for fear" of what is coming upon them. Already hundreds, and even thousands of horses and cattle have died for want of food and water, and the "end is not yet." What will be the final result, the most sagacious are unable to determine. People are compelled to leave their homes and camp by the rivers to save themselves and their stock; and if the drouth continues much longer, half the homes in the country will be deserted. Under these circumstances I shall scarcely be able to procure a living for my family. Should I remain longer, it will necessarily be at the expense of the Church; and at the high prices in this country, it will be expensive to keep a family the size of mine, and I do not think it will be prudent to do so; and more particularly when you consider the fact that people's minds are so disturbed that they can hardly find time to think about religious matters. I would therefore respectfully suggest that I be released from further responsibility to labor here, and that some young man of ability and discretion be appointed to succeed me. In this connection I would suggest the name of Bro. Heman C. Smith, as a suitable man for the Texas Mission. If Bro. Wm. T. Bozarth can continue to labor in northern Texas, he should be continued, as his labors there are effective. Bro. J. W. Bryan is willing to continue his labors in eastern Texas. Bro. H. L. Thompson is willing to labor in central Texas. He is worthy and able. The mission should not be allowed to fail because of the present distress, and the consequent embarrassments and disappointments, for I am still confident that this is an excellent field of operation for the Church, and that, under favorable circumstances, a good work may be done. I have baptized a few since my last report, and we have reason to expect others before long.

Elder E. C. Brand, of the Seventy (present), reported:

Since April Conference I have, a large portion of the time, presided over Brandsville and labored in my own vineyard; have preached four times in Glenwood, six times in Crescent; Hansen School House once, Union Grove once, Goodenough once, Spring Creek once, Pleasant Ridge once; one funeral sermon in Plum Creek, one in Nishna; and in my own branch whenever required, and am on hand.

Elder R. J. Anthony, of the Seventy (present), reported:

Since your last session, I have tried to discharge the duty of a fellow servant; preaching in the field assigned me, namely, Iowa, Nebraska and Kansas. In the different parts of the field that I have been able to reach, the Church has been in a very good condition generally. North-western Kansas and south-western Nebraska bid fair to become a great missionary field. In north-western Kansas the interest is most excellent, and I am of the opinion that if the Elders will labor together there this fall and winter, in harmony and peace, that many will be led to see the light of the glorious gospel of the latter days. With the good interest and kindly feeling now manifested for the cause, great and lasting good can be done. The local ministry deserves great credit for their untiring and united effort in declaring the words of life to the people. Southern Nebraska is also in a most splendid condition for a fall and winter campaign. I am satisfied that the increase there will more than repay the labor. The people are now anxious to hear and examine our claims. The Church is well established there. In portions of Iowa the interest is equally as good, as the others mentioned; about all the difference I find is, that in Iowa there are more wise Elders than there are in the former

places, who are able critics, can tell just how an Elder ought to preach, what to preach, and all about what ought to be published in the *Herald*, and some things that ought not; and just the measures that ought to be adopted by the Church in general, and some are preparing to do a vast amount of preaching; by and by, "all of which is very commendable, especially the preaching. I feel that I can safely say that the Church in my field of labor, or rather the parts I have visited, is gaining; and in good spiritual condition, with few exceptions. I have preached about all I could possibly stand, with the exception of part of July and August; have baptized fourteen, solemnized one marriage, administered to the sick, and tried to do my duty according to the best of my ability. If your honorable body think best to sustain me in my present field, I will cheerfully labor there; if you should think best to send me to some other field, so will I go there, trusting to my Master for strength and wisdom to do for the best.

Elder Heman C. Smith, of the Seventy, wrote from Gainsville, Florida:

Since my report to Annual Conference I have labored in Alabama and Florida, with varied success; have been blest of God to a marked extent, and though I have passed through many hardships, I have had many seasons of joy. I believe the general condition of this part of the mission is improved, though in some localities much wrong exists, yet we have hopes of a final triumph. In some branches they are having glorious meetings and those soul-cheering and encouraging gifts of the gospel, which have been so long withheld are being restored. Some of the local elders are making praiseworthy efforts, nobly seconded by the lesser priesthood and members. Since last report I have baptized fourteen, and organized one branch, besides opening this new field of labor which promises to be a fruitful one. Bro. David Donaldson is now laboring with me. We need more laborers, and I wish to respectfully, yet earnestly present the claims of this mission for more missionary labor. It is not only impracticable, but impossible for me to attend to the southern part of the mission and I must have help, or the work must suffer. Here in east Florida a branch has been organized and much good can be done. But they are three hundred miles from any other branch, and can not be visited by local authorities; nor can I come here often, if I remain in the mission. A good work could be done by sending some one to this country, including south Georgia. Please think of it. We are now four hundred miles from the branches in south Mississippi. I am needed there very much, but can labor effectually here. I suggest the name of Bro. Isaac N. Roberts of Kansas, for this mission. We have labored together, and have demonstrated the fact that we can do so agreeably; besides, I think he is well adapted to the mission. His destiny was cast with the South during our national unpleasantness, and consequently there would not be the prejudice against him that there would be against others. However, any other zealous, earnest, active elder would be welcome. Bro. R. J. Anthony would please us much. Please do not pass this matter lightly by; we must have help or lose ground. If I have been unwise in pushing the work and opening too large a field, I hope the Church will excuse me; it has been the result of an earnest desire to carry the glad news to all within possible reach. I am at the disposal of the conference, am willing to labor wherever you may direct; but should I be removed from here, I hope the mission will be better provided for. If I understand the doctrine of the Church, I am in entire sympathy with it, with the exception of a resolution of April conference on rebaptism; however, of this I shall have nothing to say; I hold it to be my duty while I represent the Church to preach the doctrine of the Church, and in cases coming under this head I shall simply inform them upon what conditions the Church will receive them. My faith in the great latter day work is unshaken. Upon its principles I am willing to risk my soul's salvation, believing they emanated from the great Head of the Church—Christ Jesus. I desire to labor for its advancement, and wherever the Church thinks I can most

effectually labor, there I am willing to make an effort.

MINISTRY REPORT BY LETTER.

Bro. John Landers, of the High Priest's Quorum, laboring in North-Western Kansas, writes:

I live only to promote this glorious work, though on account of my advanced age and lack of strength I can not preach more than once in a day, yet I have enjoyed excellent health this season. I have either preached or attended social meeting every Sabbath through the summer. Six years ago I traveled through four counties of this State, and found but a few isolated families of Saints, and no one preaching the word of life but myself alone. I bowed before the Lord, and prayed him to send laborers into this extended field, and now I look around with wonder, and I say to myself and to others, Behold what God hath wrought! We have a district of five branches, and a sixth one is about to be organized. Elders Shute, Roberts and Perkins, are able defenders of the truth, and devote much time to preaching. Two or three other Elders labor as their circumstances allow; and wherever the gospel is faithfully preached it succeeds, and the Saints are increasing in number and favor with God.

Elder B. V. Springer, of the Seventy, writes from Wirt, Indiana:

Since the April Conference I have continued to labor to the best of my ability in Dearborn, Ripley and Jefferson counties, Indiana. Have generally had large and attentive congregations. The field is widening continually. I have made it a point to labor in new places, away from the branches. I believe that a great work will yet be done in Southern and Central Indiana. During the summer I preached mainly on Sundays, and during the week labored to furnish myself with clothing. I am willing to remain through the winter if thought best. If continued, I have arranged to labor in new places in Indiana, Ohio, and Kentucky, such as will take five months of time to prosecute, and if I stay I will move on as proposed by me. I desire to have the favor of God, and to perform my whole duty in the mission, and then have the privilege of reporting in person next April, at Plano.

Bro. J. S. Patterson, of the Seventy, writes from Lewistown, Fulton county, Illinois:

Since my appointment to Northern Illinois, last April, I have devoted all my time to the ministry, preaching and administering in the ordinances of the Church. I have been blessed with the aid of the Spirit, and I trust that good will result from my efforts. I am now in the field for the fall campaign, and I find it a wide one. Should my health permit, and the Holy Spirit still aid me, I will endeavor to advance the cause. And, if the conference will consent, I would like, because of my feeble health, to remain in this field, as it is nearest to my home, which I can reach sooner should my strength give out entirely, as I sometimes fear it will. Bro. T. F. Stafford here is doing his best for the cause.

Elder J. W. Bryan, of the Texas Mission, writes from Bell county, Texas:

Since last Conference I have labored in this mission, and I still desire to work in this field, and also, if possible, to preach in Western Louisiana. I have baptized six since last report.

Elder William Nelson, of the Society Island Mission, sent a lengthy letter account of his labors and experiences in that land, which was read and appreciated. We quote from it as follows:

Ziona is now in a flourishing condition. They built a chapel while I was in America, and we are to have a great feast when the brethren come from the other islands in July, as that is the time it is to be opened. The King and the Governor have to be present. The King is a Protestant, and is very liberal in his views. Bro. Brown gets the *Herald* regularly, and what a pleasure it is to us all when it comes. I can talk Tahiti language very

fairly. Men here who came before I did, can not speak more than four or five words of the language. As regards sending an Elder here, I must tell you that he can make up his mind to go hungry often, and sometimes to eat raw fish, or else cook them himself. Otherwise he must have money to keep him, or live on native food, such as bread fruit, fish (roasted or raw), and such like. And for an Elder to bring his wife here, and rely on the natives for support, they would both starve. This is a harder place to get along in than I had any idea of, and indeed it seems sometimes that my labor is all in vain, yet I believe there is a work for me to do here, or I would give up. The Saints had a fine house of worship on another island, but Catholic priests went there several times and broke up their meetings. Since then a tidal wave came and swept off nearly everything, and none are left there but a few Saints. I am determined to go around, and if my days are to end for the cause, I am ready to go. I love it and every one that believes in it, no matter what race or color they are. I ask all the faithful to pray for us here, that God will open the way that these people may worship him as he desires them to do. I have been very ill since I came to Tahiti, but now I am nearly all right again. The Saints befriended me all they could, poor souls, and we feel very much attached to each other. I shall write you hereafter as opportunity may offer about our progress. I have not one dollar in my pocket, still I am not discouraged. I always look for a bright future. I have here no friends among my own race, but have many friends among the natives.

Elder Gomer T. Griffith (present), reported:

Since last Conference I have preached in Missouri and Iowa. In all I have preached sixty discourses and baptized forty-two, confirmed twenty-one, blessed five children, ordained one Elder. I have many calls for preaching, more than I can fill. I would like a mission in Iowa and Missouri, and to be associated with W. T. Bozarth, if sustained in the field.

Elder W. T. Bozarth (present), reported:

Since last Conference I have preached in Missouri and Texas. I found many calls for preaching, and the people willing to hear. I have preached seventy discourses, have baptized eight, confirmed thirteen; ordained three Teachers, one Elder; blessed eleven children. I held one public discussion, in Texas, which I think resulted in good to the cause. I am still willing to do all that I can. I would like to have a mission in Missouri and Iowa, for the next six months, if thought worthy to be sustained in the field.

Elder Joseph Luff, reported in person, as follows:

I have been prevented from filling the mission appointed me at the April Conference, by unforeseen circumstances. During the past six weeks, only, have I labored constantly. Have preached in all, since last Conference, over forty times, and attended to other minor duties. Have realized the blessings of God in all my righteous efforts. Am now in a position to go at the bidding of Conference. During my stay and labor in Northern Illinois, I found a general desire on the part of the people to hear; and more openings for preaching than could be properly filled. There is evidently no lack of opportunity for reaching the people in this respect.

Resignation of Bro. Elijah Banta, president of the First Quorum of Elders, read and referred to his quorum, and Bro. James R. Badham appointed to call the quorum together.

Requests of Brn. N. C. Eldredge, Chas. N. Brown and J. C. Foss, for the return of Bro. T. W. Smith to Maine, were read:

This evening, the Dennisport Branch passed a resolution requesting you to continue Bro. Thomas W. Smith in this eastern mission, after the Semi-Annual Conference. Praying for the Holy Spirit to guide in this matter, I remain, Nathan C. Eldredge, presiding priest Dennisport Branch.

The field of labor is extensive and ripe in New England, and not sufficient number of constant laborers in the field. Bro. T. W. Smith has done

much good work here of late, and there are many calls he has not had time to fill; and there are a number who should be able to judge of the work who think it very desirable that he be permitted to return to the east. Bro. S. H. Morse and myself are also of the same mind. Though he has erred in some matters of minor importance, he has confessed when so doing, and thus given a good example to others. We earnestly hope he will come east after the Fall Conference, if the Master so wills.—*C. N. Brown.*

As the General Conference is about to convene, and the Elders sent to different parts, we should like T. W. Smith sent this way. There is considerable labor to be done in the branches through Maine, that the Elders can not, or have not seen to. The president of the Eastern Maine District has resigned; brother E. C. Foss is going away to sea, to be gone all winter, and so you see it leaves me alone to do anything. If our quarterly conference came off soon enough we should pass a vote requesting General Conference to send T. W. Smith this way; but all that I have seen are anxious for Thomas to come back east. He did not get into Maine this Summer.—*J. C. Foss.*

Request of Southern Indiana District, for the return of Bro. B. V. Springer was read:

Southern Indiana District.—Resolved that this conference request the General Conference to continue Bro. B. V. Springer in this mission. On motion, ordered to be forwarded immediately to the Secretary of the Church. E. C. Mayhew, clerk.

Request of Bro. D. D. Babcock, for permission to preach in Benton and Henry counties, Missouri, read.

Preamble and resolution of Decatur District, in relation to Book of Doctrine and Covenants, read:

SENEGWICK, Iowa,

September 4th, 1879.

Bro. Joseph:—By order of our district conference, just past, I enclose a copy of a resolution passed by the conference, wishing the General Conference to take it into consideration, or the subject embodied in it, as follows:

Whereas, There exists a difference of opinion among the members of the Church with regard to the resolution passed by the General Conference, stating that the revelations from God in the Book of Covenants should be a law to govern the Church; and whereas, a large number of the members of this Church do not believe all the revelations in that book, as coming from God, therefore be it

Resolved, That the General Conference, at its coming fall session, be respectfully requested to define more clearly the position of the Church on this question; as we wish to know whether any man can be a true representative of this Church who does not believe all the revelations in the Book of Doctrine and Covenants as coming from God; or whether it is required of the members of this Church to believe all the revelations in that book are from God, in order to retain their membership in the Church. Respectfully submitted.

A. KENT, President.

O. B. THOMAS, Clerk.

The announcement was made by President W. W. Blair, that no new business should be introduced after the noon hour, Saturday.

On motion, Conference decided that the President should appoint the speakers during Conference.

Prayer meeting appointed for evening, Brn. P. Cadwell and R. C. Elvin, to have charge.

Thursday, 9 a.m., prayer meeting appointed in charge of Bro. John T. Kinnaman, and preaching at 10:30, Wm. T. Bozarth and G. T. Griffiths in charge.

Closed by singing "Peace be to this congregation." Benediction by Bro. W. W. Blair.

Evening meeting opened by singing "Tis a glorious thing to be." Prayer by Bro. R. C. Elvin. Sung "Nearer my God to Thee." The Saints in fervent prayer, spiritual song,

and strong testimonies praised their heavenly Father. Closed by singing, "O how sweet is the soul cheering thought." Benediction by Bro. P. Cadwell.

THURSDAY, SEPT. 25TH.

Prayer meeting held at 9 a. m. in charge of Bro. John T. Kinnaman. The Saints enjoyed a peaceful and good time.

At 10:30 a. m., Elder Gomer T. Griffiths preached the first sermon of the session, which was well received. Meeting in charge of, and benediction by Bro. W. T. Bozarth.

Afternoon session, 1:30 p. m., opened by singing; prayer by Bro. Charles Derry.

Minutes of yesterday read, corrected, and approved.

Reports continued:

The *Western Wisconsin* District contains four branches and some scattered members. Generally speaking the spiritual condition of the branches is good, and, with a few exceptions the Saints enjoy a good degree of the Holy Spirit. There are fair prospects for a continued growth, as there has been a marked improvement in the district since our last report, though the ministry have not been as active as is desired. The field is large and inviting, and several active Elders could do a noble work here. Frank Hackett, President.

The *Philadelphia* District contains three branches, about 80 members. J. A. Stewart, secretary.

The *Little Sioux* District contains eight branches, with a total membership of 493, including 1 Bishop, 8 High Priests, 3 Seventies, 39 Elders, 12 Priests, 8 Teachers, 9 Deacons. Spiritual condition of the district fair; the ministry as a general thing laboring successfully. Openings for preaching are numerous. James C. Crabb, president, Phineas Cadwell, vice president.

In the Southern Nebraska District there are six branches, aggregating a membership of 253, including 2 High Priests, 18 Elders and 11 Priests. There has been a number baptized since the April conference. The spiritual condition is only fair, the openings for preaching are numerous, and there is a good prospect for an excellent work being accomplished this winter, if laborers can be found. The local elders do but little. The District request the return of Bro. R. J. Anthony, Levi Anthony, president; Robert M. Elvin, secretary.

Elder T. W. Smith, of the Twelve, (present), reported.

Since reporting at the last Annual Conference, I have labored in Boston, Douglass, Plainville, Dennisport, and Fall River, Massachusetts; Providence, Rhode Island; Hornerstown, and New Egypt, New Jersey; Philadelphia and Pittsburg, Pennsylvania, West Wheeling; and near Warnock Station, Ohio, and Streator, Illinois. I have preached on every opportunity presented. I have baptized at Dennisport, Massachusetts, eleven, at Fall River, Massachusetts, four, New Jersey, four, at Philadelphia, three, at Streator, Illinois, one; 31 in all. I did not reach the state of Maine for lack of time. It is desired by many that I should return to the east, and I am willing and think it my duty to return. However, I am subject to the decision of the conference. I found the cause progressing in the east. The elders are as a whole ready to do what they can in preaching the word. The Saints are generally faithful and zealous. Besides those baptized by me, a number were added through the administrations of branch presidents, and others. Some quite remarkable cases of healing were witnessed in several of the branches. There is no elder in the whole New England States, at present, at liberty to devote his entire time to the ministry of the word. I have been greatly encouraged by the sympathy and co-operation of the elders and Saints, and have as a general thing been much blessed with the Spirit of the Master in my efforts in preaching.

Bro. *John H. Hansen*, one of the Seventy, president of the South-Eastern Mission, writes from Kentucky:

My temporal affairs have been such as to occupy my time in supporting my family, therefore I have done no preaching except on Sundays since my last report. I expected to preach actively this month but I have been prostrate with a severe attack of bilious-typhus fever, and with difficulty I sit up and write this. If I get well enough I will spend October in the ministry, but thereafter must engage in private labor. Consequently it is best that I should be released from this mission, and I request you to release me, and let it be attended to. It is with many regrets that I take this step. I hope that you will send some one in my place, for an active preacher is needed. I pray the Lord to be with you.

Elder *P. N. Brix*, missionary in Denmark, writes:

Brethren: In reporting the Danish Mission, I have not much to say. I have baptized six this summer. Others believe and testify that it is the truth we preach, but it seems strange to them that only one missionary is sent here by the Church, and no *Saints' Herald* in the Danish language, as I have before stated the necessity of having. Some months ago I asked the brethren and sisters to translate into Danish some hymns from the "Saints' Harp," but I have not received a single copy. So I have gathered some hymns and songs into a book, and I present one to the Church for examination. Let me know if you will permit me to use them in the Church. It will now be the fifth conference I have looked for laborers to come here. If it is the will of the Lord, and of his Church, I will stay till the spring of 1880; but, if it is not, please release me. But send some one in my place, and not let the Saints be left alone and scattered as chaff in the winds; for they are wheat, and heirs of salvation. "Pray ye, therefore, the Lord of the vineyard, that he will send forth laborers unto the vineyard."

Bro. *Thomas Taylor*, President of the English Mission, writes:

The work in England is making fair progress. We have much to be thankful for, for our numbers are being added to here and there, in most parts of the mission. The continued depression of trade tells hard on the working classes. It seems to take all their time and attention to provide for the things of this life. Also many, even those who know better, class us with the Utah people, and make excuses for themselves in this way; but this makes no difference with the Saints. They have received an evidence for themselves of the truthfulness of the work, and are not easily shaken. On the other hand, they seem generally to have the work at heart, and the one object in view is to push forward the work. I pray that you may have a peaceful and profitable session.

Northern Illinois and Wisconsin District, W. W. Blair presiding:

There has been an increase in number of near 25 per cent. in the last year, and near 15 per cent. in the last six months. Openings for preaching, plenty; and prospects for future success, good. Peace and unity are fully enjoyed, except in, perhaps, one branch.

Bro. *J. C. Crabbe*, High Priest, reports:

Have preached almost every Sunday since last Spring, mostly in Harrison county, Iowa.

Report of the Locating Board, read, and on motion, accepted and ordered to be spread upon the minutes.

The Locating Board respectfully beg leave to submit and report, that the route of the railway having been determined through Decatur county, Iowa, in such direction as to render the land heretofore purchased by the Board unavailable for the purposes of location, it has been deemed wisdom to offer the same for sale, that the money may be otherwise invested as may be necessary to do. Joseph Smith, John Scott, Israel L.

Rogers, W. W. Blair, David Dancer, H. A. Stebbins, Locating Committee.

Music Committee report read, and, on motion, accepted and spread upon the minutes.

We, your committee on Music Book, beg to report that our work is now complete, ready for the hands of whoever you may appoint to receive and prepare it for the printer.

Considerable expense has been incurred, and the labor has been so much greater than any one not conversant with such work can imagine, and we too while performing this labor of love for the Church, have had to meet so much opposition from influential members and officers of the Church, from whom we had a right to expect encouragement instead, that we have sometimes felt discouraged; but as the General Conference had appointed the work to be done, and we as your servants to do it, we determined, in spite of our discouragements, after you had refused to release us, to continue the work till our part should be accomplished, and we are pleased to report that our work is now done.

We are under especial obligations to Brethren J. T. Williams, H. R. Mills, A. D. Hougas and S. I. Smith; also to Sisters M. A. Bradford and J. Alford for original contributions; and to Brethren E. Slater, Edmund Kay, S. L. Branton, J. Burlington, E. T. Edwards, P. Thomason, Sister Thimbleby and others for use of tune books and copies of music. We also feel indebted to Presidents J. Smith, W. W. Blair, to J. W. and T. Chatburn, P. Cadwell, H. A. Stebbins, T. W. Smith, J. S. Patterson, C. Scott, C. Beebe, R. Winning, J. W. Neal, W. E. Knights, J. R. Badham, E. T. Dobson, Wm. T. Chute, J. W. Vernon, J. H. Lee, S. H. Ennis, W. J. Borland, G. Hartel, R. Coburn, H. Schmidt, M. and E. A. Mansfield, B. B. Smith, Wm. Lewis, Wm. Garrett, Wm. Street, T. F. Stafford and Clarence Wilder, for help in various ways, and especially for kind words of encouragement and cheer, which we take this method of acknowledging to these comforters in our toil.

We also thank OZIAH GOODRICH, Esq., Treasurer and Business Agent of the Advent Christian Publication Society, for permission to use some of their tunes—permission granted through the efforts of Sister E. A. Mansfield.

We have now ready for whoever may be appointed over five hundred tunes, about one half of them either entirely original, and the production of our own Church composers, or harmonized by a member of your committee from familiar airs, and from some of the finest old tunes extant. A number of these have never been published in America, and will therefore be as new to the majority of Americans as entirely original tunes.

A small, but very choice collection of chants, anthems and choruses are also arranged for the close of the book.

Not a single hymn in the Saints' Harp is unprovided for, and your committee believe that, when published, the book proposed will contain a finer collection of music for church uses than any other Music Book published, both for choral service and congregational singing, as well as being the only collection adapted to the Saints' Harp.

In conclusion, your committee ask, (1), That their labors be accepted, and they discharged. (2), That some one well qualified for the task be appointed Musical Editor for the Church. (3), That the committee be authorized to turn over to him all the music prepared by them, instead of to the Board of Publication. (4), That measures be at once taken to prepare the manuscript for publication by said Musical Editor, and the book be at once published, or as soon as circumstances will justify. (5), That the name of the Music Book be "The Saints' Harmony." Respectfully submitted.

MARK H. FORSCUTT,
NORMAN W. SMITH,
JOHN T. KINNEMAN.

A motion to discharge the committee on music, and that Mark H. Forscutt be appointed Musical Editor, was amended by striking out the name of Mark H. Forscutt, so as to read, That the committee be discharged, and it was carried.

Moved that Mark H. Forscutt be appointed

Musical Editor. Questions asked by Bro. Wm. H. Kelly as to the duties of Musical Editor, were answered by Bro. Forscutt. Motion was then put and was carried.

A motion to turn over the materials, in the hands of the committee to the Musical Editor instead of to the Board of Publication was considered. Questions were asked by Brn. J. M. Harvey, E. W. Tullidge and Alex. H. Smith. Action of Semi-Annual Conference of 1878, in regard to music matter, was read by President. Spoken to by Brn. Alex. H. Smith, Wm. H. Kelley, J. H. Lake, J. W. Chatburn, Charles Derry and W. W. Blair, when the motion was put and carried.

A motion to adopt the first clause of the fourth recommendation of the Musical Committee, referring to preparation of musical matter, was carried.

A motion that the book be at once published, or as soon as circumstances will justify, and amended by adding, "and the Board of Publication direct," was spoken to by Brn. J. R. Lambert and J. M. Harvey. A substitute moved, "that the book be published as soon as the Board of Publication may direct." This substitute carried.

The fifth request of the committee that the prospective new tune book be called the "Saints' Harmony," was by vote granted.

The Report of the Board of Publication was read, received, and ordered to be spread upon the record.

The Board of Publication beg leave to submit the following report of the working and management of the Herald Office, during the last six months:

The semi-monthly edition of the *Herald* has averaged 2,700 copies, or a total in the six months of 16,200 copies.

The semi-monthly edition of the *Hope* has averaged 1,700 copies, or a total for the six months of 10,200 copies.

Of books printed from electrotype plates, there has been struck off 275 Books of Mormon, 430 Harps full size, and 1,000 abbreviated Harps.

Of books for which the type has been set in the Office, there has been printed: Songs of Zion, 2,000; Visions of Joseph the Seer, 48 pages, 1,960; Mother Smith's History, 330 pages, 2,064.

Tracts printed from plates, 12,000; tract, "The One Baptism," from type set in office, 4,000; tract, "The One Body," from type set in office, 4,000; Sunday School tickets, 3,500; Letters of Removal, 1,000; Marriage Certificates, 500. In addition to the foregoing, a large quantity of letter and bill heads, blanks, &c., for Church and Office use, have been printed, amounting in the aggregate to 24,000 impressions, for most of which the type has been set.

The work done on the *Advocate* has averaged 3,000 copies per month, or a total of 18,000 copies during the six months. For other parties, job work, has been done, amounting, as per financial report, to \$223.83.

There has been bound and placed on sale during the last six months, 375 Harps full size, 850 abbreviated Harps, 275 Books of Mormon, 170 Doctrine and Covenants, 200 Rules of Order, 330 "Joseph the Seer," and 2,000 Songs of Zion; leaving a large number of sheets in the binder's hands to be bound as occasion may require. Of those bound a fair stock remains on hand.

Your Board wish also to present for your consideration, in connection with the subject of getting out a new edition of the Book of Covenants, to contain the revelations given to the Reorganized Church, as ordered by you one year ago, whether the Lectures on Faith, heretofore printed and bound with said book, shall be continued therewith in the forthcoming edition.

Your Board have purchased a one-half interest in the title and corrected plates of a work entitled, "The Life of Joseph Smith the Prophet," by E. W.

Tullidge. In the correction of these plates, many errors, arising from imperfect information on the part of the author, have been expunged; the Board of Publication being to no expense for such correction. An addition of three hundred pages has been written, which is now in hand ready for setting and electrotyping. This addition will make the work a complete history of the Church, from the death of Joseph the Martyr, including the Apostasy and consequent disorganization of the Church, through the usurpation of authority by the Twelve, the causes which led to the Reorganization under the present Joseph, and the history of the Reorganization down to the present time. It will make a book of 800 pages, supplying a want long felt in the Church, and making a valuable acquisition to our literature.

Your Board consider that the value of the business entrusted to their charge has been steadily enhanced by the acquisition of plates of the various works published. The possession of electrotype plates, while proving a tax on the revenues of the Board in the past, will in the future be of great advantage to the Church, both from the facility with which future editions of these works may be produced, and the consequent diminished cost of the same.

Owing to the large outlay for these plates originally, together with the limited sale of the books, compared with those published by other denominations, the Board have not felt justified in making any considerable reduction in the price of the Church publications. Some reduction, however, has been made, and will be continued as opportunity may afford. The present prices compare favorably with those of the same class of work and binding, published by other denominations. Your Board still contemplate making the *Herald* a weekly, as soon as the increased subscription will justify the additional expense. They have continued to improve the *Herald* whenever circumstances have seemed to justify it, the price having been reduced since the organization of the Board in 1870, from \$3 to \$2.15, while the quantity of reading matter has been largely increased.

Owing to the heavy rental to which they were subjected in the building formerly occupied, and the refusal of the owner to make the necessary repairs, your Board deemed it wisdom in the early part of the present year to purchase and fit up the building now occupied. This has been done at a total cost, including material, alterations, and repairs, of \$1,264.34. Of this amount there has been paid out of the current receipts of the Office, \$1,064.34, of which \$959.02 has been paid during the past six months, as will be seen in reference to the financial report, leaving but \$200 remaining unpaid, thus placing the Church in possession of a building well adapted to facilitate the work for which the Board of Publication was created, besides effecting a great saving in rent.

The business relations existing between the Board and the Book Agents appointed from time to time, have been brought to a more perfect system, by requiring the Branches nominating Agents, to pledge themselves, over the signatures of their officers, for the proper accounting for all property of the Board entrusted to their agents. Your Board thereby hope to avoid the losses formerly occurring through the cancellation of debts due from irresponsible agents.

Your Board realizing that the *Herald*, as the official organ of the Church, should be in the hands of as many of its members as possible, have been disposed to act with great leniency in regard to the subscription, and have been slow to stop the *Herald* going to those who, through such leniency, have allowed themselves to fall in arrears. While the result of this policy has been to somewhat increase the circulation of the *Herald*, on the other hand the sums charged to delinquent subscription account, consisting of those whose paper after having become six months or more in arrears has been stopped, show a total footing of \$1,000. While your Board do not doubt but what the greater part of this amount will eventually be paid, it must be obvious to all, that the withholding so large an amount of the proper revenues of the Board, must prove a disadvantage to the work in which they are engaged, and consequently to the Church at large. This will appear more evi-

dent from the fact that paper and printing material are bought on thirty and sixty days, and the policy of the Board has been to meet its obligations promptly, thereby making its credit A No. 1 with the firms dealt with. But as before referred to, the Board has desired to, and has favored all subscribers who have asked for the *Herald* (and given promise of payment therefor), with a continuance of the same.

For the Board of Publication,
LAWRENCE CONOVER, *Secretary*.

Office of the Board of Publication of the Reorganized Church of Jesus Christ, Plano, Kendall Co., Illinois.

By direction of the Board of Publication, I hereby submit to the General Conference, the following,

Preamble and Resolution. Whereas, the Board of Publication has evidence that at least some few of the members of the Church, are dissatisfied with the past management of the Board; and, whereas, the Board are informed that influences have been, and are being exerted to the prejudice of the Board. Therefore be it resolved, that while this Board sincerely thanks the Church for its confidence and support in the past, we the undersigned do hereby tender our resignation as members of said Board, and respectfully ask the General Conference to accept the same. Israel L. Rogers, Henry A. Stebbins, John Scott, W. W. Blair, David Dancer.

I hereby certify that the above is a true copy of the Preamble and Resolution passed by the Board of Publication, at their semi-annual meeting, held September 2d, 1879.

LAWRENCE CONOVER, *Secretary*.

Financial report of the Board of Publication of the Reorganized Church of Jesus Christ to the General Conference, September 24th, 1879, from February 16th to August 16th, 1879.

Cash on hand, February 16th, 1879.....	\$ 333 25
Receipts on Herald, Hope, Advocate, books, tracts, and other merchandise.....	4,583 30
Receipts on Deposits.....	284 00
Receipts for Job Work.....	223 83
Total cash debit.....	\$5693 38
EXPENDITURES.	
Paper and printing material of all kinds.....	\$ 695 83
Binding Church publications.....	370 00
Wages, coal, wood, freight, and expense of moving.....	3,075 15
Postage, on Herald, Hope, Advocate, books, tracts, and stamps, and postal cards.....	288 31
Balance of rent, old office.....	75 00
Books for Church Library.....	4 85
Paid out on deposits.....	146 00
Cash returned to various parties.....	13 10
Herald building, on original purchase.....	500 00
" " material, alteration and repairs.....	459 02
Total cash credit.....	5,627 26
Cash on hand, August 16th, 1879.....	66 12
	\$5,693 38

LAWRENCE CONOVER, *Secretary*.

A motion was offered that such part of the report of the Board of Publication, referring to the resignation of the members of the Board, be deferred, subject to call; and was amended so as to defer, making the consideration of that part of the report the special order for Saturday, two o'clock. A motion to refer the financial report of the Board of Publication to a committee, and that that committee report at next April conference, was deferred until after the action shall be taken in regard to resignation of Board of Publication.

The following resolutions were adopted:

That during this conference all resolutions be presented in writing, excepting those on privileged questions.

That during debate in this conference, no person be privileged to speak twice on a question without permission from the chair or the body, and that no one be allowed to occupy more than ten minutes in debate, without like permission.

Bro. P. Catwell, High Priest, reported:

I have labored as president of the Magnolia Branch, and assisted Bro. J. C. Crabbe as president of the Little Sioux District.

Northern Nebraska District, reported by Elder T. J. Smith:

This District consists of six Branches and a membership of over 200; one Branch (the Bell Creek) having been disorganized. As a general thing the district is in a good condition. There are, however, some local difficulties in two of the branches. There has been considerable preaching in the district by both the traveling and local ministry, with an ingathering of twenty-seven members. Bro. James Caffall, Charles Derry, Hiram Robinson, N. Brown, G. Derry, G. Hatt, E. Boulson, E. Rannie and T. J. Smith are the principal ones engaged in the ministry. There is a great demand for preaching in the district and many openings are presented.

Fremont Iowa District, reported by Elder D. Hougas:

This district includes seven branches, with an enrolled membership of 292. There are also some scattering members. The spiritual condition of the district is fair, with some evidence of improvement. One branch has been organized in the district since last report, that bids fair to become a live and active branch. Prejudice seems to be breaking away, and better openings for the preaching of the word are offered.

James Perkins, as president of the North-Western Kansas District, reports the condition of the same:

As a people we are desiring to know the law of God perfectly; also, to reduce the same to practice, and to teach it in simplicity, but in firmness, believing that the law is not given to destroy but to protect, and perfect the Church. We realize our imperfections and through those imperfections we have jars, probably common to all districts, branches, and many members; but our desire is to become perfect and thoroughly sanctified through the truth, and by the law of God. We appreciate the able efforts of Brn. R. J. Anthony and I. N. Roberts, and earnestly petition your honorable body to sustain them in their present field of labor. Our district is composed of eight branches. Blue Rapids 45 members, Gaylord 29, Elmyra 19, Solomon Valley 14, Noble Town 39, Otter Lake 7, Centralia 8, South Logan 8. Total 169. Generally in good condition. We wish for the rapid progress of the work, and the redemption of Zion, will be the result of strict compliance with Zion's laws.

Grand Prairie Branch report:

Members, 16; Elders, 3; Teachers, 1; spiritual condition not very good, though there is some good live members doing all they can for the advancement of the gospel. Charles Howerly, president of Branch.

The following preamble and resolution was offered by Brn. M. H. Forscutt and C. Derry:

Whereas, it is deemed by many in the west that the policy adopted by the General Conference of the Church in appointing the succeeding Conferences is not for the best interests of the many desiring to attend those Conferences, in the east as well as in the west, be it hereby Resolved, that hereafter the Spring, or Annual Conference, be authorized to appoint the succeeding Annual Conference, and the Fall, or Semi-Annual Conference appoint the succeeding Semi-Annual Conference.

After some discussion the previous question being moved, the resolution was put upon its passage and lost.

Appointments for evening and to-morrow morning made. Closed by singing hymn, "There is a land immortal." Benediction by President Joseph Smith. Prayer meeting in the evening in charge of Geo. Sweet and J. C. Crabbe.

FRIDAY, SEPTEMBER 26th.

Prayer meeting at 9 a.m. in charge of Brn. J. T. Kinnaman and Wm. Leeka. The time was well spent to the strengthening of the Saints.

At 10:30 a. m. Bro. Joseph A. Crawford

preached an interesting sermon upon the character of Christ.

At 1:30 p. m. opened by singing, "Redeemer of Israel." Prayer was offered by Bro. Alfred White. Minutes of yesterday's session were read and approved.

Report of High Priest's Quorum:

GALLAND'S GROVE, IOWA,

September 27th, 1879.

Messrs. President and Brethren:—The High Priest's Quorum met on yesterday, and the following named brethren reported:

J. W. Chatburn has labored in Harlan, Iowa, and vicinity, where six had been baptized, of whom he had baptized one since last report. The work in his vicinity was gaining ground.

S. S. Wilcox had labored in Shenandoah, Iowa, and had baptized three since last report.

G. Derry had labored in Fontanelle, Nebraska, and was still doing so, as opportunity offered.

G. A. Blakeslee had labored in Galien, Mich., and vicinity. The interest was very good, and there were so many calls for preaching that not one hundredth part of the calls made could be filled. None had been baptized since last report, but the prospect for an ingathering of souls during the next year was good.

J. C. Crabbe had labored as President of the Little Sioux District, preaching on nearly every Sabbath.

D. M. Gamet had labored in Little Sioux and vicinity.

G. Sweet had preached every Sabbath when able, his labors being in Pottawattamie, Harrison and Shelby counties.

C. G. McIntosh had labored as president of the Pottawattamie District, and during the summer has held meetings in four different places. Twenty-nine had been baptized in his district; though personally he had baptized none.

J. A. McIntosh had labored in Sac, Harrison and Shelby counties, Iowa. He had baptized three. Has had good liberty in his ministry, and especially in administering to the sick.

P. Cadwell had labored in Magnolia, Iowa, and vicinity. From a few in the region of his labors, their number had increased to about one hundred and fifty, reduced now by removals to about one hundred and thirty. He had labored also as assistant to Bro. J. C. Crabbe, as president of the Little Sioux District.

H. Lytle had labored in Plymouth county, Iowa, in Elkhorn, in Burt and Dixon counties, Nebraska. Thirteen had been baptized in the vicinity of his labors.

I. L. Rogers had labored as presiding Bishop of the Church. In Sandwich, the immediate vicinity of his labors, seven had been baptized. The Hon. Schuyler Colfax, in an address in Sandwich to the citizens, had spent some fifteen or twenty minutes in defining the difference between the Latter Day Saints of the Reorganized Church and the Utah people, and good had been effected thereby.

J. M. Harvey had labored in Harrison county, Iowa, in several different places. Where at first the name of Latter Day Saint was a name of reproach, it now was honored, and he was thankful to say the Saints had so lived as to make the name of the Church honorable, and command the respect of the people.

D. Dancer had labored chiefly as one of the counsellors to the presiding Bishop in temporal matters; but had been blessed in administering also to the sick.

R. C. B. Elvin had labored in Iowa and Nebraska. Had baptized seven, and confirmed eight. Prospects for increase were good in the Nebraska portion of his field. Opposition had been made to him, but he had thus far triumphed. There was now an anxiety to hear the word in many places.

M. H. Forscutt had labored as per his report to Conference now in session.

C. Derry had labored as a traveling minister.

C. Derry was sustained as President of the High Priest's Quorum, and M. H. Forscutt and D. M. Gamet as his counsellors.

H. A. Stebbins was elected assistant secretary. Brethren C. Derry, M. H. Forscutt, R. C. B. Elvin and J. A. McIntosh desire still to labor

wherever the Lord and Conference may direct.

Respectfully submitted,

MARK H. FORSCUTT, Sec'y of Quorum.

On motion the report of High Priest's Quorum was received and ordered to be spread upon the minutes.

Pottawattamie District reported by C. G. McIntosh:

This district contains five branches, in active working order, and two in a disorganized condition, on account of the death and removal of officers. The spiritual condition of the district is better than heretofore. Twenty-nine have been added by baptism since the April Conference; which additions are due to the labors of Elders Robert M. Elvin and R. J. Anthony. The prospect for a good work to be accomplished this winter is excellent, if laborers can be found who will work for the establishment of the truth.

Far West District reported by J. T. Kinnaman:

This has eight branches with a membership of between three and four hundred. This district is in a better condition than ever before spiritually. Some troubles which have existed have been settled, and quite a number has been baptized within the last year. We have had the labors of Brn. A. H. Smith, Charles Derry, M. T. Short, G. T. Griffith and others; and their labors are appreciated. Many calls for preaching the word. It is the desire of the district that Bro. A. H. Smith be continued in his present field. Ever praying for the prosperity of Zion.

The matter of hymn book in the Danish tongue, referred to in letter of Bro. P. N. Brix, was by motion referred to a committee of two, consisting of Brn. Ingvert Hansen and Hans N. Hansen.

Report of Bro. D. S. Mills, read:

Although separated by great distance from you in your deliberations, yet I believe that we are not separate from the spirit and voice of our heavenly Father, and my spirit would fain mingle with you on the present occasion, joining in your praises, prayers and labors for the redemption of Zion and the righteousness of her converts; and although I feel that an official report of this Pacific Slope Mission is due you, it is not in my power to furnish as complete an one as I desire, but trust the following may suffice. Doubtless it has long been felt by you, as well as by us, that this mission is entirely too large for one man to travel over, even once in a year. Notwithstanding that the large territory of Oregon has in a measure been segregated and placed under the immediate charge and presidency of Elder J. C. Clapp, still there remains the large and important state of Nevada, and the much larger and more densely populated state of California, the former comprised within one district under the charge and presidency of a district president of their own choice; while the latter has been subdivided by this conference into nine divisions, intending each subdivision, or district to choose and sustain a president of its own, subject to the approval of the Mission conference; the whole under the general and direct supervision of one appointed by your body, in connection with the First Presidency and by its approval. This vast area, more than one thousand miles in length, with an average breadth of one third that distance, is traversed by a general and continuous line of railroad, the entire length of its western border, and at intervals reaching its center, to the line of Mexico and Arizona on the south, leaving by far the larger portion of the interior without public conveyance. And while every town, valley and mountain is easily reached by a proficient pedestrian, his visits to the whole, would be few and far between, though with but little expense, while in passing over the long line of rail it is very expensive; for it is seldom an Elder has funds sufficient to buy a through ticket, hence must pay from place to place which more than quadruples the expense under the present system of charges; and while the proverbially polite officials are ready to extend every favor to us that they do to clergymen of any

sect, they can issue no passes or special rates to any. For the past few years my health has not permitted me to walk much distance, nor to labor as incessantly as I desired; and while I have traveled over eleven thousand miles by rail, three thousand by boat, I have traveled equally as much and more, with my own teams, and yet there is much of the eastern and northern part of the mission which I have never visited, and which has had no preaching by any of our elders; and while we have in California a body of able, willing and efficient elders that would do honor to the work, I regret to say they are quite powerless to go forth for want of funds, and must forever remain so unless the Lord shall reveal the hidden treasures of the earth for their use and family bread, as the Book of Mormon indicates he will ere long. The spirit of enquiry is rife among the people of California to day, and this field demands many laborers, but not more than two can possibly be maintained here during the present hard times. In our cities hall rents are a severe tax upon the Saints for they are very poor, and much labor can not be obtained except at Chinamen's wages. Last year, it will be recollected, Bro. Brown and myself petitioned the General Bishop to allow the tithing collected here to be used here, which was done, but after the experience of its workings, we are satisfied it works an injury, and if continued long, will, we fear, work our financial ruin, as tithing drops off, and we are no better off than before, and the Bishop is decidedly a loser. I would suggest that the former rule is the better one. Again, while the Saints in California and Nevada are generally firm and in good condition spiritually, our increase is moderate, but of excellent quality. And now the large and growing territory of Arizona demands our assistance; there is a call for elders to be sent there. We can easily furnish two good elders for Arizona if we can assist their families, which would be necessary, until the mission is once established there. A line of railway is fast extending through Arizona to connect us with Missouri, which must ere long become the great thoroughfare of the nation. Our people are nearly all looking Zionward and preparing for it. We trust times are improving here. And, now, my dear brethren, thanking you for your confidence and support in the position which I hold; and also desiring to express my love and thanks to the excellent and beloved Saints in Nevada and California, with whom I have spent many happy seasons, and whom I shall ever remember with gratitude, I hereby tender you my peremptory resignation as President of the Pacific Slope Mission, praying that you will release me, and appoint another in my stead, as I find it will be impossible for me to attend to the duties of said office the ensuing six months. Ever praying the blessing of God may attend you in all your labors and deliberations.

The resignation of Bro. D. S. Mills was accepted, and his request to be released granted, by vote.

Report of Bro. C. Scott, read:

Since reporting to you at Plano, last April, I have done all the labor I could, in the interest of the cause we love, under the circumstances, some of which were disadvantageous to continual labor. My labors have been confined to Van Buren, Berrien and Kalamazoo counties, Michigan. The calls for preaching have been more than we could respond to under the circumstances, and we have opened but one new place for preaching. Have baptized and confirmed but two persons. Have been called on to preach the funerals of some out side persons, and have responded. We now believe the way to be open to us, to occupy the field most of the time during the Fall and Winter, if found worthy.

Elder A. J. Cuto, in the Texas Mission, writes:

Since I reported in April, I have preached sixty-four times and baptized eleven persons. Have labored in Wilson, Bell, Robertson, Burleson and Limestone counties, opening new fields. The prospects for the work grows brighter. Notwithstanding the hard times and loss of crops, the Saints say they will do all they can, and I would

like to stay till spring, if the Conference approves of it, and I make the request that I be placed under the direction of the First Presidency or one of the Twelve. I am determined to spend my days in the service of the Master of life.

A request that Bro. Cato be continued in his present field of labor, was read:

Our beloved brother, A. J. Cato, has been laboring in our midst with great zeal, and we have good reasons to believe with no other motive than for the good of the cause of Christ. We do, therefore obligate ourselves to do all that we can to sustain him in this field of labor; and in order to curtail expenses, we are going to try to furnish him with a light wagon and a span of ponies; as for money, we will have but little of that to help with. We further agree to see that the claim against him in Red River county, is canceled, according to promise, if not providentially hindered. We do now respectfully request that he be assigned to the Texas Mission, as we do firmly believe that he can fill it as well as some that might be sent here; not that we believe him to be better than other, but he is becoming acquainted, and is well thought of by all who know him. Signed by Wm. Sherrill and eight others.

Report of Robert M. Elvin:

Since April Conference I have spent all my time in the interests of spreading the gospel truths. Have traveled nine hundred and nineteen miles, baptized twenty-nine, confirmed sixteen, blessed eight children, and still desire to labor.

A request was read from delegates from Southern Nebraska, Pottawattamie, North-East Kansas and Fremont Districts, requesting that Bro. R. J. Anthony be continued in present field of labor:

We the undersigned, the duly authorized representatives of our respective districts, express the will and earnest desire of those who entrusted their interest to our care, most respectfully request, that Elder R. J. Anthony be continued and sustained in his present field of labor: Robert M. Elvin, Delegate Southern Nebraska District; C. G. McIntosh, Delegate Pottawattamie District; James Perkins, Delegate North-west Kansas District; Daniel Hougas, Delegate Fremont District.

A resolution of the Decatur District, asking that the Church define more clearly its position on the Book of Covenants, was read. The resolution was referred to the First Presidency, with the additional instruction that they report to the present session of Conference.

President Joseph Smith presented for consideration of the conference the subject of the Utah Mission, and asked for an expression in regard to it.

On motion it was resolved to entertain the subject of the mission.

Bro. E. C. Brand being called upon, thought that the mission ought to be prosecuted. That many of those who had been most devoted in the latter day work were to be found there.

Bro. E. W. Tullidge thought that an effort should be made to deliver Latter Day Israel from bondage.

Bro. W. W. Blair believed that many who are there will yet be delivered from that state of bondage. That the Reorganized Church is the instrument that shall in the hands of God bring about that work. The state of affairs there since the first mission prosecuted in 1863 has materially changed. Railways are threading the territory in many directions. The nation seems to be determined that the majesty of its laws shall be honored there. Hon. Schuyler Colfax, Ex-Vice President of the United States, has been studying the matter of Mormonism since his visit there, and has by public expression, again and again, called the attention of the people of the United

States to the fact that Utah Mormonism is not original, or genuine Mormonism.

Bro. S. Condit also thought that men of experience, men acquainted with the rise and fall of the Church, the creeping in of evils, which was not the work of a moment, nor a day, but of several years. Felt sure that that people would be redeemed if the mission was faithfully prosecuted.

Bro. John A. McIntosh felt interested in the Utah Mission, had friends and relatives there whom he loved. And were he a young man, or able as in 1844, could travel on foot and preach his way there, and thought that he could talk in a way to them that they would hear.

Bro. Thos. Nutt said he thought that men should be sent there who endorsed the records of the Church; men also who could express in their behalf love and sympathy. Felt that the mission should be prosecuted.

Bro. J. H. Lake said he was not acquainted personally with the members that composed the old church, and confessed that he thought at one time that no good could come from any effort that might be made there. But had since changed his mind quite radically. Thought now that the Spirit to-day manifested that it was proper that an effort should be made there.

Bro. S. S. Wilcox stated that he had lived with some of that people and felt a deep interest in them. Felt willing to go there and try to help them.

Bro. R. J. Anthony was in favor of the Utah Mission being faithfully prosecuted. Once started there to assist in enforcing the laws of the country, traveled there some, found a much different people there than he expected to do. Of course when you touched their religion you touched the apple of their eye. He favored the prosecution of the mission by the Reorganized Church. He had, however, thought that the nation hesitated in enforcing its laws there long enough. Hoped that if a corps of men were sent there that their labors would be crowned with success. But ought not to expect that the doors would be all thrown open at once. Other church organizations have tried to revolutionize the state of affairs there but had failed and would fail, not having the sanction of high heaven, which the agency there employed must have to accomplish the work. He prayed for the success of the Utah Mission.

Bro. J. Hawley said that most could be accomplished by example. That though they had gone to extremes in striving to keep the law of tithing, they could show a better record than we in trying to keep that law. Thought that this fact would militate against the success of any effort that may be made there. However, felt an interest in that people.

Bro. H. Hershey had lived there some years and was honest there as here. Did not see his error until the man came along that took the law he thought that he had in his favor and turned it against them.

Bro. Wm. H. Kelley thought that no question ought to be raised as to the necessity of the gospel being preached there, but does not look for immediate results. Had stated an honest class was to be found there. But there was another class to be found there. There are two powers there. Mormon and Gentile at variance as Jews and Samaritans of old, and

perhaps more so. Nearly every nationality is to be found there, much good may be done there to both Mormons and Gentiles. They need some man who can stay long enough to identify his interests with theirs.

Bro. E. C. Briggs had been connected with an early mission. Bayonets may be sent by the nation by the multiplied thousands, but no power could be so effectual as that exerted through the Reorganization. Gen. Connor stated that after going there his mind had changed essentially in reference to that people. That as a class they were honest. Believed that he had been sent there to protect the interests of the innocent. He prophesied that the mission about to be prosecuted there, should succeed. A Bro. Stiles, the first baptized into the Reorganized Church there, in a prayer meeting, saw in vision a stream of silver light coming from the east down the canon into the city, up this street and down that throughout the city, and from the city into the territory, north, south, west, and all over the territory; and was immediately interpreted to represent the doctrine brought by the elders of the Reorganization.

Bro. Z. H. Gurley said in the beginning the cry was made for the good, the virtuous, erring ones should return to God. The organization there is supported by an honest class, speaking of them collectively. No sudden eruption need be expected there. Little by little the digressions were made. Love, justice, mercy, truth, righteousness, must be preached there. Thought that the missionary who shall be sent there, should be sent by inspiration. It is a peculiar mission; a man should be sent adapted to the wants of the mission. That the power of the Government should be felt by the guilty in Utah, the innocent be protected, and the iron hand laid on the masses be removed.

President Joseph Smith said that the Shakers had lately decided without the intervention of the Government to abandon their complex system of marriage. When summoned to appear before the territorial committee to answer to questions as to what added legislation was needed in reference to Utah affairs; answered that no added legislation was needed but a proper enforcement of already existing laws. Entering Utah on his California mission, he was asked if his father taught so and so, answered that he did not know whether he did or not; but when he came to the Church he found certain doctrines taught in the books and on them he founded his position.

On motion Bro. J. H. Lake was appointed to preach this evening, Bro. W. W. Blair appointed to preach at 10:30, a.m., to-morrow.

In the evening Bro. Lake spoke to the rejoicing of the Saints.

SATURDAY, SEPTEMBER 27TH.

Prayer meeting at 9 a. m. in charge of Brn. S. S. Wilcox and Hugh Lytle; the Saints improving the time by presenting strong testimonies.

At 10:30 a.m. preaching by President W. W. Blair.

At 1:30 p. m. opened by singing, "Father! thy paternal care." Prayer by Bro. James Caffall. Sung "O'er the gloomy hills of dark-

ness." Request presented by the Bishopric, was read.

To the Conference assembled: The Bishopric respectfully ask your honorable body to pass the following order of instruction: Be it ordered, that the Bishopric be authorized to instruct his agents in those districts where it may be deemed wise, or necessary, and in his own immediate jurisdiction, to receive contributions, and offerings of goods, merchandise and provisions in kind, for the benefit of the families of Elders in the field in their respective neighborhoods. And to authorize the Bishop to enter such donations on his books to the credit of the donors as tithing, consecration, or free-will offerings; believing that such order will be a means to a better support of the ministry.

Report of committee on Danish hymn book:

We, your committee, appointed to examine the hymn book sent by brother Peter Brix, hereby report, that we have examined said book, and as far as we are competent to judge, find the book well adapted to the faith of the Church, and we are convinced that our brother has done his best. We therefore recommend the book to the Saints in the Danish Mission, and that the brother's labors be approved by this Conference.

INGVERT HANSEN, } Com.
H. N. HANSEN, }

Report of Quorum of Seventy, read:

We respectfully present to your body the following names as men worthy of enrollment in the Quorum: David Chambers, Frank Mintun, W. Cadwell, Eli T. Dobson, G. T. Griffiths, R. M. Elvin, Geo. Montague, Joseph Luff, George Yerrington, Geo. Hyde, W. T. Bozarth, J. R. Badham, I. N. White. We also call the attention of the members of the Quorum who shall assemble at Annual Conference, to the depleted condition of said Quorum, and urge on them the necessity of endeavoring to fill it with proper material. E. C. Brand, *pro tem.*; G. R. Outhouse, *Sec'y pro tem.*

A resolution respecting the reports of Districts and Branches and providing for annual statistical reports only, was read, as also a resolution touching the Sabbath School interests.

The matter of the resignation of the members of the Board of Publication was taken up, as previously provided for the special order of the hour.

It was moved by Brn. J. M. Harvey and J. W. Chatburn, that the resignation of the Board of Publication be accepted.

Bro. James Caffall asked as to the propriety of the wording of the resignation.

Bro. J. R. Lambert, though in favor of the acceptance of the resignation, was sorry that it was so worded.

Bro. W. H. Kelley was in favor of the resignation, but thought also that it was an unhappy wording.

Bro. Mark H. Forscutt was in favor of the resignation, for the reasons assigned.

Bro. I. L. Rogers asked a question, answered by Bro. Wm. H. Kelley.

Bro. I. L. Rogers, as a member of the Board, said there were other reasons than those given, why the Board should resign—he felt that he was not a really competent man.

Bro. Wm. H. Kelley asked permission to ask the Bishop a question. Permission granted.

Bro. W. W. Blair, as a member of the Board, felt that he would like to be released, as it would free him from a great deal of care.

Bro. Z. H. Gurley favored the resolution, not because he thought the Board had done wrong, but he thought good would accrue from it, because of the feeling already evinced.

The previous question was moved. The President suggested that it be withdrawn in

order to give Bro. W. H. Kelley the privilege previously asked of speaking further in explanation. The privilege of ten minutes time was granted to Bro. Kelley by motion. Bro. Wm. H. Kelley stated the sentiment expressed last Spring that it was not intended to cast reflections upon the intentions of any of the Board. A point of order being raised during Bro. Kelley's speech, was decided not well taken. Bro. E. C. Brand also spoke in favor of the resolution.

The previous question was then ordered, and the original motion prevailed.

The following was then moved:

Resolved, That we tender our thanks to the Board of Publication for their faithful performance of duty.

It was moved that a committee of three be appointed by the body to investigate the report and books of the Board of Publication and report at the Spring Conference of 1880.

Moved to amend by adding the words, That the investigation cover all the time occupied by the Board just released.

Motion to amend prevailed and the resolution as amended was adopted.

The following brethren were by separate motions appointed as such committee: Wm. H. Kelley, Geo. A. Blakeslee, and P. Cadwell.

The following resolution was then considered:

That section five of the Constitution of the Board of Publication of the Church of Jesus Christ of Latter Day Saints be amended by striking out the word "five" and inserting the word "seven."

Bro. Z. H. Gurley asked if it had the required notice in the *Herald*. President Smith answered that the two months' notice required by the constitution had been given. It was spoken to by Brn. Z. H. Gurley and Wm. H. Kelley as against and Brq. M. Forscutt as in favor of the resolution.

The vote being taken it was declared lost. Division of the house being called for, the vote stood thirty for, fifty-four against. Resolution was lost. The following was then offered.

Resolved, That the Bishop be requested to nominate members to form a Board of Publication, according to the articles of incorporation at the earliest convenience.

It was moved to defer till after the First Presidency have reported upon the resolution from Decatur District relating to the Revelation in Doctrine and Covenants. This motion to defer prevailed.

The request of the Bishopric was then considered. It was moved that the order of instructions asked for be passed by this conference. The motion was discussed at some length by Brn. J. C. Crabbe and A. Hall, and questions were asked and answered. Moved to amend by adding the letter "s" to word Bishop, and the word "agents" after the word Bishop's. The amendment was lost, and the original motion, upon being put to vote was also lost.

The appointments for preaching for tomorrow being announced, it was confirmed by motion that President Joseph Smith preach to-night. The congregation sang "Rejoice ye Saints of Latter Days." Benediction by Bro. T. W. Smith.

In the evening preaching by President Joseph Smith, to a large congregation.

SUNDAY, SEPTEMBER 28TH.

On account of rain, no meeting was held till 2 p.m. Bro. Wm. H. Kelley then preached an excellent discourse, and in the evening Bro. M. H. Forscutt preached to an interested audience.

MONDAY, SEPTEMBER 29TH.

Prayer meeting held at 9 a.m., in charge of Brn. A. White and J. Hawley.

Preaching at 10:30 a.m., by Bro. Joseph Luff.

At 1:30 p.m., opened by singing, "Come all ye sons of Zion." Prayer by Pres. Joseph Smith. Sung, "Give us room that we may dwell."

Minutes of Saturday and Sunday's sessions were read.

Elder George Hatt reported, as follows:

I have not done as much as I should have done, but the last three months I have traveled from twelve to twenty miles on the Sabbath, and preached once or twice. I hope to be able, for the time to come, to labor most of the time in the Master's cause.

Elder J. F. McDowell, of the Seventy, writes from Pecatonica, Illinois:

Since last report I have labored in the ministry in the Independence, Missouri District, the Kewanee, Illinois, and the Northern Illinois districts, giving in all thirty sermons and five lectures. Have opened some new fields here, and been blessed with God's Spirit to a good degree. I wish to labor in Illinois and Wisconsin, and would like Bro. Charles Wicks to be associated with me, if the Conference will permit. He has been with me awhile now.

The report of the First Presidency, concerning the resolution from Decatur District, in reference to the Book of Doctrine and Covenants was read:

To the Elders and Saints in Conference assembled, greeting:—In the matter of preamble and resolution from the Decatur District, referred to us on a previous day of the session, we beg leave and submit:

It is our opinion that the free rendering and meaning of the Resolution passed at the Semi-Annual session of 1878, and referred to in said resolution from Decatur District, is that:

Whereas certain rumors had obtained currency that the Church had not at any time so attested the Book of Doctrine and Covenants, and the later revelations given to the Church, by vote and affirmation, that they should form with the Bible and Book of Mormon, a standard of reference in case of controversy and difference of opinion upon questions of doctrine and practice in the Church; therefore, to remedy this defect, if it existed, the resolution referred to was introduced and passed.

We are further of the opinion, that it is not the intent and meaning of the said resolution to make a belief in the revelations in the Book of Covenants, or the abstract doctrines possibly contained in it, a test of reception and fellowship in the Church; but that the things therein contained relating to the doctrine, rules of procedure and practice in the Church, should govern the ministry and elders as representatives of the Church.

We are further of the opinion, that, while it is not intended, or indeed practicable to bind, or proscribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people by prescribing dogmas and tenets other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon and Doctrine and Covenants, and set forth in the Epitome of Faith and Doctrine; it is clear to us that it is destructive to the faith of the Church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, preach or teach contrary to the revelations in said Book of Covenants, or to arraign them in such a way that the

faith of the people of the Church is weakened and they thereby distressed.

We are further of the opinion, that the elders should confine their teaching to such doctrines and tenets, church articles and practices, a knowledge of which is necessary to obedience and salvation; and that in all questions upon which there is much controversy, and upon which the Church has not clearly declared, and which are not unmistakably essential to salvation, the elders should refrain from teaching; or if called upon, in defence of the Church, or when wisdom should dictate, they should so clearly discriminate in their teaching between their own views and opinions, and the affirmations and defined declarations of the Church that they shall not be found antagonizing their own and others' views as a conflict in teaching upon the part of the Church.

We are further of the opinion, that the advancing of speculative theories upon abstruse questions, a belief, or disbelief in which can not affect the salvation of the hearers, is a reprehensible practice; and should not be indulged in by the elders; especially should this not be done in those branches where personal antagonisms must inevitably arise, to the hindering of the work of grace; and should be reserved for the schools of inquiry among the elders themselves.

We are further of the opinion, that until such time as vexed questions now pending are definitively settled by the competent quorums of the Church, the discussion of them should be avoided in all places where the elders labor, in the world and in the branches, and should only be had in solemn conclave when necessary to examine them for settlement, under proper rules of restraint.

J. SMITH, }
W. W. BLAIR, } *Presidency.*

GALLAND'S GROVE, Sept. 29th, 1879.

President W. W. Blair in the chair.

It was moved:

That the report of the Presidency on the matter referred to them, by this Conference, from the Decatur District be received and adopted as expressing the view of this Conference.

Questions asked by Bro. J. M. Harvey and Wm. H. Kelley.

The President then read a resolution touching an article of faith, doctrine, organization and history.

The motion to adopt former resolution was adopted unanimously.

Rules were by motion suspended for the purpose of introducing matter of Encyclopedia.

Resolved, That President J. Smith, and those whom he may call to his aid, shall be a committee to prepare and present to the publishers of the Encyclopedia Britannica, Johnson's, and other encyclopedias, an article setting forth the leading facts touching the rise and progress of the Church of Jesus Christ of Latter Day Saints, embracing its distinctive doctrines and principles.

Spoken to by Bro. Z. H. Gurley in favor. Unanimously adopted.

Resolved, That Bro. S. F. Walker be requested to prepare for publication in the *Herald*, from notes in his possession, the sermon delivered Saturday evening, by President Joseph Smith. Adopted.

Resolved, That hereafter the several districts and branches, not connected with districts, are expected to report to the Annual (or April Conference) only. Adopted.

Resolution touching Sabbath Schools was considered.

Whereas, In the opinion of the Sabbath School committee of the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, that the Sabbath School is of great and vital importance to the upbuilding of the kingdom of God; therefore be it Resolved, That it is the duty of the general Church in conference assembled to appoint a committee whose duty it shall be to select and arrange lessons in quarterlies for the general use of the Sabbath Schools in the Church.

Spoken to by Bro. J. M. Harvey in favor. Bro. Wm. H. Kelley thought it would be difficult for a committee to perform such a continuous work. An amendment was moved that the matter be published in the *Hope*. Spoken to by Brn. Wm. H. Kelley, J. F. Mintun, J. M. Putney, W. W. Wood, G. F. Waterman, J. M. Harvey and J. H. Lake. Question was asked by Bro. A. Hall. Spoken to further by Bro. E. C. Brand. It was moved to amend the amendment by adding "That it be published in a supplement sheet if need be." Spoken to by Brn. Joseph Luff, J. C. Crabbe, J. F. Mintun and J. M. Putney, and questions were asked. The amendment to amendment was lost. Amendment also lost. An amendment was then offered as follows, by striking out the word, "appointment of committee," and adding, "persons appointed by the First Presidency each quarter to prepare matter for lessons each ensuing quarter." An amendment was humorously offered that the "First Presidency teach all the Sabbath Schools," which was lost. Previous question being ordered by vote, the amendment was put to vote and lost. The original question put upon its passage was also denied.

Report of first Quorum of Elders was read.

Met in session, September 26th, and on motion James R. Badham was chosen president *pro tem.*; R. M. Elvin, secretary. Resignation of B. Banta, president of quorum, read, and, on motion, accepted. R. M. Elvin, was, by ballot, duly elected president of the quorum. On motion, the choice was declared to be unanimous. F. G. Pitt was duly elected secretary. The name of H. C. Bronson was, by his own request, dropped from the roll. The name of David Powell was dropped from the quorum, because of expressed disbelief of the Book of Doctrine and Covenants. The names of the following brethren were accepted as members of the First Quorum: S. F. Walker, C. Sheen, Robert Lyle, J. Boswell, E. W. Tullidge, Joseph Luff, J. A. Crawford, G. T. Griffiths, James Perkins, H. Hansen. On motion adjourned.

Met in session, Saturday, September 27th. R. M. Elvin, presiding; J. A. Crawford, secretary *pro tem.* Bro. Luff asked to be released; request was granted; E. N. Ware was chosen to fill vacancy. The President stated his choice of counselors to be, 1st F. G. Pitt, 2d J. R. Badham. On motion the choice was endorsed. On motion Bro. J. R. Badham was appointed to perfect the organization of the Fourth Quorum. Robert Elvin said he desired to labor during the ensuing six months. G. T. Griffiths expressed a wish to labor in the field. J. A. Crawford said that he was ready to take the field and labor constantly wherever Conference directed. Thos. Nutt was ready to labor in his own district, but did not feel prepared to labor elsewhere. E. W. Tullidge expressed his intention to labor in Utah. A. White could not, consistently, accept a mission. G. E. Deuel said he was willing to labor in Utah, if so appointed by Conference; but was ready and willing to labor in Iowa, Nebraska, Missouri and Kansas. Bro. J. T. Kinnaman presented charges against Bro. A. G. Weeks, which was, on motion, entertained, and Brn. J. R. Badham, Joseph A. Crawford and C. A. Beebe were appointed by the president as a committee of inquiry. J. R. Badham expressed a willingness to occupy one half his time in the ministry in the vicinity of his own home. Adjourned. Benediction by G. E. Deuel.

Met in session, Saturday evening, September 27th. Committee of enquiry presented the following report:

We, your committee of investigation in the case of Bro. A. G. Weeks, recommend, 1st, That Bro. A. G. Weeks be silenced, and his license be called in by the President of the Quorum. 2d, That Bro. Alex. H. Smith be requested to investigate said cause, and take action in the matter.

Signed, J. R. BADHAM, }
J. A. CRAWFORD, } *Com.*
C. A. BEEBE, }

The Quorum requesting the evidence upon which said recommendations were based, they were presented to the Quorum by the committee, when, on motion, the report was received and adopted, and the committee discharged.

Bro. James Perkins said he was at liberty to labor wherever the Conference may direct. On motion, adjourned, with benediction by Bro. Wm. W. Wood, who can labor in Western Iowa.

R. M. ELVIN, *President,*
J. A. CRAWFORD, *Secretary pro tem.*

It was moved that the report be spread upon the record and that portion referring to missions be referred to the Twelve and First Presidency.

Moved and adopted, That President Joseph Smith be requested to correspond with Bro. David Powell, to learn more fully his feelings relative to the matter referred to in the report of First Quorum of Elders.

Report of Second Quorum of Elders was read, received and ordered to be spread upon the minutes.

Quorum met at 5 p.m., at Bro. Wm. Chambers' tent; prayer by Bro. David Chambers. Elders' reports (by letter) Brn. Isaac N. White, H. Church, Geo. W. Shute, F. C. Warnky, Geo. W. Wilson, Cyriel E. Brown, E. C. Brown, Benj. F. Durfee. Reports in person, Wm. C. Cadwell, David Chambers, C. Downs, Geo. Montague, Wm. Brittain, Henry Garner, Charles Butterworth, H. Palmer, Lewis Davis, Wm. C. Nirk, Samuel Longbottom, Donald Maule, Wm. Williams, Wm. Chambers, A. W. Lockling, Thomas Thomas, and Stephen Mahoney. On motion we now adjourn to meet to-morrow morning at 8 a.m.

Sunday morning session, met at 8 a.m.; prayer by Bro. Wm. Chambers. On motion Bro. Peter Ray and Wm. Herdricks be requested to report to Donald Maule, secretary of the Second Quorum of Elders, on or before the General Conference in April, 1880, or their names will be dropped from the Quorum. Carried. On motion the name of J. X. Allen was dropped from the Quorum. On motion John J. Conyers be received into the Second Quorum of Elders. Carried. On motion Bro. Robert Holt be received into the Second Quorum of Elders. Carried. On motion the secretary be requested to cancel all old licenses coming into his hands; those wishing their old licenses returned can have them sent back, by sending stamped envelopes for return mail. Carried. On motion all licenses granted by the secretary shall be registered on the Quorum record. Carried. On motion, elders of the Second Quorum that have had their licenses lost or destroyed, can have them renewed by sending ten cents in postage stamps to defray expenses, and a certificate from the president of the district to which they belong that they are worthy. Carried. On motion the secretary receive \$1.25 from the Quorum Fund for money expended. Carried.

Whereas the presiding officers of the Second Quorum of Elders have been to a great deal of trouble and expense in getting out its circular letter and sending the same to its members. Therefore be it resolved that the report of the said officers be spread on the minutes, and that we tender them a vote of thanks for their diligence for the same. Carried. Report of officer's. Cost of printed circulars \$5.50, postage and envelopes \$1.35; total \$6.85. Of this amount there has been contributed by members of the Quorum \$6.85.

On motion we now adjourn subject to the call of the president. Carried. Wm. Chambers, president, Donald Maule, clerk.

Report of Third Quorum of Elders was read, received, and ordered to be spread upon the minutes.

At the sessions of the Third Quorum of Elders September 26 and 27, 1879, the following business was transacted. Bro. J. T. Kinnaman, J. M. Harvey and Bro. Lewis were appointed a committee to investigate into the conduct of one Bro. J. W. Johnson. Said committee was instructed to labor with Bro. Johnson and report at the next conference, and the president was empowered to

silence him if satisfaction be not made. Bro. J. T. Kinnaman was unanimously chosen president of the Quorum. The president, requested to choose his own counselors, selected Brn. T. W. Chatburn and W. T. Bozarth as such counselors, the choice being confirmed by the Quorum, and it is asked that these brethren be ordained as appointed. Bro. Kemmish tendering his resignation as secretary, it was accepted and Bro. E. T. Dobson was appointed in his stead. The following resolution of thanks and esteem was tendered Bro. Kemmish and it was asked that it be published with the minutes. Resolved, That we the Third Quorum of Elders in session assembled, hereby tender our heartfelt thanks to Bro. Kemmish for his past untiring services as our secretary, and feel to deplore the causes of his resignation, for in him we recognize a true and tried soldier, and for past services he has our unfeigned thanks and for his future shall have our heartiest co-operation.

A document sent by Bro. A. G. Weeks being read, it was decided not to entertain it. The secretary was authorized to purchase a record book, and \$1.60 was furnished for the purpose; Bro. Kemmish promising to copy and send to secretary all matters of record found in his individual record book. The following were received into the Quorum: Brn. B. L. Billingsly, W. W. Whiting, Senterlow Butler and Geo. Hawley to fill vacancies. Adjourned, subject to call. W. T. Bozarth and Geo. Kemp, chairmen, and Chas. Kemmish and E. T. Dobson, secretaries during the sessions.

Report of Fourth Quorum of Elders was read, received, and ordered to be spread upon the minutes.

To the conference assembled: The Elders of the proposed Fourth Quorum of Elders, met for the purpose of organization, with Bro. J. R. Badham President *pro tem.*, as appointed by the First Quorum of Elders. The following elders were organized into the quorum.

- | | | |
|------------------|--------------------|-------------------|
| D. D. Babcock | Wm. J. Booker | Martin R. Brown |
| Nelson Brown | Jas. W. Bryan | A. W. Bullard |
| J. L. Buckingham | Orrin Butts | Alex. J. Cato |
| Abram N. Caudle | Geo. T. Chute | O. E. Cleveland |
| John Conyers | Wm. Colshaw | John A. Currie |
| Jas. W. Calkins | Benj. F. Dykes | Jas. Ervin |
| W. H. Davenport | J. D. Flanders | Joseph Flory |
| Rial D. Evans | Griffith George | John H. Givens |
| James Foxall | Jno. W. Grierson | Richard Groom |
| Henry Green | Ingvort Hansen | H. N. Hansen |
| Joel Hall | Temme Hendriks | Wm. Hopkins |
| J. C. Hardman | Jas. B. Jarvis | Alex. Kennedy |
| Alfred Jackson | Benj. F. Kerr | Walter Kinney |
| Jas. K. Kent | Joseph P. Knox | A. Kuykendall |
| Edward W. Knapp | Elias Land | Branson L. Lewis |
| A. B. Knykendall | David Lewis | Milton Lynch |
| Dorman Lewis | Isaac A. Morris | Jesse W. Nichols |
| J. F. Mintun | Marion Outhouse | Jas. B. Prettyman |
| James Ogard | C. W. Prettyman | David E. Powell |
| Joshua Prettyman | P. H. Reinsimar | Jas. L. Richey |
| John M. Range | Andrew J. Seeley | H. P. Sherrard |
| G. E. Schroggin | William Smith | Henry Stephens |
| Geo. C. Smith | Lucius N. Streeter | Nicholas Taylor |
| P. L. Stephenson | H. L. Thompson | Jas. Thompson |
| J. F. Thomas | Jno. G. Vickery | Henry Walker |
| Franklin Vickery | Elias N. Webster | Leonard F. West |
| Henry E. Webb | Levi Wilson | Hyrum Robinson |
| D. J. Wetherbee | Lyman Campbell | Henry Hershey |
| G. F. Waterman | Johu Gallup | A. F. Rudd |
| D. R. Buttrick | Adam Mortimer | Robert Ross |
| Jacob Snyder | J. T. Williamson | Robert Thrutchley |
| A. J. Fields | Martin R. Brown. | |

Resolved that we elect George F. Waterman President. Carried. He was elected President by acclamation, and we ask the conference to so ordain him.

Resolved that J. F. Mintun be our secretary. Carried. Adjourned. J. F. Mintun, secretary.

The following was moved and adopted.

Resolved, That no quorum is authorized to enroll a brother without his consent.

Report of Seventy's read. On motion it was ordered that the report be received and spread upon the minutes, as read Saturday. It was ordered that the names be considered and acted upon separately. It was moved that J. F. Mintun be ordained a Seventy. A question was asked as to whether it was lawful that the Seventy be so appointed. Chairman answered that it had been usual so to do. Motion to defer the ordination till next Spring, or till the brother is ready to take the field.

Spoken to by Brn. T. W. Chatburn, A. Hall, E. C. Brand, Z. H. Gurley, and others. Motion to defer was lost. Original motion was spoken to by Brn. T. W. Chatburn, Wm. H. Kelley, J. H. Lake, and E. C. Brand. Moved to refer the names recommended by the Quorum of the Seventy to the First Presidency and the Twelve. The previous question being ordered, it was voted upon and lost. It was then moved to defer until to-morrow. Question being called and the President not being able to decide, called for division of the house, which stood forty-nine to defer, forty-two against deferring. It was deferred.

The matter of the Board of Publication being then taken up as the special order for the hour, two resolutions were read asking that this Conference request Bro. I. L. Rogers to act as one of the members of the Board of Publication, one was withdrawn and the following was presented:

Whereas, The constitution of the Board of Publication requires the Bishop to nominate the members of the Board; and whereas, in the opinion of this Conference it would be in harmony with the spirit of his office, that he be one of the members of that Board; and whereas, further, we believe him to be eminently qualified for the position, be it

Resolved, That we hereby request him to act as a member of the Board of Publication.

This resolution prevailed, and Bro. Rogers consented to so act. The Bishop then read the following as the names chosen by him for members. Brn. David Dancer, George A. Blakeslee, Wm. W. Blair, and upon separate motions as each was presented the nominations were confirmed. Bro. Rogers then read several names acceptable to him, whom he said were all good men, requesting the Conference to choose one: H. A. Stebbins, Joseph Smith, W. H. Kelley, John Scott, Col. W. R. Sellon. President Joseph Smith was then nominated by motion, and in answer to question stated that if the Church thought it wisdom to appoint him, he was willing to serve to the best of his ability; nomination was then ratified.

President Smith gave some advice as to prayer meetings. Closed by singing, "O! Lord, thy people bless." Benediction by President Joseph Smith.

In the evening prayer meeting in charge of Brn. J. C. Crabbe and J. A. Crawford. The first part of the meeting was good, the latter part was somewhat marred. Ten were baptized and confirmed to-day.

TUESDAY, SEPTEMBER 30TH.

Prayer meeting held at 9 a. m. in charge of Brn. D. M. Gamet and R. C. Elvin. A profitable time was enjoyed.

At 10:30 a. m. preaching by President Joseph Smith.

At 1:30 p. m. opened by singing; prayer offered by Bro. E. C. Briggs. Minutes of yesterday's session read and corrected. The report of the Quorum of Seventy deferred from yesterday was then taken up, and the motion to ordain Bro. J. F. Mintun further considered. The motion was adopted.

It was moved that Bro. E. T. Dobson be ordained to the office of Seventy. Bro. Dobson declining to accept, the motion was lost.

A motion to ordain Bro. Gomer T. Griffiths to the office of Seventy was offered and prevailed.

A motion to ordain Bro. Robt. M. Elvin to the office of Seventy was, because of his declining, lost.

On motion, it was ordered that Bro. Geo. Montague be ordained to the office of Seventy.

A motion to ordain Bro. Joseph Luff was, because of his declining, lost.

It was moved that the First Presidency be authorized to confer with Bro. Geo. Yerrington, concerning ordination as a Seventy.

It was moved that Bro. Geo. Hyde be ordained to the office of a Seventy. His ordination was spoken to by Brn. J. M. Harvey, Jas. Caffall and Wm. H. Kelley, all in favor; motion prevailed.

On motion, it was ordered that Bro. W. T. Bozarth be ordained to the office of Seventy.

A motion to ordain Bro. Jas. R. Badham was, by his declining to serve, lost.

A motion to ordain Bro. I. N. White to the office of a Seventy, was, by motion, referred to the First Presidency, for enquiry.

Bro. Jas. Caffall stated that the reason why he had not ordained Bro. I. N. Roberts to the office of Seventy, as ordered at last session, was because he had not been able to reach the locality of Bro. Roberts, therefore it had been impracticable.

It was moved that the brethren recommended by the First Quorum of Elders, as appointed to office by them, be so ordained as requested.

It was moved that the brethren appointed by Third Quorum of Elders be ordained as requested. Amended by dropping the name of Bro. W. T. Bozarth, now selected for Quorum of Seventy, and as amended carried.

It was also ordered that Bro. G. F. Waterman be ordained President of Fourth Quorum of Elders.

It was ordered that the surplus money collected for defraying the incidental expenses on the grounds be turned over to the Bishop. Amount collected was \$21.00, the amount expended was \$6.10, remainder \$14.90 was turned over to the Bishop.

It was asked, if the request to leave out the Articles of Faith in Book of Covenants was not acted upon, whether they would be published in the new edition of the Book of Covenants. President W. W. Blair answered that they undoubtedly would.

It was stated by the chair that the ordinations ordered as above provided, be now attended to, unless objected to. It was moved to defer the ordinations for the time and proceed to other business. This motion was lost. It was then moved to proceed to ordinations.

An hymn was sung, and the ordination prayer was offered by Bro. J. H. Le... Brn. Wm. H. Kelley, James Caffall, J. C. Crabbe and R. J. Anthony, were appointed to officiate in ordination. The following named brethren were then ordained in the order and to the office of Seventy: Isaac N. Roberts, by James Caffall; J. F. Mintun, by J. C. Crabbe; Gomer T. Griffiths, by Wm. H. Kelley; Geo. Montague, by R. J. Anthony; Geo. Hyde, by J. C. Crabbe; W. T. Bozarth, by James Caffall; and Robert M. Elvin, President First Quorum of Elders, by Wm. H. Kelley; J. R. Badham, Second Counselor of First Quorum of Elders, by R. J. Anthony; J. T. Kinnaman, President Third Quorum of Elders, by Wm. H. Kelley; Geo. F. Waterman, President Fourth Quorum of Elders, by Wm. H. Kelley.

On motion, Brn. M. H. Forscutt and J. R. Badham were authorized and instructed to ordain Bro. T. W. Chatburn First Counselor to President of Third Quorum of Elders, and to report to the Secretary of the Church.

The First Presidency were authorized to ordain Bro. F. G. Pitt, First Counselor to President of First Quorum of Elders.

Two resolutions were read respecting the Lectures on Faith in the Book of Doctrine and Covenants. The first being withdrawn, the following was moved:

Whereas, the Lectures on Faith, now bound with and forming part of the Doctrine and Covenants, are no part of the revelations of God to the Church, therefore be it

Resolved, first, that said Lectures on Faith be omitted from future editions of the Book of Doctrine and Covenants; and, secondly, That the Board of Publication be and is hereby requested to consider the advisability and practicability of publishing said Lectures separately, either in their present, or in a revised form, and report at the ensuing Annual Conference.

Questions were asked by H. Lytle. Spoken to in favor by Brn. Wm. H. Kelley and M. H. Forscutt; against, by Brn. Thomas Nutt, Geo. Hyde and James Caffall. The resolution upon being put to vote was lost.

President Joseph Smith then presented to the conference Bro. Zenas H. Gurley, who had authorized the president so to do. President Smith further stated that by the action of the conference in adopting the report of the Presidency upon the resolution from Decatur District, the objections urged by Bro. Gurley in his resignation, had been removed, and upon that report he stood with the Church. He asked that the matter be considered.

It was moved that we entertain the case presented by President Joseph Smith, concerning Bro. Z. H. Gurley.

A motion to reconsider the motion concerning the acceptance of his resignation, was decided out of order.

President Joseph Smith stated that he was authorized by Bro. Gurley to state, that in view of the report made by the first Presidency on the Book of Doctrine and Covenants, he was now willing to take a position with his brethren and labor with them.

It was then moved that:

Whereas, Bro. Z. H. Gurley has authorized President Joseph Smith to state that, by the action of the body now in session in adopting the report of the Presidency on resolution from Decatur District, the objections upon which his resignation was based have been removed; and he prepared to stand with the Church upon that statement and platform; therefore,

Resolved that he be reinstated.

Spoken to by Bro. W. W. Blair, who stated that the Spirit testified to him that the reinstating of Bro. Gurley in the Quorum of the Twelve was according to the will of God. It was further spoken to by Brn. J. H. Lake, Joseph Luff, J. C. Crabbe, R. M. Elvin, Chas. Derry, J. R. Lambert, J. T. Kinnaman, E. W. Tullidge and James Caffall.

The previous question was ordered, 70 to 29. The motion was put upon its passage. Carried.

It was then moved that Bro. Z. H. Gurley be ordained an Apostle in the Quorum of the Twelve.

Bro. M. H. Forscutt enquired whether the brother whose case was under consideration had declared his faith in tithing, a local Zion,

and other matters objected to by him in his letter of resignation.

Spoken to by Brn. Wm. H. Kelley, E. C. Brand, J. R. Lambert, J. A. McIntosh, A. White, Wm. Leeka, W. W. Blair, C. Derry, J. C. Crabbe, J. Ells and M. H. Forscutt.

Previous question being moved, the motion was put and decided carried. Division was called for; the vote, as counted by the tellers, stood 67 for and 5 against.

The motion that Bro. Gurley be ordained, being put to vote, prevailed, and it was so ordered.

Appointments were made for evening and morning meetings. Sung "Lord dismiss us with thy blessing." Benediction by President Joseph Smith.

Prayer meeting in charge of Brn. M. H. Forscutt and I. N. Roberts. A good time was spent in the service of the Master. Six were baptized during intermission, who were confirmed at prayer meeting.

WEDNESDAY, OCTOBER 1st.

Prayer meeting at 9 a. m. in charge of Bro. M. H. Forscutt. The Saints enjoyed the season.

Preaching at 10:30 a. m. by Bro. R. J. Anthony.

At 1:30 p. m. opened by singing; and by prayer offered by Bro. J. W. Chatburn. Minutes of yesterday's session read, corrected and adopted. Request of Bro. Mark H. Forscutt to have question inserted in yesterday's minutes, was granted, and it was so ordered.

Report of Third Quorum of Elders read:

At a meeting of the Third Quorum of Elders, October 1st, 1879, the following business was transacted: The Second Counselor to President, Bro. W. T. Bozarth, having been removed to the Quorum of Seventy, the President made choice of Bro. J. M. Terry, which was confirmed by vote. The President was instructed to call to his aid whom he would and ordain Bro. J. M. Terry as such Counselor. Adjourned subject to call. J. T. Kinnaman, President; E. T. Dobson, Secretary.

Report of Fourth Quorum of Elders read:

Fourth Quorum of Elders met pursuant to call of President, September 30th. Bro. Hyrum Robinson was appointed First Counselor to the President, which was ratified by a resolution of Quorum; also appointed James Ogard as Secretary in the place of James F. Mintun, who was released by ordination to the office of Seventy. Requested that Hyrum Robinson be ordained. Adjourned.

Report of M. T. Short, Spring River District, Kansas, read, corrected, and received:

I have labored constantly since last reporting, mostly in this State, and in this district. Villages and rural districts have received my attention. Country people appear honest, humble, and devoted to the study, as well as reception of gospel truths. Creeds and blue ribbons have tied many in this region; while many are wholly indifferent and reckless. I have been strengthened and blest in my recent endeavors, for all of which I feel happy and thankful. I needed, and do yet need, an associate in labor through these parts. I have baptized sixteen, and otherwise assisted to roll the wheel of progress. I have figured in basket and grove meetings, where the concourse would be somewhat immense and the interest excellent. To tell of times and places I have labored would doubtless be irksome, but many are the urgent requests to "return," stay longer," &c. I have held one discussion with a representative of the Christian Church. He was witty in the extreme, quite eloquent by times, endowed with a powerful memory, kind and courteous. I am to meet Elder Murray, of the same society, and canvass several propositions, next week. He is

an old resident of Columbus, a man of honor, ability, and accredited piety. Hoping that the "Wonderful Counselor" may be in your councils to give tone and energy, to rule and sanctify, and praying for the benison of peace, that can not well be comprehended by finite minds, I take pleasure in subscribing myself a friend to humanity, a lover of truth and a warrior for right. Though absent in body, I am surely present in spirit. When the Spirit of the Lord is with you in power, will you pray for me, for the work's sake?

The following was presented and by vote adopted and the order asked passed:

Whereas, a resolution of the Seventy's Quorum prohibits the Secretary of said quorum to grant license without vote of Quorum, or order of Conference; and, whereas, the Quorum can not meet again for six months; therefore, be it

Resolved, that this Body instruct said Secretary to grant license to those ordained yesterday.

Report of Quorum of Twelve read. Report of Third Quorum of Elders was adopted. Report of Fourth Quorum of Elders was adopted. The ordinations recommended were by vote ordered. Sung, "Thou, who art above all height;" ordination prayer by Bro. W. W. Blair. Presidents Joseph Smith and W. W. Blair and Apostle Josiah Ells, ordained Zenas H. Gurley an Apostle, Joseph Smith leading in prayer. Hyrum Robinson ordained First Counselor to President of Fourth Quorum of Elders, W. W. Blair leading.

Report of the Quorum of Twelve read as follows:

To the Presidents of the Conference, Elders and Brethren, greeting:—By the appointment of the last Annual Conference, the Quorum of the Twelve have met, and investigated the case of Bro. Jason W. Briggs.

Brethren J. M. Harvey, Jonas W. Chatburn and Phineas Cadwell appeared as prosecutors of the case.

The accused presented before the Council a demurrer to the action of the Semi-Annual Conference of 1878; and, after considerable discussion, the following resolution was adopted by the Council:

Resolved that while we believe the demurrer is quite well taken, yet we also believe that the nature of the case is such, that it is for the best interests of all concerned, that we proceed to a hearing of the case.

The prosecution then entered upon a full, and free presentation of their side of the case; after which the accused entered upon a defense of his position, having accorded to him all the time and opportunity that he required.

After due examination of the evidence before us, we, as a Quorum, have come to the following conclusions on the charges preferred:

In regard to charge No. 1, that, "He has denied the pre-existence of man, and in doing so, has denied the pre-existence of Christ as a personal entity;"

We find that the accused holds the following positions: 1st, That he questions man's pre-existence as a conscious, personal agent, or entity; but he holds a sort of pre-existence of man. 2d, He claims that Christ, as being more than man, existed as the "Logos," or "word" of God, which dwelt in the "bosom of God." But to him it is a "mystery," as he claims it was to Paul, who said, "Great is the mystery of Godliness, God manifest in the flesh," &c. We find him guilty; not of denying, but of questioning the pre-existence of man, as an intelligent, conscious entity, possessing agency, and also the pre-existence of Christ, as a personal being, or entity.

In regard to charge No. 2; we present the following:

Resolved, that the second charge is not sustained; because evidence shows no intention to assail the utterances of the Holy Spirit, but to discriminate between true and false inspiration; and also, shows the wide channel inspiration takes. The article referred to was not finished, hence the readers could not fully judge the matter on its

merits. The comparison made by the brother between Mother Shipton's prophecy and that of Ezekiel, was unwise.

As pertains to the 3d charge, That he has denied the gathering, and the law of tithing, as taught in the books, we present that:

We find that the brother does not believe there is any place of gathering as pertains to this Church, and holds that there is no command now in force, requiring a gathering, either into what is called the "regions round about," or to a "local Zion," or to a "stake." He refers to the revelation of 1841, page 306, par. 15, as defining his position.

As to the law of tithing the prosecution did not urge an accusation on that subject. Therefore, be it Resolved, that the charge as pertains to a gathering, is sustained.

Signed by the following brethren of the Twelve:

- A. H. SMITH, *Pres. pro. tem.*
- T. W. SMITH, *Secretary.*
- JOSIAH ELLS.
- E. C. BRIGGS.
- JAMES CAFFALL.
- JOHN H. LAKE.
- WM. H. KELLEY.
- J. R. LAMBERT.

Motion by Brn. Mark H. Forscutt and J. W. Chatburn that the report be received and spread upon the minutes.

Motion to adopt the report. Ordered by motion that each section be separately acted upon. First section adopted. Second section adopted. Third section adopted. Report adopted as a whole.

The following was then introduced, moved by Brn. J. C. Crabbe and P. Cadwell:

Whereas, Bro. J. W. Briggs, has been found guilty by the Quorum of the Twelve, of teaching that which is not accepted by the Church, therefore, be it

Resolved, That he stand rejected from the Quorum of the Twelve, and that he be forbidden to act in any of the offices of the Church.

The following amendment was made:

And that he be so suspended until he make restitution to the Church.

The following brethren spoke to the question: J. W. Chatburn, R. C. Elvin, J. C. Crabbe, Geo. F. Waterman, J. Rounds, Joseph Luff, J. M. Harvey, Charles Derry, D. Chambers, R. Ford, and Wm. H. Kelley.

On motion, previous question on the amendment was called and the amendment carried. On motion, previous question on motion as amended was ordered. Upon this vote a division was called, when the vote stood fifty-four for and fourteen against. Resolution as amended was voted upon and carried.

On motion it was ordered that the April Conference be held at Plano, Illinois, April 6th, 1880. The following was presented and adopted:

Whereas, the Annual Conference next to be held will be the fiftieth anniversary, or the jubilee of the Church, be it

Resolved, that the chair appoint a committee of three to ascertain what rates can be had from the railroad companies to accommodate a large representation from the west.

Chair appointed the Bishopric as such committee.

Missions as agreed upon by the First Presidency and Twelve, were read and endorsed by vote of conference:

Josiah Ells, Pennsylvania, Ohio, West Virginia and Virginia.

Joseph R. Lambert, Northern Iowa and Minnesota.

J. H. Lake, present field.

T. W. Smith, Eastern States.

James Caffall, Kansas, Colorado and Nebraska.

A. H. Smith, Missouri and South-western Iowa.

W. H. Kelley, Ohio, Indiana, Michigan and Canada.

E. C. Briggs, Western States, as circumstances permit.

Utah Mission: W. W. Blair in charge, Charles Derry, S. S. Wilcox, R. J. Anthony, Joseph Luff, E. W. Tullidge.

M. H. Forscutt, Northern Illinois, including the City of Chicago.

E. C. Brand, Wyoming, Montana and Idaho.

Joseph F. McDowell, Northern Illinois and Wisconsin.

Charles Wicks, Northern Illinois and Southern Wisconsin.

C. G. Lanphear, as circumstances permit.

Joseph A. Crawford, Missouri and Southern Iowa, in connection with J. H. Lake and A. H. Smith.

David Lewis, Welsh Mission, under local authority.

At request of the Presidency, a motion was adopted, providing that a conference between the First Presidency and Quorum of Twelve be held to decide upon missions, with the exception of those acted upon, and their action to be published in the *Herald*, as the appointments of conference. On motion, Bro. W. W. Blair was permitted to choose a Scandinavian brother for the Utah Mission. Motion adopted to sustain the authorities of the Church in righteousness. A vote of thanks was extended to the Saints and friends for their kindness in entertaining the Saints at this conference. A vote of thanks was extended to Bro. J. Conyers and his force of police. A vote of thanks was extended to the committee on grounds and reception. Moved that Bro. Z. H. Gurley preach this evening, and that Alex. H. Smith be associated with him. Minutes were read, corrected and adopted. Motion adopted that the following statement appear upon the minutes.

President J. Smith stated that Bro. J. W. Briggs, being under the necessity of leaving this morning, owing to his being a Justice of the Peace and having some suits pending, demanding his attention, requested a brother to make a statement for him concerning the position occupied by him upon the opinions of the presidency, adopted by the conference on Monday's session; and also his views upon the gathering; but which statement was cut off by the previous question, and was therefore foreborne.

Closed by singing, "To leave my dear friends, and from neighbors to part." Benediction by President Joseph Smith.

Evening meeting, preaching by Bro. Z. H. Gurley. Three who had been baptized at intermission were confirmed, and two children were blessed by Brn. M. H. Forscutt, T. W. Smith and C. Derry. Motion adopted that we now adjourn as per appointment. Closed by singing, "The fullness of the gospel shines." Benediction and blessing by father Josiah Ells.

- JOSEPH SMITH, } *Presidents.*
- WM. W. BLAIR, }
- ROBERT M. ELVIN, } *Secretary.*
- E. W. TULLIDGE, } *Assistant*
- ELI T. DOBSON, } *Secretaries.*

FOR SALE,

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

MISSION APPOINTMENTS.

Appointments to missions by the Council of the Presidency and the Twelve, held at Bro. Alexander McCord's, Galland's Grove, Iowa, October 2d, 1879, as provided by resolution of Conference:

Z. H. Gurley to labor as circumstances and wisdom direct.

G. S. Yerrington was released from present appointment and to labor in connection with local authorities.

F. C. Warnky was released from present appointment.

Jesse L. Adams to labor in present field.

The appointment of some one to fill the Danish mission was left with Bro. Joseph Smith, to fill as soon as practicable.

The Australian mission was left to the First Presidency, to fill when the mission be heard from.

John Thomas, Arkansas and North-East Texas. George Hyde, Central Nebraska and Little Sioux District.

James Perkins, to labor under direction of James Caffall and Joseph R. Lambert.

Hugh Lytle, S. W. Condit, D. M. Gamet, J. C. Crabbe, J. M. Harvey, P. Cadwell, W. Baldwin, T. Carrico, J. A. McIntosh, J. W. Chatburn, George Sweet, C. G. McIntosh, R. C. Elvin, H. J. Hudson, G. A. Blakeslee, W. H. Hazzledine, James Whitehead, W. D. Morton, Sen., O. P. Dunham, H. P. Brown, J. Parsons, T. P. Green, A. M. Wilsey, George Derry, John Landers, W. B. Smith, to labor as circumstances permit.

Duncan Campbell, Southern Iowa and North Missouri.

B. V. Springer, present field.

J. H. Hanson, released from present field and requested to labor as circumstances permit.

Robert Davis, Michigan and Canada.

J. T. Davies and M. T. Short, South-east Kansas and South-west Missouri.

J. S. Patterson, Northern Illinois.

James McKiernan, as circumstances permit.

J. T. Phillips, Missouri.

John C. Foss, Maine, with liberty to go to Rhode Island.

James W. Gillen, Australian mission.

I. N. Roberts, Kansas.

James M. Wait, as circumstances permit.

Joseph Lakeman, Maine and New Brunswick.

Heman C. Smith, continued in present field.

Magnus Fyrando, released from Utah.

J. C. Clapp, Oregon and Washington Territory.

C. N. Brown, New York and Massachusetts District.

Davis H. Bays, released, subject to inquiry by First Presidency.

J. W. Bryan, sustained in Texas.

W. T. Bozarth, G. T. Griffiths, Missouri and South Iowa.

Columbus Scott, Michigan, Indiana, and Ohio.

Robert M. Elvin, S. W. Iowa, S. E. Nebraska, N. W. Missouri, and N. E. Kansas.

James Brown, West Virginia and Ohio.

Thomas Taylor, sustained President of European Mission.

P. N. Brix, continued in Danish Mission.

E. M. Wildermuth and T. E. Jenkins, as circumstances permit.

J. L. Buckingham, in Oregon, as circumstances permit.

Resolved, that we request the local ministry of the Church, in Utah, Idaho, and Montana, to labor in the field there, as the Spirit may direct or circumstances permit.

Also. That the matter of the Presidency of the Pacific Slope Mission be left to the First Presidency.

A. J. Cato, released, silenced, and ordered to report to his quorum, pending further inquiry.

Glaud Rogers, to labor as circumstances permit.

Gordon E. Deuel, to labor in Utah, under direction of W. W. Blair.

Any request for, or to labor, presented to Conference and not provided for, were left to the First Presidency.

Read, and approved by the council.

Attest, T. W. SMITH, *Secretary.*

J. SMITH, *Presiding.*

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, November 1, 1879.

THE elders have been frequently cautioned about traversing the field of the branches following in the track of others; and it is not a little strange that the inutility of such labor does not suggest itself pertinently to those who take the field for short seasons. There are in most of the branches good, steady men, who are fair talkers, fully competent to set forth the views of the Church, and to defend the cause; and for men like themselves to come, one after another, into those branches, is to plow the same furrows with but little prospect for growth to follow their sowing of the seed. One serious injury that follows this practice of the elders is this, it has a great tendency to discourage the elder who feels that he presents the gospel quite as attractively as another; but who fails to strike the attention of the people, and is for that reason not listened to with interest, and finally is given to understand clearly that his labors are not wanted; and it may happen that he is even slighted and left unprovided for traveling expenses. Another, and this is easily accounted for, is that the brethren of these branches, mostly hard-working and poor, give of their substance to some of these elders quite freely as at the time seems to be opportune and needful, and being unable to help each in succession thus freely, some get no aid, and are liable to be hurt because of it, and to feel, if they do not charge, that partiality has been exhibited. Besides all this, an elder may thus stump around the organized branches, preaching only as opportunities are presented to him until he wears out the hospitality of the good souls where he stops, who can not help thinking how much better it might be if he were to strike out into other regions, where the people may never have heard the gospel, and there preach the word to them to lead them to Christ.

It occasionally happens that an elder can leave home for a few weeks, and accordingly he strikes out on a visiting tour of the branches in a given district. He visits and talks, preaching now and then as the opportunity at branch meetings offers, and so puts in the time. If the Saints provide the traveling fees, he goes round, if not, he returns home; the result is that he has preached a few times, allayed prejudice, but gathered no sheaves, and is possibly out of pocket his fare. Another way that some may have fallen into is the habit of making up a poor mouth wherever they go, and fairly begging of the Saints; until their conduct is remarked as covetous, and disgust ensues; this most frequently occurs in the branches and among the Saints. It is unmanly and out of character. The Saints as a rule are quick to see, and relieve real necessity, and help the worthy elder; but if they discover a disposition to prey upon them, they at once take alarm and shut up their feelings of compassion—sometimes the worthy elder who follows such a man through the branches suffers in consequence.

Well the other side to this is, there are elders who go out into the field, who seldom stop in the branches, but are pushing the work into new places, going wherever they can make an opening; and such elders if faithful in their calling

in preaching are bringing in their sheaves. They never ask for money, yet never stop for need of wherewithal to go with, if it is not offered to them in time for their necessary journeyings, they push out on foot, determined to try the work and the Master by going where labor calls them. New fields constantly open before them, they get animated from opposition, and become indomitable from arduous toil, until they rejoice in something to conquer. Such men are jewels, and will shine by and by.

"Do not follow in the track of other elders," was a well digested instruction in the early days and would yield large returns now, if followed. The branches, as a rule, have quite too many elders in them for the local work done, and when adding to their number transient men who may possibly give conflicting advice, or advice that may be construed to conflict, the tendency to get into difficulty is increased.

We have not intended to hit any one, or hurt anybody, by what we have here written, but have written as it was suggested to us by the reading of a letter from a brother whom we knew to have been traveling for a time mostly in the branches, his want of success, sadly felt by him, gave us the clue to a general view of the subject.

EDITORIAL ITEMS.

THE indiscretion of sending to the HERALD for answers to questions having a direct personal bearing, has been painfully presented by a letter to the office in reply to answers published in the HERALD for October First. It is assumed by the writer that the branch in which he lives is the one referred to in the question and answer, and he straightly denies the statements upon which the answer is given, and asks, nay, demands the publication of the letter of refutation. In reply to this demand, we deem it right to state that there is no statement in the question that points out any one branch of the Church as the one indicated; and hence the reference is only an inferred one. Further than this, the question does not state that a branch is meant, but simply asks, if in a "Saint's meeting" such and such things occur, would it be right. It is a question, not an affirmation; and for us to publish a reply in the form sent would be to give countenance to a branch quarrel, which we decline to do, decidedly; there is too much of that already, altogether too much.

Bro. John Stone writes from Philadelphia, that he had lately had the pleasure of baptizing two old-time Saints, long persuaded of the truth, but waiting for the salvation of God. May they be amply renewed in the Holy Ghost. Bro. Stone is of the opinion that there are still some big "I's" and little "U's" in some branches, as he judges from the HERALD.

Bro. William N. Dawson writes from Sacramento, California, of a special interposition of the power of God in the healing of a child of his, after all other remedies had failed them. Bro. Lowell was called in and administered, upon which there was an immediate and marked change for the better, followed by recovery. He states that many were witnesses. The ague is quite prevalent there,—healthy California.

Letter from W. A. C., Milton, Santa Rosa county, Florida, gives us to understand that he was badly hurt by a falling limb off a tree, but was helped by the laying on of hands.

We are in receipt of a long and interesting letter from Bro. Erastus E. Althrop, dated Great Staughton, England, in which he gives the particulars of a conversation lately held between himself and an elder of the church in Utah, in respect to their distinctive doctrine, in which Bro. Althrop used the books accepted by the Church to excellent purpose. They must stand, or fall by what has been given of God, and upon which the Church was built. If these are against them God is not for them clearly.

Brethren Butler and Clay are manufacturing all kinds of stockings, gloves, mittens, gaiters, wool and cotton, at St. Joseph, Missouri. The St. Joseph Herald says of their goods that "they are all made for wear and not for show." They took the silver medal at the Fair in the city. Those of the brethren in want of goods of this sort, will do well to inquire their prices. Manufactory corner Seventeenth and Francis streets, St. Joseph, Missouri.

Bro. George N. Davison, writes from Scots Bay, New Brunswick, that just now there is a sort of religious warfare going on there, out of which he hopes some good may come, as he is watching and waiting in hope to get the truth before the people. Courage Bro. George, the day star is rising.

Sister Eliza Worley of North Freedom, Wisconsin, writes how severely she was tried by the loss of her two darling babes; but led by earnest friends to church, she found comfort and peace in Christ, and happiness concerning every thing pertaining to his religion.

Bro. Charles Wicks succeeded in getting the use of a church at Meriden, La Salle county, Illinois, for October 19th, and presented the kingdom of God to the people; but of the result he was not yet advised when he wrote.

By a copy of the State Centre Enterprise, of October 17th, kindly sent by Brethren White Bros., we learn that Bro. A. White and family had reached home from conference safe. He reported the conference as a grand success.

Bro. W. J. Brentz writes from Independence, Missouri, that he was led thither by the spirit of gathering, and rejoices in the good work going on for the redemption of the people.

A good line is received from Bro. G. S. Yerrington, Providence, Rhode Island, who relates the kind reception accorded to a concert by the Saints at Providence.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Oct. 6th.—The Indian war news from Colorado is quite stirring. The hostile feeling is spreading among the Utes. Ourey, the head chief, it is said, wishes to check the feeling, but is powerless to do so, and advises the Whites to take care of themselves. Gov. Pitkin is calling for arms and ammunition.

An aeronaut and a friend ascended in a balloon yesterday. The bag was defective and burst, and both fell out and were killed. Nothing heard yet from Prof. Wise and a companion, who ascended at St. Louis last week, and the fears of their having perished are confirmed by the absence of tidings.

A rise of Communists occurred in a city of New Granada, and the bank and several stores were plundered, and several persons were killed. They then entrenched themselves, but after four days were routed by a force that came sixty miles for that purpose.

Immense meetings are being held in various cities of Ireland over the land tenantry matter. At Cork 20,000 people were present. At two

Bridegroom cometh." I feel like talking, brother Henry, but fearing I will weary your patience with my scribbling, I will say in connection that I now regret with shame and sorrow the many years of life spent in vain, gone forever. Now my record may be nearly closed, and I well know it is a poor one; and the greatest desire I have to live would be to make it better; but I am in the hands of him that doeth all things well. With gratitude I remain your brother in bonds of peace.
JOHN MATTHEWS.

RIDGE PRAIRIE, St. Clair Co., Ill.,
October 10th, 1879.

Bro. H. A. Stebbins:—Since I came here from the Belleville Branch, the rest of the brethren and I have been preaching, and the good Spirit has been with us. I have baptized eight, and I think more will be baptized soon. We have a branch of fifty-six and I like to live and labor with them as Saints. I am laboring in connection with brethren Reese and William Anderson in the St. Louis District, and doing all I can for the building up of the kingdom. We met in conference in the Saints' Hall, in St. Louis, last Sunday; and taking all things into consideration, we had a good time. Your brother in Christ,
GEORGE HICKLIN.

GAINESVILLE, Florida,
October 13th, 1879.

Dear Herald:—I take pleasure in writing this short epistle for you to proclaim the joyful news to all your readers. Bro. Heman C. Smith came to this place about two months ago, preached the doctrine of the Latter Day Saints, had seven to join, my wife and I being of the number. We had been members of the Missionary Baptist Church, for about six years. We organized a branch here, calling it the Gainesville Branch; I then married, and left us to return to other Saints we are aware of. I organized a Sunday School and prayer meeting for each Sabbath, have made it a rule to take Communion on the first Sunday in each month, four or five o'clock. I am ignorant, unlearned, and very weak; but I am resolved, by the help of the good Master, to do all that I know how to do. It gives me great pleasure in doing that little that I do know, for it is the greatest pleasure to me in life to know that I am doing something for Christ. On last Thursday, October 9th, I baptized one, Mr. F. M. Shipley; on Sunday, October 6th, four more, S. C. White, Roxana White, W. F. Whitted, and Sarah Whitted, two men and their wives. I trust that the brethren will see that an Elder comes as soon as possible, that they may be confirmed. I am confident that there are others here who would join if they could hear good preaching. Brethren, sisters, pray for me that I may be made to understand more perfectly, and be made stronger in the cause, and that I may be able to expound the Scriptures, that I may be an instrument in bringing many souls to Christ; and that the Saints in this little branch may ever strive together, and each one perform that duty which God would have them to do. The Saints all seem alive in the cause now, and may God bless and ever strengthen them that they may grow more and more in the love of God and his cause. May God ever bless the cause and make it prosperous, that at last, when the great Shepherd shall gather together his sheep, we all may be found in that number. Saints, cheer up, work valiantly, for time is precious; idle not away your time, for every little good deed we do will tend to make our crown the brighter. Your brother in the vineyard,
M. O. HOWARD.

Appointments.

Bro. T. W. Smith expects, if the Lord will, to fill appointments as follows:—Cove, Jackson Co., Ohio, October 19th, and onward. At Bro. Jesse Sheldon's, near Warnock Station, Belmont Co., Ohio, October 25th and 26th; a two-days' meeting. Pittsburgh, Pa., November 2d, after stopping a few days at West Wheeling, Ohio. Philadelphia, Nov. 9th. Hornerstown, Monmouth county, N. J., from Nov. 12th till 20th. Boston, Mass.,

Nov. 23d, and perhaps 30th. Then endeavor to reach Jonesport, Maine, by the 6th of December. Then afterwards as the local authorities of that State may arrange.

Conferences.

Fremont District.

A conference was held at Glenwood, Mills Co., Iowa, August 30th and 31st, 1879; D. Hougas, president; Wm. Leeka, secretary. Minutes of last conference read.

On motion, Bro. W. H. Kelley and other visiting brethren were requested to take part in the deliberations of the conference.

Branch Reports.—Plum Creek 89; 4 baptized, 1 received by letter and 1 by vote; 1 died. Mill Creek 27; 1 baptized, 1 received by letter; 1 died. Glenwood 21. Shenandoah 101; 10 received by letter. Farm Creek 28; 1 baptized. Nephi 20. Elm Creek 15; 7 removed by letter.

A committee, consisting of W. H. Kelley, E. C. Brand and John Goode, was appointed to examine branch reports and report.

The branches were represented by the officials in general good condition, with some exceptions. Fifteen Elders, two Priests and one Teacher reported.

Committee reported some of the branch reports deficient. Report of committee received and committee discharged. On motion, the branch reports were received, with instructions to make full reports according to instructions on the printed blanks for the future.

Report of Shenandoah Sabbath School read and accepted.

Resolved that all matters of business designed for action of conference be reduced to writing and presented at the beginning of each conference as far as possible.

The following was presented:
Resolved that we enforce the resolution of the with some branch.

The following resolution was then presented:
Resolved that all members shall take letters from the branch in which they reside to the one where they are going. After some discussion, a motion that it be laid over till next conference prevailed.

Report of J. R. Badham in behalf of committee appointed to visit the Elm Creek Branch, was read, and as it was an individual report was withdrawn, the committee discharged, and a court of three Elders was appointed to visit, investigate, and ascertain whether the members of the Elm Creek Branch desired the branch disorganized or retained as an organization, and report at next conference. Brn. Wm. Gaylord, John Goode and G. Kemp were appointed as said court of Elders.

Moved that we sustain the authorities of the Church in righteousness.

That Brn. Goode, Kemp and Stubbart be continued in their mission to Pleasant Hill, Glenwood, Egypt and Bartlett. That D. Hougas and son be continued in their former mission. That Bro. Austin labor in connection with J. R. Badham. That Brn. Wm. Gaylord and G. E. Deuel be continued at Wright School House and Egypt. That Wm. Leeka open and vigorously prosecute the work at Plum Hollow.

Official strength: 1 Apostle, 2 High Priests, 1 Seventy, 17 Elders, 3 Priests, 2 Teachers, 1 Deacon.

D. Hougas was sustained as President of Fremont District for next three months.

Prayer meeting at 9 a.m., August 31st; preaching by W. H. Kelley at 11 a.m.; and at 3 p.m. by M. H. Forscutt; and at 7 p.m. by W. H. Kelley. Adjourned to Farm Creek, Nov. 22d, 1879, at 10 a.m.

Addresses.

T. A. Phillips, Box 87, St. Thomas, Ontario.
Henry Jones, Cleveland, Lucas Co., Iowa.
Charles Derry, Magnolia, Harrison Co., Iowa.
Jacob Reese, Treasurer of the funds of the Pittsburgh District, No. 10, Dinwiddie street, Pittsburgh, Pa.
George Mottashed, 352 Grey-st., London, Ont.
James Kemp, Hutchinson Jefferson Co., Colorado.

Miscellaneous.

Respect and Condolence.

Whereas, in the providence of our Father in heaven, it hath pleased him to call from sorrow and trial to peaceful rest, our revered Mother in Israel, Sister Emma Bidamon, widow of the Seer of the Latter Days, Joseph Smith, and mother of our respected brethren, Joseph, Alexander and David H. Smith; and although, to many of us, the Elders and Saints in conference assembled, she was unknown in the flesh, yet her many virtues, her zeal in the cause of truth, her purity of life, her many trials and sufferings endured in the past for the latter day work, we are not ignorant of, and we duly appreciate:

And whereas, the Church, and more particularly her children, have suffered an irreparable loss in her decease; wherefore, be it

Resolved, that we, the Elders and Saints of Massachusetts District in conference assembled, hereby express our sorrow for the bereavement of the Church and her family have endured, and to her sons and other relatives, tender our heartfelt sympathy and condolence.

Resolved, further, that a copy of these preambles and resolutions be forwarded to the President of the Church for publication in the Herald.

Reported by committee appointed for the purpose, May 18th, 1879.

T. W. SMITH,
CYRIEL E. BROWN, } Committee.
CHAS. N. BROWN,

Married.

DEAM—MUIR.—At the home of Sr. Julia A. Marks, the bride's mother, Bro. William H. Deam, of the Herald Office, and Sr. Altha R. Muir, all of Plano. So goes the world. May they be happy. It is pleasant to see our Herald Office force so rapidly increasing; three marriages in one month. We have only one printer boy left alone now.

Died.

JEMISEN.—While on a visit to her children in Kansas, of erysipelas, Sr. Catherine Jemisen, wife of Father Jemisen, Camp Creek, Nebraska. The deceased was born in Franklin county, Penn., on the 17th of July, 1803, and was, therefore, at the time of her death, which took place September 13th, 1879, 76 years, 8 weeks and 2 days old. She was first baptized into the Church of Christ by David Evans; in 1832, and subsequently into the Reorganized Church. She was with the Church in its trials in Missouri and Illinois, and had a brother, Elias Benner, murdered at the Haun's Mills massacre, who, with fifteen others, was thrown into a well for burial. Eighty-five descendants had been born to her, 10 children, 67 grandchildren, and 8 great grandchildren; 62 of these descendants and her husband survive her; but 23 were awaiting her on the other side. The sympathy of the Church is with the bereaved. Her funeral sermon was preached in the Congregational Church, Camp Creek, Nebraska, on Oct. 24th, by Elder Mark H. Forscutt, in accordance with a wish expressed on her death bed. She rests in peace.

THOMAS.—At Deer Lodge, Montana, September 5th, 1879, Bro. William H. Thomas. He joined the Church in 1865, at Malad City, Idaho, but removed to Deer Lodge, where he resided at the time of his death.

Land Wanted.

A brother wishes to buy a large quantity of good farming land, suitably located for immediate settlement by the Saints. Brethren knowing the address of owners of such lands will confer a favor by sending their address to this office. If known, please give location and quantity of the land.
Foot

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., Ill. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

The Saints' Herald.

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

1880
Rhoda Cooper

"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. 26.—Whole No. 430.

PLANO, ILLINOIS, NOVEMBER 15, 1879.

No. 22.

BE WHAT YOU SEEM.

If you would be deemed a man,
Act a manly part;
Affectation is a ban,
Show you have a heart;
Wear no vain, deceitful mask,
Artificial wrought,
What does falsehood gain, I ask,
Be what you would be thought.

All that glitters is not gold,
'Tis but outward dress;
Speech, though courteous, should be bold,
Use no tinselled gloss;
Tell no flattering tales, and so
Feed men's self esteem;
Wear your own true look, and show
You are what you seem.

Men of thought are ever loth
Hollow praise to give,
Only minds of stunted growth,
On such diet live.
Empty vessels make most sound,
Words are empty air;
Live above it and be found
What you would appear.

Selected.

THE CONTRAST.

Editors Herald:—The Savior says: "The wind bloweth where it listeth, and ye hear the sound thereof, but can not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." Paul says, "The manifestation of the Spirit is given to every man to profit withal."

We therefore infer that there are times when the best of men are left without the Spirit, but we are not to forget what the Spirit has previously taught, otherwise we do not profit by it.

I wonder if there are any real Saints who feel like surrendering to the mercy of that arch fiend who delights in the misery and downfall of that soul who aspires to anything good and noble. I hope not. I have too much confidence in the word of God, to believe that after having exercised our agency to the best of our ability, we shall then be cast off. If the Spirit ever taught me anything, it is that we could rely on the Holy Scripture for the promises there made; King James' version of the Scriptures at that. It is no marvel if there are errors in it. The only wonder is that it is as perfect as it is. Latter Day Saints may congratulate themselves for having embarked on the only ship which is registered for "Celestial Glory," a glory symbolized by the Sun.

We can see ships (churches) all around us registered for "telestial glory," a glory symbolized by the starry firmament, going some-

where; way beyond the bounds of time and space, there to sing praises through a never ending eternity, to a being seated on the top of a topless throne, who hath neither body parts nor passions. Well, let them go. If such a faith—if such a religion—can satisfy the longings of the soul, let them have it. No doubt Paul spoke by the Spirit when he said, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; and as one star differeth from another; so also is the resurrection of the dead."

We are often told that it makes no difference what a man's creed is, so long as he acknowledges Christ. We might admit this to that class of christians who aspire to nothing more, and are registered for telestial glory, but there are a few people on earth who desire something more tangible, and whose right and privilege it is to have it. There is something tangible in the belief that this earth and everything pertaining to it, will one day be redeemed from its fallen condition; that it will yet possess all of its original grandeur and beauty, and that all whose names are found registered in the Lamb's book of life will possess it for the space of one thousand years; all of which time those who have been registered for telestial glory will be in their graves, and who through wilfulness, indifference and disobedience are the lawful subjects for the second death.

If the reader does not know positively for what port his ship is bound, then we advise him, candidly, to look well into the matter, for so surely as God has blessed us with the ability to think and reason, so surely we will have to render an account for the use, or abuse of those powers. Let us be consistent, and know that man can not stick stakes for God to come to. If we are so fortunate as to obtain salvation, it will be by the terms laid down in the Bible.

John, the Revelator, in speaking of the general resurrection, says, "I saw the dead, small and great, stand before God; and the books were opened: * * * and the dead were judged out of the things which were written in the books." May we not reasonably conclude that the Bible is one of the books which will judge the world? It can not be otherwise.

How important, then, to have an understanding of the Bible. But how can we, since the most learned are not agreed as to what the Bible teaches. There is one way, and one only, and that is to become sufficiently humble, and then appeal to God for his Spirit to guide and direct us. When this Spirit has been obtained to a sufficient degree, we will then be surprised at the stupidity and ignorance of

men, who are continually perverting the word of God. We will then see clearly that there is but one platform, on which the Church of Christ is built; all others are on a sandy foundation.

Paul says, "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say we now again, If any man preach any other gospel unto you than that which you have received, let him be accursed."

Fortunately, this scripture is too plain to admit of being spiritualized, or perverted. All we have to do is to make ourselves familiar with the teachings of Christ and his apostles, and it will require no great outpouring of the Spirit to enable us to detect false teachers, no matter what their guise may be. The fact of my standing with the Bible in hand; the fact that I presume to unfold the banner of Christ, does not prove me a first class christian, or that the church to which I belong, is necessarily the Church of Christ; any more than an English captain unfurling the stars and stripes to the breeze, proves him to be an American born citizen, or his ship an American vessel.

It is an insult to the Bible and to every thing pertaining to godliness, to say that Paul and the apostles taught all the conflicting doctrines that are put forth by professed christians of the present day. So long as we retain our senses, we shall ever defend the character of God, as a being of order; that order is one of the attributes of the Deity, in the fullest sense of the word; that disorder and confusion have their origin with the prince of darkness.

Paul preached one gospel only. All the churches of Christ in his day were organized on the one and the selfsame platform. The first plank (so to speak) in the platform was a belief in the divine mission of our Lord and Savior, Jesus Christ. That he was all that he claimed for himself, and all that the Scriptures claimed for him. The second plank in the platform, was the divine appointment of men to fill certain offices in the Church; there were apostles, prophets, evangelists, pastors and teachers. The third plank in the platform, was the Holy Ghost, which the Savior said should guide us into all truth; bring things past to our remembrance, and show us things to come.

Paul, in the twelfth chapter of his First Epistle to the Corinthians, has given quite a detailed account of the office-work of the Holy Ghost, which is so entirely different from any thing we can see manifested in the churches of the present day, that we are forced to the conclusion that the third plank, as well as the

second, has been almost if not entirely removed from the platform, on which the church of Christ originally stood. The idea of apostles and prophets in the church of Christ in these days is scouted and ridiculed, notwithstanding the office work of the Holy Ghost is to make prophets of men. Paul says, apostles and prophets, as well as evangelists, pastors and teachers were given "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ;" and were to continue till we had "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." What for? "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight and cunning craftiness of men, whereby they lie in wait to deceive."

How strange the contrast. In the days of Paul none but those who stood upon the above described platform, were considered christians; and all who taught a gospel different from this were counted false teachers, and subject to the curse of Paul. To-day the man who defends this platform is counted a false teacher, impostor, knave or fool. The curse of Paul does not affect or touch his case; but he has the ill will, if not the curse of nearly all professed christians of the present day. Has God indeed changed? One thing is plain, either modern theology is at fault, or the Bible is no rule of faith and practice for life and salvation.

Paul foresaw the time would come when men would "not endure sound doctrine," and would "heap to themselves teachers having itching ears," etc. Among other calamities that he foresaw was this, that those who had "a form of godliness," were to deny "the power thereof." As the whole christian fraternity are almost a unit in denying the power of godliness, as it existed in the primitive church, what conclusion can we come to?

Justice, however, would compel us to acknowledge one noble exception, in the person of John Wesley, who we believe enjoyed as much of the Spirit of God, as any man outside of a church of apostles and prophets. Would to God there were a few more such men to help remove the chronic spiritual blindness from the minds of the people. Wesley says, "It was not, as some suppose, that the miraculous gifts, [power of godliness], which adorned the primitive church ceased to exist because there was no longer a need for them;" for, says he, "not one twentieth part of the world are even nominally Christian." The reason given by Mr. Wesley for the disappearance of those spiritual gifts was that the church had turned heathen again, and had only a dead form left."

Paul, in his noble defense before King Agrippa, asks the king, why it should be thought a thing incredible with him that God should raise the dead. We would now enquire why it should be thought a thing incredible with the Christians that God should heal the sick, or otherwise manifest his power in behalf of those who are to be heirs of salvation, the same as formerly. There is nothing incredible about it; except to that class that is actually denying the power of godliness, thus shutting the windows of heaven against themselves. John the Revelator, under the most sublime power of godliness, foresaw that the

Church of Christ would become extinct from off the face of the earth. John Wesley, under the power of godliness, saw plainly that the church had turned heathen again. John the Revelator, (after the church had turned heathen again), saw an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. This everlasting gospel is the selfsame gospel preached by Paul. Paul having pronounced a curse on the angel who should preach any other, and the propriety of its being called the everlasting gospel, lies in the fact that it is contrary to the purposes of God to change it.

Now we believe that the angel spoken of, fulfilled his mission in the year 1830. If the reader can show that we are in an error, as a christian should do, we invite him to do it. Paul's motto, "Prove all things, and hold fast that which is good," is our motto. There is a class of christians, however, who do not care to prove anything. Having their stakes set, they prefer to run their chances and accept the consequences, rather than move them. There is a class of christians who do not hesitate to persecute and crush anything, and everything that comes up contrary to their preconceived ideas and notions. They seem to overlook the fact that the enemies of science and religion have always been men like themselves. The Jews, once the acknowledged "people of God," how rebellious when required to yield obedience to the Son of God. They argued, and truly too, that they were of the seed of Abraham; and, no doubt, thought that a religion which was good enough for their fathers to live and die by, was good enough for them also. Any christian who is acquainted with their history can see their mistake, and how fearfully they have suffered for their disobedience. Noah, a preacher of righteousness all his lifetime, succeeded in saving eight souls; a very small percentage of what might have been saved only for disobedience. It would seem as though the children of men can not profit by the things they suffer; for the Savior says, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Again, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Why? There is no reason except it be man's perverse nature. God is no respecter of persons, and willeth that all men should be saved.

FLINTVILLE, Wis. Aug. 6th, 1879.

W. FRANKLIN.

SPEAK SHORT.

An aged minister said to a young brother, "Speak short. The brethren will tell you if you don't speak long enough." The counsel is good, good for speakers and good for hearers, good for writers, and good for readers. Length without breadth and thickness is a very poor recommendation in a sermon, a prayer, or a newspaper article. The power of condensation, abridgement, and elimination of useless matter is greatly to be coveted. When a man has five minutes in which to speak, he will usually consume one or two of them in telling the people what he is going to say, or in informing them that he has "been thinking" of something which he proposes to relate. If men who have something to say would say it, if those who have had thoughts would speak them, and those who had something to write

would write it, omitting prefaces, introductions, and useless and unmeaning remarks, much time and space would be saved with no loss to any one. But how hard it is to be brief. It takes gallons of sap to make a single pound of sugar, but the sweetness pays for the condensing. A little word said and remembered is better than any amount of weary, casual talk, which men endure and gladly forget.

PRESIDENT TAYLOR INTERVIEWED.

Bro. William Williams sends us a St. Louis *Globe Democrat* of September 20th, which contains some pertinent questions put by its correspondent to President John Taylor in Salt Lake City, and the answers given by him to those questions. We make a few extracts from the two and a half columns of the conversation as given in the above paper, such as will be particularly relished by our readers. It will be seen that the questions were sharp, and the one who replied often evaded the issue:

Correspondent.—What has been your connection with the church? How long have you been identified with it?

President Taylor.—I have been identified with the church since about the year 1836.

Cor.—How long have you been one of its Apostles?

Pres. T.—Since about the year 1838.

Cor.—When were you made President?

Pres. T.—Two years next October; but it was decided on before that time.

Cor.—Were you made President by revelation?

Pres. T.—I was made President according to certain principles that govern these matters, and in the order of what we term the priesthood. For instance, I was President of the Twelve Apostles, which on the death of President Young became the presiding authority of the church, and it naturally fell upon me, under these circumstances, to be President of the Church. I am President of the Twelve Apostles, and they operate with me in my capacity as President.

Cor.—Brigham Young was made President by revelation from God, was he not?

Pres. T.—He was made President in the same way that I was—that is, he was President of the Twelve when Joseph and Hyrum were killed, and, being President of the Twelve, he held precisely the same position that I do now hold. He was afterwards elected as President of the church, with two Counselors. It is a matter of form in the organization of our church. I would here state that our organization is very complete in its arrangement.

Cor.—Is the President not appointed by revelation?

Pres. T.—There is a revelation regulating these matters in general terms. All our organizations are given by revelation. We have the organization of the Twelve Apostles, the organization of the Seventies, etc.

Cor.—They were organized in bodies under revelation?

Pres. T.—Yes.

Cor.—To whom was that revelation given?

Pres. T.—Joseph Smith.

Cor.—Have there been no revelations since that in regard to the church organization?

Pres. T.—I think not.

Cor.—When was the last revelation from God?

Pres. T.—To-day.

Cor.—Would it be proper for me to ask what it was?

Pres. T.—To illustrate what I mean: It is said in Scripture that the testimony of Jesus is the spirit of prophecy; that those set apart and authorized by the Almighty have the possession of that spirit; and there are hundreds of people who ought to be under its guidance, and that is a principle we recognize.

Cor.—Is that what you call revelation?

Pres. T.—That is what we call individual revelation; but there is no one recognized as the proper authority to give revelation to the church but the President of the church. They may have revelation to guide themselves and for their own instruction.

Cor.—How many Mormons are resident in the Territory of Utah and adjacent Territories?

Pres. T.—It would be very difficult to say. Perhaps somewhere about 150,000 to 200,000.

Cor.—How many of these are living in polygamy?

Pres. T.—That I can not say.

Cor.—Can you not say about the number?

Pres. T.—No, sir, I could not.

Cor.—Would you say that half of them are living in polygamy?

Pres. T.—I could not say.

Cor.—Was the indictment of Elder Reynolds procured by the consent of the Mormon authorities in order to test the case?

Pres. T.—Yes, sir; and therein we think they have not treated him well, because, having by their proper authorities here consented to have a test case, it can hardly be called straight to treat him afterwards as though he were a criminal. We consider it was a departure from what we call honorable principles, and that he was the victim of a misplaced confidence in United States officers.

Cor.—Was the defense of Elder Reynolds presented to the various Courts in a manner satisfactory to your church?

Pres. T.—We had our attorneys to attend to that matter, but I do not think they understood the thing. Our courts have been generally inimical to us, and they have used extraneous means, extra-judicial measures in arranging their juries, and it is very difficult for us, under these circumstances, to get what may be termed a fair trial. Now, speaking of Reynolds' case, when it was first presented, he furnished the evidence himself to the Court. He brought in his second wife to give evidence before that court, and after having done that, to make use of that evidence in a vindictive way, looks to us unfair.

Cor.—Being a test case, you anticipated, did you not, that the jury would find a verdict of guilty?

Pres. T.—That is from the evidence that was furnished, but after Reynolds furnished that evidence, which they could not have obtained without him, it is unjust to treat him as they have done, as a felon.

Cor.—Will your people accept the law passed in 1862, as construed by Congress, or will they adhere to their religious convictions?

Pres. T.—They will adhere to their religious convictions, but abide by the consequen-

ces of the law. Still they will consider it persecution, but they will not forsake their religion.

Cor.—Will the church continue to administer the ceremony of sealing polygamist wives?

Pres. T.—Well, in relation to these matters, that will be a question to be decided hereafter. I have already stated that they consider it a fraud, and it may be a question as to its enforcement.

Cor.—Do you think there is any disposition on the part of the people to resent the act by force?

Pres. T.—No, sir, not if they are dealt fairly with, but if that vindictive spirit, which we have seen exercised in many instances, is shown, and a violation of our rights as American citizens is attempted, then there might be resentment. We want to be fairly dealt with by the law. If I am guilty you want to prove me guilty, and on that ground if there is any difficulty, if they pursue another course, if they want to use fraud and violence, then they may be met with something of the same kind in return.

Cor.—Supposing it should prove that the law of 1862 could not be enforced by the courts, and the Government should declare martial law in the Territory, and proceed to punish polygamists summarily, would the people resent by force?

Pres. T.—You would have to ask them when the time came. You can not tell what people will do.

Cor.—I see it is computed by counsel for the church, that it would have been necessary for President Young to have made \$400 per day for the last fifteen years in order to amass the amount of \$2,500,000 which was willed to his heirs. I think it was suggested that President Young's affairs had become mixed up with the revenue of the church.

Pres. T.—In regard to these matters, a little difficulty has arisen. President Young was doing an extensive business of his own, and he had the handling of large amounts belonging to the church. They may have got mixed, but generally the accounts have been thoroughly looked into, and are pretty well understood. Soon after President Young's death an auditing committee was appointed to go over the books on behalf of the church, for the purpose of seeing what belonged to his private estate. After having made this investigation certain results were arrived at, which were sanctioned by the heirs and executors of the estate, and also by the Probate Court.

Cor.—He was allowed, I believe, \$300,000 for services rendered?

Pres. T.—Yes; that would be for thirty years at \$10,000 a year.

Cor.—Did he make any claim for services at that rate?

Pres. T.—No, sir; he never made any claim of that kind, but we thought it was only just to allow him that amount under the circumstances. We appreciated his labors. He had labored faithfully and diligently for thirty years, and he also felt a little pride at not asking for anything. Our Elders, you know, go out without purse or scrip, and the President had a feeling of that kind. He felt proud at being able to sustain his family outside of the help of the church; but on looking over his affairs after his death, and examining the ac-

counts as they were presented, we thought it was just that he should have a recompense of that kind, although he had never requested nor desired it. Yet we, that is the authorities, thought it just and proper to allow a fair compensation.

Cor.—What is the amount of church property held in its own name, and held in the name of the trustee?

Pres. T.—That I am not prepared to answer.

Cor.—Approximately, please.

Pres. T.—I would rather not say anything about it, for I could not do it correctly.

Cor.—People are a little curious about the matter.

Pres. T.—That may be; but suffice it to say that we are here as American citizens, that we have our rights, and will maintain them if we can. At the same time we do not want to show our hands to everybody.

Cor.—Do you consider your church as an incorporate body?

Pres. T.—Well, we do not care whether it is or not. There is a difference of opinion as to that. In regard to the incorporation, some think Congress did away with it, and others think they did not.

Cor.—I know pretty well what others think, I simply asked your opinion.

Pres. T.—I think there are as many believe that the corporation is not annulled as there are those who believe it is annulled, and as to my own opinion it would be of no more importance than the opinion of anybody else.

Cor.—Did President Young regard it as an incorporate body?

Pres. T.—Well, I do not know what his private opinion was in relation to that matter. But whether it is incorporate or not, there is nothing based on correct principle that would deprive men of their rights.

Cor.—Does the oath in the Endowment House require adherence to the church as against the Government?

Pres. T.—Well, now, you had better go and find out. We have no oaths inimical to the United States Government, nor inimical to any correct principle.

Cor.—Did the rash utterances of Apostle Joseph F. Smith in the Tabernacle two Sundays ago reflect the sentiments of your people?

Pres. T.—I do not think there was anything rash about his sentiments. I think that when men crowd upon people and grind them down to the dust, put their heel upon their necks and treat them as some of our most honored citizens were treated, I think it is time they were looking to their guns and keeping their powder dry. Now put that down from me.

Cor.—“Peaceably if you can, forcibly if you must?”

Pres. T.—I have not said anything about force. For instance, as an example, a man here was dragged out of his house and abused outrageously for not saying half so much as had been said about him. Well, now, if this same man got a few friends together, took the same whip and belabored the other man, I should not object to him doing it. I would not say don't do such things.

Cor.—Is it true that Mrs. Eliz. Elsworth, one of the plaintiffs in the suit against President Young's executors, has been tried by a bishop for having joined in that suit and

adjudged to withdraw as plaintiff within thirty days, under penalty of being dismissed the Church?

Pres. T.—I do not know that it has been done. If it has not it ought to be, and the same with all the rest of them.

ADDRESS TO THE SAINTS IN THE AUSTRALIAN COLONIES.

Dearly beloved brethren and sisters in Christ: It is nearly five months since we bade good by in the harbor of Port Jackson; an hour long to be remembered. Few can judge the feelings of the heart as your vessel steamed alongside, especially when you turned round to go back, while our noble ship bore us off upon the great deep, and you vanished from sight in the distance. It was then, dear brethren, I felt the love that the gospel brings. I was alone, a stranger to all on board. The reflections of more than five years' labor with all its ups and downs and changes, loomed up like mountains in the thoughts of the moment. My companion, who crossed these waters with me to plant the standard of truth, had long since lain down to rest; a foreign shore found him a home till the resurrection, and friends, Saints, will long remember Bro. C. W. Wandell and visit with reverence his resting place. But in the providence of God my life has been preserved, though often in sickness, in fatigue and weariness; the silent forest has been a sweet resting place when almost overcome with heat and travel, life almost a burden. It was then I felt the fact of the Redeemer's love. How great to leave the glory of a higher sphere, to wander on earth and seek the salvation of souls, oft without a place to lay his head.

It was not for gold or worldly wealth that I was thus far from home and family; but because my master called me thus to go; so in him I put my trust, and never was prayer so sweet with the surety, yes, the certainty that my request would be granted. I was led to where I found friends, and though my voice was feeble among the raging waves of opposition, the good Lord touched the hearts of many and softened the way, and ere long, you felt the power of truth, and, willing to serve God rather than man, you took up the cross to stand for Christ and the faith that was once delivered to the Saints. Love, and the workings of the Holy Spirit soon made us one, and we felt an affection for each other stronger than that of kindred relations. It grew with you as the knowledge of the great message of the last days was opened to your mind and confirmed by that Spirit that never errs. Now, my dear brethren and sisters, let no evil spirit lead you from the path you have chosen, for the enemy is strong and exerting all his power to deceive, divide, and lead away the Saints. Let nothing trouble you only the salvation of your own souls, and watch with care the signs of the times, and the continual fulfillment of prophecy; for assuredly the Lord God of Israel is not asleep. His purposes never fail, and the coming of the Lord draweth near. Uphold and sustain those who are sent among you, for they are worthy, and as I have often said in your midst, a great work

will yet be done in Australia. Much depends on your faith and example. Love one another as Christ's disciples. Ten thousand miles separate us, still I feel the same interest in your welfare as I did when among you; time nor distance will never, no never erase from my memory the happy meetings, the social chat, the kindness shown to me up to the parting moment. And I might be impeached with ingratitude were I not to make honorable mention of all whose love was ever shown in trying to make me comfortable with every temporal want; among whom are Bro. and Sr. Ellis, of Sidney, whose house was a welcome home to Bro. Wandell while he lived, and myself for over five years, (when in Sidney.) Bro. Ellis was the first I baptized in Australia, a true friend to the end. May the Lord bless and reward Br. and Sr. Ellis and family to peace in the kingdom of God. Also Bro. and Sr. Marriot, of Waratah, where I was ever cared for and had a comfortable home, and a welcome cheering to the weary traveler. Sr. Webster, of Newcastle, whose hand is always doing good to Jew and Gentile, never will I forget the happy hours at her cottage, and the many manifestations at her hands of her love for the gospel. Mother Williams, also, and Bro. and Sr. Gregory, Bro. and Sr. Lewis, Bro. and Sr. Davis, Sr. Ballard, of the Manning River District, also Bro. and Sr. McLaughlin, and Bro. and Sr. Scrivener, Bro. Buckman and family, Sr. McKay and family, Bro. and Sr. Wright, of Cape Hawke, and my beloved brother John Rodger and family, with many others both in and out of the church, not forgetting Mother Carr, of Willoughby, and family. Also Bro. and Sr. Farmer, all whose kindness I shared up to the hour of parting, when the bitter tear showed the love of Saints. But though sad the hour, the hope of meeting again in the better life and a happy future, burst the clouds of gloom. I can only return thanks to you and to God that we ever met, and that the bonds of the new and everlasting covenant has made us one in faith, and in hope, and though far away, my prayer shall ever be that you may be kept humble and true to the cause of Christ, and that the fountain of light may pour forth its stream to your satisfaction; that God is with this people and their redemption is near.

I arrived home on the 1st of June, and found my family all well; and all in the faith of the gospel, satisfied that they are within the borders of Zion. I have purchased a piece of land and am busy building to make a home before winter. My health is tolerable, for which I feel thankful, though the climate is a great change from the clear atmosphere of Australia, and the fresh breezes of the Pacific Ocean that girdles your shores. I would say to all those who have been ordained, all is well here; the church prospers, and the Saints of the Reorganization are gaining respect and honor among the thinking class of the United States. Surely the Lord is beginning to favor Zion, and the way is fast opening up for a resting place for the Saints of all nations, for according to the Lord's word, "The wheat must be gathered into the garner while the chaff and tares must be burned." The candle of the Lord will lighten the Saints, while the blind that lead the blind will both fall into the ditch. Knowing these things, shall we as the ministers of the Lord, called

according to his order, shall we hold our peace for the sake of favor or friendship? Shall we neglect our calling because the wicked rage? Shall we step aside when persecution hedges the way and rises like mountains to oppose? No! God forbid. Let us trust in Israel's God and cry aloud repentance to this generation, for he can still the raging deep, and say to the proud waves, Thus far shalt thou go, and no farther. No hand that is raised against this work can prosper; no power can thwart the purposes of the Almighty; he has spoken to his people as in the days of Moses and Joshua, and the elders of the church are responsible. The gospel must be proclaimed to all nations; the hour has come, "And after your testimony shall come signs and wonders, the judgment of God upon the wicked, and who shall be able to stand?" None but the true and faithful. Therefore, brethren, fear not man, trust in God, seek earnestly the Holy Spirit as your guide, be not proud in heart but humble; let all your teachings be in great plainness, warning the unruly, bearing with patience when opposed; finally, showing a godlike character in all things, and the Lord will surely bless and give you much of the Holy Spirit which is the power of the gospel unto salvation.

If in my teachings or manner of life I hurt the feelings of any I humbly ask your forgiveness, and still beg an interest in your prayers at the throne of God, even as I ever remember you, that we may all find an entrance into the kingdom of God and his Christ.

GLAUD RODGER.

SEDGWICK, Iowa, September 7th, 1879.

A QUARTER OF A MILLION JEWS.

AND NOT A SINGLE PAUPER AMONG THE NUMBER.

For nearly four years past Mr. William R. Hackenburg of this city, one of the most prominent Hebrews of the country, has been engaged in the preparation of a statistical record of Jews and Judaism in the United States. This work, which is intended to form a permanent record of American Israelites, is approaching completion and will shortly be in the printer's hands. Not one of the least discoveries made is that there is not believed to be a pauper Jew in the United States. Every Hebrew who is able to work finds something for his or her hands to do, while the sick or infirm are abundantly cared for by the local societies. A Jew is never permitted to seek assistance in sickness from any denomination or charity outside of its own faith. It is calculated that there are now fully a quarter of a million of Jews scattered over the United States. They have fourteen public institutions under their exclusive control, although some of these are not sectarian in their benefits. There are fifteen newspapers and magazines devoted to the cause of Judaism and published and edited by Jews. They have four Jewish orders, all secret societies, having for their object the advancement of Judaism, the mutual assistance of their members and general charitable objects. The value of property of all kinds owned by congregations is valued at upwards of five millions of dollars. The oldest synagogue in the country is that of Shearith Israel, of New York, which was established prior to 1684.—*Philadelphia Record*.

TESTIMONY OF DAVID WHITMER.

IS IT TRUE, OR FALSE?

Editors Herald:—In the *Saints' Herald* of April 15th, 1879, I notice an article from the pen of Elder T. W. Smith, which originally appeared in the Fall River (Mass.) *Herald*, in which article the writer makes mention of the testimony of David Whitmer, as published in the *Chicago Times*, in 1875, and further says:

"I personally heard him state, in January, 1877, in his own house in Richmond, Ray county, Mo., in most positive language, that he did truly see, in broad day-light, a bright and most beautiful being, an 'angel from heaven,' who did hold in his hands the golden plates, which he turned over leaf by leaf, explaining the contents here and there."

I have heard the same from the mouth of Father Whitmer, more than once; and every time I ever heard him tell the particulars of that glorious scene, he always told it just the same; and as far as I have ever heard, from reliable witnesses, he has always told the same story—"straight as a nail." Had Elder Smith stopped at the end of the above quoted sentence, I would have had no ground for bringing his name into this article; but he did not. He further adds:

"He also described the size and general appearance of the plates, and he further said that he saw Joseph translate, by the aid of Urim and Thummim, time and again, and he then produced a large pile of foolscap paper closely written in a very fair hand, which he declared was the manuscript written mainly by Oliver Cowdery and Martin Harris, as the translation was being read by the aid of the Urim and Thummim of the characters on the plates by Joseph Smith, which work of translation and transcription he frequently saw."

I, too, have seen the "manuscripts" and examined them. I, too, have heard Father Whitmer say that he was present many times while Joseph was translating; but I never heard him say that the translation was made by aid of Urim and Thummim; but in every case, and his testimony is always the same, he declared that Joseph first offered prayer, then took a dark colored, opaque stone, called a "seer-stone," and placed it in the crown of his hat, then put his face into the hat, and read the translation as it appeared before him. This was the daily method of procedure, as I have often heard Father Whitmer declare; and, as it is generally agreed to by parties who know the facts, that a considerable portion of the work of translation was performed in a room of his father's house, where he then resided, there can be no doubt but what Father David Whitmer is a competent witness of the manner of translating.

I am aware of the fact that the "Urim and Thummim" story has long been foisted upon the world as the true account of the origin of the Book of Mormon; but the times demand, and, the interest of truth demands, that the truth should be told. We need not be afraid of truth; and I greatly doubt if anybody will be ultimately benefitted by the perpetuation of a falsehood, which was invented for the purpose of gaining prestige, in the minds of the people, for ambitious leaders.

The proofs are clear and positive that the story of Urim and Thummim Translation does not date back, for its origin, further than 1833,

or, between that date and 1835; for it is not found in any printed document of the Church of Christ up to the latter part of the year 1833, or the year 1834. The "Book of Commandments" to the Church of Christ, published in Independence, Mo., in 1833, does not contain any allusion to Urim and Thummim; though the term was inserted in some of the revelations in their reprint in the "Book of Doctrine and Covenants" in 1835.

Who originated the Urim and Thummim story, I do not know; but this I do know, that it is not found in the first printed book of revelations to the Church of Christ, and there is other testimony to show that it is not true. It is proper to notice what it is claimed the Urim and Thummim was. P. P. and O. Pratt both say it was an instrument composed of two clear or transparent stones set in the two rims of a bow. It is also confounded with the "Interpreters," which were shaped something like a pair of ordinary spectacles, though larger.

Now let us see. David Whitmer declares, and I have shown him to be a competent witness, that Joseph Smith translated by aid of a dark stone, called a "seer stone," which was placed in the crown of a hat, into which Joseph thrust his face.

In the *Saints' Herald* of June 15th, 1879, pages 190 and 191, I find a letter from President W. W. Blair, in which he states some facts, learned from Mr. Michael Morse, who married a Miss Hale, "a sister to Sr. Emma." Among other things which I have not space to notice here, but which your readers can find by following the reference I have given, President Blair says:

"He states that Joseph told him that he found the gold plates, from whence it is claimed the Book of Mormon was translated, in a stone box. (Some of late have said that Joseph at first professed to have found them in an iron box). He further states that when Joseph was translating the Book of Mormon, he (Morse), had occasion more than once to go into his immediate presence, and saw him engaged at his work of translation. The mode of procedure consisted in Joseph's placing the Seer Stone in the crown of a hat, then putting his face into the hat, so as to entirely cover his face, resting his elbows upon his knees, and then dictating, word after word, while the scribe—Emma, John Whitmer, O. Cowdery, or some other, wrote it down."

The above agrees perfectly with David Whitmer's statements, and goes far to confirm Father Whitmer's testimony; but this is not all. In the *Saints' Herald* of October 1st, 1879, in an article headed "Last Testimony of Sister Emma," on first page of the *Herald*, third column, near the bottom of the page, Sr. Emma is represented as saying:

"In writing for your father I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us"

This statement was made to President Joseph Smith, by his mother in February, 1879. The wife of Joseph Smith—who acted sometimes as his scribe, certainly is a competent witness, and her last testimony is entitled to respectful consideration, and she says Joseph translated by a stone placed in his hat.

Why did not Mrs. Bidamon not say that Joseph translated by aid of Urim and Thummim? The reason is obvious in the light of the facts, to which I have briefly alluded: because he translated with a stone, a Seer

Stone; not two clear stones set in the rims of a bow. Thus we see that Mr. Morse and Mrs. Bidamon both agree that Joseph Smith used a stone and not Urim and Thummim, nor Interpreter either.

Will those who hold the Urim and Thummim story to be correct, still continue to give the lie to David Whitmer, Michael Morse and Mrs. Emma Bidamon? Or will they have the courage to admit that those who have held high positions have been guilty of gross fabrication?

With the sanction of David Whitmer, and by his authority, I now state that he does not say that Joseph Smith ever translated in his presence by aid of Urim and Thummim; but by means of one dark colored, opaque stone, called a "Seer Stone," which was placed in the crown of a hat, into which Joseph put his face, so as to exclude the external light. Then, a spiritual light would shine forth, and parchment would appear before Joseph, upon which was a line of characters from the plates, and under it, the translation in English; at least, so Joseph said.

In her last testimony Mrs. Emma Bidamon said to President Joseph Smith:

"David Whitmer I believe to be an honest and truthful man. I think what he states may be relied on."

So say all who know him. And as sure as he is truthful and honest, the Book of Mormon was translated by means of a Seer Stone. And if it was not, I say distinctly that David Whitmer, the only surviving witness to the Book of Mormon, is not truthful.

J. L. TRAUGHER, JR.,

MANDEVILLE, Mo., Oct. 13, 1879.

TELESTIAL WORLD.

Much has been said by our opponents against the word "telestial," and much wonder is expressed as to the meaning of it, when speaking of the divine authenticity of the Book of Doctrine and Covenants; some declaring that it is not an English word, and that there is no word in any language from which it could have been derived. I heard one of our Elders say that he believed "stelestial" would be the more appropriate word to express the sense intended. I have concluded to offer a few thoughts on the subject, and I hope that if "mine opinion" is erroneous, some one more competent than myself may give us the true meaning and derivation of the word telestial, that we may be able to give a certain, sensible, and satisfactory answer to any that may ask us to define the word.

I believe that telestial is derived from the Greek word *telos*, the end: as *telos*, the end, and *logos*, a word or discourse; from which comes the word teleology, discoursing upon, or the science of the ends for which things were created. *Telie*, derived from *telos*, means relating to the end. Telescope is derived from *telos* the end, and *scopio* to spy, and literally signifies to look to the end. From "*telos*" the end, and "*tial*," suffixed, pertaining to; hence telestial, pertaining to the end, the last, or most distant of the glories from the central, celestial or heavenly glory world. As the celestial is the first, or central sphere or world, whose inhabitants enjoy the presence, brightness and glory of the Father and Son, and the terrestrial world is the habitation of

those who enjoy the presence of the Son, but not the fulness of the Father, so the teletial world will be the habitation of those who receive neither the fulness of the Father nor the presence of the Son; but through the ministering of angels and the reception of the Spirit they will receive a glory commensurate with their capacity to enjoy. This being the most distant of the glories may be synonymous with the Orthodox Christian's heaven, "Out beyond the bounds of time and space;" and may be presided over by the Orthodox God; without body, parts or passions.

The teletial world, being the last or most distant of the glory worlds, it may be appropriately called the end of the glories, and its inhabitants will be those of whom the Revelator says that they will be without the city walls.

Solar and lunar would be as appropriate as stellar world. I understand these adjectives as descriptive of the relative glory or brightness of those inhabiting the celestial, terrestrial and teletial worlds, and not their place of abode.

JAMES W. BRYAN.

LETTER FROM BRO. G. N. DAVIDSON.

Dear Herald:—The more I become acquainted with you and the principles you seek to inculcate, and your origin and authority, the more I love you. I have not the language at my command to portray the comfort and joy, and the helps that I receive from your semi-monthly visits. I would that they were weekly, and trust such will be ere long. Till then, I will, by the help of my Master, strive to peruse and investigate your contents at every appearance or visit.

In vol. 26, No. 19, among much valuable matter, is a short letter from Bro. A. G. W., of Missouri. After a careful perusal of that letter, the Spirit seemed to say, Write. I felt to question myself, saying, How or what shall I write? The brother may be an aged man; and for one so young in the work and isolated from communion and fellowship of the brotherhood, growing up in a wilderness of error and perverseness, as I feel is the case with me, how can I offer an offering in righteousness? But the promptings seem to urge to write.

Dear brother, I do not feel to take sides with you, but would rather have a friendly chat. Come, then, "Let us reason together." Brother Paul, in his letter to the Galatian church, gives us to understand that there is but one gospel to be taught. "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."—Col. 1:6. The twofollowing verses fix a curse upon man or angel if they preach or teach any other than the one, or true gospel. The gospel of Christ is the truth, the whole truth, and nothing but the truth, which certainly will ever be good news, glad tidings to every one that believeth and accepteth truth. Perversion, we do not understand is annihilation of truth, but clips from and adds to, till it becomes changed.

Hence, if there are many plain and precious things taken from the book (Bible), and the spirit of the plain and precious things not in existence, it (the recorded word) must stand to this generation something like the perverted

teachings of men. Where the spirit of perversion is indulged in, the whole matter shows another face and another spirit, unlike the face and spirit of the gospel.

So we readily understand the gospel perverted will not make those who bow at that shrine heirs of celestial glory, since the true gospel is the law of that glory. We who believe that the latter day work is the work of the Lord in fulfilment of his word given through his prophets of old, must also believe that the angel that John saw fly in the midst of heaven, (Rev. 14:6), was an angel and nothing else. And the gospel he had to preach to them that dwell on the earth was the true and everlasting gospel. And that a messenger from heaven was authorized to bring it to earth among the children of men, is to my mind conclusive; that at the time of his advent to earth nothing better than a perverted gospel was known, preached or practiced, and I think I can support this conclusion by the word. Such a gospel would not, could not, meet the demands, nor carry out the purposes of the All-wise Creator and Eternal Father, who purposed the one and true gospel to be the plan of salvation into the kingdom or celestial glory. And who through his Son declared that this gospel of the kingdom must again be preached to "all the world, for a witness unto all nations, and then shall the end come."—Matt. 25:32, I. T.

Again, if we believe that Joseph Smith, Jun., was called of God, we must also believe that the gospel was delivered to him, or he was made a vessel of honor to bring about and establish the true gospel. An acknowledgment of the books that Joseph was instrumental in bringing about as truthful, and containing the gospel in very deed, is an acknowledgment of the deficiency without them. Does not the Bible, Book of Mormon and Book of Doctrine and Covenants make a complete threefold cord? For illustration, a threefold of six strands each is a stronger tie and make a more perfect rope. The sailor knows full well that a double burton is better purchase than a single whip, (nautical phrase), and on the same principle is a three fold purchase better than a two fold. Take either part from the other and the cord is imperfect. What wisdom and beauty do we behold in the three fold cord! As for the law, it may be true that it was never taken from the earth; but if there has been a time when no legal officers of that law existed, the law itself became a dead letter, having no power of itself, hence powerless.

We endorse the declaration of the Book of Mormon that the gospel is in the Bible and Book of Mormon, but hardly see the proof that the New Testament contains the gospel in full.

Do we, dear brother, believe the Book of Mormon to be of divine origin? If we do, what can we learn from it? See 1 Nephi 3:40:

"And the angel of the Lord said unto me [Nephi], Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God: wherefore these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God: and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is

the most abominable above all churches; for behold they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done that they might pervert the right ways of the Lord."

Space will not admit the paragraph in full, but you can examine it at your leisure, as can all who have the Book of Mormon; and, Who ought not to have it? as it is a book of much worth to this generation.

In the foregoing we learn that the New Testament underwent a serious clipping, which sheared it of its beauty, or more precious parts. And the purpose we do realize was accomplished; that an exceeding great many do stumble. The fruits we have felt to realize in the past few weeks, as a Disciple minister and Methodist do—both learned and of high rank, equally claiming to have the truth. And great is the commotion, because neither one has it in full, hence can not teach what they do not know.

Now for the text or quotation found in Vol. 2, No. 2 *Saints' Advocate*:

"If any man writes to you, or preaches to you, doctrine contrary to the Bible, Book of Mormon, or Book of Doctrine and Covenants, set him down as an impostor."

Do you say, "If we were to follow this instruction, what would be the result?" I answer, dear brother, it certainly would be that if none would be found teaching contrary to either, then all of the elders or watchmen on Zion's walls would be in unison with the three books, which would meet the approbation of God the Eternal Father, and the blessing of high heaven would be freely bestowed, and the power of the gospel felt more abundantly. And who is prepared to say what the result would be upon the yet unbelieving? God grant a speedy unison of thought, word and deed, for his own name and mercy's sake, is the prayer of your isolated brother in the gospel of truth.

In Doctrine and Covenants 10:10, we do read that the Lord counselled Hyrum to study his word former and latter. Why? That he might be prepared to teach in harmony with, not contrary to the Bible and Book of Mormon; for, in par. 8, he was told to wait until "you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine." If he was to wait for the word and gospel, it could not have been in existence, and the closing part of par. 10, commencing where you left off, is proof of the non-existence of the true and pure gospel, or a deficiency. Think you that God careth only for the patriarch Hyrum? Was it not for our profit also. Yea, verily, for all called to be teachers, for how can we teach what we do not know? It is well to study the Bible to see what it is, and how far it harmonizes with the revealed will or word of the nineteenth century; and ever keep the two sticks together. The one is proof of the other, and must go together. To separate them will be to undo work, work that God has joined together. It is an old saying that "man is only half a man till married;" then, we read that "they twain become one flesh." Ezekiel tells us the "two sticks" become one in his hand; or the Lord tells Ezekiel so. (Ezek. 37:17). And in the 19th verse the Lord says, "And they shall be one in my hand." The six

principles of the gospel are in the Bible, that's one fold; the six principles are also taught in the Book of Mormon, that's two fold; the six principles are clearly taught in the Doctrine and Covenants, that makes a perfect cord; and Hyrum was to wait till he had obtained all the Lord should grant unto that generation, saying, "then shall all things be added thereunto."

In connection with the subject, or foregoing conclusions, it seemeth good to me to make a statement of how I came to a knowledge of the truth of, or divinity of the books mentioned.

When in the State of California, San Benito county, shortly after I had heard and believed the gospel, and obeyed the laws of adoption into the Church of Jesus Christ of Latter Day Saints, an aged Elder delivered a discourse on the deficiency of the Bible and absolute necessity of the Book of Mormon for the work of God in the salvation of men. I thought that the Bible was lightly and irreverently dealt with. I felt troubled in my soul, and it caused a diligent inquiry and prayerful investigation of the matter, to see, if possible, what ground I was on, and what the faith I had espoused. I prayed earnestly to God about the matter, but retired to my couch with a sorrowful heart and troubled soul. The God of Israel heard my supplication, and knew my sorrow and pain, and when wrapped in deep sleep: "In a dream, in a vision of the night, when deep sleep had fallen upon me in slumbering upon my bed." Then he opened my ears and sealed instruction to me, just in harmony with the teachings of the Bible. (See Job 33:10-16.)

I was at that time repairing a house for my brother-in-law, in that State, putting on California rustic finish (prepared lumber, planed and matched, so as, when put up, to make a neat, tight wall).

I dreamed of just commencing putting up the front wall, when a well-dressed, pleasant-looking man came up to me, asking me to let him show me how to put up a rustic. I thought I knew how, but consented to be instructed; so the clever fellow, my instructor, commenced, and laid up about one-third of the wall, then called my attention to it. I was taking cognizance of the work, and agreed to it being all right. He then put up the other third, and called attention again. I again sanctioned the work; then he finished, by putting up the other and last third, then called attention again. Now, said my instructor, "We will take out the first portion, and what kind of a wall will it be?" I answered, it would leave the family exposed to beasts and reptiles (which are not very agreeable companions in that State), so would not do to be left in that way. My instructor said, "Replace the first, and take away the second portion." I said, that would leave a hole in the wall. Then my guide said, "Replace the second portion, and take out the third." I said, that will be about as bad. My instructor said, "The Bible, the Book of Mormon, the Doctrine and Covenants; it requires the three to complete the work." I awoke, and the first thought was, each portion was rustic. If one be the word of the Lord, all three are; and from that day to this I have had no doubts as to the books, their origin and purposes; and I thank God to-day for a knowledge. A belief only would not have been sufficient for my support in the present position, amid

such controversy as has been my lot to witness these few weeks past.

The Methodist teacher closed his series of discourses to-day, and administered the holy ordinance of baptism (as he said it was) to two, by pouring a little water out of a little pitcher on the head. The disciple teacher during his session of nineteen discourses, immersed ten. He is to review the last teacher's work next week. The contest is quite sharp and warm, and the worst feature is a deviation from the truth, and lack of the Spirit of the great Teacher and his gospel. Again I feel to thank God for the wisdom, light and knowledge that he has bestowed, and hope it may yet be used in his cause, for the good of others and to the glory of God.

GEO. N. DAVISON.

SCOTT'S BAY, N. B., October 5th, 1879.

THE BIBLE REVISION.

For seven long years the Anglo-American Bible Revision Committee has been at work, the English division in the Deanery at Westminster, the American at the Bible House in New York. Knowing that the allotted time was fast drawing to a close, a reporter of the *Graphic* called recently on Mr. Howard Crosby to inquire how near the satisfactory completion was.

Dr. Crosby replied that the work moved on slowly, but still satisfactorily. "It will, however, certainly consume three years or more," he continued. "You must remember how important the work is and the amount of time absorbed in the two committees exchanging confidential copies and harmonizing the same when there are differences."

"But supposing they can not be made to agree?"

"Then the disputed point will be referred to a committee of conferences which will be appointed, and, if very serious, will be indicated in a preface or appendix."

"What are the principles of the revision?"

"To introduce as few alterations as possible consistent with faithfulness to the original. Bishop Ellicott thinks the total amount of change will exceed five per cent, or more than five words in a hundred (a large proportion of which is due to grammatical corrections), which, as it is, 250 since the last version was made, is not an alarming amount. These changes also include words obsolete in their spelling and signification. Obscurities and inconsistencies will be removed. The headings of chapters, pages and paragraphs will be carefully revised, the text will be divided into sections and the parallelism in the poetical books will be shown by printing in verse form."

"Are there many mistakes in the New Testament?"

"Professor Abbot says there are hundreds of errors which affect the translation in our New Testament, and in some cases whole verses are spurious, a fact that alone justifies the demand for a revision."

"The present resources for settling the text are what?"

"A great quantity of manuscript material, ranging from the fourth to the tenth century, and almost priceless in value; the transactions of the New Testament which dates one or two centuries earlier than our oldest MSS. and critical editions of the Greek Testament, published by such scholars as Griesbach, Lach-

mann, Tischendorf and Fregelles, who have done much to restore the text to its original purity. We have a body of 85 men qualified for the work, and including such scholars as Professor Wescott, and Dr. Host, of England, each of whom has given more than twenty years' study to the Greek Testament, and Professor Lightfoot, Dean Stanley, Dr. Scrivener, Dr. Schaff, and a host of others."

"How will this revision count in the numbers made?"

"As the tenth, not including a number of individual translations made since that of King James. In 1880 it will be just 500 years since John Wycliffe finished the first complete revision of the Holy Scriptures in the English language, for which work ten years after his death, his very bones were dishonored."

Only Christians.

John Wesley once was troubled in regard to the disposition of the various sects, and the chances of each in reference to future happiness or punishment. A dream one night transported him to the gates of hell.

"Are there any Roman Catholics here?"

"Yes," was the reply.

"Any Presbyterians?"

"Yes."

"Any Congregationalists?"

"Yes."

"Any Methodists?" by way of a clincher, asked the pious Wesley.

"Yes," was answered to his great indignation.

In the mystic way of dreams, a sudden transition, and he stood at the gates of heaven. Improving his opportunity, he again inquired:

"Are there any Roman Catholics here?"

"No," was replied.

"Any Presbyterians?"

"No."

"Any Congregationalists?"

"No."

"Any Methodists?"

"No."

"Well then," he asked, lost in wonder, "who are they inside?"

"Christians!" was the jubilant answer.

Definition of Home.

Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world always forces us to wear in self-defense, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule.

PURSUIT OF PLEASURE.—We smile at the ignorance of the savage who cuts down the tree in order to reach its fruits; but the fact is that a blunder of this description is made by every person who is over-eager and impatient in the pursuit of pleasure. To such the present moment is everything, and the future is nothing; he borrows, therefore, from the future at a most usurious and ruinous interest; and the consequence is that he finds the tone of his feelings impaired, his self-respect diminished, his health of mind and body destroyed and life reduced to its very dreg; at a time when humanly speaking, the greatest portion of its comforts should be still before him.

THE DISCIPLINE OF LIFE.—A person is not worth anything who has not had troubles. You can not subdue selfishness without a struggle. You can not go through life without bearing burdens. But you are going to have help under circumstances that will redeem you from these things. You are going to experience more victories than defeats. Your sufferings will be only here and there little spots in a whole field of peace and joy.

15 November 79.

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.

Saints' Herald.

JOSEPH SMITH, EDITOR.
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, November 15, 1879.

W R A T H .

THE "Rocky Mountain Saints," as T. B. H. Stenhouse calls the Utah Mormons, are just now in a fever of resentment; the moving cause of which is the testimony of Sister Emma, as published by us a short time since. The person who seems to have been chosen to express this indignation is Joseph F. Smith, one of Utah's Twelve Apostles, the martyr Hyrum's second living son, and consequently our cousin.

There seems to be something strikingly proper in putting this member of the Smith family in Utah, against the Smith family out of Utah. The people of Utah who belong to the ruling church there, doubtless feel that it is a grand thing to have the family buckler held between them and the family sword; and it is doubtless quite amusing to the Gentile world, in Utah and out, to see the family thus at war, congratulating themselves that it is possible that the Smiths will use themselves up fighting one another, and that with their extinction, the whole institution of Mormonism will go to pieces.

We have long appreciated this phase of the conflict; have said very little about it, though expecting it would be brought to the fore before the end came; and are therefore not unprepared for it. We by no means anticipate relinquishing the vantage ground in the fight because Smith is arrayed against Smith.

The *Deseret Evening News*, of October 18th, of the present year, contains an article from Joseph F. Smith, nearly four columns long, under the caption, "Joseph the Seer's plural marriages." In this article, that portion of Sister Emma's testimony which relates to plural marriage is given, and in refutation of it the affidavits of Joseph B. Noble, Benjamin F. Johnson, Lorenzo Snow, John Benbow, (now deceased), stating that at different periods of time, dating from the Fall of 1840 to April 1843, and all of them prior to July 12th, 1843, Joseph Smith, then the President of the Church, did teach them the principle of plural marriage. One of these states that he did seal one to Joseph Smith, according to the revelation on plural marriage, and the date of this said sealing is long prior to the alleged date of the revelation, July 12th, 1843, a portion of which, only, according to Joseph F. Smith, was written even on that date.

In connection with these, appear the affidavits of two women who state that they were *married*, or *sealed* to Joseph Smith, the President of the Church, in May, 1843.

In addition to this is an appended statement signed by Hyrum S. Walker, Sarah E. Smith, and Joseph F. Smith, to the effect that Sister Emma, should have told Lovina, oldest daughter of Hyrum Smith, and wife of Loren Walker, that she was present when these two were "*married*," or "*sealed*" to her husband Joseph Smith.

In order that there may be no mistake about the position we occupy on this question, we wish to state: (1), That whatever the truth, or untruth of the testimony of Sister Emma, we are not responsible. We gave only what we received from her own lips, and hence are not in fault whether it be true or false. (2), We believe her statement to be true, and think there are good reasons for so believing. (3), That if it be true that Joseph Smith did, in any of the years prior to July 12th, 1843, either teach or practice plural marriage, as plural marriage is understood by both Utah Mormons and Gentiles in and out of Utah, he was a transgressor of the law of the land, subject to prosecution for bigamy; a transgressor against the law of God as expressed in the Doctrine and Covenants, Book of Mormon, and the Bible, as we comprehend the Bible, and without visible warrant in any revelation then known to the Church. (4), If Joseph Smith taught or practiced plural marriage, as that institution called polygamy in Utah is politely named, after July 12th, 1843, and while the revelation claimed for its sanction was yet unwritten and unacknowledged by the Church, he was a transgressor against the polity of the Church; and was doing that which can not safely be defended from the ground of fair, open and honorable dealing with the honest, but uninitiated in the Church, and the world to whom he was sent as a messenger of peace and righteousness.

Before proceeding further, we notice some statements of Joseph F. Smith, and then we shall examine these affidavits a little. Immediately after quoting the statement of Sr. Emma, that "spiritual wifery," or "polygamy," was not "taught publicly or privately," before her "husband's death," to "her knowledge," Joseph F. Smith, intimates that Alexander H. Smith made certain admissions to him in 1866, and that we made similar ones to him at a subsequent date. These certain admissions, as he carries the inference, seem to have been as to our mother's knowledge of and complicity with polygamy. So far as Alexander H. is concerned, he can answer for himself; but as for us, we never at any time made any admission, of the character intimated, to Joseph F. Smith. The same gentleman asserts that these admissions were made before we "had the courage, or dared to venture upon the hazardous and untenable ground, our mother, now dead, is made to assume."

The writer forgets that this untenable, dangerous ground, is just the ground that we assumed in 1860, and have constantly occupied ever since; and we have as yet failed to discover the danger. He forgets that we took this ground in 1876 in the "Institute" in Salt Lake City, in reference to the so-called revelation on plural marriage, and threw the burden of proof upon those who affirmed the doctrine and assumed its defense.

Of the character of those who have thus made affidavit, we have nothing to say. Of what is averred in them we question thus: "*Marrying*," or "*sealing*;" "*married*," or "*sealed*," are used by these persons as synonymous terms; and we have made so many and such continuous enquiries after this mystery, and have received such uniform answers that we have come to the following conclusions: that a few months prior to the death of Joseph and Hyrum, there had obtained among certain Elders, and Joseph and Hyrum possibly of the number, an over estimate of the

dignity and powers of the priesthood; that this over estimate grew out of the undue importance which men blessed with authority usually imbue themselves, and that upon it was predicated the idea of going out of the privileges offered in the gospel, by which believers were sealed heirs of everlasting life by baptism and the gift of the Holy Ghost, and canvassing the idea of extending the unity between happily married persons here, into the spiritual world by having them spiritually married by the authority of the "everlasting priesthood;" that after a little while, elders who did not happen to be congenially mated here, began to agitate the matter of the application of the rule to themselves, and not feeling willing that these uncongenial companions with whom they had been allied in marriage here should be perpetuated to them in the spiritual world, asked and argued the reasons why they could not be married here for time, in the ordinary way, and be by this "everlasting priesthood" married spiritually for eternity. The transition was an easy one, and under the enlarged ideas of the priesthood, it soon became apparent to these seekers after a way that might seem good to them, that the only thing lacking was that they should find their necessary affinities; and as no possible infringement of law was contemplated by these spiritual unities, the existence of legal marital obligations and relations was no barrier to their consummation; hence, as they themselves were not mated in spirit though matched in the flesh, others must be in a similar condition, and the wives and possible wives of others might, under this idea of the supremacy of the priesthood, contract in this spiritual alliance. All this might have been innocent, "if everybody was agreed to it, and would behave as they should; but they would not;" just as Sister Emma states that Joseph Smith, her husband, told her that they would not. But, subsequently to this, the wish, father to the thought, suggested that the powers of the priesthood that could unite spiritual affinities here for the joys of eternity, might, without seriously stretching their prerogatives, give sanction to the ante-dating those joys—there was an ounce of heavenly bliss and pounds of fleshly and earthly pleasure. That Joseph and Hyrum may have joined in these spiritual speculations and wandered into the clouds of priestly domination, and may possibly have drifted into the latter phase as a result, we have no personal means of knowing; but it is evident, from what transpired not long before their death that they repented of their share in the spiritual foolishness, whatever that share may have been, and had seriously set about counteracting the blighting results naturally growing out of such an institution.

With this view before us it is an easy thing to understand the guarded manner in which these persons whose statements we are considering, all swear that "*marriage*," or "*sealing*" was the ordinance performed; that they were "*married*," or "*sealed*." It is also easy to comprehend, that when those who succeeded Joseph and Hyrum entered into the control of the Church finding so splendid an opportunity ready for their carnal minds, it became an easy thing for them to construe the spiritual affinity and spiritual sealing for eternity, into marriage for time between already married companions, and for eternity between either themselves, or others, with the

understanding that marital rights for eternity might be claimed and enjoyed between such spiritually married folk in time—and, hence, the conclusion that Joseph's spiritual affinities were his wives *de facto*, and spiritual wifery, was plural marriage, *alias* polygamy. Now, his wife states positively that to her knowledge there was no woman beside herself with whom Joseph Smith maintained the relation of husband. To confirm this, she bore him a son after his decease, a result which followed no other of those affirming themselves to have been his wives, a consequence certainly very probable had they held the relation of *wives* instead of sealed spiritual affinities for eternity only. This probability is made more apparent, when it occurs that those who come after him with kindly intent toward him and the enlargement of his kingdom, touch these same women with the magic wand of reproduction and lo, children are born to Joseph. Strangely, however, these children are not co-heirs with Emma's children in physical, mental, or moral traits, but are inheritors of other men of all these. It is a thing incredible, and yet Mr. James Hepworth Dixon, Mrs. C. B. V. Waite, and Mrs. Stenhouse, writers on Mormonism, all of them discover and bear witness to the fact of its strangeness; and Mr. Dixon states his conviction to be, from all the evidence presented, that there was some such spiritual sealing as that we have referred to; but justly remarks that the prophet's connection therewith is very insufficiently proven.

Miss Eliza R. Snow, who writes for the *Evening News*, in the number we are noticing, states in reference to Sr. Emma's testimony as follows: "If what purports to be her 'last testimony' was really her testimony, she died with a libel on her lips—a libel against her husband; against the truth, and a libel against God; and in publishing that libel, her son has fastened a stigma on the character of his mother, that can never be erased."

This sounds exceedingly well, coming from an individual who writes herself "a wife of Joseph Smith the prophet," and who subsequently became a wife of Brigham Young, for time, if report states truly. Let us see; Emma Smith persistently refused to acknowledge the philosophy of that spiritual wife business from the death of her husband; and refused to admit that any other woman held the relation of wife to her husband, and thus kept good her character for veracity in keeping with her statement publicly made and published in the *Times and Seasons*, the official paper of the Church, in October, 1842, which statement Miss Eliza R. Snow also signed; while the latter gives the lie to herself when, despite that public statement, she now claims to have been a wife to the husband of another. That statement is signed by Elizabeth Ann Whitney, wife of Bishop N. K. Whitney; Mary C. Miller, wife of George Miller; Lois Cutler, wife of Alpheus Cutler; Thirza Cahoon, wife of Reynolds Cahoon; Ann Hunter, wife of Bishop Edward Hunter; Jane Law, wife of William Law; Sophia R. Marks, daughter, and Rosanna Marks, wife of President William Marks; Polly Z. Johnson, wife of Aaron Johnson; Sarah Higbee, wife of Elias Higbee; Phebe Woodruff, wife of Wilford Woodruff; Leonora Taylor, wife of John Taylor; Angeline Robinson, wife of E. Robinson; Sarah M. Cleveland, Abigail Works, Catherine Petty, and Sarah Hillman. We cite this fact to insti-

tute the comparison between the two statements; the one made by Sister Emma, in perfect harmony with her after-life and dying testimony, the other that of Eliza R. Snow, strongly suggestive of secrecy and double dealing, in that she states now, inferentially, that she was a wife by some other law than that found in the Doctrine and Covenants, to which she and others referred in the statement in the *Times and Seasons* in 1842.

Joseph F. Smith states in the article referred to in *Deseret News*, that he deems what he has presented in that article "sufficient to prove that Joseph Smith did teach the doctrine of plural marriage several years before his death, and not only so, but that he did also practice what he taught." One of the statements he relies on to be sufficient, is that some time in the Fall of 1840, Joseph Smith taught it to the deponent; others place the times when such teaching took place, clear down along the years to April, 1843. These dates include October, 1842, the date of the published statement that the persons signing it knew "of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants;" which publication from the Doctrine and Covenants immediately precedes the certificate which those men gave "to show that Dr. J. C. Bennett's 'secret wife system' is a creature of his own make," as they knew "of no such society in this place, (Nauvoo), and never did." This is signed by S. Bennett, George Miller, Alpheus Cutler, Reynolds Cahoon, Wilson Law, W. Woodruff, N. K. Whitney, Albert Petty, Elias Higbee, JOHN TAYLOR, E. Robinson, and Aaron Johnson.

It will now be seen that if Joseph F. Smith is correct, he is asking that we and others shall believe that Joseph Smith, the president of the Church in 1842, and editor of the *Times and Seasons* at the very time that the before named certificate was published, had been teaching, possibly practicing a system of secret wifery, and allowed these men and their wives with other women of the Church to make and publish a flat and positive denial of it, making himself a party to the lie, and yet he now thinks that we are trying to blacken the character of our father and fasten a stigma upon him. Which is the more consistent course for us; to admit his complicity with polygamy as it is now practiced by the Utah Saints; accepting their statement that at the time the statement was made in October, 1842, which we have referred to, and to which our father was a party, he was secretly teaching and practicing that "secret system," or something like it, and thus believe him to have been a liar in word and deed; also to accept their statement that he did not dare to avow the truth, and thus believe him to have been a coward; also to accept their statement that he did have one or more wives than our mother, and thus believe him to have been a criminal, a breaker of the law of the land, and thus a transgressor of the law of God, according to the revelations from God received by him, a bigamist, a man living in lascivious cohabitation with women not his wives in the law, and thus believe him to have been a libertine, given to the lusts of the flesh, and rightfully subject to punishment by the law of the land against which he was an offender if their statements be true; or, refusing to accept those statements because incompatible with all that came under our own personal observation, and with

many well established facts in the case; and throw the burden of proof upon those who make these damaging charges. Which party is pursuing the surest policy to blacken the character and fasten a stigma upon the prophet Joseph Smith. We want no one to mistake us in the statements that we make in this article, nor to be implicated in it, or its consequences without their consent; it is binding upon no one but ourselves; but, there is to be a mission to Utah, undertaken by the elders of the Reorganized Church; the question of Joseph Smith's connection with Utah polygamy will undoubtedly be urged in the faces of the elders who go on that mission; propriety demands at the present crisis that these men know how we as an individual stand upon the issue. Hence we write this and expressly state that however much we should dislike it to be proven that he, Joseph Smith, was what the Utah Church claims that he was in regard to this matter of polygamy, it would not in any wise change the gospel, the dispensation given to the Church, or the duty of the elders. If Joseph Smith did teach, or practice polygamy, and if the Utah people succeed in proving it, it does not prove the divinity of it, nor that it is binding upon us, or anybody. It would simply prove him to have been a transgressor, for which he alone must answer.

Again, Joseph F. Smith in the article so frequently referred to, states: "Further, the fact is established (by what he had presented) that Joseph Smith received the revelation on celestial, or plural marriage, and the eternity of the marriage covenant, *prior* to July 12th, 1843, the time when a *portion* of said revelation was written."

In this statement of this defender of the polygamic faith, it must strike the careful reader that he has grossly betrayed himself and that which he is defending, "a portion of said revelation was written July 12th, 1843. After all the long agony of years, that wonderful thing that was to people a new kingdom with stalwart immaculate men, turns out to be a fragment, a portion; a portion too that was had for eight tedious years in a sacred receptacle belonging to Brigham Young, the man who not only essayed to step into Joseph's shoes, but to lie down in his bed, to profane with an earthly touch what had been spiritually consecrated to his predecessor; and when it sees the light does so after the said Brigham Young and numbers of others, including these women who lay claim to be Joseph's wives, but bear children to Brigham Young, are compromised in the meshes of that which this fragmentary revelation comes to sanction and maintain,—we do not wonder that Brigham's last words were—"Oh! Joseph! Joseph!"

One of these women signs her affidavit Eliza M. (Partridge) Lyman; the other Emily D. P. (Partridge) Young. If the statement was true that they were once wives of Joseph Smith, why not have written their names Eliza M. (Smith) Lyman, and Emily D. (Smith) Young?

In conclusion, who was authorized to finish writing the revelation, of which a portion was written July 12th, 1843? When was the remainder written, and by whom? Is it not warrantable to believe that material parts of it may have been changed, omitted, or expunged during the long years of its seclusion, under the immediate care of the man of all men needing such a revelation to cover up with the gloss of sacredness a sys-

tem that is so strangely at variance with law and sound common sense. But we are glad that the storm that Sister Emma's testimony has raised evinces the fact that the *Advocate* and *HERALD* are read; and we further state that it is now our settled conviction that whatever of wrong and evil may have been circulating and obtaining foothold among the elders of the Church prior to our father's death, Sister Emma was not a party to it, "consenting to the deed of them."

In this issue we publish a pathetic and very interesting letter from Bro. Heman C. Smith, who writes from Milton, Santa Rosa county, Florida.

Bro. Heman seems to feel sadly the fact that the Semi-Annual Conference had sent him no co-laborer. If he had been there with the same "Macedonian cry" coming from nearly every possible quarter, ringing in his ears, his hands and pockets full of letters asking for laborers and co-laborers, from every field from Maine to Mexico; from Alaska to Florida, whence his agonized appeal, he would hardly have written the words "almost discouraged;" but would have written "Lord, send more laborers into thy field."

Let the Saints read this letter of Bro. Heman's and Bro. J. L. Bear's, and ask themselves whether they can not aid to keep certain men, qualified by call and nature to be preachers in the field. We feel at times the prescient power of the prophet, and it foreshadows that some of our "able ministers of the word," are going into the field with a greater trust in God, and the Saints; if we fail them, Saints, fellow-Saints, be sure that God will not, and neither will he forget us. The excuse of some—many—has been, "Why, our leading men are not in the field. Why do they not set us the example of sacrifice. If they will go and declare the truth, we will do our part." We feel that this excuse will soon be obsolete, out of date. Already some are shaking themselves free from engrossing temporal cares, and are preparing little home affairs ready to go. Some are in the field already, and are dealing stalwart blows for the truth; of one of these we heard it stated; that a minister of a popular faith said of him, "He has done us much harm." Men like Bro. Bear are going to be more numerous, or we mistake the signs that seem to betoken it.

Now is likewise a good time for some one of our Scandinavian brethren to buckle on the armor for battle in his native land. Bro. Peter N. Brix is anxiously waiting reinforcement. The matter was left for the Presidency to fill. We ask for some one to go. It is not in our power to send one who will not go. The Lord's work has need of some of those who say that they are "willing to do what they can."

Our California Mission has gotten itself into difficulty in regard to its conference minutes. The minutes of their Annual April session were sent us, and before they were printed a protest against their publication came. Now the rule requires that the minutes of each day's session be read at the opening of the next day's sitting, for examination and correction, if correction is needed. Whether this rule was observed by the California Saints, or not, we do not know, the inference is that it was. The minutes were sent to us, and upon their face appear correct; as there is a motion the adoption of which is not disputed, which provides that the then secretary should himself

prepare the minutes for publication and send them to the office of publication. Whatever may have been the errors the clerk may have made, the conference at which he served is as much at fault as he, if the minutes were not read and corrected and approved, each successive day, and before adjournment the minutes of the last hour's sitting also read and approved, for the act authorizing him to prepare them was the unsolicited act of the body. To reject them, *en masse*, as the fall session of that conference held at Santa Ana has done, without specifying the particular items that are incorrect and correcting them, is to leave the entire record of that session a blank, is strikingly unjust to the secretary, and places the general church authorities in rather a peculiar predicament; for certain acts of the General Conference were based upon those minutes. As the matter now stands the Secretary has the best of the controversy; and his signature to the minutes prepared by him in pursuance to the resolution directing him to so prepare them, from the notes in his possession, will bear the construction of the general reader as fair and correct. It was decidedly bad policy to reject them as a whole, instead of correcting them.

We shall feel warranted in asking that no minutes be sent us for publication that are liable to be controverted in such manner; as the secretary's signature is supposed to be our warrant for publishing. If the minutes are corrected as we have stated at the beginning of each successive session and those of the last session at its close, difficulty will be avoided.

EDITORIAL ITEMS.

LATE letters from Uncle William Smith indicate that he is preparing to spend the winter months in the gospel field, wherever he can labor in unity with the Saints. He states that he feels the burden of the gospel as much as twenty-five or thirty years ago. His health is fair. His summer crops were injured by drouth and the bug; but he has saved what he raised as well as he could. We hear from various places that Uncle's testimony was much sought after, and his preaching quite acceptable. That he did not please all, is possible—who can? We have tried, and we can not, hence, conclude neither Uncle nor any one else can. It is said, "It takes all sorts of people to make a world," and we are sure that a few of every sort, nearly, are to be found in the Church. We are glad, very glad that the voice of Uncle William Smith is again heard in vindication of the truth, as it is in Christ Jesus. No man is perfect,—at least we have seen none,—and we feel the truth of what Bro. C. N. Brown of Providence, R. I., said in a sermon on love, delivered in Plano, "We should so have the love of Jesus burning in our bosoms, as to be able to love our brethren; loving them with all their proclivities."

We shall publish in next issue, a series of letters from Joseph the Martyr to his wife, dating from 1832 to June 27th, 1844, 10 a.m., the day of the murder. These letters have been in Sr. Emma's possession, and by being published will give the Saints some idea of what respect the Martyr held for his wife.

Bro. C. G. Lamphear wrote from Iron Hill, Iowa. He had spoken twice at a school house near Bro. E. Larkey's, and was to continue his effort there. Had preached some seven times near Canton,

Bro. E. C. Brand wrote from Cheyenne, Wyoming, that he was thus far on his way, October 30th. Would be in Salt Lake the 2d of November, thence go northward as the way opened.

Bro. B. A. Atwell writes from Greenwood, Kansas, that there is a good chance there for a first class builder. There is a new town being built two miles south of Charlestown, likely to absorb that place, to be called Fall River City. Now there is a chance for somebody.

Good Sr. Mary Mason, who visited the Saints in Plano this last summer, writes from Tobias, New York, of her enjoyment in her visit. She sends the editor a token of remembrance, which we hereby acknowledge the receipt of, and thank Sr. Mason for.

Eight marriages have been solemnized in the Oneida Community under their new monogamic rule concerning marriage; and a number of others are resuming the marital relations held by them before uniting with the society.

Bro. John H. Lake had baptized two at Harlan and one at Keokuk, Iowa, since conference, and was on November 1st preaching at Rushville, Illinois; from thence he would go to Pittsfield, Pike county, as the way would open up.

Bro. A. L. Whittaker writes from Wheatville, Wisconsin, that his mother had been signally healed of severe sickness by the proper exercise of faith.

Bro. A. C. Everett, Paw Paw, Michigan, relates his attendance upon a discussion between Bro. C. Scott and Elder Dewey of the Christian order, near Lawrence, Michigan. Bro. Everett considers that Elder Dewey made a signal failure in trying to affirm and prove that his church "in its organization, doctrine and principles is in accordance with the Old and New Testaments," and we can well believe that he would have a hard time in that line. Hence he made no points at all. The second proposition was the affirmation by Bro. Scott that the Church he defends is the Church of Christ according to the Scriptures, which of course he was fully able to maintain, God's Spirit and the truth being overwhelmingly upon his side. Bro. Everett considers that the cause of the Redeemer gained influence in that region by this discussion, for the line between truth and error was made plain to many. Bro. Everett still loves and labors for the truth.

Bro. Richard and Sr. Ann Cole of Dauphin county, Pennsylvania, rejoice greatly that after twelve years of darkness as to the latter-day work, they have once more found the people of God; and, as they now receive the *Herald*, they feel that they are indeed fed. They would like to be visited by the ministers of the Church as early as possible, or to hear from those nearest them, Saints and elders. Address them Wisconsin, Pa. They were members of the Saint Clair Branch a long time ago, and some may remember them.

A good letter received from brother George Thorp, St. Louis, Mo., who sends clipping from a Colorado paper, giving the Church good words of praise for what we are doing as a people. We thank you, Bro. Thorp.

Bro. F. C. Warnky writes, November 1st, that he met with Bro. William A. Litz, at Taos, strong in the faith. Bro. Warnky starts for Independence, Mo., soon, to make his home there. He will preach along his way in from Alamosa to Independence. Success, Bro. Frederick.

Letter from Bro. B. V. Springer, Derby, Ind., November 5th, states that he had baptized two at Mt. Pleasant, one at Labelle Riviere, two at Anderson, two at Derby, and was to baptize two more at Deer Creek on the 6th. Elder J. M. Goss, of the Disciples, had killed Mormonism in that place, and Bro. B. V. was baptizing his dead. Bro. B. V. invites Elder Goss to return, in these words: "Come again Bro. Jeems."

Sister Marbarry Robbins, of Stockton, California, widow of Bro. H. P. Robbins who mortgaged his home in order to pay for the Saints' Chapel there, wishes to thank those who have sent in small sums to aid in recovering the place. Somewhere about twenty-five dollars have been received by Brn. Rogers and Stebbins and forwarded to the Bishop's Agent, Bro. John Roberts, 1728 Seward Street, West Oakland, California. Probably some others have sent directly to Bro. Roberts. It is very necessary and just that this debt should be paid, especially since the death of Bro. Robbins, whose calculations and intentions were thus cut short by the great destroyer. The few Saints at Stockton are not able to pay the debt, hence any and all others are invited to a liberal charity as far as they are able to do.

The St. Joseph *Gazette* for September 23d, sent us by Bro. Joseph Hammer, contained a full account of the resources, advantages and population of the north-western counties of Missouri, including De Kalb, Buchanan, Harrison, Nodaway, Atchison, Caldwell, Holt, Clinton, Worth, Platte, Gentry and Davies counties, with sketches of the town and villages therein. We consider this number as being a very interesting one on account of these historical notes.

Bro. E. Delong writes from Reese, Michigan, that he has been quite encouraged of late by some success in opening a new place, and also in securing a hall at Reese, in which he has had a good hearing. He has also administered baptism to one lately, which has caused quite a degree of talk, and this results in giving more publicity to his effort.

Some Indian mounds opened during the grading of a railroad four miles south-east of Wilmington, Illinois, revealed skeletons, pottery, copper implements and oyster shells. The size of the bones make it evident that the people thus buried were from six to seven feet high. It is thought that they were buried there 2000 years ago, and the copper must have come from the Lake Superior mines, and the pearl shells were probably from the Gulf of Mexico. The skulls of the skeletons are much larger than those of the present day. The vases are ornamented with scroll work, and are four by five inches in size.

The imports of coin and bullion, mostly gold, for September, were \$28,360,000. Excess of imports merchandise same month \$20,620,087.

THE Philadelphia *Times* of June 8th, has the following; please look at it, and profit by the lesson it suggests.

THE QUARRELING SAINTS.

The *Saints' Herald* is the name of the official paper of the Reorganized Church of Jesus Christ of the Latter Day Saints, and is published at Plano, Ill. It might be supposed from their name that the "Saints" were the most lovely and peaceable people this side of heaven. But their own organ lifts the curtain in a way which indicates that they delight to bark and bite very much as other people do. The editor says that the Saints quarrel in meeting in a most unbecom-

ing manner. He says that "it is discreditable to men of any denomination of worshipers to meet in a religious meeting for the consideration of matters connected with their religion, and the carrying on of their religious affairs, to decide the questions by calling names, telling each other that they lie, are of the devil, threatening to strike, knock down, shoot, kill, and so on. Also, that it is simply abominable for Saints to meet ostensibly to labor and do business in Christ's name, and after a prayer to God that Christ's Spirit may be with them, to quarrel, to recriminate, call names, threaten and do each other injury and evil. The Spirit of Christ gives great restraint over self: and nowhere should this be more strongly exercised or more strikingly manifest than in the meeting of Saints for business purposes. It is a shame to the Church and a disgrace to those who do it, to quarrel in meeting." It would seem that the "Saints" have attended the judicatories of some of the other denominations, and have picked up their methods of doing business.

PACIFIC SLOPE MISSION.

The Semi-Annual General Conference accepted the resignation of Bro. D. S. Mills, as president of the Pacific Slope Mission, leaving the matter in the hands of the Presidency. Until further action is had by the Presidency, or the General Conference, the work in California will be left in the charge of the local district presidents; with the instruction that those districts send their presidents, or others chosen by them as delegates, to the next April Conference to be held for the Mission to confer together as to what should be done for the best interests of the work.

Our reason for this action is, there is no one in the east at our disposal who is suitable to send in the present emergency. Added to this, so much has been expended by the California Saints for eastern interference that we deem it prudent to avoid further draft upon them.

Should there be a necessity for further continuation of mission organization in California, a president, or presiding elder may be chosen at the spring session with a full concurrence of all the branches, ascertained by vote at their respective district conferences to be held prior to the said April session. In the meantime we counsel forbearance and Christian treatment of one another.

JOSEPH SMITH,
W. W. BLAIR.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Oct. 13th.—Another terrible railway accident, this time on the Baltimore and Ohio road. Two trains collided near Belton east of Wheeling, Virginia. Both trains were running at full speed, yet but few people were killed and few wounded, although both engines and the forward cars of both trains were completely wrecked. The accident occurred through a misunderstanding of telegraph orders.

Besides the fourteen killed by the accident near Jackson, Michigan, thirty are now known to have been wounded.

The architect and builders engaged in the planning and construction of the grand stand on the Adrian fair ground, Michigan, have been found guilty of manslaughter by their gross and criminal negligence, and warrants were issued and a part of them have been arrested; the others will be when found.

16th.—A trustworthy writer in Kansas writes at length upon the condition of the Negroes who made such a great exodus from the South into Kansas last year, and gives the following conclusions about their temporal situation since their arrival there:

1st. That they are far better off than they were in the South. 2d. That they are generally em-

ployed at good wages and are doing well. 3d. That none of them are now being supported by charity. 4th. In a majority of cases they have saved enough to buy them lots and build snug little houses to live in.

All of the above is very good. However, he reports their religious condition as being one of great ignorance. He considers that the exodus will continue from the South to Kansas, and thinks it a good thing for all concerned.

One hundred and forty thousand miners were represented in a meeting of their delegates held at Leeds, England, yesterday. A resolution was adopted favoring a national emigration scheme to lessen competition at home, the scheme being a system of small weekly subscriptions, the subscribers by and by to ballot as to who shall emigrate, the elected ones to receive passage money and \$30 if going to America, and passage money and \$60 if going to Australia.

17th.—The reception of General Grant at Portland, Oregon, this week has been about as royal as the one at San Francisco was.

Another story of Indian war comes from New Mexico this time. The Apaches have just killed about a dozen ranch-men and taken their property, on the Rio Grande. Thirty citizens armed and went to investigate and were scattered by the Indians who killed five of them. A mounted party started later and have not yet been heard from. Two wagon trains have also been attacked by Indians in New Mexico, and eleven men, one woman and one child were killed. The bands of Indians committing these depredations are said to be large.

18th.—From the fair valleys of Spain come stories of a hurricane raging there also, and followed by floods of rain and by the sudden inundation of fertile valleys and the cities therein, whole towns being swept away in a night, the waters rising quickly and engulfing the sleeping people. The streams bore the wrecks of buildings and the bodies of drowned people and cattle. In Murcia at latest telegram the bodies of one hundred and nineteen people had been recovered.

In regard to slavery in Cuba, some members of the Spanish Cortes (Congress) favor its immediate abolition, but others with a ten years delay, according to the desires of the Cuban planters.

Lord Salisbury made a great speech at Manchester, England, yesterday, defending the Government's policy in Asia. His tone towards Russia was hostile.

At Vienna, Austria, a heavy snow storm yesterday, something unprecedented so early in the season as this.

The miners at Brunell, Belgium, are on a strike. Standing Bear, chief of the Ponca Indians and others of the tribe are in Chicago, seeking redress for the wrongs put upon them by the white race and the Government. To a reporter the former said:

"You may wonder at my traveling. When a weaker man is oppressed he goes to a stronger. I am traveling to find some one to help me. I owned a field and the land was mine. It belonged to me, and was dear to me. We had lived on our lands hundreds of years. Our fathers lived there before we were born. We don't know how long they owned it. I do not know that I have done anything wrong. If you white people had been treated as I have been you would not like it. If any one had taken hold of you and forced you to another country that you did not want, you would not like it. Who would want to kill a weak and defenseless man as I am, who had done nothing wrong? The land is dear to me, and I would like to get it back. It has been taken from me. I wish all Christian people to help me to get it back. Whenever you wish to do anything you have the power to do it. What is then so hard in letting us go free? We have done no wrong and committed no crime, that it should be so hard to give us back our lands. I ask the churches and the lawyers to help us. When I see what you have all done for yourselves it gives me a desire to do the same for my people. I was driven down to Indian Territory against my will. I did not like it, so I broke away. You ask why I did so? I wanted my women and children to live. That is all."

Gen. Roberts entered Cabul on the 12th inst., accompanied by the Ameer and suite. British troops of all arms lined the road, and the artillery fired a salute when the British standard was hoisted at the entrance to the city.

An Afghan night attack upon the British camp at Ali-Kheyl was repulsed, with a loss to the attacking party of twenty-three killed.

The exodus from the Eastern provinces of the Canadian Dominion to the United States is said to be constantly assuming greater proportions.

Thirty persons died in the small village of Genijesk, Southern Russia, from eating poisoned fish.

Inundations in Tabasco, Mexico, have damaged crops to the value of \$1,000,000.

20th.—Still more awful are the later accounts of the devastation by floods in Spain. Two thousand houses have been destroyed, and it is believed that a thousand people have been drowned. Five hundred and seventy bodies already recovered. Damage to property estimated at six million dollars. Thousands of people homeless.

The Ameer of Afghanistan has abdicated.

Russia has two million three hundred thousand soldiers, Austria one million two hundred thousand, France one million eight hundred thousand.

A severe snow storm in Russia, Galicia and the Alps. Also snow at Marseilles, France.

A large fire at Big Rapids, Michigan; loss \$30,000.

Since last noting of the yellow fever at Memphis, a few deaths have occurred each week. Five deaths yesterday. Up to date there have been 1480 cases, and 456 deaths. Thirty-one deaths the past week. Some cases and deaths at Forest City, Arkansas, during the past few weeks.

General Meritt and troops in Colorado are ordered to suspend pursuit of the Ute Indians, for their whereabouts are not well known, and the danger from snow storms is now increasing. The troops are to return to their regular stations, only enough of them remaining at White River Agency (where Agent Meeker and the other whites there were killed) to guard the government property. The Ute tribe are to be held for the delivery of the slayers of Major Thornburg and party, though why they should be is probably hard to see from their side. The feeling with many in Colorado is said to be that either the Indians "must be removed from the state or be exterminated." The thirty-two soldiers who were wounded in the battle of Mill Creek have arrived at Rawlins, Wyoming.

In New Mexico the Apaches continue their depredations. Some forty or fifty whites, settlers and soldiers killed by them. Regular troops and volunteers after them but forces too small, and sometimes beaten themselves and losing numbers.

21st.—Still greater are the tales of woe from the valleys of Spain. Three thousand five hundred houses and a hundred and twenty mills have been destroyed. The loss is now estimated at twelve million dollars.

From Ireland comes reports of better times and also better crops than were expected.

The Southern Ute Indians of Colorado are all united and desirous of peace. The women and children taken at the White River Agency are said to be safe. The Indians wish the Government to right the wrongs inflicted upon them by agents and traders. They will give up the slayers of Thornburg and Meeker.

The British troops in Afghanistan are still being attacked by the native tribes in the mountains and suffering loss. By an explosion in a magazine at Cabul, some forty or fifty soldiers and native allies of the British were killed.

Another revolution in Hayti, West Indies. The revolutionists succeeded and have formed a new government.

General Grant has returned from Oregon to San Francisco and will come east soon.

22d.—Further details come of the depredations of the Apaches in the Mesilla valley, New Mexico. Sixteen persons were found dead at one place, killed by them. A company of thirty-one volunteers were defeated by the Indians and only one escaped, thirty being killed.

Lord Salisbury's belligerent speech at Manchester is answered in equally offensive tone by the papers and officials of Russia, and they hint at a

Franco-Russian alliance to offset the Austria-German one.

By a fire at Ufa, Russia, a vast amount of property and many lives have just been lost.

At Madrid, Spain, the government commission on reform in Cuba have agreed to recommend that slaves be entirely emancipated in seven years from the passage of such act to emancipate; a good deed by Spain if they will not do better.

King Alphonso of Spain has visited the scenes of the recent destructions by flood and has given relief to the homeless and suffering ones. The King has decreed that all sums which individuals or public bodies intended to contribute toward the celebration of his marriage, be devoted to the relief of the sufferers.

The Russian troops defeated lately by the Turcomans will winter on the shores of the Caspian Sea.

The distress in Hungary on account of the bad harvest is very great. Government has suspended the collection of taxes until the next harvest has been gathered. In fifty-seven towns and villages in Temes county the greatest distress prevails. In Saros county, where some cases of starvation have occurred, forty parishes are threatened with famine. Frightful accounts have also been received from the counties of Abarj, Heves and Zemplin.

Great preparations are being made in Chicago for the reception of General Grant. Over five hundred chief citizens are on the reception committee and Gov. Cullom and Hon. E. B. Washburn and Mayor Harrison are to make speeches at the great man.

23d.—The Russian press is very indignant over Lord Salisbury's allusions to Russia, and considers that his language is "not calculated to the maintenance of peace and good relations."

The Spanish government reports that the loss of life by the recent floods will exceed two thousand.

Correspondence.

SHINNSTON, West Virginia,
October, 1879.

Saints' Herald.—Last Spring I had a dream which I intended to write out for the *Herald*, but for sufficient reasons I put it off from time to time. Nearly two months ago I was badly hurt by a horse running away and throwing me out of the buggy. The elbow joint of my left arm was entirely dislocated. The physician who attended me failed to reduce the dislocation. My arm remained in this condition about one month. I had it broken over, and properly set. Now I am just recovering from this sickness. I feel thankful to God that I am now able to write a little; and having been spared through such great suffering I feel under renewed obligations to serve and worship more faithfully the author of our faith. I will briefly relate my dream, and request the *Saints*, whoever will, to give an interpretation through the *Herald*, of which I am a constant reader.

I dreamed that I was sitting in an arm chair rocking and singing, and we were expecting Joseph Smith, the Martyr. He came, and the first I saw of him he was sitting at the table eating. There was a man with him whom I knew not, nor did I learn his name. I had seen a picture of Joseph before, and read a description of the man. I remarked to him that the picture and description gave a poor representation of him. He looked at me and talked freely, but such a countenance I never before beheld; he seemed to be superior to all other men in brightness of intellect. I never before saw a countenance beaming with such glory. On his head there was, as it were, a cap, with a broad rim in front, in which there was a glass about four inches long and two wide, through which, I thought, the light came in from above upon a curious pair of spectacles consisting of one glass extending over both eyes. Through these specs he looked at me with eyes of more than ordinary brightness and intelligence. But I can not describe this scene to my own satisfaction, I am not capable of doing it. He enquired of me as follows: "What are you doing now a days." I said, "I am a brick

layer by trade, but there is not much to do in my business now." He then turned to the man who came with him, and said, "We will have work of this kind to do;" and turning to me again, he explained, saying, "The *Saints* are going to build a church in Babylon." I then reflected over this matter, and they finished their dinner. I thought the Latter Day *Saints* were becoming very numerous. The whole country was filled with them. Babylon, I thought, was a little town not far off. After dinner, Joseph arose and started to go to a funeral. I looked out and saw the procession passing along the road; he started and I went into the house. It seemed that we had not known of the funeral before, and my wife concluded to go to it; and while fixing for this, I awoke.

Now then, the strange man, the cap with a window in the rim, the specs, the good old man (for thus he seemed to be), the question, the work, and Babylon, the wonderful increase of the *Saints*, the building of a church, the funeral, &c., all these things seem to mean something worth understanding. That Joseph was a seer indeed, I am fully satisfied. That I have actually seen him, if not with the eye of the flesh, I am fully confident. Now, the light of reason is good, but the light of revelation is greater, and this is the heritage of the children of God—they are "the children of light." I feel that the good day of the redemption of Zion is not far distant. I am yours in truth,
D. L. SHINN.

The following letter was received from brother John L. Bear, of Agency City, Missouri, and explains itself. We strongly favor the mission, and if our brethren who are interested in all the missions, but more particularly the German mission, will now improve the opportunity offered, Brn. Bear and Steffe can be sent and maintained. We believe that the effort should be made.

AGENCY, Buchanan Co., Missouri,
October 20th, 1879.

Bro. W. W. Blair.—It is now about five years since I returned from the German Mission, and throughout all this time there has been no effort made by the Church to prosecute, or to continue that work. The few *Saints* there have been left alone without any encouragement from the Church and its officers except the letters they have received from me from time to time. Now I ask, shall they perish? All my labors, cares and troubles had on that mission be in vain? Then their souls will be required at our hands, if there are not steps taken to continue that work.

Now it may be said: there is no money in the treasury. This may be, but I think, not that I want to command, or dictate, in any wise; I only give expression to the feelings of my heart, that if less money was used in the ministry by those who travel from branch to branch, and the rest used for the foreign missions it could be accomplished.

I lay before you some of my propositions and suggestions. The last desires and wishes of my wife, a few hours before her death, and the last words she spoke were these. I spoke to her and said: "My dear wife, are you going to leave me?" She answered, "I want to go to rest." I said, "But what shall I do?" She answered, "You go on a mission and preach the gospel." I said, "What shall I do with those children?" she said, "God will take care of them."

It seemed strange to me how that could be, in what way or manner they could be provided for without a father. Since that, a good many reflections have crossed my mind, and now I believe that I could put my children to some people where they would be taken care of; the two oldest can earn their own bread, and they would see that the smallest one was provided for; the next to that, three and a half, or four in the spring, I would take with me. This would leave two, one ten the other eight, which I think I could put to some good people who would take care of them; consequently, I volunteer once more to go to Germany and try with the help of God to carry the work farther, which was begun before, if the Church will assist and sustain me in that mission. And, to comply with the law of God, let them be sent two by two, I would suggest Frank Steffe,

of St. Joseph, also a German born, to be my traveling companion. He will very likely attend the General Conference at Plano next spring. But you will have to give me a definite answer to my letter, as I have a partner on the little farm, the half belonging to him, and I would have to make some arrangements with him as soon as possible, as it would be too late to make it after the conference. I am writing to Bro. Joseph at the same time, so please talk the matter over with him as you are the First Presidency of the Church, and let me know.

Yours ever praying for the prosperity of God's works, and the establishment of his kingdom on this earth.
J. L. BEAR.

RICHLAND CENTER, Wis.,
October 24th, 1879.

We had an excellent conference. I preached five sermons after conference with good liberty and effect; baptized two, Brn. Bose and Hamilton; both good men. Many others are believing and some declare their intentions of uniting with the Church at some future time, but as the maxim runs, "procrastination is the thief of time," I hope these believers will add works to their faith and come into the kingdom of God. Many are the calls for preaching. In the gospel covenant,
F. M. COOPER.

MILTON, Santa Rosa Co., Florida,
October 18th, 1879.

Dear Herald:—After writing from Gainesville, August 12th, we continued our labors in East Florida until September 11th. August 14th, five more were baptized, and God, by his power, acknowledged our efforts. Owing to the fact that we were unwilling to place an additional burden on those friends who had so generously assisted us, we held no more meetings in the hall, but continued to meet from time to time in private houses. We discovered, to our great joy, that the Saints were gaining strength, and that which they at first embraced with timidity was becoming the greatest joy of their lives. The peace we felt with these honest, faithful souls, fully compensated us for all we suffered in bearing the glad news to them; and sweet indeed is the thought of meeting them when trials are over and victory won. The excitement occasioned by the Standing tragedy militated against us to some extent. Some could not, or would not believe that we were not identified with them, but time will find us better understood at Gainesville.

August 28th, we met at the house of Bro. Howard, and organized the Gainesville Branch, composed of eight members. Bro. Moses O. Howard was ordained a Priest and placed in charge of the branch. Sr. E. E. Mitchell was chosen clerk. Bro. Howard is an active, energetic man, and entered immediately into his duties with commendable zeal; if he remains humble and faithful he will accomplish a good work for the Master. May God bless him!

On September 4th we received a blessing which very much encouraged us, and strengthened the Saints: Sister Hollister who had been very sick for a few days, was administered to and immediately healed. Some say she would have recovered "any how;" but we give God the praise.

When I last wrote, I spoke of the prospects of a walk back to this country, but a better way was provided, September 1st. We received \$30 from the Bishop, for which we were very grateful, and I hope some one will be fully compensated for the donation, when final accounts are rendered. I also received \$5 enclosed in the following letter: "September 1st, 1879. Bro. H. C. Smith, Gainesville, Alachua county, Florida. I have just finished reading your letter in the last *Herald*, and the thought has come to me that you can make good use of the enclosed \$5. May God continue to bless you. A Sister." The name of the writer, or place of writing was not given, nor am I familiar with the hand writing, so have no means of determining who it is who has so kindly lent a helping hand in time of need. But I pray God to bless her. Will she please accept my heartfelt thanks? It is all that I can do. I had many times enquired of God for direction how to return, when to start, &c., but received nothing but the impression that the way would

be prepared. So we remained until September 11th, when I was impressed that the time had come for me to start, yet did not know how we would get through. But obedient to the impression we started for Cedar Keys; walked twenty-four miles, and then proceeded by rail the remainder of the way.

Though there were no boats running regularly to Pensacola, we were just in time to meet a schooner bound for New Orleans, and we made arrangements with the captain to put us off on Santa Rosa Island, for which we were to pay him \$11 each. We bound shingles all day one day to help in getting ready to sail; and at 4 o'clock p. m. of the 13th we were off. The first night we had a hard storm, which thoroughly convinced me that I would not like a sailor's life; the wind blew, the rain fell in torrents, the waves continually rolled over the deck, and it was very dark, yet the sailors had to stand all night exposed to the inclemency of the weather. We were a little sick, but not so bad as we expected to be. The morning of the 14th was the first morning of my life when I could look around me and see no land, which made me feel quite singular. The weather became fair, and He who "holdeth the winds in his fists" favored us with a fair wind; so on the 15th, 4 o'clock p. m., we landed on the Island, having sailed nearly three hundred miles in two days. We crossed Santa Rosa Sound and staid with the Saints near Mary Esther, until the 19th, when we went by steamer to Pensacola. On arriving at Pensacola we learned that Sr. Eliza Cairns had been buried that day,—another victim of kerosene! She was burned by an explosion nearly two months before, lingered in pain until September 17th, and passed away. She died in the faith. Another terrible warning—an admonition to be careful with that dangerous article.

On the 20th, Bro. Donaldson and I parted company, he to go to his home (Perdido Bay), I to go to Milton, where I arrived in safety. It required considerable courage to venture on the mission under the circumstances which attended us, and Bro. Donaldson deserves credit for making the effort. May God bless him, and may his zeal never be less.

Since my return I have been resting, but have preached five times in Santa Rosa Branch, three times in Coldwater, and once at Morton's. I have baptized two in Santa Rosa Branch and one in Coldwater. The 4th and 5th inst. the Florida Conference was held at Coldwater. In some respects it was the best conference I have attended in Florida. But some things exist in some places which pain me very much, but I will not trouble you with a recital of them.

I learned last night, with regret, that the Semi-Annual Conference had sent no one to our aid. I do not feel like murmuring, but just what to do I can not tell. Last night I heard the good news that Bro. Howard at Gainesville had baptized five since our departure. There is no one there to confirm them, so they want me to return immediately, which I am unable to do. It is necessary for me to visit Jackson county, Mississippi, and try to strengthen the branches there. One man writes from Winston county, Mississippi, and requests me to come and baptize him.

Now, dear *Herald*, what am I to do? I have appealed to the local Elders for aid in ministerial labor, but have appealed in vain. Some of the lesser priesthood are willing to do what they can, but are not able to properly represent the work. I have appealed to General Conference for aid but have received none. And now with the Macedonian cry coming from every quarter for hundreds of miles around, I am here almost discouraged; but while God gives me strength to labor I will never yield, no never. We labor that we may possess, but I fear that some who expect to obtain a possession after others have done the labor will be disappointed. Financially I have received enough to have supplied all my wants if I had remained in the vicinity of the branches, but in my eagerness to push the work into new fields I have exhausted my resources, and have often been in want. I have (some times unwisely) overtaken my physical powers. But I do not regret any thing that I have done for the cause. I have made many sacrifices, and am

willing to make more. I have laid my all upon the altar, except my life, and I feel to-day if it were necessary I would lay that down too.

Will the Saints everywhere pray that God may sustain me in my labors? And that God will bless this mission, and raise up laborers who are willing to make the necessary sacrifice to bear the standard of truth? No man who goes forth with his faith in God can doubt the divinity of the Latter Day Work. He receives so many testimonies of God's goodness, so many manifestations of his love; yes, he receives enough even while here to more than compensate him for his labors. I hope to labor all my life for the cause of Christ, and if I should I expect then to bow humbly at the feet of Jesus, and receive salvation as a free gift. In hope of a brighter day for Israel, I am as ever,
HEMAN C. SMITH.

HARLAN, IOWA, Oct. 21st, 1879.

Bro. Henry:—Bro. John H. Lake stopped in this neighborhood about ten days on his return from conference; preached several times, the result was five baptized. Bro. Brand preached at Pleasant Ridge twice; he had good attention. Your brother,
J. W. CHATBURN.

HARROW, Ontario,
October 22, 1879.

Dear President:—Thinking you may know, I ask: Who in a branch may a distant member of said branch write to, feeling a right to ask a reply, that we may have sufficient knowledge of each other, that the distant ones may be built up and strengthened and comforted in the unity of their branch? Could not the Priest of a branch write to such with the same intent that he visits near ones? Husband and I are members of the Zone Branch, Kent and Elgin District, Canada, over eighty miles east and north; thinking the nearest, about fifty away. We are lonely, without a word for months; with times so hard that we have not been down for four years, and have not partaken of the sacrament, with some times a fear that I am not worthy to partake; but I am striving in my weak way to keep Jesus' commandments, and think myself in the constant enjoyment of the earnest of the Spirit; feeling upheld and supported by His almighty power. I have suffered great mental and physical weakness this two years, which has lessened my earnings much, and hinders my writing, causing forgetfulness. Putting trust in God, hoping for his coming, I remain,
ANNA MATILDA HALSTED.

[Sister Halsted may very properly correspond with the president and teacher of the branch; and they should reply, giving such instruction as may be necessary, comforting and exhorting to duty.]—ED.

OMAHA, Nebraska, Oct. 12th, 1879.

Bro. Joseph:—Went from conference to Harlan, Pleasant Ridge, Leland's Grove, Union, and to this place, preaching by the way; start to-morrow for Platte valley, for a few days, and then return here. Shall leave for the west as soon as I can. Yours in bonds,
E. C. BRAND.

BILBOA, Spain, September 14, 1879.

Dear Brn. Joseph and Henry:—During my passage, which is now more than six months since I left home I have seen and heard all sorts of evil, which I am thankful to say that up to the present I have been able to stand firm, and I hope with God's help to hold fast that which is good until the end. When I left Providence (which Branch I belong to) there were a good many joining the Church, which I hope and trust will continue; but we must not forget that if God prospers us we must not forget our duty to work on, never ceasing; for if we ourselves neglect, the work of God must still roll on. It is the desire of my heart to fulfill the covenant and be able to proclaim the gospel of Christ and be the means of bringing many to the throne of God. Kindly give me an interest in your prayers to give me strength that I may be able to carry out what God has set me to do. If God spares me I expect to be in Providence by the 1st of November.

From your brother in the Church,
G. G. BURGESS.

MOUNT PLEASANT, Indiana,

October 14th, 1879.

Bro. Henry:—Since I wrote you last, I have preached in Ripley and Jefferson counties, laboring in the meantime with my hands to replenish my wardrobe. On the 18th of September I started to Floyd county, *via* Louisville, Kentucky; remained with the Mt. Eden Saints two weeks, speaking nearly every night. When I arrived in Floyd county, I was met by a challenge from the wheel horse of the Christian Church, of Southern Indiana to meet him in debate. The propositions of his own framing, four in number, were, as he supposed, so arranged that handled by one of his ability they were calculated to demolish our claims. I sent him a letter of acceptance signifying my willingness and readiness to attempt a defense of our claims. I continued to preach every night, daily expecting to hear from my opponent; but a week went by and no tidings from him. Bro. Harbert Scott went to see him, and received his excuse for not coming to time, which was found to be reasonable, as sickness was the reason of his nonappearance. I was glad, however, to learn that his sickness was not of a serious character, as he was able to attend and assist in conducting a meeting going on in the Christian Church. Many of the Elders will readily recognize my opponent when I tell them his name is J. M. Goss.

On the 3rd inst. Bro. Harbert took me to New Albany, where I waited with all the patience I could muster for the boat to take me to Derby, some ninety miles below Louisville. The good steamer *Anderson* came at last, and I landed safely at Derby, at half-past four p. m., where I was met with disappointment in not finding Bro. Harding or family at home; and sleepy and hungry I started for Lilly Dale, seven miles distant, where I arrived at half-past six, and was made glad by meeting Sister Eyers and family. I found food and rest, which I very much needed. Next day I visited some of the Saints, and it was arranged to hold a series of meetings. I accordingly preached every night but one while there. On Sunday the 5th I preached the funeral of Bro. Abram Eyers to a very large audience. On Saturday, the 11th, in company with Brn. V. D. Baggerly, Harp, and McPeak, I came to this place, where an appointment had preceded me, and found a little band of good Saints, the fruits of Bro. Harbert Scott's labor. They were in an unorganized condition, no officials save a deacon. I spoke Saturday night and twice on Sunday to large and attentive audiences. Yesterday I baptized two, husband and wife, and at the confirmation I ordained Bro. V. B. Baggerly to the office of a Priest, and organized a branch to be known as the Mt. Pleasant Branch; Bro. Wm. M. Harp was chosen clerk. The sacrament was then administered and we had a time long to be remembered. I preached again at night to a good congregation, and we felt indeed that God was well pleased with our day's work. I am to speak again to-night, and then move on to West Fork, Crawford county (this is Perry); thence to Anderson; thence to Derby, and—O, where is the end; I am led to exclaim, as I am beset on all sides by invitations to go and preach at points in every direction. I never saw the time when there seemed to be such a general call for preaching. Places that have been hitherto inaccessible are now open and the people plead with us to come and preach to them; but, alas, for the lack of laborers—what can one weak instrument do in such a vast field. I am resolved, however, to do all I can for the cause; and I feel grateful to the Giver of all good for the health and strength I enjoy, and more especially for liberty in speaking the word of truth.

I have not heard from my family lately, nor from anybody else by letter. It seems that since I left Jefferson county all my correspondents stopped short, as if by mutual agreement, as I have received one letter and one card in the last month. I can only attribute it to the very low stage of water in the Ohio river, making navigation difficult. I find myself now, after having traveled over the flats of Ripley and Jefferson county, in a country presenting the opposite extreme. Here are the hills and dales, rocks, dens and caves, and as I climb the rugged steep, I

think that it may almost be said that there is the fulfillment of the sayings of Scripture that they "shall hunt them from the dens and caves of the earth." A few miles from where I am writing is the far famed Wyandotte Cave, which has been explored a distance of nineteen miles. I should like to visit it but my time is too precious at present to do so. Having heard nothing from the Semi-Annual Conference, I am still in ignorance as to the disposition it made of me; so I shall bide my time and in the interim faithfully perform my duty as best I can. My stay among the Saints of southern Indiana has been and is being of the most pleasant character, and I leave them with regret; but duty calls, and I must away to other fields to tell them the good news. May God abundantly bless them.

I endeavor to send my appointments ahead so that no time will be lost. I am enabled to speak every night and twice on Sundays without any seeming inconvenience, no hoarseness or fatigue. The tramping over the hills and rocks from place to place is the hardest part to perform, yet I can stand it about as well as the natives; but it is meeting time and I must close for this time. Asking to be remembered by all the Saints, I am as ever your fellow laborer in the gospel. More anon.

17th.—Since writing the above I have baptized and confirmed two more, and just as I was on the point of leaving for this place (Marrietta, Crawford county), another signified her desire to be baptized, and I promised to return there again on the 21st. And still another; a Methodist lady who had been sprinkled in her infancy, having attended our meetings, became dissatisfied with her baptism and her minister refusing to immerse her, she came to me and demanded baptism, but wished to remain in the M. E. Church. I told her that I was not baptizing into the sectarian churches; gave her some tracts and counsel, and I confidently expect to baptize her into the kingdom of God ere I leave. She is a very intelligent lady. And still they come. Bro. Harding came to me from Derby, and informed me that a man who had attended my meeting at Deer Creek, on the funeral occasion before alluded to, was waiting for me to come and baptize him. Others are not far from the kingdom, and so the good work goes on. I spoke here night before last to a large congregation; was to have spoken last night, but rain and mud prevented; shall preach to-night.

I desire to say to the friends in Ohio and Kentucky who have been expecting me for so long, to exercise patience, I will do all I can and be with them as soon as practicable. My health is excellent. B. V. SPRINGER.

P.S.—Is my "Body of Moses" in the waste basket? [We think not.—Ed.]

MT. PLEASANT, Perry Co., Indiana,

October 19th, 1879.

Bro. Henry:—We have been favored with a visit of Bro. B. V. Springer. He is now in Crawford county laboring. While with us he led four into the waters of baptism. The cause is onward in this place. Some that joined were out of the Roman Catholic Church, which disturbed a few of that faith, but what they said will not affect anything. There was a good spirit manifested throughout the meeting that was held in this part; to God be glory for his goodness and mercy. Bro. Springer organized a branch here with nineteen members. All try to live right; may God bless us to do his commands.

V. D. BAGGERLY.

IRON HILL, Jackson Co., Iowa,

October 24th, 1879.

Bro. H. A. Stebbins:—Our conference at West Buffalo, September 5th, resulted better for the good and advancement of the cause than was looked for. The presence of Brn. Joseph and Blair upon the occasion, did great good for the upbuilding of the work, and gave abiding strength to the Saints, and left a good impression in favor of the cause with those that were present.

I hope to see an ingathering of more souls in this district ere long. There are good opportunities for the preaching of the word to attentive listeners in many places. Bro. C. G. Lanphear is with us doing what he can. He has preached

considerable lately and made a good impression.

What is wanted is more elders to labor in different parts of the district; and now is a favorable time for the work. I greatly rejoice at the cheering news found in the *Heralds* of the progress of the work in different parts of the land. Long may it live to tell the glad news. Yours in gospel bonds
EDWARD LARKEY.

MACHIAS, Maine, Oct. 22d, 1879.

Bro. Henry:—I have just returned home from visiting some of the branches; find some ready for duty, and others very low. I shall visit the western Maine district in a few weeks, and go and preach a few lectures in Bristol and Friendship. Yours truly,
J. C. FOSS.

MILLERSBURG, Mercer Co., Illinois,

October 11th, 1879.

Bro. H. A. Stebbins:—We are still in a measure rejoicing in the blessings of Christ. Our conference of September was a success; those that united with us then are now rejoicing greatly. On the evening of the fourth we had the pleasure of hearing Bro. T. W. Smith, as he broke the bread of life. Many were made to rejoice because of the power of the Spirit that rested upon the speaker. On the Sabbath he spoke again, and nearly all the Saints from Millersburg were present, as we thought it more Saint-like to visit our brothers and sisters of the Buffalo Prairie Branch. We had been long wanting to pay them a visit, and the coming of Bro. Smith gave us a good excuse. Monday evening following, Bro. Smith spoke to the people in Millersburg. Last Sunday we baptized one more into the kingdom of God. We feel that there is a brighter day just dawning for the Millersburg Branch. I remain, as ever,
E. T. BRYANT.

Bro. Joseph:—As it may encourage the Saints, I would say that the work is progressing in Ohio where I have been, and here. I baptized one at Lampsville, Belmont Co., Ohio; and here, yesterday noon, I baptized seven. These were mainly the fruits of others' labors. Three more offered themselves last night, who will be baptized next Sunday, a. m. I had splendid liberty last Sunday night a week at Bro. Sheldon's, near Warnock's, Ohio, in preaching on the "Signs of the times." I had excellent freedom here yesterday morning, was greatly blessed in confirmation services in the afternoon. I was also blessed in preaching in Cove, Jackson Co., Ohio. I shall be here over next Sunday, and probably reach Philadelphia on the 12th inst. From present demands for labor this side, I doubt if I can reach Maine for a couple of months. It will be difficult to get around in that land in the winter. Bro. Ells reached home safely and in first rate health and spirits. Your brother in the one faith,
T. W. SMITH.

SHELBY, Iowa, October 12th, 1879.

Let me build my house upon the rocks, my foundation be the rock of ages. Let my name be carved in the rock, the Lamb's book of life; being washed in the waters of baptism, buried with him into life everlasting. Let my food be rare and sweet, even the bread of heaven. Let me drink of the waters of life, that I may not famish by the wayside. Let me be clothed in the fashionable combination suit of two colors, meekness and humility, heavily trimmed with righteousness, that I may be a comely daughter of Zion and a beloved mother in Israel, is the wish or prayer of your humble sister,
Mrs. Cox.

Don't FORGET IT.—Your enemy is at your feet, and it is in your power to crush him! Don't do it! Better is an ounce of forgiveness than a thousand tons of vengeance! If hardness and bitterness still linger in your heart—if actual and deep wrongs have been inflicted upon you—go and look in the nearest grave—you will not have to go far—and see what is the end for your enemy and for you. Go and think for a moment beside the nearest gravestone how little worthy it is for an immortal soul to be cherishing the passions of a wolf or a tiger, and then forgive your enemy as you need to be forgiven.

Conferences.

Pacific Slope Mission.

The Semi-Annual Conference of the Pacific Slope Mission, met at Newport, Los Angeles county, California, October 6th, 1879.

Sunday, the 5th was devoted to preaching. The forenoon was occupied by D. S. Mills, in a well-timed discourse. The afternoon services were conducted by Priest Hyrum Holt, assisted by Bro. S. L. Crain. Prayer meeting in the evening, at the house of J. F. Burton.

Monday, 6th, 10 a. m., conference organized by choosing D. S. Mills to preside; E. P. Prothero, assistant; R. R. Dana, secretary.

Reports.—High Priest D. S. Mills reported his labors: had visited Santa Rosa, Washington Corners, Watsonville and Sacramento, and other places where the Saints testify to the blessings of the Lord, in the healing of their sick. One sister receiving a very remarkable blessing, being restored to health after the doctor said she could not live. Bro. Dawson's child also received a similar blessing. Said he had labored as much as he was able to do; owing to the condition of his health. He had preached over sixty discourses and administered to many, attended by God's blessing generally; hopes the Elders will be active. Had also visited the state of Nevada, and while there was chosen to preside over the Nevada District. Expects to labor in Southern California this winter; next summer, expects to go to Nevada and labor in that district.

Reports of District Presidents.—Elder J. F. Burton said his labors had been confined to the Newport Branch, San Bernardino, and Laguna Canyon; at the latter place he had baptized two, and organized a branch of twelve, called the Laguna Branch; ordained a presiding Priest and Teacher.

Elder Russell Huntley said his labors have been principally in San Bernardino; thinks there might be considerable done there; thinks it best to unite that district to the Los Angeles District, and give both into the charge of Bro. Burton.

Elder John Carmichael, by letter: "Since last April I have visited all the district; held two conferences; one at the San Benito, and one at the Watsonville Branch; and have done some preaching during that time in different parts of the district; find a good spirit in all that attend the branch meetings."

High Priest H. P. Brown, President of San Francisco District, by letter: His labors principally confined to the Oakland Branch, having preached there almost every Sunday since the April Conference, attended two meetings at San Francisco, preached the funeral sermon of Bro. H. P. Robbins of Stockton, and twice at Newport Branch of Los Angeles. The branches of this district have been greatly neglected, but it was impossible for him to do otherwise. Since our April Conference the Saints of Oakland who are members of the Branch have been in harmony and kept up their meetings regularly. The Saints of San Francisco seem to be united, and, being unable to hire a hall, hold their meetings in private houses. No serious difficulties exist in any of the branches of my district, so far as I have heard, except the old feuds caused by those who have taken letters from, or are suspended from the Oakland Branch, which I hope will be disposed of this conference. Wishes to resign his position as President of San Francisco District, on account of the necessity of providing for his family. Thanks the Saints for their confidence in him while trying to do his duty, and while passing through the greatest trials of his life.

Elder J. R. Cook, Sacramento Sub-District, by letter: Has not been able to travel much the past six months; but has given one course of lectures; held one debate and baptized one. Expects to go north or south soon, and consequently wishes to resign the presidency of the district, and recommends Bro. J. B. Price. There are many calls for preaching in this sub-district, and if I remain, intend to travel and preach more the next six months than the past.

D. S. Mills reports Nevada District: No Elders ready for active service. Elders Johns and T. R.

Hawkins, at Carson and Genoa, do some preaching. At Empire the members hold meetings occasionally; also at Mottsville. District is in a fair condition. Thanks the Saints there for kindness. Bro. A. Haws was appointed to labor there, by April Conference; but the Saints in the district could not sustain him, as they were not consulted in his appointment.

Elders Reports, by letter.—Wm. Hart reports San Francisco Branch thoroughly organized, and lately had excellent meetings, and all expressed their desire for peace, love and unity.

E. H. Webb: Have not been outside of Sacramento since April Conference to labor in the vineyard, but have done what I could to make known the truth and to reconcile estranged minds—so to make peace. Am seventy-two years old, and my daily labor is the only dependence of three families.

Joel Edmonds:

Four score, and a little more,
Been a Saint since thirty-four,
And hope to be forever more.

In 1839, in Far West, in Bro. Turley's blacksmith shop, where I was getting my horses shod to take sister Emma and her children out of the State, old Father Smith said, in answer to a question about Joseph and Hyrum, who were then in Liberty Jail, "Liberty Jail is rightly named, for Joseph and his brethren will get their liberty, and will again gather the Saints and build a city of fame; but in that city troubles would again arise, for Joseph and Hyrum would be smitten and slain; the Saints would be discouraged; false shepherds would lead them, and tares and wheat be sown in the field; but the good wheat should grow and be gathered; and would return and build that great city. Joseph's posterity anointed must be in the temple and Nauvoo. These you will see."

Henry S. Green: Labored in Nortonville and vicinity; baptized two; several more investigating in his neighborhood.

D. J. Phillips: Am at the will of the conference, to act in any capacity they wish to place me in.

Two p. m. session—Elders Reports in Person.—E. Prothero, S. L. Crain, J. Garner, Sen., Geo. Rice and R. R. Dana.

Priests in person.—Hiram Holt, N. W. Best, A. E. Jones, J. Damron and A. Baldwin reported; and Deacon J. Damron also reported.

Branch Reports.—Newport, last report 153, present 143, including 1 High Priest, 8 Elders, 6 Priests, 2 Teachers, 2 Deacons; 10 removed by letter. J. F. Burton, president; W. W. Garner, clerk.

San Francisco, present number 31, including 6 Elders, 2 Priests, 1 Teacher, 1 Deacon; 6 added since last report.

Santa Rosa, present number about 75, including 3 Elders, 2 Priests; 1 removed by letter, 1 ordination—C. W. Hawkins ordained by Elder D. S. Mills to the office of Priest, August 31st, 1879.

West Oakland, last report 44, present number 44, including 1 High Priest, 8 Elders, 1 Priest, 1 Teacher, 1 Deacon; since last report 1 baptized, 1 received by letter, 2 removed by letter. D. J. Phillips, president; R. Ferris, clerk.

Nortonville, last report 19, present number 16, including 2 Elders, 1 Teachers; 2 baptized, 2 ordained, 2 children blessed, 5 removed. Henry S. Green, president and clerk.

Laguna 12, 1 Priest, 1 Teacher, 1 Deacon. Harvey Hemmenway, president; A. Wesley Thompson, clerk.

President read minutes of conference for April 6th, 1879, and protest against them. Action deferred for the present.

Resolved that the investigating committee, consisting of John Carmichael, A. C. Bryan, H. P. Robbins and Owen Dinsdale, appointed last conference, April 6th, 1879, be discharged, as neither of them has reported to this conference, in reference to business left in their charge.

That a Court of Elders be appointed by the president of this conference to investigate the unfinished business of the committee of last conference in reference to P. Canavan's appeal, and any other business proper to come before them, and report to this conference if possible.

President appointed R. Huntley, S. L. Crain, J. F. Burton, R. R. Dana, Geo. Rice, a Court of El-

ders to investigate the matter presented to them. Approved by conference, and

Resolved that the minutes of April 6th conference be given to the Court of Elders appointed, with all documents bearing upon them either way, as they have been objected to; Court of Elders to report to this conference early as possible; and

Resolved that we hereby rescind a resolution of last conference, which reads as follows: "That branches have no right to supersede the action of conference in rejecting a district president sent by conference to preside over their district: such action will be held as insubordination to the General Conference or Church." Carried.

That Bro. A. Haws be released from laboring in Nevada District. Carried.

That we release Bro. H. P. Brown from the presidency of San Francisco Sub-District, agreeably to his request. Lost.

That Bro. H. P. Brown be sustained as president of San Francisco Sub-District. Carried unanimously.

Resolved that we accept the resignation of Bro. J. R. Cook, of the Sacramento Sub-District. Carried.

Resolved that J. B. Price, of Dixon, be appointed president of Sacramento Sub-District. Carried.

That we sustain Bro. J. F. Burton as president of Los Angeles Sub-District. Carried.

That B. Robinson be sustained as president of Humboldt Sub-District.

Resolved that we sustain Bro. Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints with our faith and prayers.

Resolved that we sustain Bro. W. W. Blair as Counsellor to Bro. Joseph Smith; also all the authorities of the Church in righteousness.

Adjourned till 7 p. m. for preaching.

7 P. M.—Resolved that we have sacrament, prayer and testimony meeting instead of preaching. Remarks by Bro. Burton on the supremacy of God's power, and the happiness mankind may obtain through his laws. The emblems having been provided, were presented to the Saints, and the promise given them in the name of the Lord, that if they partake in faith forgiving all men their trespasses, they should receive of the Spirit of Christ in proportion as they manifest the spirit of meekness. The time was used to good advantage, and the good Spirit was made manifest in tongues, interpretation and prophecy, and the Saints felt greatly strengthened.

Tuesday, 10 a. m.—Report of Court of Elders upon the questions placed before them:

1. In reference to the objections made to the minutes of last April Conference and the protest against them, we find from the evidence presented, the published protest fully sustained.

2. As touching P. Canavan's appeal from decision of West Oakland Branch, etc., we find that no decision was had or asked for, from the branch in reference to the question appealed; consequently no cause of action for appeal.

Resolved that the report of the Court of Elders be accepted.

That we reject the minutes of April 6th, 1879, conference of Pacific Slope Mission, for the reasons stated in the published protest.

That no Elder or Priest shall travel or labor at large in any part of this mission, unless appointed at a conference of the mission, or by and with the consent and authority of the president of the mission.

That Bro. R. Huntley be sustained as president of the San Bernardino Sub-District.

That we sustain J. Carmichael as president of the Santa Cruz Sub-District.

That this conference authorize the president of this mission to send Elders into Arizona to labor in the ministry.

That members of the Church residing within the limits of a branch, who have not attached themselves to said branch, be required to do so within six months after so locating themselves, or furnish proper reasons for not doing so, or be dealt with according to the laws of the Church.

Resolved that we sustain Bro. Mills as president of this mission until his successor releases him.

Whereas, Bro. D. S. Mills has resigned the

presidency of this mission, and his resignation has been accepted by our brethren assembled in General Conference, and

Whereas, in all his ministrations among us, both in word and in Spirit, we have been greatly blessed, and have received much instruction and comfort; therefore

Resolved that we accept Bro. Mills' resignation, and hereby return him thanks and the gratitude of our hearts for his labors of love and charity among us, praying God the Father to bless Bro. Mills wherever his duties may call him, with health, peace, joy, and life eternal.

That we sustain Bro. D. S. Mills as president of Nevada District, subject to action of Nevada Conference.

That this conference hereby request the Bishop's Agent, Bro. John Roberts, to send a report for the past year, to be published in the *Herald* at an early day.

That the Court of Elders appointed at this conference be continued.

Whereas, we deem the Pacific Slope Mission, which consists of the States of Nevada, California and Oregon and Washington Territory, is too large for one presiding officer to give proper attention to all the field; and because of the lack of means of travel in the inland counties, therefore

Resolved that we request our brethren assembled in General Conference, April 6th, 1880, to take into consideration the proposition of dividing this mission into several missions; suggesting that the State of Nevada should be one, California another, and Oregon and Washington Territory another, and ask that they give it their earliest attention, believing that such action would be beneficial to the work here.

That we sustain Bro. R. Allen, Sen., as Bishop's Agent for Southern California.

That Bro. R. R. Dana prepare and forward the minutes of present conference for publication.

That the conference of the Mission meet April 6th, 1880, at San Bernardino, California.

That we adjourn until 10 a. m., April 6th, 1880. Sacramento Branch report arrived too late for conference.

Approved. D. R. MILLS, *President*.
R. R. DANA, *Clerk of Conference*.

Southern Indiana District.

A conference of the Southern Indiana District met at the Olive Branch, at 10:30 a. m., August 30th, 1879. The president being absent, Bro. B. V. Springer was called to preside. E. C. Mahew, clerk.

Elder John S. Christie reported in person, and Wm. H. Chappellow by letter; Priest Wm. Burton in person, and Jas. R. Chappellow by letter. J. S. Christy reported that, as regards his mission, he had done the best he could under the circumstances.

Moved and carried that all official members, not engaged in branch duties, be requested to labor in the district as circumstances will permit.

Resolved that this conference request the General Conference to continue Bro. B. V. Springer in this mission.

Moved and carried that a Court of Elders be appointed to meet at Hall's Ridge, four weeks from to-day, to investigate the case of John Young. Brn. John S. Christy, Samuel Rector and B. V. Springer were appointed said court.

Moved and carried that this conference sustains the authorities of the Church in righteousness; Bro. Samuel Rector as Bishop's Agent; Harbert Scott as president of the district, and E. C. Mahew as clerk.

Moved and carried that when this conference adjourns, it does so to meet at Hall's Ridge, on the 29th day of November, 1879, at 10:30 a. m.

Adjourned.

Pottawattamie District.

A conference was held in Downsville, August 30th and 31st, 1879: C. G. McIntosh, president; Frederick Hansen, clerk.

Reports of Branches.—Crescent City 46 members, 4 Elders, 2 Priests, 2 Teachers, 1 Deacon; 9 baptized, 1 removed. Wheeler's Grove 32, 1 High Priest, 5 Elders, 4 Priests, 2 Teachers, 1

Deacon. Council Bluffs 138, 1 Apostle, 1 Seventy, 8 Elders, 4 Priests, 2 Teachers, 2 Deacons; 6 received by letter. The spiritual condition was reported by Levi Graybill, H. N. Hansen, Hans Hansen and Andrew Hall.

Reports of Elders.—Levi Graybill, Andrew Hall, Hans Hansen, H. N. Hansen, R. M. Elvin, R. J. Anthony, James Caffall and C. G. McIntosh.

According to an arrangement agreed upon at the last conference to settle difficulties existing in the Fontanelle Branch; Bro. James Caffall went at the request of Bro. McIntosh, accomplished the object, reorganized the branch, and it is hoped that good will result.

Report of Andrew Hall, Bishop's Agent.—“Cash on hand at last report \$25.90; received since in offerings \$7—total amount \$32.90. Paid to Jas. Caffall \$20. Balance on hand \$12.90.”

C. G. McIntosh was appointed delegate to the Fall Conference.

Resolution on page 74, Book B, requesting the Bishop's Agent to report the names of those in the ministry that received money from him, and also requesting the Elders in the ministry to report what they received, was repealed.

Whereas, the Bishop's Agent has informed us of his inability, through indisposition of body, to travel among the various branches to teach the law of tithing and freewill offering, therefore, be it Resolved that, in the opinion of this conference, the presidents of branches should exert themselves to the utmost of their ability to induce their members to contribute their means by way of tithing and freewill offering, and make monthly returns to the Bishop's Agent.

The constituted authorities of the Church were sustained in righteousness. C. G. McIntosh was sustained as president for the next three months.

Officers present: 1 Apostle, 1 High Priest, 2 Seventies, 7 Elders, 1 Teacher, 1 Deacon.

Preaching during conference by James Caffall, R. M. Elvin and R. J. Anthony.

Conference adjourned to meet in Crescent City, on the last Saturday in November, 1879, 10:30 a. m.

Miscellaneous.

Board of Publication Meeting.

Minutes of a called meeting of the Board of Publication, of the Reorganized Church of Jesus Christ, held at the Herald Office, Plano, Illinois, October 29th, 1879.

Present Brethren I. L. Rogers, G. A. Blakeslee, David Dancer, Joseph Smith and W. W. Blair.

Meeting called to order by the Chairman, I. L. Rogers, who led in prayer.

The Chairman then stated that as the resignation of the former Board had been accepted by the Semi-Annual Conference of 1879, which body had also elected the brethren present as members of a new Board, he had called them together for the purpose of organization.

Moved by Bro. Joseph Smith, seconded by Bro. G. A. Blakeslee, that Bro. I. L. Rogers be President of the Board of Publication. Bro. Rogers stated that while willing to serve as a member of the Board, he did not feel at liberty to serve in the office of President. Motion withdrawn.

Moved by Bro. W. W. Blair, seconded by Bro. David Dancer, that Bro. G. A. Blakeslee be President of the Board. Motion prevailed, and Bro. Blakeslee took the chair.

Moved by Bro. W. W. Blair, seconded by Bro. I. L. Rogers, that Bro. Joseph Smith be the Business Manager of the Board of Publication. Motion prevailed.

Moved by Bro. David Dancer, seconded by Bro. W. W. Blair, that Bro. I. L. Rogers be the Treasurer of the Board of Publication. Motion prevailed.

Moved by Bro. I. L. Rogers, seconded by Bro. David Dancer, that Bro. Joseph Smith be Editor in charge of the Church publications. Motion prevailed.

Moved by Bro. Joseph Smith, seconded by Bro. W. W. Blair, that Bro. Henry A. Stebbins be the Assistant Editor. Motion prevailed.

Moved by Bro. W. W. Blair, seconded by Bro. I. L. Rogers, that Bro. Lawrence Conover be the Secretary of the Board of Publication. Motion prevailed.

Moved by Bro. W. W. Blair, seconded by Bro. Joseph Smith, that Bro. John Scott be the Superintendent of the Herald Office. Motion prevailed.

Moved by Bro. Joseph Smith, seconded by Bro. W. W. Blair, that the subject of music book as acted upon by the Semi-Annual Conference, be entered upon the minutes and referred to the executive committee. Motion prevailed.

Moved by Bro. Joseph Smith, seconded by Bro. W. W. Blair, that the Board adjourn subject to the call of the President. Motion prevailed.

Benediction by the President, Bro. G. A. Blakeslee.

LAWRENCE CONOVER, *Secretary*.

Notices.

The Eastern Maine Conference will be held at Pleasant River Branch, Addison, Maine, December 20th, 1879. All branches are requested to send in reports. J. C. Foss, President and Clerk.

The London District Conference will be held at London, Ontario, commencing on Saturday, Nov. 29th. It is desired that a good representation will be in attendance. George Mottashed, President of District.

The Kent and Elgin District Conference will be held in the Zone Branch, Ontario, commencing on Saturday, December 13th, next. A full attendance is desired. Arthur Leverton, Pres. of District.

These conferences are appointed late in the season, from the necessity of the circumstances. If it is not thought to be the best time, we trust all concerned will feel to make the best of it, and if they should prove to be unwise appointments we will try and do better next time.

W. H. KELLEY, *Pres. of Mission*.

Order of Enoch Lands.

The organization known as the Order of Enoch is prepared to sell its lands in Decatur county, Iowa, in farms ranging from forty acres upwards, at prices according to the worth of land in the same region. The most of it is improved, fenced, and under cultivation, with houses on it. For further particulars address with stamp,

DAVID DANCER, Sedgwick, Decatur Co., Iowa.

Born.

MORGAN.—At Coldwater, Florida, June 15th, 1879, to Sr. Mary E. Morgan, a daughter, name Ida Ethel. The father, Bro. Wm. M. Morgan, died January 31st, 1879.

JONES.—At Coldwater, Florida, September 17th, 1879, to Bro. Seburn and Sr. Miriam Jones, a daughter, name Ella Anna.

Married.

TULLAR—WEBB.—At the residence of the bride's father, Bro. Elijah B. Webb, in Lincoln Township, Atchison county, Missouri, by Elder M. H. Forscutt, on Sunday, October 12th, 1879, Bro. J. N. Tullar, of Shenandoah, Iowa, and Sr. S. L. Webb, of Missouri.

The Webbs of life is woven, and the die is cast, The bright-toned fabric's made by Love's own hands at last, And though it change its hues as Time's advances make New avenues for love to flow, for Love's own sake, Yet let it ne'er be torn in fitful passion's gale, But ensign be of peace at home, though storms prevail On Life's great highway; in the sylvan glades of love Let John and Sylvia's home be reared, and Heaven above With sweet forbearance fill each heart, that Peace may reign With undisputed sway around their altar-fane. M.

Died.

GRAY.—At Indian River, Maine, October 18th, 1879, William Gray, aged 78 years. Services by Elder J. C. Foss.

SPENCER.—In the Lucas Branch, Lucas county, Iowa, September 28th, 1879, Sr. Emma Spencer, aged 14 years, 4 months. She passed quietly away to her rest while Bro. James McDiffitt was praying for her.

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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. 26.—Whole No. 431.

PLANO, ILLINOIS, DECEMBER 1, 1879.

No. 23.

SUPERIORITY OF THE INSPIRED TRANSLATION OF THE BIBLE.

I have recently been examining three translations of the entire Bible, with a fourth one of the New Testament, which has greatly strengthened my confidence in the Inspired Translation, and I can more clearly see the need of such translation. When the learning and wisdom of men had failed to restore the gospel, and establish the organization of the Church, God displayed his miraculous power in accomplishing this work, by inspiring the weak to confound the mighty. In like manner when the wisdom of the world had failed to produce a translation of God's word clear of absurdities and contradictions; God by direct inspiration gave a plain and more consistent version than had ever been rendered by man. Allow me to place in juxtaposition passages from the four versions, and ask you to read and meditate before deciding which is the most reasonable and consistent.

CONTRADICTIONS.

King James: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."—Gen. 6: 6.

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he not said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23: 19.

Douay: "It repented him that he had made man on the earth," &c.—Gen. 6: 6.

"God is not as a man, that he should lie, nor as the son of man that he should be changed. Hath he said then, and will he not do? Hath he spoken, and will he not fulfill?"—Num. 23: 19.

Inspired: Num. 23: 19 reads exactly as King James', but Gen. 8: 13 (corresponding with the above) reads: "And it repented Noah, and his heart was pained that the Lord had made man on the earth."

In the first two God is represented at one time as repenting; at another as differing from man in not repenting; in the last it is man who is represented as repenting, and not the Lord.

In 1 Samuel, 15th chapter, we find the same sentiment expressed:

King James: "Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king, for he has turned back from following me, and hath not performed my commandments."—Vs. 10-11.

"And also the strength of Israel will not lie nor repent: for he is not a man that he should repent."—Vs. 29.

Douay: "And the word of the Lord came to Samuel, saying: It repenteth me that I have made Saul king: for he hath forsaken me, and hath not executed my commandments."—Vs. 10 and 11. "But the triumpher in Israel will not spare, and will not be moved to repentance; for he is not a man that he should repent."—Vs. 29.

Inspired: "Then came the word of the Lord unto Samuel, saying, I have set up Saul to be king, and he repenteth not that he hath sinned, for he hath turned back from following me, and hath not performed my commandments." The 29th verse reads the same as King James.

King James: "Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem."—2 Chron. 22: 2.

"Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem."—2 Kings 8: 26.

Douay: "Ochozias was forty-two years old when he began to reign, and he reigned one year in Jerusalem."—2 Paralipomenon (corresponding with 2 Chron.) 22: 2. "Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem."—4 Kings (corresponding with 2 Kings in common version) 8: 26.

Inspired: "Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem."—2 Chron. 22: 2. 2 Kings 8: 26 reads exactly as King James.

It will be seen that the first two claim in one place that Ahaziah was forty-two years old when he began to reign, and in another that he was twenty-two; and it will be further seen, by reading the context, that if he was forty-two he was two years older than his father. The Inspired Translation not only clears up the contradiction, but does it in such a manner as to make Ahaziah younger than his father; which we are inclined to believe.

King James: "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life has been preserved."—Gen. 32: 30. "No man hath seen God at any time."—1 John 4: 12.

Douay: "And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul has been saved."—Gen. 32: 30. "No man hath seen God at any time."—1 John 4: 12.

Inspired: The same as King James in the first quotation, but the last reads: "No man hath seen God at any time, except them who believe."

While the three translations agree that Jacob saw the Lord face to face, the two first claim that hundreds of years after, "no man" had seen him "at any time," but the latter adds, "except them who believe." So, as Jacob was a believer, the passages are rendered harmonious. The three translations, also agree that Moses, Aaron, Nadab, Abihu and seventy others "saw the God of Israel." (See Ex. 24: 9, 10). It needs no comment to convince the thoughtful that the rendering of 1 John 4: 12 is the most consistent and harmonious in the Inspired Translation.

King James, Douay and American Union, all agree in saying: "And it came to pass as he [Christ] was alone praying, his disciples were with him, and he called them, saying, Whom say the people that I am?"

Inspired translation says: "And it came to pass, as he went alone with his disciples to pray, he asked them, saying, Who say the people that I am?" It is quite impossible for Christ to be alone, and his disciples with him, but very probable that he was alone with his disciples.

In regard to the thieves on the cross, King James has the following passages: "And the thieves also, which were crucified with him, cast the same in his teeth" [the same as the chief priests, scribes and elders].—Matt. 27: 44. "And they that were crucified with him reviled him."—Mark 15: 32. "And one of the malefactors which were hanged, railed on him, saying, If thou be the Christ, save thyself and us. But the other rebuked him." etc.—Luke 23: 39, 40.

Douay: "And the selfsame thing the thieves also that were crucified with him, reproached him with.—Matt. 27: 44. "And they that were crucified with him reviled him."—Mark 15: 32. "And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ save thyself and us. But the other answering, rebuked him."—Luke 23: 39, 40.

American Bible Union: "And also the robbers, who were crucified with him, reproached him with the same thing."—Matt. 27: 44. "And they that were crucified with him reproached him."—Mark 15: 32. "And one of the malefactors who were hanged, railed at him saying: If thou art the Christ save thyself and us. But the other answering rebuked him."—Luke 23: 39, 40.

Inspired: "One of the thieves also, which were crucified with him, cast the same into his teeth. But the other rebuked him."—Matt. 27: 47. "And one of them who was crucified with him, reviled him also, saying, If thou art the Christ, save thyself and us."—Mark 15: 37. "And one of the malefactors who was crucified with him, railed on him, saying, If

thou be the Christ, save thyself and us. But the other answering, rebuked him."—Luke 23:40, 41.

The superiority of the latter translation can easily be seen in these passages. It is harmonious throughout, claiming each time that only one of the thieves reviled Jesus; while the others are each contradictory, claiming in two places that both thieves reviled the Lord, and in another that only one did, and the other rebuked him.

Of the conversion of Paul, we have the following:

King James: "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."—Acts 9:7. "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."—Acts 22:9. "And when we were all fallen to the earth, I heard a voice speaking unto me."—Acts 26:14.

Douay: "Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man."—Acts 9:7. "And they that were with me, saw indeed the light, but they heard not the voice of him that spake with me."—Acts 22:9. "And when we were all fallen down on the ground, I heard a voice speaking to me."—Acts 26:14.

American Bible Union: "And the men who journeyed with him were standing speechless, hearing the voice, but seeing no one."—Acts 9:7. "And they who were with me beheld indeed the light, and were afraid; but the voice of him that spake to me they heard not."—Acts 22:9. "And we all having fallen to the earth, I heard a voice speaking to me."—Acts 26:14.

Inspired: "And they who were journeying with him saw indeed the light, and were afraid; but they heard not the voice of him who spake to him."—Acts 9:7. "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."—Acts 22:9.

In the above quotations the first three translations are again contradictory; at one time claiming that all had fallen to the earth, at another that they were standing; also in one place claiming they heard the voice, and in another that they heard not the voice; while the latter claims in each place that they "heard not the voice," and says nothing to contradict the fact that all had fallen to the earth.

These are not all the contradictions which I might call attention to in the three translations, but they are sufficient for my purpose. If we reject the inspiration of the version in which these corrections are made, it would be difficult to account for the corrections. The most learned men of the day were engaged in the translation known as King James', and yet Joseph Smith, unaided and alone, (if we reject his inspiration), gave a version greatly superior to theirs, though he, perhaps, had less education than any one of them.

It may be hard to believe in inspiration in these days, but it is certainly easier than to believe that Joseph, through his own wisdom, could accomplish a work so vastly superior to that of a large body of learned men.

But, says one, he had their experience to help him—could discover their mistakes and correct them.

But is it not singular that "The American Bible Union," which was composed of learned

men, who had better facilities for the work than Joseph had, make so signal a failure? I will quote a passage from their preface, and then ask you if you can believe that Joseph Smith by his own wisdom could do the work he has, when this company of wise men, with all their advantages, have not succeeded nearly so well.

"This Revised Testament has been prepared under the auspices of the American Bible Union, by the most competent scholars of the day. No expense has been spared to obtain the oldest translations of the Bible, copies of the ancient manuscripts, and other facilities to make the revision as perfect as possible."

I will now leave this part of the subject and introduce what I shall call

ABSURDITIES AND INCONSISTENCIES.

Gen. 18:20, 21 is rendered thus: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sins are very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which has come up unto me; and if not I will know."—K. J. T.

"And the Lord said: The cry of Sodom and Gomorrah is multiplied, and their sin is become exceedingly grievous. I will go down and see whether they have done according to the cry that has come to me: or whether it be not so, that I may know."—D. T.

"And the angel of the Lord said unto Abraham, The Lord said unto us, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will destroy them, and I will send you, and ye shall go down now, and see that their iniquities are rewarded unto them. And ye shall have all things done according to the cry of it, which is come unto me."—I. T. 19, 20, 21 verses.

The first two translations would have it that the Lord had heard of the wickedness of these cities, and it was necessary for him to go and see before he could know whether he had heard the truth or not. It needs no remark to prove the superiority of the last translation.

In Gen. 19th chapter we have the following: "Behold now, I have two daughters, which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof."—K. J. T., Vs. 8.

"I have two daughters who as yet, have not known man: I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they have come under the shadow of my roof."—Vs. 8, D. T.

"And Lot said, Behold now, I have two daughters, which have not known man; let me, I pray you, plead with my brethren that I may not bring them out unto you; and ye shall not do unto them as seemeth good in your eyes."—Vs. 13, I. T.

The two first represent Lot asking the privilege of delivering his daughters over to the brutal lust of wicked men; while the last represents him as pleading for them. Which is the more consistent course for a righteous man to pursue?

Here is the rendering of Deut. 14:21. "Ye shall not eat of any thing which dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest

sell it unto an alien; thou art a holy people unto the Lord thy God."—K. J. T.

"But whatsoever is dead of itself, eat not thereof. Give it to the stranger that is within thy gates, to eat, or sell it to him: because thou art the holy people of the Lord thy God."—D. T.

"Ye shall not eat of any thing that dieth of itself; thou shalt not give it to the stranger that is in thy gates, that he may eat it; or thou mayest not sell it unto an alien; for thou art a holy people unto the Lord thy God."—I. T.

Which of these ways is the more consistent for a holy people? I have imagined that I would like the society of holy people, but if they treat a man as represented by the two former translations, I should want to avoid their company.

Here is Isaiah 2:9: "And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."—K. J. T.

"And man hath bowed himself down, and man hath been debased: therefore forgive them not."—D. T.

"And the mean man boweth not down, and the great man humbleth himself not; therefore forgive him not."—I. T.

There would be but little to induce men to bow down, and humble themselves if they could not be forgiven.

What do you think of this? Ezek. 14:9: "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel."—K. J. T.

"And when the prophet shall err, and speak a word: I the Lord have deceived that prophet: and I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel."—D. T.

"And if the prophet be deceived when he hath spoken a thing, I the Lord have not deceived that prophet; therefore I will stretch out my hand upon him, and will destroy him from the midst of my people Israel."—I. T.

Would it not be sad indeed to believe that the Lord would deceive a prophet, and then destroy, or cut him off from his people? Would this be consistent with his character, as elsewhere represented?

Lest I be too lengthy I will close; though I have not exhausted the subject by any means. All who will read without prejudice, will see the superiority of the Inspired Translation in these passages, to say nothing of its superior plainness throughout. To understand this matter fully one must examine for him or herself. If the reading of this article will cause any to make this examination, my object will have been accomplished; for I am satisfied what the result will be. While I believe in the superiority of the Inspired Translation, I do not object to the use of others. I think wisdom demands that we should use a version which the people have confidence in; when we are trying to convince them of the truth; especially so when either of them is sufficiently plain to establish the doctrine we teach beyond controversy.

HEMAN C. SMITH.

N. B.—I have emphasized some words in scriptural quotations merely to call attention, and not to change the meaning. H. C. S.

NO CROSS NO CROWN.

It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife
And all the needful discipline of life.

And while I thought on those as given to me,
My trial tests of faith and love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to his might;
Who says we walk by faith and not by sight,
Doubting and almost yielding to despair,
The thought arose, "My cross I can not bear."

Far heavier its weight must surely be,
Than that of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around,
Even Nature's voices uttered not a sound,
The evening shadows seem'd of peace to tell
And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptur'd sight;
Angels with silvery robes seemed everywhere,
And angel music thrill'd the balmy air;

And one more fair than all the rest to see;
One, to whom all others bow'd the knee,
Came gently to me as I trembling lay
And, "Follow me," he said, "I am the Way."

And speaking thus, he led me far above,
And there, beneath a canopy of love,
Crosses of divers form and size were seen,
Larger and smaller than my own had been.

And one there was most beautiful to behold;
A little one with diamonds set in gold—
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
When all at once my frame beneath it shook;
The sparkling jewels, fair were they to see,
But far too heavy was their weight for me.

"This may not be," I cried, then looked again,
To see if any there could ease my pain;
And one by one I passed them slowly by
Till on a lovely one I cast my eye.

Fair flowers around its sculptur'd form entwined;
And grace and beauty seem'd in it combined,
Wondering, I gazed; and still I wonder'd more,
To think so many should have pass'd it o'er.

But ah! this form so beautiful to see
Soon made its hidden sorrows known to me,
Thorns lay beneath the flowers and colors fair;
And, sorrowing, I said, "This cross I can not bear."

And so it was with each and all around,
Not one to suit my need could there be found;
Weeping, I laid each heavy burden down,
As my guide gently said, "No cross, No crown."

And then to him I open'd my saddened heart,
He knew my sorrows, bid my doubts depart;
"Be not afraid," he said, "but trust in me,
My perfect love shall then be shown to thee."

And so with lightened eye, and willing feet,
Again I turned my earthly cross to meet;
With forward footsteps turning not aside,
For fear some hidden evil should betide.

And there in the prepared, appointed way,
Listening, heard; and willing to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

And thankfully I raised it from the rest,
And joyously acknowledged it the best;
The only one of all the many there
That I could feel was good for me to bear.

And as I thus my chosen one confessed,
A heavenly brightness seem'd on it to rest;
And as I bent my burden to sustain,
I recognized my own old cross again.

But oh! how different did it seem to me,
Since I had learned its preciousness to see;
No longer could I unbelieving say,
"Perhaps another is a better way."

And now henceforth all my desire shall be,
That he who knows me best, shall choose for me;
And whatsoever his love seems good to send,
I'll trust it best, because he knows the end.

ANON.

MASS MEETING AT FAR WEST, MO.

Joseph and Henry:—Meeting held at Far West on the Temple lot,—as per notice in a previous letter. March 30th, at 11 o'clock met on the temple ground; a fair representation of the Saints from the vicinity of the place where, over forty years ago, a corner stone was laid for the purpose of rearing a temple unto the name of the Most High God. Previous notice having been given of this meeting, by the presiding Elder of the Far West branch in sufficient time for outsiders as well as for the Church in the vicinity to have due notice of the services, brethren were in attendance from the Delana branch, and from all parts of the adjacent country, to be on the ground at the beginning of the service. Notice was also given that William B. Smith, a brother of the Martyred Prophet would speak to the people, standing upon the corner stone that was laid upon the temple lot. This notice, and appointment brought in a large percentage of the outside world, to witness what might be said by the prophet's brother, upon so conspicuous an occasion. I am happy to state that those citizens present, who do not claim a kindred fellowship with us in the Church, seemed to take a deep interest in the meeting, and listened with attention to the preached word, and at the closing up of the meeting voted with the Saints in the adoption of certain resolutions, which were read at the closing of the services; a copy of which I herewith send to the *Herald*.

At 11 o'clock I took my stand upon the corner stone, after singing, and a prayer by Bro. Thomas J. Franklin. I read from 1 Cor. 15:29. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

In connection with this statement made by Paul on the subject of baptism for the dead, I called the attention of the congregation to Paul's testimony, to his Ephesian brethren, on the dispensation of the fulness of times, Eph. 1:10. Showing that the doctrine of baptizing for the dead must have been at some previous time in the history of the ancient Church of Christ, an ordinance in the church. But, as by some means this subject of baptism for the dead had been lost from the knowledge of the world, it might be expected that in the dispensation when all things, both in heaven and upon earth, should be gathered in one, that this ordinance would again be restored to the Church. It was for this reason also, that these Saints of latter days build temples, in order to prepare a place for the administration of ordinances that belong in the order of the holy priesthood. And it was for this object also, that this corner stone was planted in this town of Far West, under the direction and superintendency of Joseph, the Martyr, in 1836-37. Here still lies this corner stone upon this sacred spot of earth, once dedicated to God by solemn prayer. And still the Lord's dwelling place is here, as in all the congregations of the Saints; and the time will come when God's name will be honored here,

and upon this sacred spot of earth, in a temple reared up by human hands in honor to his name. For God's purposes ripen fast, and all his words must and will be fulfilled. In his own due time will all these things be accomplished.

In conclusion of my remarks in the forenoon session, I read from Book of Covenants, page three hundred and twenty-six, to the closing paragraph of Joseph Smith's letter written on the subject of baptism for the dead, and the welding together of the links of the present and past dispensations; holding the keys of power in the knowledge to be revealed concerning our dead; and the means by which salvation might reach them, that they with us might be made perfect and saved with us in the kingdom of God.

Meeting was dismissed by singing and prayer for intermission of one hour for lunch.

At two o'clock preaching again assisted by Bro. Bozarth, Elder Terry and Elder Gomer Griffiths. Elder Bozarth opened meeting by prayer; after which Elder Terry from the Delana Branch, preached a most interesting discourse from James 1:22, 23. He was followed by Elder Gomer Griffiths. After them I made some concluding remarks concerning Zion and the promised land, as pointed out by the prophets, and given by God as portrayed in the blessing of Jacob upon his son Joseph, many thousand years ago. And further, in token that the mob spirit had so far disappeared from the State of Missouri as to offer an asylum of peace for the Church in this land of Far West; and to give a fuller expression of the feeling and sentiment of the Church at Far West and of the people generally, the following preamble and resolutions were read to the people assembled, and placed before them for acceptance, or to be rejected, as the case might be. Liberty was given for remarks. Elder W. T. Bozarth rose and said, that the subject matter set forth in the resolutions offered by Bro. William B. Smith, met his hearty approval, and that so far as he understood the sentiments and feelings of the Church, the preamble and resolutions correspond to the teachings and doctrine taught by the leaders and heads of the Church, and therefore he would move that the preamble and resolutions be adopted by this meeting. The motion being duly seconded, it was put to vote and carried unanimously, the outside world taking part in the voting. The assembly adjourned to meet again at some future time at the same place, as the good Lord in his providence might direct. "Give us room that we may dwell" was sung, making the air resound with the music of one the glorious songs of Zion. Brother Bozarth offered the closing prayer. The following is a copy of the preamble and resolutions passed at a mass meeting, held at Far West, by the Church, and the people of Caldwell county, Missouri, Sunday, March 30th, 1879:

"WHEREAS, the Church of Jesus Christ of Latter Day Saints was expelled from the State of Missouri in 1838-39, by executive authority under mob rule; and whereas, the Church of the Saints having entered many thousand acres of land for which they paid their money in silver and gold, in this county of Caldwell; and, whereas, the Saints after having expended hundreds of thousands of dollars in the purchase of lands, making improvements, building houses, and devoting much labor in opening new farms among strangers, and in a

strange land; and, whereas, according to the sacred order of our Church government, we, the Church of Jesus Christ of Latter Day Saints, assembled here to-day, *en masse*, do most sincerely regret our losses, and the great sacrifice of life and property, that fall to the lot of the Church that we are here to-day to represent; and, whereas, we, the Church of Jesus Christ of Latter Day Saints, esteem this spot of earth sacred; this Temple Lot where lies this corner-stone, that was laid with honors due to the sacredness of those Church rights and ordinances, wherein the worship and name of God are revered; not only in temples built with human hands, but honored and revered in the hearts of all men who are true believers in the gospel of Jesus Christ; and, whereas, this corner stone was laid here on this Temple Lot, over forty years ago, and consecrated to God by solemn prayer; and at a time when the blood of the Saints was made to drench this Missouri soil, in a land of boasted freedom, and yet by mob rule the Church of Christ was driven to seek an asylum in a more congenial clime; and, whereas, the principal causes that led to this expulsion of the Saints from this county of Caldwell and State of Missouri, have ceased to exist, since the emancipation of slaves, from the State; and, whereas, a more civilized spirit has taken possession of the masses of the people of the State of Missouri; therefore,

"Resolved, that this meeting of the citizens of Caldwell county and Church of Jesus Christ, invite our brethren in the east and elsewhere, to emigrate to this land and secure their inheritances in Zion, by purchase; and, further,

Resolved, that we, the Church of Jesus Christ of Latter Day Saints, are a separate and distinct class of worshippers from that body of Mormons located in Utah, known as the Polygamic Mormons; and, further,

"Resolved, that we, as the true Church of Jesus Christ of Latter Day Saints, deem it proper that we embody in these resolutions, for the benefit of our neighbors, and the world of mankind generally, the fact, that we, as a Church, have no fellowship whatever for that class of people, as we regard them as apostates from the faith; and therefore not worthy the confidence of any people. And further,

"Resolved, that these resolutions and the minutes of this meeting be sent to the Herald Office, at Plano, Illinois, with the request that they be published in the *Herald* for the benefit of the Saints abroad; as there is now a good time for those who wish to locate near the temple ground, on easy and cheap terms for obtaining farms. There are also splendid locations near the City of Far West that are now for sale, that have not been moved by the plow for many years. And for timber there is plenty of it; and water. Come then, ye Saints of latter days, and possess the goodly land by purchase, and none to molest or make you afraid."

These facts I know. Amen.

WM. B. SMITH.

LETTERS OF JOSEPH SMITH, THE MARTYR.

OUR Utah cotemporaries, Brigham Young at the lead of them, have frequently stated that unpleasantness of feeling one toward the other existed between Joseph Smith, and Emma his wife. At the request of several of the Saints we publish the following letters, placed in our hands since our mother's death by Major Lewis C. Bidamon, he having found them among mother's personal effects left by her in his possession. We presume that it will hardly be a difficult matter to tell the state of their feelings toward each other when these letters were written.

NAUVOO, December 6th.

Dear Husband:—In the midst of the confusion of my own family, and Elder Hyde's,

and the remains of Stera Fisk's family, I shall endeavor to write, having omitted writing so long already on account of so much confusion, and some sickness, that I very much fear that my letter will not arrive in Washington in time for you to receive it. I did not receive your letter, wrote at Jacksonville until after that Mr. Law gave me the one he brought. I can not give a very particular account of what has passed here since you left home. Business in this place does not go on quite as well as when you was here. I broke Frederick's fever the same day you left, and he has been well ever since. Joseph has had the chill fever twice; the first time he bled at the nose until he was very weak, he has not been as well ever since as he was before, but is now getting better. Milton has not been well, but a small part of the time; the rest of my family are and have been well. Elder Hyde and family were brought here the day you went away, were all sick. He soon recovered his health and has gone to the east. His wife is very feeble yet. Mr. Mullholland was brought here the day after you left home, and suffered extremely until Sunday morning, when his spirit left its suffering tenement for a better mansion than he had here. He lost his speech the first evening he was here, and never spoke another word while he lived; although I think he retained his senses. His death was felt very sensibly by all in the place. His wife omitted the funeral until your return. Much business remains unattended to on account of his sudden and unexpected death; although Hyrum has put Robert B. Thompson into his office, yet Mr. Thompson has not done anything at all in the business, neither do I think he will.

Carlos requested me to ask you what became of that letter that Mr. John P. Green sent to Ebenezer Robinson containing the names of a number of subscribers; he wants the letter on account of the names.

Father's health has been remarkably good until to-day, he is not so well as usual. Mother is well.

The disturbance between Gov. Boggs and the Iowa is still increasing. A sheriff of the Iowa crossed skunk river at Col. Wight's place this week with a Missouri sheriff his prisoner, who was taken while he was collecting the Governor's taxes; and from all the information we get there is three thousand Missouri troops now on their march after him. The mails are stopped, and at the mouth of the Desmoines, the Missourians retained the powder and lead that belonged to the merchants above them, and sent the other goods as usual. This is all the information we can get on the subject yet, and, we have some serious impressions that it is true.

There is great anxiety manifest in this place for your prosperity; and the time lingers long that is set for your return. The day is waning, and night is approaching so fast, that I must reserve my better feelings until I have a better chance to express them.

Yours affectionately,

EMMA SMITH.

JOSEPH SMITH, JR.

The above is without the year date, but was evidently written while her husband was in Washington, District of Columbia. It bears the Washington post mark and was forwarded.

October 13th, 1832,

PEARL STREET HOUSE, New York City.

My Dear Wife:—This day I have been walking through the most splendid part of the city of New York. The buildings are truly great and wonderful, to the astonishing of every beholder; and the language of my heart is like this, Can the great God of all the earth, maker of all things magnificent and splendid, be displeased with man for all these great inventions sought out by them? My answer is, No; it can not be; seeing these works are calculated to make men comfortable, wise and happy. Therefore, not for the works can the Lord be displeased. Only against man is the anger of the Lord kindled; because they give him not the glory; therefore, their iniquities shall be visited upon their heads, and their works shall be burned up with unquenchable fire. The iniquity of the people is printed in every countenance, and nothing but the dress of the people makes them look fair and beautiful; all is deformity. There is something in every countenance that is disagreeable, with few exceptions. Oh, how long, O, Lord, shall this order of things exist; and darkness cover the earth and gross darkness cover the people!

After beholding all that I had any desire to behold, I returned to my room to meditate, and calm my mind, and behold, the thoughts of home, of Emma and Julia, rushes upon my mind like a flood; and I could wish for the moment to be with them. My breast is filled with all the feelings and tenderness of a parent and a husband; and could I be with you, I would tell you many things. Yet, when I reflect upon this great city, like Ninevah not discerning their right hand from their left; yea, more than two hundred thousand souls, my bowels are filled with compassion towards them; and I am determined to lift my voice in this city, and leave the event with God, who holdeth all things in his hands, and will not suffer an hair of our heads unnoticed to fall to the ground. There are but few cases of the cholera in this city now; and if you should see the people you would not know that they had ever heard of the cholera. I hope you will excuse me for writing this letter so soon after writing, for I feel as if I wanted to say something to you to comfort you in your peculiar trial and present affliction. I hope God will give you strength that you may not faint. I pray God to soften the hearts of those around you to be kind to you, and take the burden off your shoulders, as much as possible, and not afflict you. I feel for you, for I know your state, and that others do not. But you must comfort yourself, knowing that God is your friend in heaven, and that you have one true and living friend on earth, your husband.

JOSEPH SMITH, JR.

CAMP OF ISRAEL in Indiana state,

town of Richmond, 18th May.

My Dear Wife:—Meeting being over, I sit down in my tent to write a few lines to you, to let you know that you are in my mind; and that I am sensible of the duties of a husband and father, and that I am well; and I pray God to let his blessings rest upon you and the children, and all that are around you, until I return to your society. The few lines you wrote and sent by the hand of Bro. Lyman, gave me satisfaction and comfort; and I hope you will continue to communicate to me by your own hand, for this is a consolation to me,

to converse with you in this way in my lonely moments, which is not easily described. I will endeavor to write every Sunday, if I can, and let you know how I am; and brother Frederick will write to Oliver and give him the names of the places we pass through, and a history of our journey, from time to time, so that it will not be necessary for me to endeavor to write it; but I feel a satisfaction to write a few lines with my own hand. In this way I can have the privilege to communicate some of my feelings that I should not dare to reveal, as you know that my situation is a very critical one. Bro. Jenkins, and William, Jesse and George are all well, and are humble, and determined to be faithful; and finally, all the Kirtland brethren are well and can not fail. I must close, for I can not write on my knees sitting on the ground to edification. O, may the blessings of God rest upon you, is the prayer of your husband until death.

JOSEPH SMITH, JR.

EMMA SMITH."

This letter bears the Richmond, Indiana, post mark dated May 19th.

SALEM, MASS., August 19th, 1836.

My beloved Wife:—Bro. Hyrum is about to start for home before the rest of us, which seems wisdom in God, as our business here can not be determined as soon as we could wish to have it. I thought a line from me by him would be acceptable to you, even if it did not contain but little, that you may know that you and the children are much on my mind. With regard to the great object of our mission, you will be anxious to know. We have found the house since Bro. Burgess left us, very luckily and providentially, as we had one spell been most discouraged. The house is occupied, and it will require much care and patience to rent or buy it. We think we shall be able to effect it; if not now within the course of a few months. We think we shall be at home about the middle of September. I can think of many things concerning our business, but can only pray that you may have wisdom to manage the concerns that involve on you, and want you should believe me that I am your sincere friend and husband. In haste. Yours &c., JOSEPH SMITH, JR.

EMMA SMITH.

This letter bears no post mark, and is directed to Geauga Co., Ohio; and we presume was carried and delivered by Hyrum.

SPRINGFIELD, Illinois,
November 9th, 1839.

My Dear Wife:—Perhaps you may think it strange that we are no further on our journey at this date, but I will say that we have done all that we could for the safety of Elder Rigdon, on account of his weak state of health; and this morning we are under the necessity of leaving him at brother Snyder's, and pursuing our journey without him. We think he will soon recover his health, as he is not dangerously sick. We regret that he can not go on with us very much, but can not help it ourselves, but must commit him into the hands of God and go on, being filled with constant anxiety for our families and friends behind. I shall be filled with constant anxiety about you and the children, until I hear from you, and in a particular manner little Frederick; it was so painful to leave him sick. I hope you will watch over those tender offspring in

a manner that is becoming to a mother and a Saint, and try to cultivate their minds and learn them to read and be sober. Do not let them be exposed to the weather to take cold, and try to get all the rest you can. It will be a long and lonesome time during my absence from you; and nothing but a sense of humanity could have urged me on to so great a sacrifice; but shall I see so many perish and not seek redress? No, I will try this once in the name of the Lord; therefore, be patient, until I come; and do the best you can. I can not write what I want, but believe me my feelings are of the best kind towards you all. My hand cramps so I must close. I am your husband until death,

JOSEPH SMITH, JR.,

TO EMMA SMITH.

This letter is directed to Commerce, Hancock county, Illinois; and it seems fair to presume that it was this letter and another that are referred to in Emma's letter of Dec. 6th, as the sickness of Frederick and his recovery are mentioned; this would fix the date of that letter in 1839.

"SAFETY, JUNE 23rd.

Emma Smith:—Bro. Lewis has some money of mine—H. C. Kimball has \$1,000 in his hands of mine, Bro. Neff, Lancaster Co., Pa., —\$400 00

You may sell the Quincy property, —or any property that belongs to me you can find anything about, for your support and children and mother. Do not despair.—If God ever opens a door that is possible for me, I will see you again. I do not know where I shall go, or what I shall do, but shall if possible endeavor to get to the city of Washington. May God Almighty bless you and the children and mother, and all my friends. My heart bleeds. No more at present. If you conclude to go to Kirtland, Cincinnati, or any other place, I wish you would contrive to inform me, this evening.

JOSEPH SMITH.

P.S. If in your power I want you should help Dr. Richards' family."

This letter and post script are in Dr. Richards' handwriting but signed by Joseph, and was evidently written from the Iowa side of the Mississippi a few days before he gave himself up. It is directed to Mrs. Emma Smith, Nauvoo, and must have been sent by a trusty messenger.

"CARTHAGE JAIL, JUNE 27th, 1844,
20 Past 8 a. m.

"Dear Emma:—The Governor continues his courtesies, and permits us to see our friends. We hear this morning that the Governor will not go down with his troops to-day, (to Nauvoo), as was anticipated last evening; but if he does come down with his troops you will be protected—and I want you to tell Bro. Dunham to instruct the people to stay at home and attend to their own business; and let there be no groups, or gathering together; unless, by permission of the Governor, they are called together to receive communications from the Governor which would please our people; but let the Governor direct. Brother Dunham of course, will obey the orders of the Government officers, and render them the assistance they require. There is no danger of any "exterminating order." Should there be a meeting among the

troops, (which we do not anticipate, excitement is abating), a part will remain loyal, and stand for the defence of the state and our rights. There is one principle which is eternal, it is the duty of all men to protect their lives and the lives of their households, whenever necessity requires; and no power has a right to forbid it, should the last extreme arrive,—but *I anticipate no such extreme*,—but caution is the parent of safety.

JOSEPH SMITH.

P.S.—*Dear Emma:*—I am very much resigned to my lot, knowing I am justified, and have done the best that could be done. Give my love to the children and all my friends; Mr. Brower and all who inquire after me. And as for treason, I know that I have not committed any, and they can not prove one appearance of any thing of the kind; so you need not have any fears that any harm can happen to us on that score. May God bless you all. Amen.

JOSEPH SMITH.

P.S.—20 m. to 10.—I just learn that the Governor is about to disband his troops, all but a guard to protect us and the peace,—and come himself to Nauvoo, and deliver a speech to the people. This is right, as I suppose."

The body of this letter is in the handwriting of Dr. Richards, but is signed by Joseph. The first post script is in Joseph's own handwriting and is also signed by him. The second post script is in Dr. Richards' writing and is not signed. It was sent by the hand of Joel S. Miles.

To these letters we do not wish to add other comment than this: We were nearly twelve years old when father was killed, had always occupied the same room, or a room adjoining the one occupied by father and mother, and have recollection of only one serious controversy or difficulty between them; that one was as follows. At the time O. P. Rockwell returned to Nauvoo, after it was alleged that he had shot at Governor Boggs of Missouri, mother was in St. Louis procuring supplies for the Mansion House, the hotel father had built. At her return she found O. P. in possession of the Bar room with a stock of liquors, decanters and other things suitable to a bar room where liquor was to be sold. She at once remonstrated with father, and pointed out the impropriety of such a course for him, religious teacher and leader. To this he replied pleading for Porter, and that the bar might remain until he could find or build a place. Mother at length firmly stated that she would not consent to remain as landlady of the hotel if the bar remained in the house; if that remained she would not, if she remained the bar must go; she remained, and she was in the right, which father recognized and acknowledged by removing the obnoxious tap room. This is what gave rise to the story that he was the keeper of a bar room. It was not in the house long, and O. P. Rockwell was the occasion of its being in, mother the occasion of its going out.

JOSEPH SMITH.

GOD AND HEREAFTER.

I know that we shall live again,
Beyond this vale of tears;
But can we prove that this is true,
Without the aid of Seers?
And that there is a first great cause,
The author of creative laws?

That is, kind reader, can it be proven without the Bible, independently of revelation, that there is a living, conscious, tangible hereafter to which we all are tending? As the truths of the Bible are often called in question, can we not prove independently of the same, or of revelation, that there is a hereafter in which we shall live; also a self-existing, self-sustaining, intelligent being, full of wisdom, love and power, whom we call God? We shall try.

That there are certain laws, governing our existence here; viz: the laws of demand and supply, will not be denied any more than that we exist. Nor will it be denied that we exist by reason of some law, or laws of nature or of nature's God. This being true, is it any more reasonable to believe that we exist through the agency of some law that was self-creative, that is self-existing; or, in other words, a law that is the author and preserver of itself; than to believe that there is a living, intelligent being who is the author and preserver of said laws? Which requires the greatest amount of credulity, to believe that there is a self-existing being of unlimited wisdom, knowledge and power, who created and set in order the animal and the vegetable kingdom, implanting within them the laws of procreation; or to believe that man came into existence with all his wisdom and intelligence, or his capacity to obtain the same, independently of such a being?

Man, with all his inventive skill and ingenuity, has not been able to create or invent a mental, reasoning, thinking machine. He can count and describe the stars and the planets; (many of them at least); can determine their revolutions upon their axes, also around the sun; measure their distances, and tell in what relationship they stand to each other. He can count the miles from here to the sun; also can foretell the eclipses of the same, and of the moon, for years, perhaps for centuries to come: can tell us in what hour to look for them, and in what portions of the earth they will be visible or invisible. Nor is this all; he can compass the bed of the ocean with a cable, and send messages around the earth with the speed of lightning. He can build ships, freight them with human souls and sail them long distances through the air high above the trees, the clouds and the mountains; can chain the thunderbolts of heaven; those vivid flashes of lightning, and make them with the elements do his bidding. And yet, we are asked to believe, that this wonderful, this powerful, (knowledge is power), this wise, this mighty, this creative and inventive machine, man, came into existence independently of all wisdom, knowledge, science, intelligence, or creative and inventive skill, because forsooth we can not find out God, because we can not comprehend how there can be an intelligent, independent, self-existing, self-sustaining being, without beginning of days, or end of life. Yes, we are asked to believe that man, as a race, this noblest of God's work, always did, and always will exist, or that he came by

chance. If not, we must accept the Darwinian theory, that he advanced from the lowest order of the vegetable kingdom, until he reached the same grade in the animal kingdom; and thence on, until he attained unto his present exalted and noble dimensions of body and of mind. Either this, or we must believe as a certain noted skeptic once expressed himself, because he could not satisfactorily comprehend his own existence, that we were nothing but dreaming notes, and particles of non-entirety. Anything rather than to believe in an all wise, living and intelligent Creator.

Were we to ask, as a young lady once did of a highly educated philosopher and skeptic, Which was first the hen or the egg? we should doubtless be told, that as the hen came from the chicken, and that from the egg; that as we could not produce the former without the latter, nor it without the egg, that the egg must have been first. But whence came that egg? O! Ah! I did not think of that; there could not have been an egg without a hen to lay the same. The hen must have been first. But whence came that hen? Thus without a starting point, we can not tell where we shall land. Man, by the aid of steam and other processes may hatch the egg into a perfect and healthy chicken; but with all his wisdom and talent, with all his ingenuity and skill, he can not create a life giving egg.

Is there a God; also a hereafter, in which we shall live? To answer this question it will be necessary to ask another very important one, in the answering of which we see how none can fail to see the point. Whence came man's likes and dislikes, his wants and necessities? Were they not given to him for a wise purpose; or were they given to him in vain? Let us examine some of those necessities or demands, and see whether nature has left him without an adequate, or a corresponding supply for the same, or not. If nature created a necessity in her production of man, and left no answering supply, nor in any way provided for the same, then is she sadly at fault with herself. Man is subject to hunger, which is true of the whole animal and vegetable kingdom. This is a law of his existence. Nature has created this demand; has she provided an answering supply for the same? If not, then is she sadly at fault; then she has made a mistake. But no, there is no mistake here; nature has made no blunder, nor will she.

Behold the earth teeming with flesh, fish, fowls, fruits and vegetables, for the use of man and beast. Also, behold the decaying of the above productions of the earth, and their return to her, lest she also become hungry, and in her starving condition fail to bring forth for the use of man.

We will look at another point; man becomes thirsty. This also is one of the demands of our being, caused by the law of nature. Has nature failed to provide for this want? Is there no supply for this demand? Ask the lakes, the rivers, and fountain of waters, the brooks, springs, and wells. Good. We have not as yet convicted nature of a serious blunder, nor shall we.

Again, man is subject to sickness of various kinds, brought on by exposure, or violation of the laws of his being; but look at the wisdom of nature here, in the teeming earth with her medicinal stores. Heat and cold also cause

many and various wants to man, resulting from the laws of nature; but in this she has not been slack towards our necessities.

One item more pertaining to the natural wants of man, and then to examine his spiritual or intellectual wants, or demands. Love is an innate attribute in man, producing sad and serious results if there be no adequate supply provided, if there be but the one sex. But, no; God has made both male and female.

Let us examine some of man's spiritual and intellectual wants. We find a longing after knowledge, the arts, sciences, etc. Has nature left him without any book to study, models to copy, or problems to solve? Let the advancement of knowledge and learning, of arts and sciences, and of the creative and inventive skill of man answer this question. In every instance that we have thus far examined of the wants or necessities of man, growing out of the laws of his being, we find that those laws have amply provided supply for every necessity.

One point more. We find in man a trait of character that we have not yet examined. He is a religious being, possessing hopes and fears respecting a hereafter; not of his being annihilated, or blotted out of existence; but one that inquires, Am I ready for my change? Am I ready to cross over the river? Now, whence this attribute in man? That he possesses this attribute (which Webster defines as inherent, inborn, or natural) to a greater or a less degree, will not be denied. But that this inborn principle can be cultivated to advantage, or stunted in growth; that it can be moulded into correct or incorrect ideas, or assume a form inconsistent with the design of the giver, through education or tradition, is also true. But does this do away with the truthfulness, the reality of a Supreme Being? Because one man has been taught to believe in a God possessing neither body nor parts, and some say passions; while another believes him to possess both, and in the form or likeness of man; and that he appeared as such to Abraham, Jacob, Moses and others, is this proof that he does not exist? Does it do away with a future state of punishment because some have been taught to believe that the Priest can pray a soul out of Purgatory? The same of heaven; because one man believes heaven to be "away beyond the ethereal blue, beyond the moon and stars;" or, as we have heard it sung,

"Beyond the bounds of time and space,
Look forward to that heavenly place;
The saints secure abide:
On faith's strong eagle pinions rise,
And force your passage through the skies;
And scale the mount of God;"

Because it is believed by some that heaven is to be on this earth; that the earth is to be cleansed and purified; in fine, to be baptized by fire; that the Savior is to return to it and reign with and over his saints one thousand years at least; or because the rude Indian believes that there is a Great Spirit, and a happy hunting ground across the river, where he can again resume his bow, his arrow, and his spear, with no hated pale face to rob them of their game or drive them from their homes. Is this an argument against the reality of a Supreme Being; against the verity of a hereafter?

Remember that these ideas concerning a

hereafter, or these discrepancies of faith, or of faiths if you please, are not innate, inborn, and natural, as is that quality of mind referred to, viz: that there is a God, and a hereafter; but they are the direct and legitimate results of education, the outgrowths of tradition.

As we have shown that God, or nature if you prefer, has made no mistakes, or failures in the works of creation, that although man was created with certain wants, demands and desires, such as hunger, thirst, love, desire for knowledge, his suffering from heat, cold and diseases; if she has amply provided for each and every want, as has been and can be clearly demonstrated, and has made no blunder thus far, then why this last inherent, in-born attribute possessed alike by the Heathen, the Pagan and the Christian, if there be no supply to answer the demands resulting from this attribute? If there be no God, no hereafter. If because man has falsely educated this quality that he possesses; if because he has stunted it in its growth, or in any way abused the same, and changed it from its natural and proper channel; if this is proof in favor of infidelity, then by a parity of reasoning, we might say that because he had misused and abused all the gifts of God, those gifts do not exist. That because man has made a glutton of himself, or starved himself to death, there is no food to satiate hunger. Or because he has corrupted and perverted another of his natural wants, and created an unnatural want, by the use of poisonous and adulterated liquors, fermented beverages, wines, etc., that nature has made no provisions to slake his thirst. Or because he had abused and perverted that most sacred of all gifts, love, that there is no proper supply for this necessity, that there was but the one sex. But no, we find these wants all amply provided for, and that in Supreme wisdom, and perfect adaptation. Then why not believe that this last quality of mind, or want of man under consideration, is also amply provided for?

Cortland, Illinois.

W. R. CALHOON.

LATTER DAY SAINTS.

THE REORGANIZED CHURCH OF JESUS CHRIST AS IT EXISTS IN COLORADO—MORMONISM IN ITS PURITY.

So much interest has of late been expressed on the subject of the Mormons, especially those now settling in Colorado, that the *Tribune* has made some special researches, with a view of obtaining correct information regarding their claims and faith, and the following is believed to be thoroughly reliable, having been gleaned most carefully from various authentic sources:

In the first place, then, the "Reorganized Church of Jesus Christ of Latter Day Saints" claims to be an entirely distinct and separate organization from the Church at Salt Lake, and its members are often termed "Josephites," in contradistinction to the "Brighamites" of Utah. Their headquarters are at Plano, Ill., where the *Saints' Herald*, their official paper, is published, and from which place all tracts and other printed essays on their religious belief are issued. The first member of this church to come to Colorado was Elder F. C. Warnky, from Nebraska, who reached Denver in November, 1874, and on January 1st, of the following year started the first Colorado organization, with twelve members, and in May of the same year another branch was put in operation at Hutchinson, Jefferson county, which is still in active existence, the Denver one having died out. The total membership in the State is very small, not exceeding seventy-five or a hundred, but it is gradually growing, and in a few years will in all

probability number a very largely increased total.

This split from Salt Lake Mormonism occurred at, or soon after, the death of the old original Joseph Smith, and was caused by the introduction of polygamy into the doctrines of the church, as well as the usurpation of the Presidency by Brigham Young, who, at the time, was merely the head of the Twelve Apostles. Joseph Smith, just before his death, is reported to have said that if Brigham ever got control of the church he would lead it to hell, and Joseph gauged Brigham very closely. It must be borne in mind that the Josephites claim to be the only true, unadulterated Mormon Church, and that the Brighamites are a spurious imitation, full of damning heresies and abominable doctrines. They claim to be identically the same as when Joseph Smith first started the machinery on the 6th of April, 1830, and it was not until after the death of Joseph and his brother Hyrum, at Carthage, Ill., on the 27th of June, 1844, that the Brigham branch took shape and form.

Under the Presidency of Smith, the Church became a corporate body, and adopted as a constitution, or form of church government and discipline, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, the latter being added in August, 1835, the first two having been the foundation of faith from the beginning; and the essential points of faith, as set forth by their leaders, are closely allied to the general belief of the Gentile churches. They believe in the Trinity, and of the atonement of Christ; that man will be punished for his own sins, and not because of Adam's transgression; and that salvation is to be gained by strict obedience to the laws and ordinances of the Gospel, enumerating them as: 1, faith in God and in the Lord Jesus Christ; 2, repentance; 3, baptism by immersion for the remission of sins; 4, laying on of hands for the gift of the Holy Ghost; 5, belief in the resurrection of the body; and, 6, belief in the doctrine of eternal judgment. Further, they believe that a man must be called of God and ordained by the laying on of hands, of those who are in authority, to entitle him to preach; that the organization should be the same as of the primitive church, viz: Apostles, prophets, pastors, teachers, evangelists, helps and governments; that in the Bible is contained the word of God, so far as it is translated correctly, the Book of Mormon supplying the balance; that marriage is ordained of God, and that there should be but one companion in wedlock for either man or woman; that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God; and, lastly, that to all men should be accorded the right to worship Almighty God in such a manner as the conscience of each may approve, provided that such worship does not enjoin a disregard of the wholesome rights of others.

The great essential point of difference from the Utah bigamists is the decided stand taken against polygamy, and this they found upon the teachings of the three books that form their constitution, as the following examples will illustrate:

Bible—Mat. 2: 14, 15. "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."

Matt. 19: 4-6. "And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

1 Cor. 7: 2. "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."

Book of Mormon—Jacob 2: 6. "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."

Doctrine and Covenants—Section 42, paragraph

7: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her shall deny the faith." (Old ed.; sec. 13.)

Section 49: 3. "And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, 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." (Old ed., sec. 65.)

From this it will be seen that the "Reorganized Church" are staunch upholders of the family and social relations, and oppose to the uttermost the pernicious and immoral doctrines that have rendered the name of Mormon abhorrent, and the religion of Salt Lake City the foulest blot on American civilization.—*Denver Tribune.*

SCIENCE AND GOD.

"PHYSICAL CONSIDERATIONS DO NOT EXPLAIN ALL THAT WE FEEL AND KNOW."

Prof. Tyndall in the Fortnightly Review.

If asked to deduce from the physical interaction of the brain-molecules the least of the phenomena of sensation of thought, we must acknowledge our helplessness.

The mechanical philosopher, as such, will never place a state of consciousness and a group of molecules in the relation of mover and moved. In passing from the one to the other we meet a blank which the logic of deduction is unable to fill.

Physical considerations do not lead to the final explanation of all that we feel and know.

We meet a problem which transcends any conceivable expansion of the powers which we now possess.

We may think over the subject again and again, but it eludes all intellectual presentation.

Having thus exhausted physics and reached its very rim, a mighty mystery still looms beyond us. We have, in fact, made no step towards its solution. We try to soar in a vacuum when we endeavor to pass by logical deduction from the one to the other.

Religious feeling is as much a verity as any other part of human consciousness; and against it, on its subjective side, the waves of science beat in vain.

I could see that his (Carlyle's) contention at bottom always was that the human soul has claims and yearnings which physical science can not satisfy.

It seemed high time to him (Virchow) to enter an energetic protest against the attempts that are made to proclaim the problems of research as actual facts, and the opinions of scientists as established science.

We ought not, Virchow urges, to represent our conjecture as a certainty, nor our hypothesis as a doctrine; this is inadmissible.

The burden of my writings in this connection is as much a recognition of the weakness of science as an assertion of its strength.

If asked whether science has solved, or is likely in our day to solve, the problem of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the prescientific ages.

There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact.

And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution.

After speaking of the theory of evolution applied to the primitive condition of matter, as belonging to the dim twilight of conjecture, the certainty of experimental inquiry is here shut out.

Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent.

In reply to your question, they will frankly admit their inability to point to any satisfactory experimental proof that life can be developed, save from demonstrable antecedent life.

I share Virchow's opinion that the theory of evolution in its complete form involves the assumption that, at some period or other of the earth's

history, there occurred what would be now called spontaneous generation. I agree with him that the proofs of it are still wanting.

I hold with Virchow that the failures have been lamentable; that the doctrine is utterly discredited.

1 December 79.

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.

Saints' Herald.

JOSEPH SMITH, EDITOR.
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, December 1, 1879.

It is often said that the HERALD should be self-sustaining. We suppose that by this it is intended to be said that there should be in it as a matter of business, as in other newspaper and magazine enterprises, the element of business success; that there should be sufficient attractiveness in the HERALD and HOPE to make them a successful paying institution. It may be that this is the case. But, let us see. The HERALD started in 1860 without any capital in its favor, except the subscription of a few who believed that such a paper would be a valuable aid to the Church in setting forth and maintaining those principles which these men believed to be the truth. It was then deemed wise that such an auxiliary should be secured; that to be without it was to deprive the Church of the advantages supposed by the age to be offered in the art of printing, and would argue that we were not up to the standard of intelligence in this matter—behind the age. Under difficulties such as few papers ever struggled against, the HERALD was started, and by the unwearied attention and sacrifice of a few faithful men it lived, for a few years before it begun to be a self-sustaining institution. Now, the question is, in what way has there been such a change in the conditions of the Church and its work, as to dispense with the HERALD; how has it ceased to be an auxiliary, one that ought not longer to be kept in being, unless it pays its own way; that is, independently able to dispense with the kindly offices of its friends. We confess to being unable to discover a sufficient change in the conditions and the work of the Church to warrant the dispensing with the agency of the press. Now, if ever, is such an agency demanded; now, if ever the work demanded a strong and earnest endeavor to maintain our Church paper, is there such a demand. Whosoever thinks differently is away from the line of vision, from which the world, and our work is to be seen. There are not the numbers to take the HERALD in the Church as there are to take and support many of the popular denominational organs; hence it requires more of an effort to secure support by subscription lists, and we have not so large a one now as we should have; and while we should sincerely welcome an additional number to swell our lists to a self-sustaining point, we should like better that the Saints appreciated the position, more completely, and would more fully comprehend that if the HERALD, or its better equivalent was necessary years ago, it is far more necessary now. It is by no means true that the Herald Office should be self-

sustaining, any more than that our best Elders in the field all the time, should likewise be self-sustaining by their own hand labor. The one is about the same as the other.

THERE is a vast deal of helplessness in the world, and of course there is some of it in the Church, among and with the Saints—in fact, it has in some instances become chronic. Now, of all the pitiable sights in this world, one of the most un-comforting and distressful is that of a man, or woman, apparently in reasonable health, who is by misfortune, real or supposed, made helpless—shorn of their moral strength. There are really few who are so badly off but that they might be worse; few so utterly helpless as to be absolutely indigent in spirit.

The most pitiable man that is offered to the consideration of social forbearance is the one who has allowed himself to drift into a state of hypochondriacal impotency, a sort of inane, nerveless entity, powerless for good, unable to help himself, and consequently to help others. We think we know some of these, and we would pity them if we knew how; but we do not. Pity sticks to them as they stick to their work, when they have any to do, till it sours on them. They may be sick, but if they are, it is one part of real sickness to nine parts of irresolution, or one of sickness, five of irresolution and four of self-indulgence; if they would abstain from the one, the others would be cured and overcome.

Gospel grace would do much for these folks if they would only bestir themselves; but as the stagnant pool is not purified, except stirred by the winds and the storms, so these must needs be moved by that which attacks the outer man rather than the inner. We think the remedy if applied by themselves would be the effectual one, "cleanse yourselves, ye sinners; purify your hearts, ye double-minded." But self-examination is like eaves dropping, one hears no good of one's self. Self-communing, if one is in love with himself, is usually self-congratulation; and the influences are not of the best. But that introspection that seeks to find the weaknesses with an honest view to their cure can usually find something to mend. We recommend this to these hypochondriacs, and insist that they shall apply the remedy.

Manly independence of character is one of the safest guarantees for the good of the social compact, either of church or state; and such men will be helpful to others as well as themselves.

WE want immediately five hundred additional subscribers for the HERALD to begin the next volume with. We want the Elders to secure subscribers for us. If brethren have not the money to send at the time of subscribing, but can pay after awhile, send in their names, we will give six months' credit to those whom you deem good. Of course we don't want any to secure the names and money, and send us the names only; send names and money whenever you can; but where it may be that they can pay after awhile, but not at once, send in their names. We want presiding Elders of districts and branches to canvass for us and get additional subscribers to the HERALD; we want the list to "boom" with every thing else. Don't be afraid that we will get too many. Times are getting better—send us your names. Traveling Elders will do the HERALD and the cause a great favor by soliciting subscri-

bers. If any traveling Elders have been hitherto deterred from presenting the HERALD and trying to secure subscribers because of any rule by which they would be held personally responsible for the subscription money, they will please take notice that such a rule, if it ever existed, is now revoked, and we will be pleased to furnish them with all the facilities in our power to help get the HERALD list way up. We want the HERALD to be weekly—give it a good hearty lift, all together.

EDITORIAL ITEMS.

THE advertisement of the brother wanting lands is taken out of HERALD. All the land is offered him now that he can take care of; and of course it will hardly be needful to continue to send information. Lands at Leroy, Kansas, are offered to buyers at advantageous terms; so says Bro. Staley.

October 14th, 1879, Bro. J. C. Clapp was in Oregon, and at work in the laborer's field.

Elder J. S. Patterson called on us on the 13th November, and stopped a day or two, *en route* home from Braidwood, where he has been preaching of late with fair results. He expects to be at Kewanee Conference in December. He is looking well.

A line from Bro. T. F. Stafford to Bro. J. S. Patterson states that Bro. S. is doing what he can to keep the word before the people about Lewistown, Illinois, his place of residence.

Bro. T. A. Phillips, of St. Thomas, Ontario, says that they now have a good place to hold meetings in, and consequently they rejoice after having passed through a time of trouble. The citizens are also learning that our faith is not like that of the Utah Church. We are pleased to exchange with the St. Thomas *Times*.

Bro. J. S. Christie, of the Olive Branch, Indiana, says that the Saints there are alive and enjoying the blessings of God. Bro. Christie is preaching in Ripley and Jennings counties, but finds far more calls than he can possibly fill.

Bro. J. J. Cornish wrote from Richmondville, Michigan, in October, saying that he had baptized one more there. He intended going to Canada soon.

Sr. Julia H. Carter, of the Brooksville Branch, Maine, takes great pleasure in the word and work of God. A Sabbath School has been organized there, and the children are interested.

Bro. C. J. Hawkins wrote from Robertson county, Texas, October 14th, that he intended going to the region of his old home, Pulaski county, Illinois, in November, and preach some there during the winter. He is zealous and anxious for the progress of the work. We wish him success in teaching his old neighbors and friends, even the success which God alone can give by the aid and power of the Spirit. An earnest and a good life will win the hearts of men greatly.

Sr. M. J. Warnky, wife of Bro. F. C. Warnky, wrote from Alamosa, Colorado, October 15th, that her husband was then in New Mexico preaching. Sr. Warnky feels that she is continually confirmed and strengthened in the faith.

Sr. Kizzie E. Richardson, formerly Forpenning, writes for the HERALD to all her friends, as she can not write to each separately. She writes from Reserve, Gage county, Nebraska, and is feeling well in the Latter Day Work. She attended conference with the Saints at Wilber, where she met with friends in her Father's house.

Bro. Edward L. Page, of Hannibal, Missouri, desires the prayers of the Saints for his daughter, who is very ill. Let her be remembered.

An excellent letter is received from Bro. John Gallup, Avoca, Iowa, who had been to hear Bro. Forscutt, lately. He states that Bro. Mark ably and pleasantly defended the truth.

Bro. E. C. Brand was present at the conference of the Reorganization held in Salt Lake City, on the 1st and 2nd of November, well in health and in excellent spirits. Bro. Thomas N. Hudson presided. Bro. Tullidge was also present on the occasion.

Bro. J. W. Waldsmith, of Nebraska City, Nebraska, stopped at Plano, November 13th and 14th, *en route* home from Pennsylvania, where he had been on a visit. He left for the east during Conference at Galland's Grove, Iowa, and has been in the Keystone State for some weeks. He returns satisfied with the "west, the boundless west."

Bro. J. Stromberg wishes some of the Saints of California, near San Jose, to call and visit him at the County Hospital, where he is now confined by sickness. His letter to us is dated, San Joseph's Hospital, November 6th, 1879.

Bro. R. C. Elvin writes us an interesting letter subsequent to his return from the conference at Wilber, Nebraska, to his home in Nebraska City. He found a cordial welcome among the Saints, and was made the guest of Bro. Levi Anthony while there. He feels especially thankful that the Lord gave effect to the preaching of the word at Wilber.

Some one in England sends a column and a half scrap from the *Oldham Chronicle*, headed "Religion in Manchester—The Mormons," the same being a sketch of the rise of the work under Joseph Smith and its continuance under the Twelve with "new doctrines and strange innovations," as the *Chronicle* says. An account is then given of the "Josephites" and their place and manner of worship and conducting meetings in Manchester. Some statistics of branches are given. Altogether it is a moderately fair article, though a vein of ridicule runs through it. Some very good words of defense are also contained in the article, such as the following about the "Josephites" or Reorganized Church in Manchester and elsewhere. The writer says: "It must be remembered that they are not polygamists, but they believe in a second [coming of] Christ, who will in these latter days come and rule over his Saints who have faithfully followed him. * * * When we visited them on Sunday afternoon last they were holding a fellowship meeting. * * * They were much more cheerful looking and altogether a superior class of people to the Brighamites," whose branch in Manchester the writer makes mention of.

We mention elsewhere a call on us made by Bro. J. W. Waldsmith, of Nebraska City, November 13th and 14th, when he was *en route* for home from a trip to the eastern States. Since then we notice in the *Daily Sun* of that city, dated Nov. 16th, the following: "Hon. J. W. Waldsmith, Alderman of the first ward, and the popular grocerman of Central Main street, arrived home yesterday morning in excellent health, after an absence of eight weeks, visiting in Illinois, Iowa, Wisconsin, Indiana, and his native State Pennsylvania." A brief sketch of his journey and the state of business in the east is also given.

Bro. G. S. Yerrington wrote from Providence, Rhode Island, November 11th, that the cause there was doing well, and that the Elders have all they can do, so far as preaching the word of life and salvation is concerned. Bro. Yerrington and C. N. Brown labor together nearly every Sunday in various places around about Providence, sometimes at Plainville, fourteen miles distant, where there now exist a branch of twenty-one members, C. A. Combs presiding. On Sunday, the 9th of November there were five baptized by Bro. Brown and four by Bro. Combs, all confirmed the same day by Bro. Yerrington, Brown, and Combs. Six of the nine live at Woonsocket but belong to the branch at Plainville. Bro. Brown also preaches at Woonsocket, where an interest exists. May these brethren be blessed in their labors and have both zeal and wisdom for the cause.

Bro. J. F. Burton, Newport, California, wrote November 6th, that eleven persons were baptized at San Bernardino the 3rd.

Bro. Geo. S. Hyde, Woodbine, Iowa, says that he has labored in the ministry most of the time recently, and has been blessed in so doing. He finds those who have turned a deaf ear heretofore to be now investigating.

Bro. I. N. White is now steadily in the field in the Newton District, Iowa. Bro. William Crick, formerly of the Herald Office, is trying to fill Bro. White's place at selling goods, and thus the latter is enabled to attain to the desire of his heart, namely a life in the ministry for the salvation of men.

Sister Ruth Turner, Montrose, Iowa, writes that the branch there enjoys the favor of God. They have good meetings, the sick are healed and peace prevails.

Bro. and Sr. Stranahan, of Northfield, Minnesota, have not heard a gospel sermon for over three years. It seems like that was a long time, and if some that have a chance to go and do not, could change places with Bro. and Sr. Stranahan and other lonely ones, the change might do all parties good.

Bro. Walter McKnight, Oak Hill, Clay county, Kansas, mentions that he talks with his many friends concerning the Scriptures and the gospel of Christ. He teaches school there, and doubtless will teach good things both to the people and children. May he do so with wisdom and success.

Bro. M. T. Short, Joplin, Missouri, wrote Nov. 10th, that in consequence of the severe illness of his father, Bro. C. Short, he is confined at home to minister to and care for him as true affection demands. There are many chances through that country and south-eastern Kansas to tell the story of the redemption wrought by Christ, and Bro. Short intends to do all that lies in his power. May heavenly blessings of peace and power rest upon him for his own comfort and for the good of his fellow men.

Bro. M. O. Howard, Gainesville, Fla., says that the Saints in that new branch are alive and earnest in the cause, the light and truth of which have brought them so much joy. They feel lonely since Bro. H. C. Smith left them, and as if they had no strong leader. Courage, brethren, and do not relax your diligence, but depend upon yourselves and go ahead, and may God be with you.

We thank the following for papers received: Bro. John Ellis, Bro. J. W. Waldsmith, and Sister Margery Robbins.

We believe in special providences, and have been hit by a few of them, good, bad, and indifferent, during our forty-seven years of life; but there is one that we are just now extremely anxious should happen—and that is, that some good Saint, man or woman, with more money than is needful for their daily wants, and with a heart full of love for the Latter Day Work, should give to the Herald Office, for the Church, a good medium sized book press, the cash cost of which should be between \$1,000 and \$1,500. We do not beg for ourselves; we do not even ask this for ourselves, because we may not be here to use it; but we have been thinking over what would help the work, and it just occurred that such a special providence as this might happen. We are going to pray for it any way.

One may say, If the office has need of such a press why not the office pay for it? Sure enough, and so the office would if our list was big enough; but as it is the office can not; and we need the press now, or very soon. At all events, we feel as if some one had a bit of treasure on earth that they wanted to lay up in heaven; and we suggest this way. Do good to all the world by it.

We call the attention of the Saints, especially those who are inclined to be scientific, to the short reprint article in this issue, from Prof. Tyndall, one of the leading scientists of the day. In this is confessed what the Saints have long maintained, and for which they have long borne the name of fanatics, that there is something that may be known to the individual which he can not, by any means known to him or others, demonstrate; and for which he ought not to be denounced because he says, I know. It is a frank confession coming from a man who is an acknowledged leader in the world of science; and it would be well if the lesser minds professing to live in the same world would imitate the honesty of their leading man; for if they did so imitate him, they would not so impudently insist upon the dogmatism of science, when they meet us in comparison of ideas and conclusions. Many of the devotees of science, so called, have insisted that if a man knew anything he could tell how and why he knew it; and have derided the Saint when he said that he knew. But here is one who need not be ashamed of his standing among his scientific brethren, who at one stroke demolishes all the fair fabric so confidently erected, and states that "religious feeling is as much a verity (truth) as any other part of human consciousness; and against it, on its subjective side, the waves of science beat in vain." Let us therefore not be afraid that our truth will be subverted by these waves of science, when so distinguished a light as Professor Tyndall is willing to admit that there may be something which we may know which his science can not deny or account for, a consciousness amounting to the sublimest knowledge that Jesus is the Christ, a "rock of refuge," a "high tower" of defense against which the Gates of Hell shall not prevail.

FOR SALE,

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Oct. 23d.—The state of affairs in Herzegovina is becoming serious. The Christians refuse to pay rent to the Turkish landlords, and threaten to shoot them if they attempt to collect. It is believed that the Christians are being supplied with money and arms from Montenegro.

A dispatch from Roumania says that the measure adopted by the government for the relief of the Jews does not comprise all they desire, but is the beginning of better days for them.

Dr. LeMoyné, the great advocate of cremation, died last week at Washington, Pennsylvania, where his furnace was, and, by his previous directions, his body was burned.

Attention having been drawn by the recent extensive departure from Liverpool of Mormon converts to the proselyting efforts made by professors and elders of that faith, Maj. Greig, the Head-Constable of Liverpool, has issued a notice by way of warning, reciting that there is reason to believe that the system of soliciting persons to join the faith and emigrate to America extensively prevails, and reminding such persons that by the American law polygamy is prohibited, and those who practice it are liable to heavy fines and long terms of imprisonment.

Extensive prairie and forest fires are reported along the Northern Pacific Railroad, in Dakota, and the valleys of the Red and the Upper Missouri Rivers.

The British ship *Naturalist*, 259 days out from Calcutta for San Francisco, is given up for lost, and the insurance companies having risks on her paid them yesterday, aggregating \$116,509, divided among twelve companies.

By a great fire in the French concession at Shanghai, China, 991 houses were burned. No lives lost.

China is reported to be actively preparing for a war with Japan.

A "war of life or death" between Russia and England, "sooner or later," is predicted by a leading St. Petersburg paper.

In a dispatch from Cairo, Egypt, Lieutenant-Commander Gorringe says: "I have been presented to his Highness the Khedive as authorized by the State Department to receive and remove to America the obelisk of Alexandria, known as Cleopatra's Needle, which was presented to the city of New York, through the Department of State, by his father, the late Khedive Ismail Pasha. His Highness received me with great courtesy, expressed pleasure at the acceptance of the gift, and authorized me to commence the work of removal at once. The machinery of removal is under way and work about to begin.

Dispatches received state the defeat of the Russians at Geok-Tepe by the Turcomans was more disastrous than heretofore reported. The condition of the Russian army is pitiable, and they are in full retreat.

Gen. Garibaldi has written to the President of the Italian Irredenta Committee as follows: "Some persons talk of peace and friendship with Austria. Peace! Yes, since we have not courage to drive her out of Italy; but friendship with Austria would be a sacrilege and lie."

Reports in regard to the South American war have been received that the Chilians, before evacuating Calama, sacked and burned the place. The Chilians have made raids into Bolivia beyond Conchas Blancas, destroying commissary and ordnance supplies, and seizing horses and carts. It is reported that Peru has suspended payments from the treasury, and prohibited the exportation of silver.

24th.—In Spain the financial losses by the recent floods amounted to ten million dollars.

The statistics of crime in Italy show a fearful state of affairs. The report of the Minister shows that during the past year more than 2,000 murders were committed, an average per million of population unequalled by any other country on the face of the globe. During the same time the number of ordinary robberies, burglaries, etc., is stated at 40,000; while there were 50,000 robberies accompanied with violence.

A bill for the abolition of slavery in Cuba, to be presented to the Cortes, provides that slaves

aged 55 years and over shall become free immediately; those aged 50 in September, 1880; those aged 45 in 1882; those aged 40 1884; those aged 35 in 1886; those aged 30 in 1888; and all others in 1890. From 1880, 100,000 piastres will be charged on the Cuban budget for defraying the expenses of emancipation, 350 piastres to be paid owners for each slave.

The government will, as much as possible, favor the immigration of free laborers.

From Ogden, Utah, comes the report that the Ute and Snake Indians of that territory are on the war path against the whites, having killed a few on the thinly settled borders near Green River.

25th.—The reported uprising of the Ute Indians in Utah was a false one. Advices to the 23d say that no trouble had then occurred.

More full accounts come from Spain about the recent floods in its fair valleys. Over 3,000 persons were drowned and awful destruction was wrought by the floods upon the crops and property of the people.

The frost has put an end to the yellow fever at Memphis. No new cases yesterday. Quarantine to be raised to-day.

The weather turned cold yesterday after a long season of uncommon warm weather for October, and in a number of places snow fell. At Meadville, Pennsylvania, twelve inches of it is reported and some in other parts. Along the New England and New York coasts a stiff, cold gale is blowing with snow squalls. Six inches of snow reported in parts of New England. Snow also at Allentown, Pennsylvania, and weather cold. At Cleveland, Ohio, a heavy gale blew smoke stacks and chimneys down.

The Afghans are threatening the British army at several mountain passes. The English authorities at Cabul have already begun the hanging of the mutineers in the late insurrection.

A great storm on the island of Jamaica, West Indies, destroyed much property October 11th to 14th. Houses, horses, sheep, etc. swept out to sea and thirteen persons killed.

There is a prospect of trouble between Russia and Persia.

27th.—Mrs. Meeker and the other women and the children captured by the Ute Indians at the White River Agency, Colorado, have been restored to the Whites.

Russia is bending all the resources of her cast steel works to the manufacture of cannons and other implements and weapons of war.

A dispatch from Montreal says that two feet of snow fell in some parts of Canada this week.

Gen. Grant left San Francisco yesterday for the East.

At last advices a battle was going on between the British and the Afghans.

A \$35,000 church was burned at Nashville, Tennessee, yesterday and a \$6,000 one at Cameron, Virginia. Other fires were quite numerous and some of them with heavy loss.

Just now the tramps are committing many outrages in south-western New York, such as robbing stores and dwellings, train wrecking, shooting at people, setting fire to buildings, etc. In one encounter a deputy sheriff was wounded but two of the tramps were killed by rescuers.

28th.—A dispatch from London says that there is no longer any use to disguise the fact that the relations between England and Russia are serious, and army circles there are earnestly discussing the probability of war in the near future.

A Paris correspondent says 200 inhabitants of Injunpoint, in eastern Siberia, have perished by famine.

The revival of trade throughout Great Britain is quite apparent, and the outlook for the winter is not so discouraging as it was a few weeks ago. The average of the crops in Ireland is much better than was anticipated.

In Spain more destruction by floods. The river Agly has overflowed its banks, inundating the valley of Maury, the neighboring territory, and the town of Estigile. Great damage was done to property. There have been heavy rains throughout the entire country. At Melagy a water spout uprooted trees and injured many persons. At Vera, in Almeria, the river overflowed and flooded the mines, throwing fifteen hundred out of

work. Twenty-one persons were drowned, and thirty houses and five hundred thousand pesetas worth of ore carried away. At Cuevas several lives were lost, and one house destroyed. Marauders are taking advantage of these events to deplete on property. The Saragossa and Barcelona railway is submerged for a distance of sixteen kilometers.

The Cherokee *Advocate*, edited and published by Indians, very truly suggests, in some comments upon the letter written by Miss Rosa Meeker, in which she speaks of the Utes as "red devils," that "if you feel towards an Indian that he is a red devil, that you will treat him as such, and if you treat him as such he will 'come at you in the same way.'" The *Advocate* is "driven to the conclusion, reluctantly, that Agent Meeker was in collusion with the Governor of Colorado in a deep-laid scheme finally to drive the Utes from that fine country occupied by them, and granted to them by the government," and that the plowing of the fine pasture upon which the Utes had set their hearts for grazing purposes was deliberately attempted with a view of provoking an outbreak.

The news from Tucson, Arizona, is that the Apaches have captured a station and killed thirteen persons. Also the Navajoes have broken out and stolen the stock. Troops have been sent out after them.

The body of George Burr, the companion of Prof. Wise on his balloon trip from St. Louis has been found on the Indiana shore of Lake Michigan.

29th.—During a gale and high sea on Lake Michigan a propeller ran aground in trying to enter the harbor at Grand Haven, Michigan, and was wrecked. Loss \$150,000. The 64 passengers, officers and crew were all saved. Nearly 8,000 barrels of flour were on board, also other provisions.

Near Detroit through carelessness two schooners came in collision and one was sunk, having on board 56,000 bushels of barley. Boat worth \$40,000.

The Egyptian obelisk intended for America has been seized by the creditors of the Egyptian government.

Gen. Grant went down into the silver mines at Virginia City, Nevada, yesterday.

30th.—A severe storm at Mt. Washington, yesterday. The wind attained a velocity of 132 miles per hour and snow fell for one day. In Nova Scotia a very heavy gale with much rain.

Two new cases of yellow fever at Memphis and one death yesterday.

Nov. 1st.—Gen. Joseph Hooker, a brave leader of the Union forces during the civil war, died on Long Island yesterday.

The storm in Nova Scotia, reported yesterday, was very destructive. Schooners were driven ashore, houses and barns blown down and bridges were swept away. Wrecks of vessels litter the beach. A few lives lost.

Cardinal Manning has authorized a general subscription among Catholic temperance organizations in England for the relief of the distressed in South and west Ireland.

The officers of the Spanish army will contribute one day's pay for the relief of the sufferers by the floods in Spain. The privates will contribute a real each.

Epidemic typhoid fever and measles are raging at Cape Clear, England. Forty cases and fifteen deaths have been reported within a week.

Fort Wingate, New Mexico, has been burned by Navajo Indians. All the mules were stolen.

3d.—Five men were killed by a fire damp explosion in a coal mine at Scranton, Pa., yesterday. Their bodies were terribly shattered and blackened.

5th.—Wages to iron workers in Staffordshire, England, have been advanced.

It is said that the British government will send three regiments of troops into Ireland, to prevent trouble over the land renting difference.

6th.—Gen. Grant arrived yesterday at Galena, from the Pacific coast. He received an enthusiastic reception of one day at Burlington, Iowa, the 4th, and was greeted all along the route, wherever the train stopped.

Funeral services were held at New York, yesterday, over the body of Gen. Hooker; and at De-

troit over the body of Senator Chandler, who was found dead in his bed in a Chicago hotel a few mornings ago. He made a great speech the night before in that city. His remains were viewed by 20,000 people at Detroit.

There has been a renewal of the floods in Spain. The Spanish Government has abolished slavery in Cuba, but the slaves are to remain on wages with their present masters for a time, before having full freedom.

Sad accounts come of the situation of the Irish peasantry. It is acknowledged in England that unless they receive assistance there will be great suffering and probably some starvation during the coming winter.

A snow storm in France detains trains.

The English squadron has appeared in the Syrian waters of the Mediterranean, and some of the European powers are troubled. Germany and Austria are likely to send fleets to see what it means. Russia still has the prevailing influence in Afghanistan, and that troubles England.

7th.—The recently begun improvement in the cotton trade of England continues, and mills that have been idle for months are now in motion. Also on the continent, manufacturing interests are brightening.

During the Guy Fawks' celebration at Exeter, England, there was a riot, but the troops, with balls and bayonets, frightened the mob into quietness.

The presence of the British fleet in the Gulf of Smyrna is taken by Russia as a menace that Turkey is to be again looked after by England, and Russian interests endangered.

Prince Jerome Napoleon seems again to be aspiring to political place, either with the present republic or with France as an Empire.

Another revolution is said to be hatching out in Mexico.

The people in portions of Germany are threatened with famine, in consequence of a bad harvest. On the island of Jamaica, West Indies, one hundred people have lost their lives by great storms and floods of water.

8th.—A cracker factory in Kansas City fell yesterday, and the ruins caught fire. Seven lives were lost out of 107 persons employed in the factory, mostly boys and girls. Numbers of others were wounded.

10th.—The people of Montenegro are waging war with those of Albania, and slaughtering them by hundreds and without mercy.

The Russian expedition that went into Turkistan some time ago is said to be perishing with cold and starvation.

A large part of Napoleon, Ohio, was burned yesterday, the court house, county offices, as well as stores and residences being destroyed. Loss \$100 000.

A tornado in Arkansas destroyed a great deal of property and numbers of lives this week.

13th.—Gen. Grant arrived in Chicago yesterday, from Galena, and hundreds of thousands of people welcomed him. Most of the chief generals of civil war fame were there and a great procession was the feature of the day, and a banquet and speeches the events of the evening and night to a late hour. Pages of the daily papers are occupied with accounts of these scenes.

At New London, Ohio, on the 11th inst., died Mrs. McCook, mother of one major general, two brigadier generals, and five or six colonels and captains of the late war of the rebellion.

15th.—Yesterday a tenement house in New York City was burned, and two children and their mother and grandmother were suffocated, and the father of the children was killed in jumping from the window.

Advices from the Canary Islands report the occurrence of heavy floods, which caused some loss of life, the downfall of many houses, the destruction of the cochineal crop, and considerable damage to other crops and other property.

A Berlin dispatch reports that Russia is daily striving, but ineffectually, to come to special friendly relations with Germany.

Yesterday was the third day of the great reception of Gen. Grant in Chicago. The city with its public buildings, mercantile houses and private residences, is decked out in gorgeous array, and

Gen. Grant is accorded royal honors upon every hand. Distinguished visitors, of military, naval, political, literary and scientific fame are present from all parts of the north. Three governors and many generals, together with State and United States senators are present to do him honor with the thousands of their kind, and with the greatest in the social world and the wealthiest of the money kings, they unite to laud and praise him, as well as to attend upon his every want, both real and conceivable. Receptions, banquets, balls, play-going, and other festivities, fill the hours of day and night, and follow each other in as rapid succession as it is possible for men to plan or accomplish with all the zeal and ambition that power and money can so easily command when they wish to make lavish display for the great; but even a fragment of such vast expense the poor of that great city may look for in vain, and starve with hunger and perish with cold for the want of. The papers say that "such a wealth and profusion of elaborate toilets has never before been displayed in the history of this city, as by the ladies "of wealth and fashion of Chicago's first society," at these receptions and banquets. The procession on the first day is said to have been "the longest and most magnificent ever seen in America," notwithstanding the rain poured down and nearly every one of the hundreds of thousands who were out was drenched and mud-bespattered. Thirty-one bands and nearly ten thousand troops participated in the procession, also many civil organizations and trades, together with the representatives of art and labor in every department of business in the great city.

Correspondence.

TAYLOR, Red River Co., Texas,
October 30th, 1879.

Bro. Joseph and Henry.—Our little branch is still alive and doing all we can to spread the truth among our enemies, as of such we have plenty. They attack us on all sides to trap us and scandalize and backbite, but when we draw the Testament they give us a letting alone, until they hear some old woman's invention of Joseph Smith, and then get mad because we will not believe their romance. They do not remember what Christ tells them in Luke 6:22, and 2 Peter 2:2. Well the Scripture must be fulfilled; it is joy for me to be persecuted.

Bro. W. T. Bozarth left us enjoying God's Spirit, and if he ever returns I hope that he will find us enjoying the same. The *Herald* is one of our best friends; it keeps us cheered up to read its truthful contents and hear of God's word spreading, and now and then a soul accepting the true gospel of Jesus. Brethren, my testimony is that the work is of God and not of men; I have an evidence from on high and not from men. God's people shall know of the doctrine whether it be of God or of man, and I think every Latter Day Saint is aware of that fact, or they would not stand the test, which God's people must stand.

Your brother in Christ, A. G. HEINEMANN.

25 SWANSEA ROAD, Llanelly, Wales,
November 8th, 1879.

Bro. Joseph.—I have often thought of writing a few lines to my brothers and sisters through the *Herald*. As I have not seen a word in the *Herald* for a long time concerning Wales, to show how we are getting on, I write to let them know that we are in the land of the living and still love the work of God, and are trying to push onward. God blesses us in so doing; and works with us in signs following them that believe. We have a very nice branch in Llanelly, and the Saints see eye to eye with few exceptions. Our branch numbers sixty, although there are two districts about seven miles from our branch, which keep meetings by themselves. We are about thirty in Llanelly; all, with a few exceptions, attend every meeting. The Spirit of God meets with us and teaches us the peaceable things of the kingdom. We have the gifts of the gospel in our midst. We have a lot of young men and women who have come in of late, and we have a nice little school, and a nice little chapel to hold our meetings in.

I have been talking to our young brethren and sisters to take the *Hope*; and have succeeded in getting them to take a half a dozen. I think every effort should be put forward in aid of the Church publications; how any Saint can do without the *Herald*, is a mystery to me. It is a welcome visitor to my house, and I feel the Spirit of God cheer me, when I read it. We have had a cloud over us in Wales this last year, or two, but we believe that it is broken now, and hope it will soon pass over; after the storm comes fine weather; after the bitter comes the sweet; the darkest hour of the night is just before dawn; after the trials come the blessings. May the Lord bless us and sustain us in the hour of trial, so that we may be worthy of his choice blessings. I read of brethren asking you for your "God's speed," and I as a young man ask you for the same. Yours in the bonds of love, ALMA NEPHI BISHOP.

CLEVELAND, Lucas County, Iowa,
November 5th, 1877.

Bro. Henry Stebbins.—When our branch was organized on the 17th day of February, 1877, with fifteen members, things looked unusually gloomy, many of us thinking that our stay here was to be short, but in the midst of the gloom a ray of light was shed in our midst by the Spirit's influence that strengthened and cheered us. Although everything looked dark and every avenue seemed closed, we were promised by the Spirit that if we were faithful we would be prospered in this place, and that many honest in heart would be brought into the fold. Since that time we have been doing all we can by way of preaching, and have succeeded in removing the great prejudice that existed towards the Saints, and in accordance with the promise, our branch has steadily increased in number and strength, until we number at present ninety-three.

Our local elders, and priests have labored faithfully in expounding the Scriptures, and they have lately reaped the fruits of their labors. Elders from abroad have visited us with good effect. Bro. J. W. Gillen, A. Kent, J. W. Mather, have preached here; also Bro. Gomer T. Griffiths stopped with us a few days while on his way to conference; preached four times and led eighteen down to the waters of baptism who had been convinced of the truth and were ready. After the eighteen baptized by Bro. Griffiths on Sept. 21st, I baptized four on the 28th, and three on the 12th of October. Bro. Jas. McDiffitt baptized seven on the 5th of October and on the 26th of October Bro. John R. Evans led two to their watery grave to arise to a newness of life, which made thirty-four in all, and there are others yet believing who will join us ere long. The miners here are on a strike at present for an advance. I do not know how it will terminate. All we can do is to trust in the Lord and hope for the best, for I believe we have a work to do here and the Lord will prosper us if we are faithful and put our trust in him. Ever praying for the welfare of Zion, I remain your brother in the gospel bonds, JOHN WATKINS.

CLARKSBURG, Harrison Co., W. Va.,
October 20th, 1879.

Mr. Stebbins.—I find no paper among the millions of earth that has so much wholesome food for man as is found in the *Herald*. I have often rejoiced while reading its columns. I believe many hearts are moved by the Holy Spirit when they search the *Herald* honestly for a good purpose. And perhaps many fault finders of the faith of the Saints have been made to tremble when they learned that the teaching of the *Herald* upset and canceled what they thought it advocated. I would be very glad to see you and Joseph Smith, and many of the Elders whose letters I so much delight to read. I hope to find the *Herald* a continuous stream of light and power against every opposing power of the enemy. The *Advocate* is a lever in bringing up past light and placing it fresh before the young Saints, which in my estimation is of much aid to those who have come into the Church since Joseph was martyred. My father and mother often shed tears when I read to them out of the *Herald*. We have been hated and scorned and mocked for our faith in Christ, which some are ready to denominate as

the Brigham Young faith. This they do while they are willing to be ignorant and feast upon the doctrines of men which have rocked so many thousands asleep and to stagger, but not with wine. O how much scorn and contempt a true and faithful Elder meets on his way Zionward.

Yours, etc.,
ABNER VERNON.

LAMONI, IOWA, Nov. 12th, 1879.

Bro. Joseph:—Having passed a few days at this point, and being on the move for Council Bluffs and Utah, it seemed good to me to write briefly of the progress and prospects of affairs in this region. The railway is completed to Mt. Ayr, and the engineers are locating the St. Joseph branch, which is to form a junction here, and will most likely become the main line of the C. B. & Q. R. to the Pacific, *via* St. Joseph, Atchison, Topeka and Santa Fe. The advent of the "iron horse" has infused new life and energy into all departments of business, and the watchword of all is "Onward!" The grain market is good: corn having brought 29c., wheat 85 to 90c., oats 22c., potatoes 25c. per bushel; butter 20c. and live hogs 3 to 3½c. per lb. These are the highest prices reached this fall. Coal is worth \$3.50 to \$4 per ton, and four feet hard wood, dry, is worth \$3 to \$3.50 per cord, delivered. The corn crops are fair, ranging from 30 to 65 bushels per acre, oats from 30 to 50, and winter wheat from 15 to 25, and timothy and clover from 1½ to 4 tons per acre. Bro. William Hopkins tells me he cut quite four tons per acre from high rolling land that had been tilled for the last twenty-eight years. This region gives promise of becoming one of the finest dairying, wool, and fruit growing districts of all the west. There is plenty of quarry stone for lime and building purposes, near at hand, and of hard wood lumber at moderate prices. Pine lumber is plenty, and rates fair, at the yard here.

The health of the community is good, and the natural indications are favorable for this to be one of the most healthful localities. The lands are rolling, the streams rapid, and well water abundant and good. Industry, skill, patience, and a little capital, will enable any one to procure and enjoy a beautiful home here in a reasonably short time. Now is a most favorable time to purchase lands. Many of the old settlers, for miles around, will sell for small prices, that they may go to the west, where they can range their stock on government or speculators' lands, as they once did in this region. They love the open plains and the unoccupied stock ranges better than the scream and rattle of the railway, the hum of skilled industry, and the strife and bustle of the more active and advanced forms of civilization.

Besides this, the Order of Enoch is now offering to sell their lands, on easy terms to actual settlers, the most of which are in a fair state of cultivation. This is a rare opportunity for those who can pay one-third in hand, and the balance on time. The delay, expense, and perplexity of opening a new farm, in a new country, is thus obviated, and their home is made productive and paying at once. This is an important consideration. I have for the last six years had confidence that here a large body of the Saints would settle, and that if faithful to God, they here would be greatly blessed and prospered. This place is within the limits of what was the state of Missouri in 1830 to 1839. It is beautiful for situation. Such is my confidence in the future of this country that I have recently purchased me a home two and a half miles south-east of this town, where I hope to be found worthy to be blessed and permitted to remain.

Passing events prove the wisdom of locating the business center of the Church here. By the time the Office of Publication can get located here, the St. Joseph line will be completed, the Drake Road will likely have reached this vicinity, and the St. Joseph and Des Moines Road will be completed, which, with the St. Louis and Omaha short line now completed, will open up this region to all quarters for making purchases, and for passenger and business traffic.

I must not forget to inform you, that when the engineers, recently, were looking out the line for the St. Joseph Road about three-fourths of a mile

west of here, they ran directly across your forty acre lot, and diagonally across the building spot you had selected. Bro. Dancer informs me they will likely change the line further north, so you may still build where you intended. It is to be hoped this may be, as the site is a very fine one.

The post office at Lamoni is now named Lamoni instead of Sedgwick, and all business from the next quarter will be done in that name. This is as it should be. Many are inquiring to know where the name Lamoni came from. It is found in the twelfth chapter of Alma, in the Book of Mormon, and was the name of a wicked Lamanite king on this continent about 2000 years ago, who, with his family, and many of his people, was converted to God in a most miraculous manner, and who became as renowned for his piety as he had been notorious for his sins and cruelty. If in the goodness and wisdom of God, this region should be as signally favored and blessed of the Lord as was this king and his people, the fitness of this name and the overruling providence in its selection will be seen and appreciated. May God grant that all this may be realized, and that at an early day.

All parties wishing information in respect to lands or town lots would do well to address their inquiries to David Dancer, or Z. H. Gurley, Lamoni, Decatur Co., Iowa. They are actively engaged therein, and are reliable.

Rejoicing in the present progress and future prospects of the cause of Christ, I remain yours.

W. W. BLAIR.

PECATONICA, Illinois,

September 15th, 1879.

**Beloved Brother Henry:*—The writer came to the above named place on the 22d ult. Bro. J. M. Leland was very active in obtaining a place for services. We commenced preaching on Sunday afternoon, August 24th, in the Universalist Church. For two weeks we preached every night, and also on Sundays; holding services in town, and out of town four miles, at the Hale school house. In town we had fair audiences; in the rural district we had full houses; good attention all through. Last week we held a few meetings.

On Friday, the 12th inst. we had the Saints meet at Bro. Leland's house to take under consideration the advisability of reforming a branch. For two years, or more, it has been in a debilitated condition, a lukewarmness having taken hold of the members and officer; meetings were discontinued. The officer in charge, laid before the writer the whole affair, and requested that we do something for them if we could. He thought he needed some one to assist him; he felt too much alone. We, accordingly took the matter under prayerful consideration, and on Friday last we brought our consideration of the matter to a crisis. After the service was opened with usual preliminaries, we exhorted, advised, and conferred with them; stirring up their memory by way of remembrance of the covenants they had formerly made with God in the waters of baptism, asking them what they did it for, &c., and inasmuch as they at the time meant to have kept it, but through negligence they had been in the condition afore named, if they were willing to try anew. This was assented to unanimously by uplifted hands, and at the time the Spirit of God was manifested unto all present; we believing God approved the course being pursued. Then an assistant was talked about, and the Spirit signified it would be proper to have one. Bro. O. Hance was voted as the one, and to be ordained a teacher, and when he was ordained the Spirit of God was truly present. By and by the Holy Spirit was manifested in prophecy in immediate answer to prayer (mental) which had been offered by a sister. Every heart was filled to an overflow and a calmness pervaded every breast. It was after ten o'clock when our services closed. We adjourned to meet Sunday at two o'clock, an old resident dying in the meantime, and his funeral service being appointed at the same hour, we deferred our service until the conclusion of the other. We came together, administered the sacrament, then had a social time. God's Spirit was manifested again, this time in tongues and interpretation, and we all were made to rejoice again, and every heart swelled with a feeling of

gratitude unto God for his never ending mercy and love.

Bro. C. Wicks has been with me since the 29th ult., and we are doing "what we can." We expect to leave here this week either for Marengo or Kent, we wait a response from both places as to which we will go first. We have baptized none, nevertheless we have enjoyed the presence of the Spirit upon all occasions, and we are willing to leave the results in the hands "of him who doeth all things well." We have delivered the message of life in a plain and unmistakable manner; we have presented "the principles of the gospel," not to tickle the ears of an ungodly world, but as Jesus taught them "word for word." I feel more zealous for God and the good of his cause now than I have ever felt before.

It seems to me that great care ought to be observed respecting ordinations. For instance, we have men ordained Priests, taking photographs; others keeping books; others setting type. We have men ordained Elders plowing corn, clerking in stores. We have some of the Twelve planting corn, &c. Some of the Seventies doing similar work. I tell you brethren we must remember that ordination imposes wonderful responsibilities. But go on brethren. Let us have more ordinations to tend store, plow corn, &c; men must (?) be ordained (?) to do these things. I remember something about a young man that was ordained to the office of Seventy; he "got it into his head" somehow that maybe it was done so he could work at the tinning business, but he found out that that was not what the ordination implied, for he began losing what little health he had, and since he has started into the ministry again he is recuperating.

Saints! awake to a realizing sense of your duty you owe to God, humanity, and yourselves. Send more money to the Church coffers. Send your "mites." Don't be so big headed as to think if you can't give a dollar, five, or more, you wont give any. That's just where you miss the mark you want to reach higher than your means admit of, so you wont reach it at all. "Little drops of water make the mighty ocean." An Elder told me that a certain branch promised him if he would leave his family and go preach the gospel they (the Elder's family) should not be let suffer for the needs of life. When he came home they had potatoes and salt to eat and water to drink. The water part may be all right, but was the other? When Saints act that way, are they doing right? Can you blame the ministry for not wanting to go out, who have families, when Saints (?) will keep (?) their promises that way? Shame! Don't say, "Don't that hit so and so." Does it "hit" you? Are you doing what you might and ought to do? Read that quotation from the Book of Covenants in the editorial of *Herald*, September 1st, and don't try to excuse yourselves by saying, "O, its in the *Herald* and don't have any binding influence upon me." It is in the law you profess to love and teach. I tell you the Utah Saints to-day are an example to this reorganization in matters of finance and the support of their ministry. An example in this respect: that they give their mites, the poorest, and the richest of their abundance. They will be, may be, like Jesus said, "The harlots will enter into the kingdom before you." These are living facts. And don't sit and wonder why the cause moves so slowly when it could move faster if Saints, every one, would do their duty financially, instead of talking about it. Some say, "the gospel is without price, and some take good care that it is without money when they are about. Talk about Elders being negligent, &c, you who talk so go out yourselves and leave your families, as some have, in the hands of Saints who treated them so nicely (?) and see how you like it. I'm not finding fault; nor am I angry, but I'm in earnest, and what I state are facts; and facts are stubborn things, but we all have got to face them. I think what Bro. Chatburn said is true, but when we accumulate riches don't be miserly with them, and let the poor do more with their mites than the rich do with their abundance. An anecdote, then I am done: A certain rich man of a certain church cast into the box a small amount of money, and remarked, "There, I have given the widow's mite." "No,"

responded the other, "you have not, for she cast into the treasury all her living," all that she had. The rich man talked no more about the "widow's mite."
J. FRANK McDOWELL.

William St., NORTH WILLOUGHBY,
N. S. Wales, Australia,
October 3rd, 1879.

Bro. Stebbins.—I hope you will pardon me for taking the liberty of writing to you, as I thought many of the Saints would be anxious to hear that Bro. Gillen arrived safely in Sydney. He has preached three or four times at my house. I felt that the good Spirit was with us, as we had had no meetings since our good Bro. Rodger left us. It was great enjoyment to hear the word again. I do thank the Lord that I ever heard the gospel and embraced the same, as I never had so much peace of mind as I have since I have been a Latter Day Saint. The *Herald* is a welcome messenger, as I feel that I could not do without it. I feel very thankful that we have another shepherd. I hope the Lord will open up his way before him, that many honest in heart will be gathered in the fold, is the prayer of one of the weakest of God's children,
KEZIA CARR.

MOSELLE, Franklin Co., Mo.,
September 20th, 1879.

Dear Herald: I wrote to you some time ago that I had an appointment to preach at Oak Hill, Sunday, September 14th. After making the appointment I received a letter from Elder William Still, of St. Louis, stating that by the appointment of Bro. A. W. Reese, our district president, he would visit Moselle on that Sunday; I assure you that I felt to rejoice upon receiving this information, as I had a few days before, thought to myself, well now I have two appointments (morning and evening) at Oak Hill, I wish Bro. Reese would come out here and fill one. I had almost made up my mind to write to him, but when I began to count up the expense it would put him to for car fare, and as times were hard and money scarce, so I feared to assume the responsibility of requesting our brother to make a special trip on our account. All these thoughts were the result of my weakness, timidity in public speaking, yet I am zealous of the Lord's work, and desirous to do all that I can to advance the interests of his Church and kingdom in this portion of his vineyard, yet I felt that I was but a feeble instrument to accomplish any great results. Such were my thoughts; so I finally settled down to the conclusion that I would go to Oak Hill and place myself under the direction of the Spirit, and leave the results with Him. When in this state of mind I received Bro. Still's letter, and I thought it very opportune; and as I had not informed either of the brethren of my intention to visit Oak Hill, it seemed marvelous to me, and in it I could see how that God's Spirit was working with me in my efforts; the glory and honor be the Lord's. I immediately answered Bro. Still's letter, requesting him to be prompt in meeting me at that time, to assist me. Well, the time (Saturday, September 13th) arrived, and with it came not only Bro. Still, but Bro. William Jimmett, both of St. Louis. The Moselle Saints welcomed them to their homes. Then went to Bro. John Cheshire to his house. I proceeded to Bro. Cheshire's to remain. As soon as Bro. Cheshire's neighbors found out that the St. Louis brothers were there, they gathered at his house for preaching on Saturday night, when Bro. Still presented some of the truths of the gospel to the earnest consideration of those present.

Sunday morning came, and we and the Moselle Saints proceeded to Oak Hill. On the way we stopped at the house of our friend, Dr. W. H. Powers, a gentleman of very fine attainments. The doctor and his kind lady invited us to alight and enjoy the hospitalities of their house, which we did for a few moments, or until they could get their horses ready to proceed with us as guides to the Oak Hill church, one and one half miles from his home. The doctor not only invited us over to his place, but he secured the church building for our use; he also invited us to make his house our headquarters when in his neighborhood, which invitation we accepted with thanks; not only to the doctor, but also to our

heavenly Father for his promise to send his angels before his servants to prepare the hearts of the people to receive them. May the Lord's blessings rest upon the doctor and his lady, even unto the obtaining a knowledge of his work, and to be saved in his celestial kingdom. We finally arrived at the Oak Hill church and found the house quite well filled with people waiting to see the Mormon preachers. No doubt they were somewhat surprised to see that we looked for all the world like other people. I opened the meeting by giving out the hymns. The congregation acquitted themselves nobly in the singing, (they are good singers), their souls seemed to be in the music. After prayer by Bro. Still, I rose and requested the congregation to excuse me from filling my appointment, and let me substitute our Bro. William Jimmett. They kindly gave way to my request, and the brother proceeded to preach with that earnestness that characterizes him; and though inexperienced in the ministry, I think that the cause of Christ here suffered no loss. Bro. Jimmett only occupied one half of his time, Bro. Still occupied the rest in introductory remarks, to prepare the minds to receive his discourse which was to come off at three o'clock in the afternoon. After services, several very earnest invitations were extended to us to go and partake of proffered hospitalities, and our party divided up to accept the different invitations, and we all had reason to be thankful for the kind treatment we received.

Three o'clock arrived, and we renewed our exercises by opening with singing, and a prayer by your humble servant; then Bro. Still spoke over one hour, and had most excellent liberty, and the earnest attention of the congregation. He elucidated the gospel of God's dear son in such great plainness and simplicity, that the people were completely overcome with surprise, for the doctrine was so different from what they had been led to expect from the many rumors that had been set afloat. Bro. Still is an able speaker, which accompanied by his earnest zeal, tempered with wisdom and a well stored mind, of historical as well as scriptural lore, aided by the Holy Ghost, makes him a formidable foe for the adversary. May the brother grow in the grace of our Lord Jesus Christ. I think that great good will eventually result from their preaching.

This is the first preaching here by any of the elders of the Church since 1870, at which time I think brethren Sutton and Charles Hall preached. Before we went to Oak Hill I had my appointment posted some two weeks, and they were expecting to hear me speak, and as Bro. Jimmett filled my time, after the afternoon services were over, they requested me to leave an appointment for Sunday, September 28th. I did so, and I will endeavor to fill the same if it is the Lord's will. I preach regularly every Sunday morning either at mine or Bro. Cheshire's home.

Yours in the gospel of peace,
A. S. DAVISON, M. D.

CEDAR KEYS, Florida,
November 14th, 1879.

Editors Herald.—I write a few lines to the Saints and the readers of the *Herald*, in testimony of the truth of the Reorganized Church of Jesus Christ of Latter Day Saints. I was sorely afflicted for six years; part of the time a bedridden invalid, and was expected to die at any time. I had several doctors to attend me, and had taken medicine, bottle after bottle, till I could not bear it in my sight. One of the physicians remarked on one occasion that it was a miracle that she lives. I heard him and replied that it was only the mercy of God that I did live. Some time after that I dismissed the doctors and went to God for my physician; for I knew he was more powerful than man, and was assured by the reading of his precious word that by faith I would be healed. I read, sent for the elders to administer by anointing with oil, &c. I was then a member of the Baptist Church, and it was not a practice in said church to administer in said office, or command; so I was undone, did not know what to do. I believed what I read to be true, and thought seriously, what shall I do to be saved. Some time after that an elder of the Reorganized Church of Jesus Christ of Latter Day Saints came

to Gainesville and preached their doctrine' (I was residing there then). I went to hear him, Heman C. Smith; I at once believed, joined and was baptized into said church, from which I shall never turn away. A short time after that I was taken very ill again, was confined to my bed for two days, and was very weak. Thank God, I then had the privilege of sending for an elder who practised the administration of laying on of hands for the healing of the sick. I sent for him as commanded; he came, anointed with oil, prayed for me. This was on the 14th of August, 1879, about five o'clock, p.m.; in about half an hour afterwards I was up to the supper table eating heartily and have never had a day's sickness since. I tender in heart and give thanks to God for his tender mercies in sending us the pure doctrine as taught in days of old. Glory to God, and all thanks be to the Great I Am, for sending the true gospel to his people. In bonds,
LOU HOLLISTER.

SHERMAN, Mason Co., Mich.,
Nov. 8th, 1879.

Bro. Joseph and Henry.—Our hearts have been made glad by a visit from Bro. M. H. Bond, of Cadillac. He spent two days and nights with the Saints of this branch; preached to us three times; we felt encouraged and strengthened, and although his stay was short, he won the hearts of many, and left an impression that will not soon be forgotten. It is four and a half years since we were visited before. We are anxiously looking for Bro. Kelley this winter; may the Lord open the way for him to reach us. I apprehend that it would do us good inside if not outside of the branch. Yours in love of the truth,
E. A. SHELLEY.

LUCAS, Iowa, Nov. 6th, 1879.

Bro. Henry: I have good news for you. Twenty-nine have been baptized during the last three weeks, and one or more to be baptized on Sunday. The Saints are living their religion, and preach daily by their walk and conduct. The Saints feel good, hence many are near the kingdom.
EVAN B. MORGAN.

Conferences.

North-East Missouri District.

A conference met at Renick, Randolph county, Missouri, November 1st, 1879. In the absence of president John Taylor, and the clerk, Edward L. Page, Bro. W. T. Bozarth was chosen president *pro tem.*, and Bro. Jacob Waltenbaugh clerk *pro tem.* Opened with prayer from Bro. W. T. Bozarth. The minutes of last conference were read and accepted, correcting date from November 2d to November 1st as the time of this convening.

Branch Reports.—Hannibal, present number 21, including 4 Elders, one of whom, Bro. Samuel P. Sherill, is now absent on a mission to Burleson county, Texas; no other changes. Money on hand \$2 50. John Taylor, president.

Bevier, report of last conference, held at Salt River Branch, August 1st and 2d, was 68 members; including 10 Elders, 3 Priests, 4 Teachers and 1 Deacon. Changes since last report, 2 baptized in the branch, 13 received by letter from other branches. David D. Jones, president.

Financial Report of the Bevier Branch: Balance on hand last report \$0.82; received to branch fund \$4.75—total \$5.07. Paid out to ministry \$16.15. Signed, N. M. Ridings, John B. Thomas, committee.

Salt River Branch, at last report 21, present number 22, 1 Elder, 1 Priest, 1 Teacher; 1 baptized. Financial Report: Cash on hand \$1.55 Robert Thrutchley, president.

Renick, last report 16, present number 15, 1 Seventy, 1 Elder, 1 Deacon; 1 died. The condition of the branch is good. Financial Report: Paid to Bishop's Agent \$3.80; cash on hand \$3.35—total \$7.15. John T. Phillips, president.

Elders reported in person: John T. Phillips, Gomer T. Griffiths, (baptized 27), David D. Jones, Robert Thrutchley, (baptized 1), Charles Perry and W. T. Bozarth. John Taylor, Edward L. Page, James Foxal and Thos. D. Rees reported by

letter. Priests David Winn, Frank Mussell and Nelson M. Ridings reported by letter, also Deacon Samuel Moss.

Bishop's Agent's Report.—“Cash received \$10.40; paid to the ministry \$6.50, for tracts and books \$1.10; balance on hand \$2.80.”

Committee on two-days' meetings, appointed at last conference, reported that there had been no means available to send for any one to help, and there was no one able to labor in the district. Report accepted and committee discharged.

Resolved that this conference sustain the action taken by the conference at Bevier, May 3d, 1879, in the case of Margaret Rowland.

That we accept Bro. W. T. Bozarth as Vice President of this District.

At 7 p. m., W. T. Bozarth preached on the Mission of Christ and the Plan of Salvation.

Business resumed: Resolved that Bro. Charles Perry and Bro. Robert Thrutchley wait on Bro. Edward Evans, and learn his feelings regarding the Church and its work.

Sunday Session.—At 10 a. m., preaching by David D. Jones, assisted by Robert Thrutchley; at 2:30 p. m., preaching by Gomer T. Griffith. At 7 p. m., Bro. Bozarth preached.

Resumed business at the residence of Bro. J. T. Phillips. Wm. Vaughn reported that he would do all he could in the cause of Christ, and continue faithful, by the help of God.

Committee in the case of Edward Evans reported that he feels that he can not give up the Church of Christ. Report accepted and committee discharged.

Resolved that the president require the licenses from those Elders who have not reported to this conference.

Adjourned to Bevier, February 7th, 1880.

Northern Minnesota District.

A conference of the above district was held June 28th and 29th, 1879, at Silver Lake, Otter Tail county, Minnesota; Marcus Shaw, president; H. Way, clerk.

Branch Reports.—Hope of Zion 16 members. Oak Lake 31 at last report. Change since, 2 removed by letter, 3 by death.

Seven Elders reported. But little labor done outside of the branches, but all being blessed of the Lord when laboring in his cause, or defending the truth. Testimony and prayer meeting held, with the cheering influence of the Spirit of God present.

Conference adjourned to meet with the Oak Lake Branch, the 20th and 21st of December, 1879, at 1 o'clock p. m.

Malad District.

A conference was held at Malad City, Idaho, September 27th and 28th, 1879; John Vanderwood, president; Herbert R. Jones, clerk.

The morning was spent in speaking, and some faithful testimonies were borne to the truth of the work, and a goodly portion of the Spirit was felt among us.

Branch Reports.—Malad, 42 members, 4 Elders, 3 Priests—1 acting Teacher; 5 scattered. Branch in a fair condition; John Lewis, president.

Elkhorn 24 members, 1 scattered, including 5 Elders, 1 Priest, 1 Deacon; John Vanderwood, president.

Bro. Richard Thomas was ordained an Elder, and Bro. Herbert R. Jones a Teacher,

Elders reported in person: John Lewis, Morgan Jones, Wm. Richards, Henry John, Henry Bake, Rees Thomas, John Vanderwood, Hearth and Bowman. Priest Heefnaker reported.

Resolved that we sustain all the spiritual authorities in righteousness.

That we sustain Israel L. Rogers and his counsellors as the Bishopric of the Church.

It was moved to recommend Bro. John Lewis to Israel L. Rogers as Bishop's Agent for Malad Sub-District.

Bro. John Vanderwood was sustained as President of the Malad Sub-District for the next three months.

At 7:30 p. m., preaching by Brn. John Lewis and John Vanderwood.

Sunday.—At 10:30 a. m., preaching by Brn. Bowman and John Vanderwood; at 2:30 p. m.,

met for a testimony, sacrament and prayer meeting, and a refreshing time from the presence of the Lord was had; at 7:30 p. m., preaching by Brn. John Lewis and John Vanderwood.

Adjourned to meet the last Saturday and Sunday in December, at Malad City.

Eastern Maine and Nova Scotia District.

A conference convened at Little Kennebec, Maine, September 27th, 1879; E. C. Foss in the chair; J. C. Foss, clerk.

Branch Reports.—Seaside 18; 8 added since last report. Other branches not reported.

Officials' Report: Elders J. C. Foss, (baptized 8), E. C. Foss, S. O. Foss and J. Banner reported, also Teacher B. F. Foss.

Saturday evening, and Sunday morning, afternoon and evening, preaching by S. O. Foss.

J. C. Foss chosen president of district. Adjourned to meet at the call of the president.

Central Nebraska District.

A conference was held at Deer Creek, Madison county, Nebraska, September 27th and 28th, 1879; Geo. W. Galley, president; C. N. Hutchins, clerk *pro tem*.

Branch Reports.—Columbus, at last report 39, present 42, 1 High Priest, 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; 3 baptized, 1 ordination.

Deer Creek 16, 1 Elder, 2 Priests; 1 baptized, 1 died.

Cedar Creek 17, 1 Elder, 2 Priests.

Elders Geo. W. Galley, C. Loomis and R. Oehring reported in person, and Chas. Brindley, Thos. Galley and Chas. Derry by letter. The latter had baptized three in this district. Moses Welch reported by letter, and Geo. Masters and C. N. Hutchins in person.

Bro. G. W. Galley reported having corresponded with Bro. Frank Hackett, of Wisconsin, in regard to Bro. Oehring's certificate, and his report was accepted, and the committee was discharged.

Whereas, we have used all due diligence to ascertain the facts in the case of Bro. Oehring from those concerned, and whereas, the president of the district from whence he came has failed in every effort he has made to get the parties together who are interested in the matter, therefore

Resolved, that we consider it unjust to Bro. Oehring to keep him in suspense any longer, and Resolved that we accept him as an Elder in this conference.

At 7:30 p. m., the Saints had a season of rejoicing in prayer and testimony.

Sunday, Sept. 28th, at 10:30 a. m. and 2 p. m., preaching by G. W. Galley. At 7:30 p. m., at the residence of Bro. Hutchins, the sacrament was administered.

The president called attention to the necessity for some order being established in financial affairs, stating that Elder Chas. Brindley was the authorized Bishop's Agent, into whose hands all moneys for tithing and ministerial purposes should be placed, from whom they would receive due credit. And a due account thereof will also be rendered to the presiding Bishop. He hoped they would bear these things in mind, and act accordingly.

Adjourned to Newman's Grove, December 13th and 14th, 1879, at 2 p. m.

Central Missouri District.

A conference was held with the Valley Branch, September 6th and 7th, 1879; J. D. Craven in the chair; clerk absent. M. A. Trotter was appointed clerk *pro tem*, and Chas. W. Prettyman, assistant clerk.

Branch Reports.—Carrollton, (three months), at last report 40, present 44; 5 Elders, 1 Priest, 1 Teacher; 6 baptized, 3 received and 3 removed by letter, 1 expelled, 1 died.

Valley, (for 1 year and 9 months), at last report 38, present 41; 5 Elders, 1 Priest, 1 Deacon; 11 baptized, 3 removed by letter, 6 died, 2 ordinations, 1 marriage.

Report of Elders: J. D. Craven, (baptized 3), C. W. Prettyman, — Westwood, — Young, (baptized 3), — Pettigrew and — Johnson.

A motion was made that the several Elders in

this district shall report to the conferences every six months, either in person or by letter, and shall be sustained by the branches to which they belong, every six months, or in failure of their being so sustained, they thereby become silenced, agreeably to the resolution. After considerable discussion, the above resolution was laid on the table by motion.

Resolved that the several Elders meet in council at the place of holding conference, immediately previous to the convening of conference.

Adjourned to the Carrollton Branch, December 6th and 7th, 1879.

J. D. Craven was elected president of the district, and Martin A. Trotter as clerk.

At 7:30 p. m., a prayer and testimony meeting was held, and a good time was had. God gave his Spirit and all were made to rejoice.

On Sabbath morning a like meeting was held, at Father Westwood's, and the Saint's engaged in prayer and in bearing testimony. God poured out his Spirit and its manifestations. Preaching in the morning and evening by C. W. Prettyman.

Pittsfield District.

A conference met at the Alma Branch, Sept. 27th, 1879; J. Goodale, president; Wm. J. Curry, clerk *pro tem*.

Branch Reports.—Pittsfield, same as last report. North Bend 26, including 1 Priest. Alma and New Canton branches not reported.

Elders J. Goodale, C. Mills and D. H. Wetherbee, also Wm. J. Curry and Teacher B. F. White reported.

The president was requested to visit the New Canton Branch, in the view of getting them to choose a president.

Jackson Goodale was chosen president and C. Mills vice president, for the next term.

Preaching on Saturday evening, and on Sunday morning and evening by J. Goodale.

Adjourned to North Bend Branch, December 27th and 28th, 1879.

Decatur District.

A conference met at Davis City, Iowa, Aug. 30th, 1879; A. Kent, president; O. B. Thomas, clerk; J. V. L. Sherwood, assistant clerk.

Elders V. White, J. Johnston and S. J. Madden were appointed a committee to whom cases of difficulty should be referred.

Davis City, Little River, Allendale, Lucas and Lamoni branches reported. [No items given.—Eds.]

Two High Priests, 1 of the Seventy, 11 Elders and 2 Priests reported.

Bishop's Agent reported for three months ending August 30th: “Receipts: Of S. H. Gurley \$5, Peter Harris \$3, I. L. Rogers, Bishop, \$200.23, balance now due Agent \$25.45—total \$233.68. Expenditures: Balance due Agent at last report \$158.52, paid S. H. Gurley for Sr. B. V. Springer \$34.16, Alex. H. Smith \$41—total \$233.68. Respectfully submitted. D. Dancer, Agent.”

Alma Kent desired to be released from acting as district president. It was granted, and Joseph Snively was elected president for the ensuing year. A vote of thanks was extended to Bro. Kent for past services.

O. B. Thomas was chosen clerk for the ensuing year, and a vote of thanks was also tendered him for past services.

A question was asked touching the authority of members and Teachers to lay on hands and anoint with oil for the healing of the sick; also should this ordinance be used for the benefit of the brute creation? The latter question was answered (without discussion) negatively; while the efficacy and propriety of simple prayer for “flocks and herds” was admitted, as warranted in the Book of Mormon. But that the first question might come properly before the house it was moved that Teachers and members have a right to lay on hands for the healing of the sick. Some discussion followed, and the question was ordered and lost.

The following resolution was adopted:

Whereas, there exists a difference of opinion among the members of the Church with regard to the resolution passed by the General Conference, stating that the revelations from God in the Book of Doctrine and Covenants should be a law to

govern the Church; and, whereas, a large number of the members of the Church do not believe all the revelations in that book as coming from God; therefore, be it

Resolved that the General Conference, at its coming fall session, be respectfully requested to define more clearly the position of the Church on this question, as we wish to know whether any man can be a true representative of this Church who does not believe all the revelations in the Book of Doctrine and Covenants as coming from God; or whether it is required of the members of this Church to so believe all the revelations in said book in order to retain their membership in the Church.

A copy of the foregoing was ordered to be sent to the President of the Church.

The committee on difficulties recommended an investigation of the charges preferred by R. Lyle against E. G. Culver. Accepted.

At 7:30 p. m., E. Stafford and M. McHarness were appointed to act *pro tem.* on the committee on difficulties, and it was ordered that V. White, E. Stafford and M. McHarness be a court of Elders to enquire into the feasibility of trying the above named case, and to try the case, if they can, and report to the next conference.

Resolved that the branches of this district be requested to prepare their reports, and send them by the persons appointed under the law, in time to be presented at the first session of each conference.

Letters of removal were granted by the district to Bro. and Sr. Adams, of Leon.

After the business was over, O. B. Thomas was requested to address the conference, which he did.

Report of committee on charges preferred by Wm. Birk against A. J. Blodgett, received and adopted as the sense of this body. Committee discharged.

Sunday, 9 a m., a good season of prayer was enjoyed. At 11 a. m., prayer by C. H. Jones. Henry C. Smith made some opening remarks, and Ebenezer Robison preached on the Mission of Christ. At 3 p. m., prayer by O. J. Bailey; preaching by C. H. Jones. At 7:30 p. m., prayer by Lyman Little, and preaching by A. W. Moffett.

A vote of thanks was tendered to Mr. J. Clark, who kindly invited us to hold the conference in the Union Church, erected by him for the good of all.

Adjourned to Lamoni, December 27th, 1879, at 10 a. m.

Miscellaneous.

Bishop's Quarterly Report.

Report of Israel L. Rogers of moneys received and paid out for the Church, during the quarter ending September 30th, 1879.

1879.		CHURCH CH.	
July 1,	By Balance at last report	\$901	68
" 1,	" D. E. Norton, Pa.	5	00
" 1,	" J. Bowman, Idaho	5	00
" 1,	" Sr. Peacock, Idaho	5	00
" 7,	" M. Johnson, Ill.	50	
" 8,	" L. Darveau, Mich.	7	35
" 11,	" Eliza Hunter, Ill.	5	00
" 11,	" Annie Fairhurst, Ill.	5	00
" 11,	" J. Ballantyne, Iowa	100	00
" 11,	" Emma Hogaboom, Iowa	1	00
" 11,	" James Crick, Ill.	1	00
" 11,	" H. Gallup, Iowa	1	00
" 13,	" Morgan David, Utah	5	00
" 23,	" Andrew Himes, Mo.	66	60
" 23,	" W. J. Thomas, Pa.	3	40
" 23,	" Annie Flower, Ill.	40	
" 29,	" M. O. Thomas, Mo.	5	00
" 29,	" John Richards, Kan.	1	60
Aug. 5,	" Burlington Branch, Wis.	2	50
" 5,	" James Crick, Ill.	1	00
" 9,	" A. J. Moore, Mont.	5	00
" 11,	" J. H. Martin, Ill.	5	00
" 14,	" S. A. Rogers, Iowa	90	
" 14,	" A brother, Ill.	5	00
" 19,	" William Lentell, Iowa	10	00
" 20,	" J. D. Tarrant, Neb.	6	50
" 22,	" Hannah Bardsley, Cal.	5	00
Sep. 1,	" James Crick, Ill.	1	00
" 1,	" Sarah Chester, Cal.	543	50
" 2,	" Arthur Hailey, Mo.	1	00
" 3,	" J. A. White, Idaho	1	00
" 4,	" M. Zimmerman, Cal.	7	10
" 8,	" Elizabeth Green, Iowa	5	00
" 12,	" A sister, Utah	20	00
" 15,	" J. H. Martin, Ill.	5	00
" 15,	" Doratha Kaestner, Iowa	5	00
" 17,	" E. M. Bowen, Mont.	10	00
" 21,	" A brother, Ill.	50	00
" 30,	" J. Hoyle, Ill.	2	50

" 30,	" Henry Halliday, Iowa	10	00
" 30,	" Henry Garner, Iowa	10	00
" 30,	" Lucinda A. Hartwell, Iowa	5	00
" 30,	" Elizabeth Cowlishaw, Iowa	15	
" 30,	" Alfred Snider, Iowa	3	00
" 30,	" David Hall, Iowa	50	00
" 30,	" Cynthia A. Hyde, Iowa	5	00
" 30,	" R. Ballentyne, Iowa	5	00
" 30,	" John Leeka, Iowa	400	00
" 30,	" Mary A. Jenkins, Iowa, (tithing)	10	00
" 30,	" " " (offering)	5	00
" 30,	" Collected at Fall Conference	14	90
" 30,	" Chatburn family	5	00
		\$2,333	36

Also, received from Bro. M. A. Meeder of Santa Cruz, California, thirty shares of stock in the First United Order of Enoch, said stock having originally cost \$100 per share, or a total of \$3,000. Furthermore received from Bro. Meeder, one hundred acres of land, situated in Decatur county, Iowa, costing \$1,500; both these properties given to the Reorganized Church of Jesus Christ of Latter Day Saints, and so entered upon my books, as the Bishop of the Church. Also, Sr. Sarah Chester of California, presents to the Church one share of stock in the First United Order of Enoch, and it is so entered upon the books.

CHURCH DR.

To Charles Wicks, ministry	\$10	00	
" J. R. Lambert	50	00	
" G. T. Griffith	10	00	
" Books to Chicago Historical Society	8	95	
" J. H. Lake, ministry	24	00	
" W. W. Blair	35	00	
" J. S. Patterson	25	00	
" A. J. Cato	20	00	
" Books to Elders, ministry	3	87	
" Editor Chicago Journal	4	45	
" Harp to Music Committee	1	00	
" Stamps to Presidency	5	00	
" Secretary and Recorder	2	60	
" " and Envelope to Bishop	1	80	
" Paper, envelopes and postals, for President and Secretary of Church	5	68	
" Heralds and Hopes to England, Wales, Denmark and Society Islands, six months, in support of these Missions	51	04	
" Tracts, blank notices, &c., to Elders	2	07	
" Thomas W. Smith, ministry	40	00	
" J. A. Crawford	25	00	
" D. H. Bays	25	00	
" Sr. W. T. Bozarth	10	00	
" Sr. Joseph Luff	10	00	
" E. L. Kelley for visit to Kirtland, Ohio, and instituting suit for the Temple	46	75	
" Sol. Salisbury, ministry	20	00	
" Josiah Ellis	50	00	
" Heman C. Smith	30	00	
" E. C. Brand	50	00	
" Church Secretary and Recorder	30	00	
" Sr. Joseph Luff	10	00	
" The poor	24	00	
" M. H. Forscutt, ministry	15	00	
" The poor	10	00	
" Sr. Joseph Luff	10	00	
" The poor	36	00	
" Joseph Luff, ministry	50	00	
" T. W. Smith	34	00	
" M. H. Forscutt	35	00	
" J. A. Crawford	10	00	
" Charles Derry	25	00	
" Balance due Church	\$1,477	75	
		\$2,333	36

ISRAEL L. ROGERS, Presiding Bishop.

First Quorum of Elders.

To my fellow laborers in the Gospel, Greeting:— It seemeth opportune and good to address you a few words of exhortation, upon the eve of the winter campaign. Hoping that it may be received in the spirit that prompts its author to write and send it forth; namely, for an increased activity upon the part of the individual members, to embrace every opportunity to spread the glad tidings of gospel peace among the widespread offspring of Adam. It is safe to state that in all the history of the Church there is no parallel of so many demands for preaching, and the Spirit whispereth, it is wisdom to now occupy and improve the favor of our Father, in establishing the standard of truth and righteousness. Let not the voice of inspiration plead in vain, which sayeth, "For many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my name." But in your cogitations, ponder well and meditate upon the word, that proves a solace and an anchor to all who delight in the law of the Lord. "Hearken and hear, O, ye my people, saith the Lord your God, ye whom I delight to bless with the greatest blessings; ye that hear me." "Behold, I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights, lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have

given you, and thus if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life." I wish to add, "These are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God."

The plain conclusion that every fair-minded person must come to is, that by inaction and neglect, we may come short of the station and glory that it is the good pleasure of the Father to bestow upon all his faithful sons. O, brethren, forfeit not your birthright. "Brethren, shall we not go on in so great a cause? Go forward, and not backward. Courage, brethren; and on, to victory! Let your hearts rejoice, and be exceeding glad." Yet once more let me draw one more precious gem from the casket: "Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me; yea, come unto me, thy Savior." And, in conclusion, permit me to say, that by virtue of our official standing we become, to a degree, the example of the family of God, to the world as well as to the household of faith. Therefore, let us be very careful in *word* and *action*. Let sobriety of both body and mind; honesty in financial and spiritual affairs; discretion, vigilance, charity, peace and love, be the habiliments in which we shall delight to appear before all men, the holy angels and our heavenly Father. Let us be so minded that if we have not the Spirit we shall not teach. And now, my beloved brethren, may the peace of God, the love of the Lord Jesus Christ and the light of the Holy Spirit abide, is my earnest prayer.

ROBERT M. ELVIN,

President First Quorum of Elders.

NEBRASKA CITY, Nebraska Oct. 16th, 1879.

Notices.

WARNING.—Whereas, Charles and Ellen Bishop have resided here for about two years, during which time their course of conduct has been very unchristianlike, in that they cheated and defrauded some of the members as well as non-members of the Church, and inasmuch as they have absconded, in a very discreditable manner, to parts unknown, holding, as they do, certificates of membership which they received on leaving Missouri, never having given them up while here, we deem it our duty, and do hereby warn all against them; and do solemnly declare that without a thorough reformation they are unworthy the confidence and respect of the Saints, and none should receive them as members upon presentation of their certificates, until, to the utmost of their abilities, they make restitution for the evils and wrongs they have perpetrated in these parts. James Kemp, president of the Colorado District; George O. Kennedy, president of Rocky Mountain Branch, Hutchinson, Jefferson county, Colorado.

BISHOP'S AGENT.—In compliance with a resolution passed by the Malad Sub-District Conference recommending him to the office, I hereby appoint Bro. John Lewis, Bishop's Agent for said District. ISRAEL L. ROGERS, Bishop.

Our expectations are not to be made the rule of God's benefactions. Our opinions, suppositions, imaginations, as to what is best, are often widely different from God's judgment, in the case before us, as to what is fit. And the reason often is, that God and we are working for such different results; God, for an eternal character and an eternal good; we, for a relief from present distress, or the accomplishment of a present purpose. God's ways in the discipline of his grace are not at all as our ways, nor his thoughts as our thoughts; if they were, very few of us would ever reach heaven. Our ideas of what is fit are those of poor, blind creatures of a day, crushed before the moth. And constantly our Lord must answer us, as he did Peter, "What I do thou knowest not now, but thou shalt know hereafter."

Difficulties, like thieves, often disappear when we face them.

He that runs against Time has an antagonist not subject to casualties.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

HURST.—To Bro. George and Sr. Frances Hurst, November 2d, 1879, a son. All well.

Married.

HOLT—CARMICHAEL.—At the home of Elder John Carmichael, San Benito, California, October 12th, 1879, by Elder John Carmichael, Bro. Joseph Holt to Sr. Jane Ann Carmichael. We wish the young people much joy.

BENSON—RIDLEY.—November 2d, 1879, in San Bernardino, San Bernardino county, California, by Elder Joseph F. Burton, Mr. Shaster A. Benson and Sr. Mary E. Ridley.

DAVIES—POWELL.—At Cleveland, Lucas county, Iowa, by Elder John Watkins, Mr. Gomer T. Davies and Sr. Catharine A. Powell, both of Cleveland.

May their minds in future, blending,
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect trust to cease.
With the other each forbearing,
When the time of trials come;
Be'ry joy and sorrow sharing,
Fill with light the halls of home.

MCDONALD—GARNER.—At the residence of the bride's father, Elder Henry Garner, in Raglan township, Harrison county, Iowa, by Elder Phineas Cadwell, on Sunday, November 16th, 1879, Bro. Julius McDonald, of Logan, Iowa, and Sr. M. Caroline Garner. About forty friends and relatives were gathered to witness the interesting event and enjoy the bountiful feast prepared for the occasion.

Another jewel garnered in,
Another twain in union bound;
May this united life of theirs,
With all its weight of joys and cares,
Still fill the measure of God's will,
His beauteous law of love fulfill,
And be in heaven with glory crowned. C.

Died.

BURROWS.—At Lake Crystal, Blue Earth county, Minnesota, October 16th, 1879, of diphtheria, Lucius Oakes Burrows, oldest son of Bro. Charles and Sr. Maria Burrows. Aged 12 years, 11 months, and 25 days.

ERIKSON.—At Nebraska City, August 15th, 1879, of brain fever, after an illness of two weeks, Bro. Peter Erikson, in the 58th year of his age. He was a faithful Saint, died rejoicing in the gospel, and with the hope of a glorious resurrection. Funeral services by Bro. K. Johnson.

EVANS.—At Renick, Missouri, September 28th, of typhoid fever, Edward William, the son of Edward and Jennett Evans, aged 15 years, 5 months, and 20 days. He died in the faith, and was praying until he died; he was loved by all who knew him.

FOUNTAIN.—At Sacramento, California, Sept. 13th, 1879, Sr. Abby Fountain. She was born in Dorchester, Massachusetts, June 22d, 1857; was baptized by Elder Marcus Lowell, June 6th, 1868. She has lived a consistent life, and was endeared to the Saints. Two weeks before her death she gave birth to a girl that died soon after; the mother lingered, slowly fading; until she passed so quietly to rest that it was not discovered till one of her children kissing her found her mother lifeless. She was a constant attendant at divine service, and supported the cause faithfully.

DELANO.—At Crawley's Island, Maine, July 14th, 1879; Mark B. Delano, aged 45 years, 9 months, 14 days. Services by Elder S. O. Foss.

BAILEY.—At Lamoni, Decatur county, Iowa, September 28th, 1879, Blanche C., daughter of S. V., and S. J. Bailey, aged 1 year, 5 months and 14 days. Funeral sermon by Henry C. Smith.

WEST.—At Plymouth, Indiana, November 14th, 1879, after a brief illness of acute pneumonia, Sr. Elizabeth West, wife of Bro. Charles A. West, formerly of Streator, LaSalle county, Illinois. Having known Sr. West in former days, we feel more especially for the loss to Bro. West and his son, by the death of the wife and mother, so suddenly stricken down.

DAWSON.—At Nortonville, Contra Costa county, California, October 7th, 1879, Mary Alice, daughter of Bro. William N. and Sr. Sarah C. Dawson, aged 4 months and 7 days.

Our darling Mary, so young and fair,
Cut off in early bloom;
Just come to show how sweet a flower
In Paradise would bloom.
All is dark within our dwelling,
Lonely are our hearts, to-day;
For the one we loved so dearly,
God has lately called away.
Yet again we hope to meet her,
When death's gloomy night has fled;
Then on earth with joy to greet her,
Where no bitter tears are shed.

CHADWICK.—At Brown Station, Boone county, Missouri, November 15th, 1876, being killed in a mine, Benjamin Chadwick. He was born at North Leeds, Lancashire, England, February 2d, 1835; was baptized at Belleville, Illinois, October 23d, 1871, by Bro. Joseph E. Betts. He died in the faith.

PARRY.—At Manchester, England, September 3d, 1879, Harriet, daughter of Bro. Ed. Parry, aged 1 year and 4 months.

We shall greet them at home, we shall greet them,
When the sorrows of life shall be o'er,
Our loved ones, we hope soon to meet them,
On Eden's fair, beautiful shore.
The glorious thought, how consoling
To know that the time is so nigh,
When Jesus the world shall controlling,
Permit us to join them on high.

NELSON.—At Nebraska City, Nebraska, October 1st, 1879, of hip disease, an illness of the severest kind, Bro. Andrew Nelson, a native of Denmark, aged 35 years, 11 months, 3 days. Baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, January 15th, 1876, by Elder Henry Kemp. While prostrated upon the bed of affliction he endured great suffering, but always was willing to give a reason for the hope he had obtained through the gospel of Christ. A few hours before his death he admonished his relatives to be faithful to their covenant. He was conscious to the last, and in hope of a peaceful rest calmly fell asleep. He leaves a wife and one child to mourn the loss. Funeral sermon by Elder K. Johnson.

ROGERS.—At Jonesport, Maine, September 21st, 1879, Elder B. K. Rogers, aged 49 years. Services by Elder J. Benner.

LEWIS.—At Cleveland, Lucas county, Iowa, October 17th, 1879, John L. Lewis, infant son of Thomas H. and Sr. Louisa Lewis, aged 8 months and 7 days. Funeral discourse by Eld. J. R. Evans.

FRY.—John Fry, Senior, was born May 10th, 1815, in South End Sacombe, Hertfordshire, England, and died November 2d, 1879; he was baptized into the Reorganized Church by Elder Wilkens, April 30th, 1871, in Harrison county, Iowa.

CAIRNES.—At Pensacola, Florida, September 17th, 1879, Sister Rutha Ann Eliza, wife of Mr. Thomas Cairnes, of Pensacola, and daughter of Bro. W. W. and Sr. Mary Squires, of Bagdad. She was burned by kerosene, while attempting to kindle fire on July 23d, lingered in pain till September 17th, and passed away in hope of a glorious resurrection, leaving a husband, two children, father, mother, brother and sisters to mourn her loss. She meekly and patiently bore her trials, and passed away without a frown upon her face. May her rest be glorious. Funeral sermon at Bagdad, October 26th, 1879, from Rev. 14; 13, by Bro. Heman C. Smith.

NEWCOMB.—At the residence of W. N. Gaines, Janesville, Iowa, August 13th, 1879, Samuel Newcomb, aged 85 years, 7 months, and 5 days. Mr. Newcomb was born in Bernardston, Massachusetts, January 8th, 1794, and removed to Onondaga county, N. Y., in 1822; from thence to Kirtland, Ohio, in 1836. He was a farmer and physician. At Kirtland he became attached to the Mormons, and continued in the faith until his death, though he believed Brigham Young was an impostor. He had been dementate from his young manhood, caused by the care of his father in his last sickness. He was a kind-hearted man, always living for others, and whenever in his spells of insanity he would go out to preach. Many remember him in Janesville as a Mormon preacher. He had suffered for ten or twelve years with a cancer in his mouth, but was otherwise strong and hearty until the 8th inst., when partial paralysis set in,

which continued to increase until his death. Too much can not be said in praise of Mr. and Mrs. Gaines for their kindness to the lonely and friendless sufferer. Mr. Newcomb was the last of ten children and fifty-eight grandchildren. The funeral was conducted by W. S. Skinner, Thursday the 14th, a large procession following deceased to his last resting place.

JOHNSON.—At Little Sioux, Iowa, August 17th, 1879, of congestive chills, Salena E., daughter of Sr. Sarah M. and Bro. Henry Johnson, aged 5 years, 5 months, 17 days. Funeral service by Elder J. C. Crabbe.

JOHNSON.—At Little Sioux, Iowa, October 5th, 1879, of brain fever, Chauncy Johnson, son of Sr. Sarah M. and Bro. Henry Johnson, aged 9 months and 12 days. Funeral service by Elder D. M. Gamet.

STONE.—At Cannon Falls, Minnesota, October 11th, 1879, after a protracted illness, Sr. Livona Stone, aged 76 years and 4 months, lacking one day. She was baptized in 1869. Her faith in God and his promises was unwavering.

Angels do not Chew.

A Methodist minister, the Rev. Mr. H., was a good man, but rough in his ways, and very fond of chewing tobacco. One day he was caught in a shower in Illinois, and going to a rude cabin near by, he knocked at the door. A sharp-looking old dame answered his summons. He asked for shelter.

"I don't know you," she replied, suspiciously. "Remember the Scriptures," said the dominie. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." "You needn't say that," quickly returned the other, "no angel would come down here with a big quid of tobacco in his mouth." She shut the door in his face, leaving the good man to the mercy of the rain and his own reflections.

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
" " Turkey Superior	3 50
" " " clasp,	3 75
" " Roxburg	3 75
New Testament, inspired edition	75

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

The Saints' Harp—Hymn Book:

In Muslin, plain	1 00
In Roan, plain	1 25
In Roan, full gilt, gilt edges	1 50
In Morocco, plain, marbled edges	1 75
In Morocco, full gilt, gilt edges	2 25

Order of Enoch Lands.

The organization known as the Order of Enoch is prepared to sell its lands in Decatur county, Iowa, in farms ranging from forty acres upwards, at prices according to the worth of land in the same region. The most of it is improved, fenced, and under cultivation, with houses on it. For further particulars address with stamp, DAVID DANCER, Sedgwick, Decatur Co., Iowa.

J. C. Clapp, Myrtle Creek, Douglas county, Oregon.

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, should be directed to Joseph Smith, Plano, Kendall County, Illinois. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

The Saints' Herald

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

1880
R. Cobb

"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. 26.—Whole No. 432.

PLANO, ILLINOIS, DECEMBER 13, 1879.

No. 24.

SYNOPSIS OF A DISCOURSE

Delivered at Lamoni, Iowa, by request of the Branch, on the Divine Calling of Joseph Smith, by Zenas H. Gurley. Reported by S. F. Walker.

The speaker, being ill in body, felt to express his dependence upon a superior power. Was thankful to be permitted to speak for himself. Realized that the subject was one objectionable to the world. When the Elders presented to the world the terms and conditions requisite to salvation, the people were generally pleased with their views; but made the Divine Calling of Joseph Smith a serious objection, and thought it inharmonious with their sense of right and truth and worship. Another feature of the case is that in presenting the truth we wish to escape the charge of being men-worshippers. And the critics say, Why do you not go about proclaiming Moses a prophet? Our defence is, that Moses and Isaiah and others are accepted as such, while Joseph Smith is not.

The speaker took for a text the 22nd verse of the 18th chapter of Deuteronomy:

"When a prophet speaketh in the name of the Lord, if the thing follow nor come to pass, that is the thing that the Lord hath not spoken," &c.

Isaiah 29: 1-6, was examined. The "city where David dwelt" was called Ariel or Lion of God, because Judah was the Lion's whelp. It was that Isaiah said should be brought down and distressed. It was Titus that camped about her and laid siege against her with a mount, and raised forts against her. It was the multitude of the terrible ones that passed away suddenly. Because of her sins the Lord spewed her out. The multitude of nations that fought against her also became as the dream of a night vision; and it was unto them as unto a hungry man who dreamed, &c. This happened to them at a time subsequent to the siege. Of the Jews it was said, "Cry ye out and cry * * * ye have rejected the prophets and your rulers, and the seers hath he covered because of your iniquities." To them came a famine for the word of God. The 13th and 14th verses show that the Lord was to do a marvelous work among a people whose fear was taught by the precepts of men, &c. Jesus applied these words to the Jews in his day. The marvellous work commenced with Christ's personal ministry: He called the Jews hypocrites, a generation of vipers, &c. But it does not follow that the marvellous work was completed then. In the 11th verse

we are told that "the vision of all is become as a book that is sealed." A retrospect of history shows that the seers and rulers were hid; and that there was to be a marvellous work in the latter time. Joseph Smith, in his 15th year read James' declaration, "If any man lack wisdom let him ask of God," &c. His mind had been excited by religious revivals in his neighborhood, and he wished to know which sect was right. He had a vision of the glorious personages; one of whom, pointing to the other, said, This is my Son, hear him. This was a repetition of the words heard upon the Mount of Transfiguration, and also at the time of the baptism of the Lord. Why this repetition? Because Christ was the prime minister sent from heaven to inaugurate a government that would break the shackles that bound humanity, and banish hatred and guile and pride, of which he would be the ruler, and, to his people, the true exemplar. The supplicant was also told, "This people draw near me with mouth and with their lips do honor me * * * and their fear towards me is taught by the precepts of men," &c. Going back we find that these are the words applied by Isaiah to this generation. This boy of fifteen was unlearned and seemingly common place; how could he have manufactured this language of Isaiah, or this story of the glorious vision, and how afterward could he have brought about a fulfillment of Isaiah's prophecy of a sealed book? A book is mentioned in Scripture that John ate; and Daniel's vision was sealed; but here in Isaiah is mention of a book that is sealed; and this book was to be delivered to one not learned, and the words of it to one that was learned; and the Lord says that because this people "draw near me with their lips," &c, "I will proceed to do a marvellous work and a wonder." The Lord applied this description to the Jews (Mark 7: 7). It is equally applicable to the people among whom the Book of Mormon was brought forth.

The speaker in this connection read from the History of Joseph Smith, his account of the visitation of the angel Nephi, emphasizing the fact that the angel said the book contained the fullness of the gospel. Nothing more can be required than a fullness. It is a mistake to try to add to a fullness. The angel also said that the prophet which Moses said the Lord would raise up was Christ; and some of the elders have made a serious mistake in applying the prophecy to Joseph Smith.

The testimony of Martin Harris was read, detailing his visit to Professor Anthon with the words of the book.

Quotations from the Book of Mormon were read, showing that it contained the fullness

spoken of by the angel, and also the pure laws of forgiveness, charity, etc.

In the 17th verse of Isaiah 29th, is the prophecy that "But a little while, and Lebanon shall be a fruitful field." The speaker recently met, at Leon, a gentleman who had lived in Palestine. Fifty years ago that land was a parched desert. In 1852 the former and latter rain were restored, and all the conditions are changed. The words in this chapter, "The deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity," were compared with Isaiah 35: 3 to 8, and their fulfillment deferred to the near future in Palestine. The reading of the book will open the understanding. It is there that the lame man shall leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

Revelations 14: 6, 7, was next commented on. John had, in the Spirit, seen a door opened and declared things which should be thereafter. He saw an angel having the everlasting gospel to preach to them that dwell upon the earth. The gospel that John taught was the everlasting gospel; if it continued on the earth, why should an angel be seen restoring it? In connection with the restoration of the gospel was the cry, "The hour of God's judgment has come." That the present time is the hour of judgment is confirmed by what follows—another angel crying, "Babylon is fallen." What is meant by Babylon, is found in the 17th chapter. The woman sitting upon a scarlet-colored beast, was the church upheld by the power of Rome. The beast is the same as the fourth beast spoken of by Daniel. In the 9th verse John says expressly that the seven heads of the beast are seven mountains. Rome is known in history as the "seven-hilled-city." No other city, so built, has ever exercised dominion over the kings of the earth. The Roman Empire had been divided into ten kingdoms, representing the ten horns of the beast. Papal Rome had ruled them all, till since the proclamation of the gospel by the angel. When was the political power of Rome broken? Broken by Victor Emanuel. The Pope no longer sways the sceptre of power. France is released—Italy is freed. The spirit of self-government is overthrowing the beastly dominion; and the free governments being inaugurated, shall stand forever. Babylon the Great, the mother of Harlots and Abominations of the Earth, is fallen. But in the 13th chapter, following the beast that had seven heads and ten horns, John saw "another beast coming up out of the earth, and he had two horns [showing political and spiritual power] like a lamb, and he spake as a dragon,

and he exerciseth all the power of the first beast before him." This power must continue to rise, and it will only be destroyed by the brightness of the coming of the Lord. (Believes it to be an earthly kingdom, controlled by spiritual darkness or spiritualism).

The speaker next read 1st Nephi 3:40, to show that the book was to go forth to the Gentiles to confirm the Bible, and to make known the precious things taken away from the Bible; and to show that those who obeyed and remained faithful should be saved in the celestial kingdom of God.

In Isaiah 11th, it is said the Lord shall set up an ensign for the nations. The Book of Mormon says it is that ensign, or standard. It must be a standard to all people, because Christ is the exemplar to all. If the book does not offer full salvation, it is not of Christ. Christ, speaking to the Nephites, calls it the fullness of the gospel.

In John 10th, Christ says, "Other sheep have I that are not of this fold; them also must I bring, and they shall hear my voice." Christ said he was not sent to any but to the lost sheep of the house of Israel. Therefore the other fold spoken of must have been of the house of Israel. It was not until after his ascension that the apostles went to the Gentile nations.

When Christ spoke to the people on this continent he gave them special directions concerning the manner of baptism. They were to go down into the water and come up out of the water. The angel had said to Joseph Smith that many precious things should be restored. The method of baptism was one of those precious things. How plain the Book of Mormon. It says he that hath the spirit of contention is not of me; and, "Behold, contend against no church." If the elders had observed this precept, how much better it would have been. Again it says, "Whosoever is baptized shall inherit the kingdom of God." These are precious gospel truths, and what is more cometh of evil. It is as Isaiah said, "so plain that the wayfaring man, though a fool, need not err therein."

The speaker read the words of Christ to the Nephites concerning moral duties; showing that the same exalted sentiments were taught then that were taught to the disciples at Jerusalem—that one must not be angry with his brother; if he remembers that his brother has aught against him, he must leave his gift before the altar, and first be reconciled with his brother; one not to put away his wife; and that lust is equivalent to adultery, etc. By the bringing forth of this book and the establishment of the Church in 1830, the ancient gospel, with its pure code of morals, was restored and re-enacted and made obligatory. There are men of all grades claiming to be Mormons, just as all claim to be christians, but no man can believe and obey the Book of Mormon and indulge in hatred even of enemies; nor can he practice polygamy. It is the new covenant which all are bound to remember. It contains a fullness. It is a revival of the old way of holiness. In it the "precious things" are restored. Whoever obeys, to him is the Holy Ghost given. Men by obedience to it are entitled to the unction from on high; the Holy Spirit communicates to them, and they receive knowledge that remains through life. If Joseph Smith had not ut-

tered a prophecy, the Book of Mormon would be evidence enough of his divine mission, because of the sublimity of its moral precepts, and because of its restoration of divine truths.

In considering the claim of Joseph Smith to be a prophet we find in paragraph 3, section 4, Doctrine and Covenants, a promise that three witnesses shall be given. Joseph at that time was obscure, poor and derided, and was struggling against great opposition and abuse because of his claim to a Divine calling. The statement of the witnesses is conclusive against the Spaulding Story. We have ceased to pay any regard to that.

The speaker visited John Whitmer at Far West a few years ago. He is now dead; was then seventy years old. He had seen the plates; and it was his especial pride and joy that he had written sixty pages of the Book of Mormon. His neighbors all gave him a good character. He left the Church in 1837 or 1838, because of tendencies he could not approve; but had always remained true to the faith. When the work of translation was going on he sat at one table with his writing material and Joseph at another with the breast-plate and Urim and Thummim. The latter were attached to the breast-plate and were two crystals or glasses, into which he looked and saw the words of the book. The words remained in sight till correctly written, and mistakes of the scribe in spelling the names were corrected by the seer without diverting his gaze from the Urim and Thummim. Whitmer, at the time of the visit was receiving many letters from strangers, far and near. His characteristic answer to one of them was, "My testimony was true, is true, and will remain forever." David Whitmer, of Richmond, Mo., had been visited by a reporter of the *Chicago Times*, and the interview published. He has not apostatized, and is a first class advocate of the truth to-day.

In 1829 Joseph Smith prophesied that a desolating scourge should pass through the land. The cholera that prevailed in 1832 was a fulfillment of the prediction. It began its ravages in Asia in 1830, and was unheard of at the date of the revelation. The predictions of Joseph Smith harmonize with those of Isaiah 24, "The earth mourneth and fadeth away," "The haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws changed the ordinance and broken the everlasting covenant. Therefore hath the curse devoured the earth."

They have broken the covenant introduced by Christ, by contention, and by changing his ordinances; and to prevent the utter consumption of the whole world, Malachi says the Lord will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, before the great and terrible day of the Lord. Christ is our refuge. When we have first learned to obey him, we are then upon the threshold of truth and purity, and though difficult we may find it to pray for our enemies, when we come to a perfect standard this must be done.

In 1831 it was declared, "Behold I, the Lord, have looked upon you, and have seen abominations in the Church that profess my name * * *. But wo to them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment. * * * The hypocrite

shall be detected and shall be cut off." In August of that year it was said, "There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that shall hereafter be revealed. Let such beware and repent speedily." Was not the Church seized with this sin at Nauvoo? In the 9th paragraph of this revelation, we read, "The wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape." And in the 15th, "Wherefore let the Church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off." Was the church cut off? If not, then we have made a mistake, and the Reorganized Church is a mistake. But no, the prophecies were fulfilled. In September of this year it was revealed, "The rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for verily I say the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." The rebellious are not of the blood of Ephraim; the obedient are made so by obedience. The Church did not keep the commandments, and this threatening was fulfilled.

The "Church in these last days is like unto a judge sitting on a hill or high place, to judge the nations, and the inhabitants of Zion shall judge all things pertaining to Zion, and liars and hypocrites shall be proved by them." At another time the elders are told by the Lord that they shall receive knowledge when he sends them again; plainly intimating the disorganization of the Church, and a renewal of the mission to the nations. Those who had been called were cut off, and not accepted and acknowledged of God. If this be not so, then we must acknowledge Utah. I accept these revelations quoted as fulfilled. Vengeance cometh speedily. The indignation of the Lord is upon the inhabitants of the earth. There has been a fearful increase of crime in the world, with scourges unheard of before, woes innumerable and vexation of spirit.

In July, 1837, it was declared, "Vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day and of desolation, a day of weeping, of mourning and of lamentation, and as a whirlwind shall it come upon all the face of the earth, saith the Lord, and upon my house shall it begin, and from my house shall it go forth saith the Lord, first among those of you who have professed my name and have not known me," etc. The judgments began upon the Church of Latter Day Saints, the people of God; a people who knew better than to do as they did. They had transgressed and become stiffnecked. Spiritual-wifery was introduced at Nauvoo. All christendom was amazed that professed christians would tolerate such an abomination; now it is not so strange that some one in Brooklyn or elsewhere does likewise. This is the hour of judgment, and never was there a time when there was so much corruption. Isaiah says it shall so be. The Mormons first made themselves notorious and now the world is like them.

It is reported that Bro. Gurley has apostatized. I hear it on every hand. How is it, Bro. Gurley? You reject some things, and accept so and so? I have heard so much of this. I am always willing to answer inquiries. I do reject certain things in the Doctrine and

Covenants, and for the same reason or similar one, Numbers 31st chapter, where Moses commands the Israelites to save all the women and kill all the males. I reject that inspiration. It is no part of my faith, because it is not admissable under the gospel law. It was given to a people who had rejected the truth, and would reject any pure and holy principle. Why was it given? Because of their carnal desires. In 1 Sam. 8:4, we are told Israel wanted a king, and the Lord refused their request, and at last yielded to their importunities, and permitted what he did not approve of. The people said to Samuel, "Nay, we will have a king," and the Lord had said to Samuel, "They have not rejected thee but have rejected me, that I should not reign over them."

In the 20th of Chronicles we learn that David put the Ammonites under harrows, and cut them with saws. This code was given to a people under a carnal law, a people to whom God had given statutes that were not good—statutes of death. "The law was added because of transgression." "Sacrifice and offerings thou wouldest not," etc.

In the 22d of 1 Kings we find that the king of Israel gathered four hundred prophets together to inquire of them if he should take Ramoth-gilead; and they said, "Go up, for the Lord will deliver it into your hand." Jehosaphat, king of Judah, said, "Is there not here a prophet of the Lord besides, that we may enquire of him?" And the king of Israel said, "There is yet one man, Micaiah, by whom we might enquire; but I hate him; he doth not prophesy good concerning me." Micaiah said the Lord had sent a spirit to be a lying spirit in the mouths of all these prophets, and told him to persuade the king to go up. And Micaiah also said to the king, "If thou return at all in peace, then the Lord hath not spoken by me." What a lying spirit permitted of God? Yes, "Go on," says the Lord. When men seek for error, God will fill them with it. If they want blood, they can have their fill of that. If they want to fight, he will give them a sword. But, "whoso taketh the sword shall perish by the sword" "In burnt offerings and sacrifices for sin thou hast no pleasure." Nor did he have pleasure in the iniquity of the Church. The evil came because of the carnal desires of the people, and I have shown you that the Lord charged that there were adulterers among them. God took his own way, just as he always will.

In the 14th chapter of Ezekiel, we find an explanation of why things are suffered of the Lord. "Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart," etc. "Should I be enquired of at all by them?"

Inspiration is largely in accordance with the desires of the heart. If you so desire you can have any grade of inspiration from God down to the lowest devil. Freeman, the Adventist enthusiast, was so in love with that old law of past ages that he wanted to be tried even as Abraham was. He persisted till he got a vision. Got a command to slay his child. But God hath said in all the books, "Thou shalt not kill." Freeman's wife has found out the mistake, and he will, or go crazy.

Martin Harris' case proves the same law. The Lord refused to consent to his having the manuscript. He plead and teased, and the prophet enquired by Urim and Thummim, and got for a second time, a refusal, but at last got the consent of the Lord, because the Lord saw that he would do as he pleased any way. Joseph lost the Urim and Thummim for a short time by this transgression, (having wearied the Lord), and they were told, "Though a man may have many revelations and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsel of God, and follows after the dictates of his own will and carnal desires, he must fall, and incur the vengeance of a just God upon him."

The speaker next took up the vision of Joseph Smith at Kirtland Temple, in which he saw his brother Alvin (who had not been baptized) in the celestial kingdom, and was informed that all who had died without the knowledge of the gospel, but who would have embraced it if they had had opportunity, were saved in the celestial kingdom, because, the Lord will, as stated in that revelation, "the Lord judges all men according to their works, according to the desire of their hearts."

He next read the revelation of 1832 concerning the war of rebellion. Great Britain and France had been called upon, and had aided the south; 260,000 slaves had been armed; 2,000 people in Minnesota killed by the Indians ("remnants"), and \$2,500,000 had been destroyed in property and money spent by the Government in suppressing that one outbreak. The Indians are still a "sore vexation."

The work of the elders was to restore the ancient covenant, with its graces and its morals. After their testimony was to come the testimony of earthquakes. The speaker read wonderful accounts in fulfillment of this prediction, and the accompanying one that the sea should heave itself beyond its bounds. How could Joseph Smith obtain such knowledge, except by divine inspiration? The Saints are promised deliverance on one condition. If they do not live in peace, they shall suffer persecution. That Joseph was a seer, a translator and a prophet, whoever reads may see. He predicted many things. No prophet, it would seem, ever told of more things that came to pass in so short a time, of which we have any account. Since I was a boy knee-high, my father had told me of the war that was to come upon this land. Every where, as God has said, men's hearts are failing them for fear of things coming on the earth.

As to Joseph Smith, his sins, like every other man's, were between himself and God. I believe he did sin and unfortunately, but as Shakespeare says, "The evil that men do lives after them, while the good is often interred with their bones," he should be left, like other men for God, not man, to reward according to his doings. I believe that he would not have me lie, however, to clear him in any wise, for when taken in a fault at Nauvoo, some of the brethren sought to screen him by denying it. He publicly rebuked them by the open confession he made. He comprehended as well as any man the principle of responsibility. We need not excuse; he would not thank us for it; of this the speaker had evidence.

To conclude: "If it come not to pass, the

Lord hath not spoken," etc. I have spoken as unto wise men. Examine these things—this volume (Book of Mormon) of truths restored. There is nothing bad in it, but good will, universal love and peace. Be strong and valiant for His truth. Live with one view, viz.: God's love and love of mankind; and may God's Spirit abound in us, that will lead us into all truth and finally into the celestial kingdom, is my prayer in Christ's name. Amen.

The presiding elder explained that this branch do not believe in the ancient practices of cruelty and revenge, and endorsed the sentiments he had heard with much satisfaction, and wondered why Bro. Gurley had resigned his position.

Bro. Gurley resumed the stand, and said, one object of the resignation was to bring about an issue. He would rather the cup had passed him, and that another had been thrown into the breach, but there was a crisis in the Church, and it had to be met. The time had come when elders must know just what they are sent to teach, and to exact nothing more as a confession of faith from any one. The speaker thought the gospel as taught by Christ and the apostles the only creed that could be made a test of faith or of standing in the Church. His confidence in the ultimate triumph of truth was unshaken and unmoved, and he prayed God to give all needed wisdom and grace to establish truth and brotherly love.

GOOD.

Mr. John Eames delivered a discourse at his place on Hill Street, (Cheyenne, Wyoming Territory), Sunday evening last, in the presence of a deeply interested audience. The subject chosen was "Baptism." The speaker sought to prove that ordinance essential to salvation. Mr. Eames has erected a neat platform and uses his bar for a pulpit. He will speak again to-morrow evening.

Mr. John Eames, who our readers are aware has given up his bar business, will hold meetings at his place on Hill street two evenings during each week, as well as on Sunday nights throughout the coming winter. He will speak on the following topics:

Are we to look for angels in our day to visit the earth and reveal the will of the Lord?

Is the fullness of the gospel to be preached to them that are dead in the spirit world?

Are we to be baptized for the dead?

Is Jesus Christ coming to reign with his saints a thousand years, personally as he did with his disciples?

Is the devil to be bound a thousand years?

Did Jesus Christ go to the spirit world and preach to the spirits in prison? Who were they?

When the fullness of the Gentiles come in that man of sin shall be revealed.

Are Bob Ingersoll's works and doctrines sent to him from God?

Are there to be two resurrections?

Are there more heavens than one?

Sometimes Mr. Eames will speak on one subject, and sometimes on another—or none of them as the spirit may dictate. He is moved wholly by the spirit of the Lord. A meeting will be held to night.—*Cheyenne Daily Sun.*

Order of Enoch Lands.

The organization known as the Order of Enoch is prepared to sell its lands in Decatur county, Iowa, in farms ranging from forty acres upwards, at prices according to the worth of land in the same region. The most of it is improved, fenced, and under cultivation, with houses on it. For further particulars address with stamp, DAVID DANCER, Sedgwick, Decatur Co., Iowa.

PLAINT OF THE DUNNING PUBLISHER.

Would you ask us why this dunning?
Why these sad complaints and murmurs,
Murmurs loud about delinquents
Who have read the paper monthly,
Read what they have never paid for,
Read with pleasure and with profit,
Read of church affairs and prospects,
Read of news both home and foreign,
Read the essays and the poems;
Should you ask us why this dunning?
We will answer—we will tell you.

From the printer, from the maller,
From the kind old paper-maker,
From the landlord, from the pressman,
From the man who taxes letters
With a stamp of Uncle Samuel—
Uncle Sam the people call him:
From them all there comes a message—
Message kind but firmly spoken,
"Please to pay the bill you owe us."

Sad it is to hear such message
When our funds are all exhausted;
When the last greenback has left us;
When the nickles all have vanished;
Gone to pay the paper-maker,
Gone to pay the tolling printer,
Gone to pay the landlord tribute,
Gone to pay the clerk and "devil,"
Gone to pay the faithful maller,
Gone to pay our faithful pastor.

Sad it is to turn our ledger,
Turn the leaves of this old ledger,
Turn and see what sums are due us,
Due for volumes long since ended,
Due for years of pleasant reading,
Due for years of anxious labor,
Due despite our patient waiting,
Due despite our constant dunning,
Due in sums from one to twenty.

Would you lift a burden from us?
Would you drive a spectre from you?
Would you taste a pleasant slumber?
Would you have a quiet conscience?
Would you read a paper paid for?
Send us money—send us money;
Send the money that you owe us!

HOW WILL WE LIVE?

Shall we "live by every word that proceedeth from the mouth of God?"

I apprehend that every true Latter Day Saint will say, yes. For we are taught, and expect to be taught, to adhere to the teachings of Christ in all things; and I trust we are all agreed in saying that he spake no idle words; that he never gave any instructions but what were for the good of men and would pertain to the upbuilding of his kingdom; that when he commissioned his disciples and sent them forth to preach the gospel, he gave them such instructions as seemed good unto him, or as he had received of the Father. And no Saint will think they can modify and make better even the least commandment.

There are a few passages of Scripture that have been pressing on my mind, and while I attempt to write them for the consideration of others, I trust those who are more competent will bear with my clumsy manner of expression. We read in Matthew 10:11, "And into whatever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence." In Luke 10:7, we read, "And in the same house remain, eating and drinking such things as they give, for the laborer is worthy of his hire. Go not from house to house." Mark 6:10, "And he said unto them, In what place soever ye enter into a

house, there abide till ye depart from that place."

I am aware that I shall meet with opposition here, for every one is anxious to entertain the traveling Elders; all want to visit with them; all want instruction, hence the Elders must go from house to house; and if any one should presume to entertain them during all their stay, they would at once be called selfish. What shall we say? Did not Christ know the wants of every man before he gave the command? I think he did; and he also knew what would best pertain to the glory of God and the upbuilding of his kingdom; and it was for this self same reason that he gave such instructions. But some will say, "It is too great a sacrifice." Dear Saints, is it not written, "My Saints are they who have made covenant with me by sacrifice." And if it is a sacrifice for us to keep Christ's commandments—to live by every word that proceedeth from the mouth of God," ought we not willingly make that sacrifice, knowing that it is the "willing and obedient that shall eat the good of the land of Zion." I have pondered long upon this subject, and I trust after due consideration many will agree with me in saying it is for the best good of the Church and ought to be observed.

To explain why it is for the best interests of the Church, allow me to illustrate. Two Elders, A. and B., start out on their mission of labor of love, or labor and love as you may choose to call it. Elder A. goes to the C. D. Branch, arrives there Saturday evening; stops that night with Bro. M., who is greatly rejoiced and keeps Elder A. up till long after midnight ere they think of retiring. The next morning he is up early, for he must make a call on Bro. N. before time for service, for the branch numbers some fifteen or twenty different families and all expect a call, and he can not stay but a week, hence there is no time to lose. He calls on Bro. N., preaches to the Saints at half past ten; goes home with Bro. O. to dinner; preaches again in the afternoon or evening, or both, then goes home with Bro. P. for the night. By this time he is weary and needs rest; he talked almost constantly during the day, and feels the need of obeying the command, "Retire to thy bed early that ye be not weary. Does he do it? No. Bro. P. wants a visit now, and while Bro. M. goes to bed and sleeps soundly till morning, Elder A. must submit to the demands of Bro. P., and the hour of twelve and perhaps one or two arrives ere Elder A. is permitted to retire. Monday morning finds him dull and with a headache; he is to preach again in the evening, and needs a few hours of rest and thought. Does he get it? No. A little exercise will do him good, and he must make one or two calls that day. He makes the calls, talks with the brothers and sisters, gives them all the encouragement he can; preaches again in the evening, and goes home with Bro. S. to meet the same fate again to be kept up till late hours. Tuesday, Wednesday, and Thursday are spent in the same manner. Elder A. is nearly worn out, and feel greatly the need of time for study and reflection as well as rest. He proposes that for the remaining evening they have a prayer and testimony meeting, tells them that he does not fell like preaching, that he has had no time to prepare himself and he is in no condition to preach. Do they

grant his request? No. He is to leave them the next morning and they must make good use of him while he stays; they can have their prayer and social meetings after he is gone; they had not been visited for a long time, and may not be again for a long time, so he must preach to them. And besides there are two or three families that have not been visited, and they are getting clamorous for their rights, they need and want a few hours' conversation with him as much as did Brn. M. N. O. P., and the rest. So the good Elder, in order to please and benefit them, spends the day in going from house to house and preaches to them in the evening. The week is gone and he must go also. He has done what he could, he has spent only a few hours with any one, but he has visited all, or nearly all the members of the branch. He has preached to them seven or eight times; but his sermons have been short and in some instances have failed to come up to the expectations of some; and if I may use the phrase, he is not quite so deep as they expected; but he is a good man, has done them all good and they are loth to part with him. Saturday morning comes and he leaves them, weary and worn, his eyes are dull, his head is heavy, and it is a wonder if his heart is not heavy also, for he has utterly disregarded the instruction, "retire to thy bed early that ye may not be weary; arise early that your bodies and your minds may be invigorated;" as well as the instruction given by Matthew, Mark, and Luke; and who is in fault, Elder A. or the Saints he has visited? Now he has gone and the branch can soon make up for their loss of sleep; but, how is it with Elder A.; can he make up for his loss also, or is he sharing the same fate with another branch of Saints? If so, he must sooner or later quit the field, for human nature can not for any length of time endure that which its Creator never intended it to endure.

Let us now look at Elder B.; he goes to the Saints of E. F. Branch, and they are rejoiced to see him as were the Saints of C. D. Branch to see Elder A.; but they have been taught more perfectly the will of God in all things. According to the instructions given he finds a humble brother, say Bro. H., and there abides; he too arrives Saturday evening, retires early and arises early that his mind and body may be invigorated for the day. Sabbath morning he has an hour or two to prepare for service; he too preaches once or twice as may be convenient, or as he deems wise, and again in the evening; goes home with Bro. H. again, and feels at home. He too is tired, but not like Elder A., for he spent the night before in sleep, and his mind has not been overtaxed during the day; he retires again early as practicable, and Monday morning finds him refreshed and strengthened. Again he has an hour or two to himself, while Bro. and Sr. H. are doing their morning's work. This over, instead of going from house to house to call on the brethren and sisters, he stays at home and they call on him, spend two or three hours or the rest of the day as convenient; evening comes and he is ready for service. Thus passes the week, and Elder B. is yet strong and able to do his Master's work; his sermons have been deep and impressive, the Saints have been strengthened and edified, and they have not been deprived of social intercourse with him; but instead of

his spending a few hours with each of them, they have spent double that length of time with him.

But some will say this will be too great a burden on Bro. H., especially if he be a poor man as the majority of Saints are; this is an objection easily met, for if Bro. H. be a poor man and unable to entertain so many, the Saints could lighten the burden by taking with them a loaf of bread, a pound of butter, or a basket of potatoes, as they might deem wise or as might be convenient. But I have already taken up more space than I intended and perhaps have wearied the patience of some, yet I wish to ask those who differ from me to look upon it with an eye of charity, for my motive in writing is for the advancement of truth,

A LOVER OF TRUTH.

MORTAL AND IMMORTAL, OR MORTALITY AND IMMORTALITY.

The doctrine of the resurrection is one substantiated by both the Old and New Testaments. It was the hope of Israel. It is a theme dealt largely with by the apostle Paul. It is the life stream of the Bible. It was cherished in the hearts of ancient sages and saints. We do not believe in it because of its antiquity alone, but because we believe that we have an assurance of its verity in our own heart, implanted there by the divine impress of Divinity's hand. It is a doctrine not schemed by man; but by Jehovah himself. It is "a wholesome doctrine, and very full of comfort."

When the resurrection shall take place, what is, or will be the result produced thereby? This is what we wish to get at. The simple idea that when the spirit of man leaves the body, "rising up," is all there is or will be of the doctrine of the resurrection, will not suffice. Jesus Christ came to this sphere, lived, died, and arose from the dead literally, actually, for a purpose, specific, one ordained of God; and we want to find out what he did that work for, what object he had in view in so doing; for it evidently was not a work superfluous. If the Bible throws any light upon this subject, we want, we need that light.

The effect that will be produced by virtue of the resurrection will be that called immortality.

It is stated by some that the spirit is immortal. "The immortal soul of man." There is no such expression in the Bible. We do not deny the eternal existence of the spirit, but we want to ascertain how this term came into use. Why, says one, "We got it out of the Bible." We agree that you did, and a great ways out of it too.

There are certain classes of religionists and non-religionists in the world who state that when the breath leaves the body, man is dead. They mean that he has ceased to exist altogether; there is no part of him a "conscious, existent entity" anywhere; hence, they use as a term to express their idea, "Man is mortal." Another class comes up and states that there was a spirit in that body that still lives; it is "immortal." Hence the saying, "The immortal soul of man."

The use of the word "death," is an abuse of the same, as used by the former class, just as

the use of the word "immortal," is, in our estimation, an abuse by the other party. "The spirit and the body constitute the soul of man."

Death is not, and can not be anything else, in the light of Bible truth and reason, than a separation of the spirit from the body. So with "the spiritual death," it is a separation of the individual from God's abode, and his immediate presence. Man is in a mortal condition, because susceptible of separation—hence, may be called mortal. Christ displayed the mortality of his existence upon the cross. At his resurrection he manifested the ever-future condition in which he was to exist—an immortal condition, because no longer susceptible of a separation of spirit from the body, "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God."—Rom. 6:10.

Webster, in defining spirit, in brief, says: "Spirit, the immortal part of man." The definition of the word immortal, says: "Not mortal; exempt from liability to die." Now you readily perceive that his definitions are given in accordance with and to the popular usages those words have received, and not according to the Bible ideas. The synonyms of the word immortal, he gives thus: "Eternal; everlasting; never ending." The elements comprising the body of man are eternal, everlasting, etc., just as much so as the spirit element is. Prof. Tyndal says: "Destroy one atom and you may destroy the universe." "The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy."—D. & C. Sec. 90:5.

We reject the common use of the term "immortal soul." Inasmuch as "the spirit and body are the soul," and that spirit and body must separate, then the soul is not in an immortal condition. If you will apply the terms mortal, immortal, mortality and immortality to man's condition now, and anticipated subsequent condition, then you will use them in a truly Biblical sense and not until then.

If man, or any part of man, is immortal in true Biblical sense, then what can the resurrection produce? If man's soul is immortal now, can the resurrection make it any more so? No. The resurrection is designed to bring about an immortal condition. Paul said, in writing to the Roman saints: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." If there is any part of man immortal, why should man seek for that which he already has? Absurd!

"But now is made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:10.

He brought to light the fact that man should live for ever in a united condition of spirit and body; which condition is immortality, through the gospel, in the sense that the gospel presents unto us Christ, who is the prime author of this grand result to be produced upon man. Again, in speaking of Christ, Paul wrote:

"Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him."—1 Tim. 6:16.

This language gives us to understand distinctly that we are to have dwelling in us the hope of attaining unto a certain state of

existence, called immortality. In speaking of the resurrection and its result, Paul further says, and so plain is it too that, "We that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. 5:4. If the terms "mortal body and immortal spirit," are used correctly, does this passage above quoted, mean that the body is swallowed up by the spirit? Impossible. "For this corruptible must put on incorruption, and this mortal [condition] put on [assume] immortality;" [an immortal condition]; in which the spirit and body are never to be separated again.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. 15:53-56.

Now then, if, we say, that those terms are correctly used in and after a biblical sense, we can not comprehend it. If the spirit is to be called immortal, then according to the foregoing language of Paul's, we "put on immortality," put on the spirit of man, the body gets into the spirit, not the spirit into the body. No, no, but the body in the resurrection puts on the spirit? O, ho! What a false rendering of the word! Don't you see, dear reader, that the manner in which the terms that caption this article have not and are not used in a biblical sense? "Why," says some one, "are you wiser than the dictionary?" Are you, dear reader, where Webster says that baptism means either to immerse, sprinkle or pour? Is such a rendering of that word biblical? You say, "No." So say we about the other.

"Language is an oral sound used to express ideas." An idea being false, may not the terms used to express that idea be false in themselves, or false in their application? We think so.

We believe, therefore, that the spirit of man eternally exists as a conscious thing; and that the resurrection brings to pass the inseparable union of body and spirit, producing upon man an immortal condition, and man will be immortal then, as the Bible teaches plainly, and not till then. God said to Moses, "This is my glory and this is my work, to bring to pass the eternal life and immortality of man." How can God bring to pass a thing that already exists? It is just as absurd to say because that the spirit of man exists eternally, that such is "eternal life" that Jesus came to purchase for man, as the books teach it, as it is to call the spirit immortal, a thing that the Bible does not teach in that sense. If the term "immortal soul" does not exist in any book, it is a purely traditional idea imbibed in former times as it has been in this age, without foundation, and the light of reason.

J. FRANK McDOWELL.

It is a very precious thing, a very heavenly attainment to have a quick and keen perception of God's meaning in his discipline, a tender and holy consciousness of its purport, and a sweet readiness to understand and obey its intimations, without forcing God to use greater violence. There is a child-like simplicity in the soul of a man walking closely with God, that finds out his meaning, even when others do not see how he is indicating it; just as a little child when it is doing wrong in company, will understand even a gesture of its mother, and not wait to be spoken to.

THE LOST TEN TRIBES.

Rev. Joseph Wild, of the Union Congregational church, Brooklyn, believes that the Saxon race are the children of Israel, and that the people of the United States represent the tribe of Manasseh. He also believes in the dire significance of the approaching perihelions. He says that in the years 542 and 1665, we had the perihelions of three of the planets, and these were extraordinary times of distress in the world. "Now," he argues, "from 1880 to 1885 we have four of our principal planets and one of the minors in perihelion, besides three of them in conjunction—taking in Mars we may say four. The conjunction will be in 1882. The conjunctive planets will be Neptune, Saturn, Jupiter and Mars. The perihelions are as follows: Jupiter in the autumn of 1880. Mars at the close of the spring of 1881. Uranus in the spring of 1882, and Saturn in the autumn of 1885.

"The chronological order of prophetic events warrants us to expect and teaches us to believe the same things. The coincidence between prophecy and astronomy is of divine appointment. These stars help us to know our whereabouts as children of Israel in our prophetic march."

Last evening, in a sermon, entitled "Our Special Providential Protection," Dr. Wild continued with his subject, explaining why he thought the people of the United States would escape the great evils which threaten the earth. Troubles were coming on the earth, he said. They are various, intense and terrible. But what of all that need we fear? Certainly nothing. Our duty is to watch and pray, that we shall be accounted worthy to escape all these things. Our forefathers' God wrought deliverance upon deliverance.

During the Egyptian darkness all the children of Israel had light in their dwellings. As the history of Israel was not answerable to the common law of cause and effect, so the career of the Anglo-Saxon race requires more than the brain and heart of poor humanity to account for it. Reasoning on a human plane, Britain's place and power are out of all proportion. Accidents fraught with ruin and disaster frequently occur that are very godsend to England and devil sends to her enemies. As an illustration of this the preacher narrated the miraculous defeat of the project of Philip II. of Spain, assisted by Pope Sextus, to conquer England, when she seemed powerless, in 1588. He also narrated the grand idea and effort of Napoleon Bonaparte to conquer England, and said but for the divine quality attaching to England it was impossible to see how the French General failed.

In historical instances of preservation like those, the English are so much like Israel of old that the evidence is in favor of their being the tribes of the children of Israel and they were in the latter days to appear in just such an isle. The speaker concluded that the English were God's chosen people, and, if so, then both they and Americans might expect to receive special protection in the coming days of pestilence, famine, war and other scourges. He did not think this country would go wholly free. The scourge that is specially to afflict it is to be chiefly of a political nature. Americans must be prepared for a federation in David's throne, which was God's throne, when

once it is established in Jerusalem. Being the tribe of Manasseh they are to have, by divine appointment, a place and lot assigned them in the glorious fatherland—Palestine. He had known many who did not want to be so intimately connected with Providence, for the reason that it abated their pride.

The theory of the lost tribes was equal to a red flag flaunted in the eyes of some Englishmen. They did not want to divide honors with God. It was passing strange that, with the remarkable history of the Saxon race, there should be a disbeliever in the whole land. No man could understand Irish history who did not recognize the two antagonistic races peopling the Green Isle, viz: the Philistines and the Danites.

Under the recognition of Divine influence and protection over the United States the speaker could not, if called upon to construct a seal for the nation, have made one more appropriate than the one it has. Manasseh came out of Egypt and was familiar with the Pyramids; hence, on the reverse side of the seal was properly a pyramid to proclaim his origin. On the obverse side was simply the number 13, for Manasseh was the thirteenth tribe.

THE Mission grape is the best grape that we were privileged to eat of in California, and its origin may be suggestive of the adage, "stolen waters are sweet." We clip from the *Pacific Rural Press*:

ORIGIN OF THE MISSION GRAPE.

Le Roy Gomez writes from the Sandwich Islands to the *Bulletin* concerning the origin of the Mission grape as follows: Universal tradition among a people, if not history itself, must be accepted as the basis of history, and a resident of many years in Mexico, and a thorough inquiry relative to the origin of the grape in that republic, has resulted in the conviction that the Mission grape is indigenous and originated in the wild grape of northern Mexico.

The colonial policy of Spain prohibited the cultivation of the grape and the manufacture of wine in all of her American possessions. The vine was never introduced into Mexico during the colonial dependency from any part of Europe. Its cultivation was contraband, and the little that was carried on was done clandestinely by the priests in the more northern missions.

After the expedition of Coronado had awakened the spirit of adventure toward New Mexico, various military expeditions were sent out in that direction. One of these expeditions in traversing the vast region known as the Balson de Mapemi, discovered among the hills in which arise the springs that form the stream flowing into the Laguna de Los Parras, a quantity of delicious grapes growing wild. From the trailing of the vines over the rocks and trees, they called the place Parras. On their march northward they came to the source of the Rio Concha, which flows into the Rio Grande del Norte. There they also found grapes of the same variety growing wild, and they called the place Parral, a name also significant of the trailing of the vines.

From these two sources spring all the grapes in Mexico, including the Mission grapes, which, according to tradition, were brought overland from El Paso del Norte to California.

A HINDOO SERMON.

Following is a remarkable sermon on the subject, "Who is Christ?" recently delivered in India before a large audience of natives, by Baboo Keshub Chunder Sen, the great modern prophet of the Brahmo-Somaj, who, a few years ago, was called the Theodore Parker of India. *The Christian Union*, commenting on the discourse, says: "The sermon would be extraordinary from any source for its spiritual profundity: it is still more extraordinary coming from a pagan, who, with his present creed, would not, probably, be ordained as a Christian teacher by any sect in Christendom, and who would find it difficult even to gain admission as a lay member of most of our Christian churches, because the Christ which he adopts is not a 'western Christ.' The study of this sermon—for it is well worth studying—will give occasion of thought to all thoughtful readers, and we leave it to their meditative and devout study without further comment, reserving that, possibly, for a future time."

I am not a Christian; none of the numerous sects into which the church of Christ is divided would allow my creed to be identified with its own. I have not been nursed on a Christian lap, nor have I been brought up under Christian teachers. The country in which I dwell is not a Christian country, nor is my home a Christian home. I am deficient in biblical knowledge, nor am I skilled in exegesis. Yet I must speak of Christ. My love for Christ constrains me to speak of him. My loyalty to Jesus is my apology. If any other apology were needed, I would invite your attention to India's earnest and impassioned solicitation. Most eagerly she asks: "Who is Christ?" On all sides there are indications and signs which clearly and unmistakably prove that this question emanates from the heart of the nation. It is no wonder that India should ask this question. For is not a new and aggressive civilization winning its way day after day and year after year into the very heart and soul of the people? Are not Christian ideas and institutions taking their root on all sides in the soil of India? Has not a Christian government taken possession of its cities, its provinces, its villages; with its hills and plains, its rivers and seas, its homes and hearths, its teeming millions of men, and women and children? Yes, the advancing surges of mighty revolution are encompassing the land, and in the name of Christ strange innovations are penetrating the very core of India's heart. Well may our fatherland sincerely and earnestly ask:

WHO IS THIS CHRIST?

Perhaps you will tell me that this question has been answered already. Look at the flood of Christian literature that has swept over the length and breadth of the country. There are heaps of books and numberless teachers and preachers around you, all endeavoring to give a complete answer to the question before us. Doubtless, from these sources, India has had some knowledge of Christ of Nazareth. But such knowledge has not given her complete satisfaction. It is true the people of India have been satisfied in some measure. For England has sent unto us, after all, a western Christ. This is indeed to be regretted. Our countrymen find that in this Christ, sent by England, there is something that is not quite acceptable to the genius of the nation. It seems that the Christ that has come to us is an Englishman, with English manners and customs about Him, and with the spirit and temper of an Englishman in Him. Hence it is that the Hindoo people shrink back and say, "Who is this revolutionary reformer who is trying to sap the very foundations of native society, and bring about an outlandish faith and civilization, quite incompatible with oriental instincts and ideas? Why must we submit to one who is of a different nationality? Why must we bow before a foreign prophet?" It is a fact which can not be gainsaid, that hundreds upon hundreds, thousands upon thousands, even among the most intelligent in the land, stand back in moral recoil from this picture of a foreign Christianity trying to invade and subvert Hindoo society; and this repugnance unquestionably hinders the progress of the true spirit of Christianity in this country.

But why should you Hindoos go to England to learn Jesus Christ? Is not Christ's native land nearer to India than England? Are not Jesus and His apostles and His immediate followers more akin to Indian nationality than Englishmen? Are not the scenes enacted in the Christian dispensation altogether homely to us Indians? When we hear of the lily, and the sparrow, and the well, and a hundred other things of eastern countries, do we not feel that we are quite at home in the Holy Land? Why should we then travel to a distant country like England to gather truths which are to be found much nearer our homes? Go to the rising sun in the east, and not to the setting sun in the west, if you wish to see Christ in the plenitude of His glory and in the fullness and freshness of the primitive dispensation. Why do I speak of Christ in England and Europe as the setting sun? Because there we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. But if you go to the true Christ in the east, and His apostles, you are seized with inspiration. You find the truths of Christianity all fresh and resplendent. Recall to your minds the true Asiatic Christ, divested of all western appendages, carrying on the work of redemption among his own people. Behold, he cometh to us in his loose-flowing garments, his dress and features altogether Oriental, a perfect Asiatic in everything. Watch his movements, and you will find genuine Orientalism in all his habits and manners, his uprising and down-sitting, his going forth and his coming in, his preaching and ministry—aye, in his very language, and style and tone. Indeed, while reading the gospel, we can not but feel that we are quite at home when we are with Jesus, and that Jesus is altogether one of us. He is our Christ. The outward Christ is certainly an Asiatic, and as such, He comes to us and rivets our national sympathies.

But can we say the same of the invisible Christ, the spiritual Christ, the soul of Christ? Is that Oriental? Can you, as Asiatics, appreciate and accept the spirit of Christ? In the very outset of the inquiry we find the ethics of Christ asking us to accept it and give it a place in our hearts. And we readily acquiesce in it; the sublime and marvelous ethics of Christ, who can condemn—who will not honor? The rules of forgiveness and love, meekness, humility, charity, justice, sincerity and simplicity, the rules of property, self-restraint, asceticism, constitute the highest standard of true ethics, which must find acceptance in all parts of the world. Though we are Hindoos, we can not help admiring the superior and exalted ethics which Christ brings to us. You can not deny it; you can not set it aside. It is from God. Your conscience attests it. Ancient philosophy bows before it. A greater than Socrates has taught us this ethical code; and we are bound for truth's sake to accept this legacy from Christ. We are all agreed, irrespective of differences of creed and caste, as to the supremacy of the ethical law embodied in Christ's teaching and character. If you Indians hesitate or refuse to accept Christ, it is not because you dislike Christ's ethics. It is not Christ's humanity that is a stumbling block in your way, but His so-called divinity. His heavenly spirituality, not his human morality, stands in the way of your accepting him.

It appears to me that Christ believed earnestly in what I should, in the absence of a better expression, call the doctrine of divine humanity. Christ not only believed this, but He carried it, theoretically and practically, to the utmost logical sequence. But what was this doctrine? Christ struck the key-note of it when He announced his divinity before an astonished and amazed world in these words; "I and my Father are one." He lived, moved and had His being in God. Not a breath He drew, but it was from the Lord. Not a drop of life-blood was there in Him, but it came from the very fountain of life and vitality in heaven. He saw, He heard, He touched, as we see hear and touch. But He always felt that the root of His being was God Himself—a fact of which we are not always conscious. He had His life rooted in divinity. He felt always that the Lord was underlying His whole existence. And, therefore, without equivocation, with all the boldness and

candor of conscious simplicity, He proclaimed unto the world that He was one with God. But he asserted the doctrine of spiritual oneness, not only with reference to the Godhead, but also with regard to those around him. He was present, not only in God, but also in the hearts of His disciples. What was his prayer to His Father regarding His people before He allowed Himself to be crucified? Some time before that event occurred, Christ went to his Father and said, "As Thou, Father, art in Me, and I in Thee, that they also may be one in Us." Thus, in comprehensive unity, He sought to include God, Himself, and all mankind.

WHERE, THEN, IS CHRIST NOW?

He is living in all Christian lives, and in all Christian influences at work around us. On the occasion of His last supper, He commended Himself to His disciples and the world at large as mere bread and wine, to be assimilated to the soul, as mere leaven, and in time leaveneth the whole mass. Addressing those around Him, Christ said: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." The language is strange indeed! Christ's body should enter into His disciples; His very flesh and His very blood should be tasted by His chosen and beloved disciples. Those who loved Him were called upon to partake of His flesh and blood. The thing seems absurd. How could man eat Christ and drink his blood? That was possible in one sense only. In the sense already indicated of spiritual identification. All those who accepted Jesus with thorough fidelity were identified with him in truth, in love, in wisdom, and in purity of character. As Christ was one with God, He wanted others also to be one with Him and one with God, so that all men might dwell together in the glory of heaven, enjoying everlastingly a life of purity and holiness and joy in God Himself. That, indeed, was Christ's mission, that was the great object of His life. He did not seek to place Himself before His hearers as a dogma, or a doctrine, or a theoretical truth. He wanted to live in them with all His ideas and feelings and principles, His piety and godliness, His life of mystic absorption into the Deity. For two thousand years men have been trying to find out the dead Christ under the stone. But the Spirit of God has marvelously rolled away the stone, and Christ is not there. Even for three days Christ would not consent to live on earth as a dead Christ buried under the stone. So the Lord took His Christ unto Himself, and has in all ages comforted and disappointed those that have searched for a dead Christ on earth.

CHRIST'S LIVING INFLUENCE A REALITY.

Of the dead Christ I speak not. Of what use is a dead Christ to us or to our nation? Put the living spirit of Christ into your hearts and affections, into your daily life and character. Do you not see Christ existing throughout Christendom, like an all-pervading leaven, mysteriously and imperceptibly leavening the bias of millions of men and women. You can not resist His influence. You may deny His doctrines, you may even repudiate His name, but He goes straight into your hearts and leavens your lives. He does not care to inquire what doctrine you believe, or what dogma you accept, nor even what sort of a life you lead, you may be the basest of sinners. You may be intellectually opposed to many of His doctrines. The truth that is in Christ will, perforce, overcome and penetrate your souls in spite of your perverseness and secretly influence your character. In all Christian literature, laws and institutions, we see Christ's living influence as a reality. The Christ that is advancing in all directions has touched India, and hence the question she asks—Who is Christ? The genius of the nation has asked this question, and you are bound to answer it. In the interests of the country, in the interests of truth, the question must be answered one way or another, now or hereafter. To India's solemn and thrilling cry you must some day return a response. Meanwhile, I must beg your acceptance of the truly national solution of the problem I have presented to you. You will find on reflection that a doctrine of divine humanity is essentially a Hindoo doctrine, and the picture of Christ's life and character I have drawn is altogether a picture of ideal Hindoo life. Surely the

idea of absorption and immersion in the Deity is one of those ideas of Venantic Hindooism which prevail extensively in India. From the highest sage to the humblest peasant, millions of men in this land believe in the Pantheistic doctrine of man's identity with the Godhead. The most illiterate man is heard to say he and the Lord are one. The doctrine of absorption in the Deity is India's creed, and through this idea, I believe, India will reach Christ. Will He not fulfill the Indian scripture? I am reminded of the passage in the gospel in which he says: "I am not come to destroy, but to fulfill." The Mosaic dispensation only? Perhaps the Hindoo dispensation also. In India he will fulfill the Hindoo dispensation.

The religion of our ancestors was pantheism from beginning to end, and what is Hindoo pantheism? Essentially, it is nothing but the identity of all things with God. I do not mean that you should retain pantheism as it exists in Indian books. Oh! there are mischievous errors and horrid ideas mixed up with it, which you must eschew. Christ's pantheism is a pantheism of a loftier and more perfect type. It is the conscious union of the human with the Divine Spirit in truth, love and joy. The Hindoo sage realizes this union only during meditation, and he seeks unconscious absorption in his God, with all his faults and shortcomings about him. But Christ's communion is active and righteous: it combines purity of character with devotion. Hindoo pantheism in its worst form is proud, being based upon the belief that man is God; it is quietism and trance; Christ's pantheism is the active of self-surrender of the humble servant and the loving son. In the midst of activity, Christ was absorbed in God. Eating or drinking, preaching or going about doing good, His spirit was enjoying serene communion. There is no pride in him, for He is dead to self. There is no dreamy mysticism in Him, for He is ever doing the will of His Father. In Christ you see true pantheism. And as the basis of early Hindooism is pantheism, you my countrymen can not help accepting Christ in the spirit of your national scriptures. You have already seen how in His outward form and appearance, with flowing garments, he is acceptable to you. Now, you find that even the spirit of Christ draws you through your natural instincts. You have a natural affinity to the invisible as well as the visible Christ. Can you deny it? Behold, Christ cometh as an Asiatic in race, as a Hindoo in faith, as a kinsman and a brother, and He demands your heart's affection. Will you deny it? He comes to fulfill and perfect that religion of communion for which India has been panting as the hart panteth after the water brooks.

Let the people in this country who bear the Christian name remember that it is not by presenting a western Christ to our countrymen that they will be able to regenerate India. If you like, present the English side of Christ's many-sided character to the English nation. If you wish, present a German Christ to the Germans, an American Christ to the American people. But if you wish to regenerate us Hindoos, present Christ to us in His Hindoo character. When you bring Christ to us, do not bring Him to us a civilized European, but as an Asiatic ascetic, whose wealth is devotion and whose riches prayers. That horrid form of asceticism which prevails in this country in the form of mere self-mortification is, indeed, most harmful and pernicious. True asceticism, as indicated by Christ, means simply this; "Seek ye first the kingdom of God and His righteousness, and all things shall be added unto you." One more word and I have done. The time is coming, and now is, when India shall worship the Father in spirit and in truth. Say unto Christ as unto your best friend: Welcome! I say emphatically, and I say before you all, that Christ is already present in you. He is in you even when you are unconscious of His presence; even if your lips deny Christ, your hearts secretly accept Him. For Christ is "the light that lighteth every man that cometh into the world." If you have in you the spirit of truth and filial devotion, self-sacrifice, that is Christ. Though often defiled and persecuted by the world, I have found sweetness and joy unutterable in my Master Jesus. Jesus is to me not a hard doctrine. I am thankful to say I never

read anti-Christian books with delight, and never had to wage war with my Christ. The mighty artillery of His love He leveled against me, and I was vanquished and fell at His feet, saying, Blessed child of God, when shall others see the light that is in thee? Therefore, I say, countrymen, be not as the unbelievers are; do not throw yourselves into the vortex of materialism and skepticism. Christ, your friend, is walking through the streets of this country, carrying the banner of God the Most High. He exhorts you to renounce self. My countrymen, throw on the scabbard then, unsheath the sword and cut down this abominable self, and establish this kingdom of heaven in your lives. Achieve the triumph and rejoice, for the bridegroom cometh.

Saints' Herald

JOSEPH SMITH, EDITOR.
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, December 15, 1879.

WAS JOSEPH SMITH A METHODIST?

SOME writer for the *Advent Christian Times*, we think, signing himself "W. S.," which we take it means William Sheldon, writes an article under the head of "The American Prophet;" in which the statement said to have been made by Mr. Michael Morse, that Joseph Smith was a member of a class of which he was the leader, while he was a class leader in the Methodist Church is cited, and this Mr. W. S. attempts to cast discredit upon the character of Joseph Smith, upon the ground that this being a member of Michael Morse's class after having the vision which he stated that he had seen, shows that he had no confidence in his own vision.

There are two ways of accounting for this joining of the class by Joseph Smith, either of which may be true; and neither of which would be seriously out of harmony with the character of a sincere, honest religionist. One is, Emma, Joseph's wife, was a member of the Methodist Church, and of Mr. Morse's class, as we presume; and it would not be out of place for Joseph Smith to attend this same class.

It is not an unusual thing for persons to ask the prayers of the churches at revivals; nor is it a very strange thing for persons to attend class meeting, which is called a "means of grace" in the Discipline; and in Section two of chapter two of the Discipline, edition of 1853, it is provided that none shall be admitted into the church until they "are recommended by a leader with whom they have met at least six months." Now Michael Morse states that Joseph Smith's name was on his class book "for about six months" and was then dropped. It may have been that Joseph met with the class from time to time, desirous that this "means of grace," should soften his obdurate heart; and if, perchance he had been led wrongly, he might be by such influence led aright; and this too without any further intention than that of testing the value of the reformatory influence there supposed to be found. Hundreds and thousands both before and after Joseph Smith, have essayed the probationary state of the Methodist Church and have failed to abide; have tested the power of godliness therein and have not been impressed thereby, and have gone out unchanged in conviction and manner of belief and life; and such may have been the case with Joseph Smith. The other way is this. This young man was as he himself has stated, and as

others of his historians have likewise stated, under deep conviction, being impressed with the necessity of doing something to effect his salvation. While in this condition, and as yet undirected how to do any work that might be his to do under the vision he had seen, he became acquainted with his wife that was to be; finds that she is a member of the Methodist Church, and in order to put himself more into accord with her and her surroundings, and the class of men among whom he was then moving, even if the stories told of him by his enemies be true, he joins the class of an uncle of Emma Hale; and possibly may have done this without any serious intention of compromising any truth he may have supposed that he held.

And is it not passing strange that some of these very men now seeking to decry Joseph Smith, should have met with him, apparently at the threshold of his efforts to make himself *respectable*, according to their ideas of respectability, and rebuffing him, as Mr. W. S. quotes from Joseph and Hiel Lewis that Messrs Joseph Lewis and Joshua McKune did, by telling him "plainly" that he "was a disgrace to the church, that he could not be a member of the church;" unless he changed from what he had been, and that upon this rebuff Joseph Smith withdrew, his name having been on the class book as a probationer "only three days." God save the mark! These exemplary christians engaged in the work of saving men, find a man's name on the probationary record, put there as they themselves state by their own minister, that name the name of one whom they think is sadly in need of reformation, they go to him at the outset of his putting himself under the influence of the "means of grace" themselves professed faith in, and tell him he is a "disgrace to the church;" and command him to withdraw; or stand a "disciplinary investigation." If this be true, it is no wonder that Joseph Smith's name was on the class book "only three days."

Now take either statement; the one of Mr. Michael Morse, the leader of the class and by far the likeliest one to know, that his name was on the class book (which according to his religious enemies ought to be in his favor) for six months and was then dropped; or the other one referred to by Mr. W. S. that his name was on the class book "only three days," Joseph Smith was not a member of the Methodist Church, nor could he become such, without a "recommend by a leader with whom [he] had met at least six months; and had been "baptized." These good souls did not allow him to get very near to the hidden door of the church; and it is wonderful why they should now claim that he "joined the Methodist Church;" unless that too is to be added to the sins that he must answer for.

Joseph Smith would have been sadly deficient in manliness and independence of character had he suffered these intermeddlers to have dominated him in his religious convictions, and leave their interference unresented; nor would it have been in keeping with the character for audacity and hardihood, which these same men give him, had he not at once adopted the first alternative and "withdrew his name." And, however good or bad his intentions may have been when he joined the class, he must have been driven from his purpose, so far as the church was concerned, by so uncharitable a reception from those who seemed to have been pillars in the church. It

may be within the possibilities that had these men who deterred Joseph Smith from becoming a Methodist, taken a course by which he might have been helped to reform his errors of life and opinion all the after imposition and evil which they charge upon him might have been avoided. If so, are they not partly in fault for the terrible crimes that Joseph Smith did—a sort of accessories before the fact.

It is very strange that a man of such wonderfully poor ability and little consequence should keep alive so much spite and effort to disparage and defeat the avowed object of his life, to maintain the gospel of Christ as found in the New Testament Scriptures. But whatever else he may have done, that would subject him to censure, joining the Methodist Church was not of them.

A CARD from Bro. W. W. Blair dated at Columbus, Nebraska, November 20th states that Brn. Charles Derry, Joseph Luff, R. J. Anthony, Gordon E. Deuel and himself were on the way to the field of their Utah labors. We wish them "God speed."

A weight of moral responsibility rests upon and attaches to these elders seldom visited upon men; for they are representatives of an idea and a power occupying the middle and conservative ground in the religious controversies of the day, with radical principles so strongly marked as to make them the observed of all observers. They are going into the field of religious enterprise at a peculiar crisis in the affairs of the people to whom they are sent, and at an apparent epoch in the history of the people sending them,—so far as peoples are to identify and name works and principles. They go, also to do a work, or to attempt to do a work which is to affect two widely differing classes of men; one a class strongly entrenched by custom, isolation and power; the other resolute, reliant and aggressive; the one intent on keeping, the other intent on getting, not wealth but spiritual possession. There has been, there will be a conflict, close, intent, persistent. These men who go out from the Reorganization believing in the divinity of primitive Mormonism, intending to grapple with all phases of opposition thereto with the standard works, rules and authorities of the Church in their hands; to examine all that is claimed to be truth and binding upon mankind, Saints, Latter Day Israel, by the light of what has been written, and to stand by the consequences. They go, as Moses may have gone down from the mountain, to find Israel confused and dazzled by that which partakes strongly of the earth, worshipping within the influence of something cast in the image of their own desires, wrought by their own hands; and it is their duty, the Church expects it of them to maintain the dignity of their calling; that they shall retain their integrity as men and soldiers of a Redeemer—an Emmanuel.

That they will meet opposition must be expected; and that such opposition will be fierce, possibly unrelenting, we have some reason to know. In fact, it would be unreasonable to expect those so strongly entrenched to give way too readily. The rule seems to be now reversed. Once those to whom our brethren are sent went out with the words of the prophet on their lips, "bring forth your strong reasons;" but now they cry unto us, "Away with apostates; we want no controversy with you. You are unworthy our notice." But

we have notified them, and will again, that the Reorganization intends to pound away at the doors of their citadels of strength until the honest may go free; or until the God of Battle says, "Hold, it is finished." May the Spirit of God be with our brethren. Amen.

THE last number of the HERALD contained an article from our pen on special providences, and recited what one might say was a special providence indeed, and looked like begging. Well that don't change the complexion of our needs by any means. We see no necessity for any body to spend time trying to bore augur holes with a gimlet. It is hard work and the holes are all gimlet holes when bored. There is not another publishing house belonging to a religious body in the United States, so old as ours that has done so much to spread the tenets of the body owning it, that has not been helped by all sorts of gifts and donations from its membership, we believe. Men have died, their wills have contained clauses giving bequests to the cause they had in life been allied with; large and munificent gifts have been made to many of the publishing houses of all the denominations, and we thought some one might love our work that much too. The presses now in the office were purchased by funds donated by a brother for that purpose. No repayment was asked, and we believe none was ever expected. There was no wrong doing contemplated in the purchase and none done. We do not know whether he ever regretted the generous act, or not; but we never heard him say that he did and do not believe that he ever did. We meant no harm by making our desire for such a providence known, except that we did want to do harm to the unprofitable works of darkness, and we want to still. This is our apology and explanation.

A thousand new subscribers to the *Herald* wanted; send them along. If we had them the *Herald* would be made a weekly straightway. Send them in.

EDITORIAL ITEMS.

BRETHREN writing us will remember that our space in the correspondence column is necessarily limited; and as it is impossible to put all the letters in, some will get left out. We shall try and notice the more interesting ones, that are not in the columns of letters, and so make partial amends for our lack of space. Weekly—weekly—weekly HERALD—that is what is needed. Keep it before the Saints.

Bro. Joseph A. Crawford, returned home about November 25th, from a tour in Missouri, in which he preached at Starfield, Jameson's Mill's, Plattsburg, Stewartsville, Liberty and Mount Pleasant school-houses; also in a school-house near Far West. He says; "God blessed me with light and liberty."

Bro. George Mottashed writes from London, Ontario, that the work is reviving a little in that place. He feels the great desire to devote all his time and energies to the work; but, like many others, must bide his time.

Bro. George Hicklin, of Belleville, and Bro. A. Reese, of St. Louis, have been out into the southwest part of Missouri, preaching at Sullivan, Leesburgh, and at different other places, from November 15th to the 23d. At all the places they spoke they were listened to attentively, and were blessed.

Bro. James A. McIntosh writes from Holstein, Grey county, Ontario, whither he has wandered in an endeavor to preach the "One Lord, one Faith, and one Baptism," taught by the Apostle Paul and avowed by the Latter Day Saints. At Carlingford, Bro. Robert Davis had baptized three just prior to November 21st. Bro. McIntosh had been at Holstein for some nine days, preaching every night. Ten had so far been baptized; and the meetings were to continue for some days longer.

Bro. M. O. Howard, Gainesville, Florida, is anxious that an elder may be sent to them from the spring conference. Who is there to send? Our hearts ache, so many and so pressing are the calls.

Bro. James Caffall writes us, November 24th, that he has reached his Colorado field of labor, and is impressed with the vastness of that field, and also with the fact that there are opportunities to make good the words of the Master. Bro. Caffall states that the air is light, affecting the new comer with shortness of breath, if making any unusual effort, but that one soon becomes acclimated. The field is a hard one, but Bro. James proposes to do his duty without regard to praise or censure, as he regards duty. He has certainly effected some good in re-awakening Bro. John Eames of Cheyenne, which we learn from Bro. Eames' letter to us of a late date. We hope that good will follow Bro. Caffall's footsteps over the half sterile plains of Colorado.

Don't forget that Bro. Brix wants a fellow laborer of his own countrymen to help him in Denmark and Norway.

Bro. Thomas Nutt, of Nishna Botna Station, Iowa, has preached in Sidney township a few times, at the invitation of the citizens and was well received. He thinks that Bro. Robert M. Elvin could do a good work and raise up a branch there. It is out of the district in which Bro. Nutt is living, and he therefore fears trespassing, if he labors there.

Bro. C. G. Lanphear wrote from Millersburgh, Illinois, December 2d, and was engaged in the work. One had been baptized of late in that branch.

Bro. E. N. Webster, of Boston Highlands, Mass., thinks there is no better field for the faithful laborer than New England.

Bro. J. C. Foss writes us under date of Nov. 26th, that he has visited Deer Isle, Thomaston, Tenant's Harbor, Damariscotta, Rockland and other points in Maine, preaching as the way opened.

Bro. T. E. Thompson of Richland county, Illinois, writes that a desire exists among the people there to hear our gospel presented, the few sermons heretofore preached having awakened a strong interest. Bro. Thompson lives three miles from Chauncy, Lawrence county, which is on the Ohio and Mississippi Railroad. He would be glad to meet at the station some gospel ministers and convey them to his home. Any who can go may address him there. He is fifty miles from the nearest branch of the Church, he says.

Bro. Mads Powlson, at Goshen, Utah, wrote in October, that he had distributed many tracts in defense of the truth, and he seeks otherwise to convince honest hearts of the same. He thinks that the prejudice of the people there is decreasing, and looks for good to be wrought by the missionaries of the Reorganized Church now in Utah.

Letter from Bro. R. M. Elvin, Crescent City, Iowa, December 3d, gives account of his labors since the conference at Galland's Grove. Among the incidents related by him is that at one place, noticing that a good brother declined the emblems at sacrament, he asked him the reason; when he was told that the brother had made a vow not to take the emblems from the hands of a man who used tobacco. Rather a good reason, we say, when, as Bro. Elvin remarks, the command is so emphatic, "Be ye clean that bear the vessels of the Lord."

Bro. M. H. Bond, Cadillac, Michigan, wrote Nov. 9th, that he had visited the Mason county Saints recently. He felt the spirit of their welcome but found them scarcely holding their own, and saw that the natural disadvantages of their country were great. Yet he spoke three times to fair audiences and aided towards reviving the Saints. He mentions that Bro. Joseph Shippy has been preaching east of Reed City where are some members. Bro. Bond continues to rejoice in a knowledge of the truth of God.

Bro. Oscar L. Ferguson, formerly of Lamoni Branch, Iowa, is now in Marshall county, Kansas. He thanks the God of Israel for giving him blessings and strength, and his testimony is the same as it was while he dwelt among the Lamoni Saints. He mentions with feeling the names of numbers there who were very kind to him, and he hopes that the young members there will progress in their prayer-meetings and in all spiritual things, and that they will live faithfully and soberly to their covenant with Christ. We can say to Bro. Oscar, that when we were there in October, we found that the young people's prayer-meetings have been given up. Some said that they were not conducted with order, decorum and sobriety, and that some of those who attended came boisterously to the place of worship, and also with other motives than those which should actuate their minds and hearts. Others bore a better testimony, but on the whole the meetings were abandoned. For our part we are sorry for this, for we believe that if conducted well, and if those who attend do so in proper spirit, that then a young folks' meeting may be made very profitable and of lasting service to them and their branch. They should be in charge of some young but sober minded officer of the Church. The one here at Plano, which has existed for nearly twenty months, has been thus proved, and its good results are likely to continue to those who attend and to the work in general. We hope in time to hear of the re-establishing of the one at Lamoni, and under such favorable auspices, and with such decorum and true spirit, as to be successful and enduring. So may it be in other places also. The older members should not be forbidden attendance, but the general character of the meetings being for the young they can there develop their talents more freely than when with the older Saints and the elders of the Church. Copies of the *Border Sentinel* and *Border Star*, are sent us from Columbus, Kansas, for which the brother sending them will please accept our thanks.

Bro. Charles Wicks, who had been laboring at Amboy and vicinity, went over to Kent, Stephenson county, on the 2d, and had spoken once there at a revival meeting, on Wednesday evening, the 4th, by request, in the stead of an absent minister. Bro. Wicks had spoken thirteen times since leaving Plano, on his present tour.

Bro. George L. Matthews of Sacramento, California, would like a situation in the States. He is an engineer by profession. Any one knowing of a situation will confer a favor by addressing Bro. Matthews as above and giving the information.

Sister Cora E. Coombs, Brookline, Massachusetts, says that she is not only alone there but also that she has not seen an adherent of the true faith for nearly two years. She feels, however, that the Lord is with her by his Spirit, guiding and instructing, which is an assurance that we like to hear from any Saint, and especially from the young in years, as is sister Cora, yet who are faithful in prayer and in their dependence upon the Lord. And it is a matter of note, that the lone ones are often (as a class) more faithful, thoughtful, prayerful and devoted than are the congregated ones, those who lean upon some one else, or who excuse themselves because there are others to do duties, or who seek to excuse themselves because of the faults or errors of others, or those who grow negligent, leaving activity to some one else, as though some others' faithfulness did for them too. The lone tree or plant grows strong and tall, if the life is there, and so with the Saint if the stamina and vital religious force is there, while the crowded ones are often spindling and weak, till brought to the test alone and are forced to grow. May sister Coombs ever abide faithful, and ever rejoice in the work of God, we pray.

Bro. J. B. Jarvis writes from Scranton, Kansas, that the work there is going slowly forward; meetings being kept up in the school-house every Lord's Day, with good attention paid to the word spoken.

Faint not brave hearts, the reaping time will come;
And men with Angels "shout the Harvest Home"

It becomes a matter of business necessity for us to notify our Canada subscribers that British currency is below par in the United States, and a loss occurs to the office on all that is sent us from one to five per cent, owing to the locality where we sell it. If you can procure it without loss, get United States currency to send; or if you send by money order, get your orders on Plano, or Chicago. If you can not get orders on Plano be sure to get them on Chicago. A late order for a small amount drawn on Batavia, Kane county, cost quite a discount before the office got the money for it.

A brother writes us under date of November 30th that he is a believer in special providences, and authorizes us to state that he will help answer our prayer for a special providence in that he will offer a "hundred dollar bill as a start," stating that we can secure "nine more at \$100 each; or eighteen at \$50, or thirty-six at \$25 each." This brother believes that God helps men and peoples who help themselves." So do we, or we should never have prayed for such aid.

Bro. John Eames writes from Cheyenne, Wyoming Territory, that he will be glad to have any of the elders passing Cheyenne to call on him at the English House. He sends us a *Daily Sun*, containing notices which we reprint.

In the North Manchester *Chronicle*, Manchester, England, for September 20th, is an article of near a column and a half in length giving quite a digest of the history of Mormonism, and a reference to both branches of the Church, Josephite and Brighamite, with some of the differences between them,

We commend the sermon of the Hindoo Priest, printed in this issue, to the careful reading and serious consideration of the Saints. Surely there is a broad significance in the song, "Thou art worthy, * * * for thou has redeemed us by thy blood out of every kindred, tongue and nation." Our Hindoo theologian has taught his christian brother a most valuable lesson—Christ, is the Redeemer of all men, the Redeemer of the world. There are some points of special beauty in the sermon, that will be pleasing to all, particularly to such brethren as Brn. Z. Gurley and S. F. Walker, of Lamoni; Bro. Thomas Job of Goshen, Utah; Brn. T. J. Andrews and D. S. Mills of California; Bro. C. N. Brown, of Providence, R. I., and others of similar character, because of the richness of the thoughts expressed, in making Christ, the Christ, the friend of man. Of course we do not use the names of these brethren in invidious comparison to others, but because their names occur to us, as special lovers of the good and beautiful in sentiment and breadth of view. It is much more remarkable coming from a Hindoo, a word usually synonymous with heathen. "For two thousand years men have been trying to find out the dead Christ under the stone. But the Spirit of God has marvelously rolled away the stone, and Christ is not there." How wonderfully true. Christ is not in the sepulchre, but yonder in the sky; and here, by his love in the hearts, and by his power with the lives of his disciples.

Bro. T. W. Smith, from Pittsburg, says: "I baptized five more last Sunday week, or 9th inst, at Pittsburg, making twelve in all. Several more are about ready. I believe that I ought to remain at least a couple of weeks longer, but if I get down to Maine before winter shuts up navigation, I shall have to be moving on. I will not reach there before the second Sunday in December, if then."

Bro. E. C. Brand sends us in a letter of late date, a clipping from the *Salt Lake Tribune*, which is the report of a sermon preached in the Seventies' Hall in Salt Lake City, on the interesting subject of "Polygamy." The sermon is close, clear and argumentative; and does credit to Bro. Brand as a defender of the faith. And from the reading of it, we should judge that it was free from acrimony when delivered.

Bro. C. C. Reynolds, of West Buffalo, Iowa, sends us a copy of the *Muscatine Journal*, noting the fact that a Mr. Haynes, a man claiming divinity, a religious leader in Texas, had been ridden on a rail, notwithstanding his claim to be invulnerable to human evil.

Bro. J. B. Jarvis, Scranton, Kansas, baptized at that place, October 29th, sisters Mary A. Berry and Ann Wilkinson. Good. Also an old time Saint out there, one who has been wandering since the "dark and cloudy day" began, thinks soon to renew his covenant and come into the ranks again. We hope that he will, and in the fullness of the Spirit too.

Sr. Rebecca Dayton, aged and poor, is still in charge of the Kirtland Temple, which she holds possession of as the agent of the Reorganization. Long may her strength remain.

A pamphlet advertisement of Florida lands for sale and settlement is sent us by Dr. Wm. Brunson, for whom we last year published a work on Porcitis, or the diseases of the hog. He has been in Florida analyzing the soil and is engaged in the land business there.

Bro. J. J. Cornish gives account of how the Saints in Eastern Michigan met November 22d, in the St. John's Branch, Sanilac county, Mich., according to the published call, but finding that the already existing district in Michigan included the whole state, and that therefore they were out of order, no separate organization of the eight or nine branches in that region was effected. Brn. W. H. Kelley and C. Scott were present and preached effectively on Saturday evening and on Sunday. The Saints were encouraged and the citizens are steadily growing to an understanding of the true position of the true Latter Day Saints. Bro. Cornish was in London, Ontario, November 27th, when he wrote, to attend a conference soon to follow. Of the work there he says: "I found most of the Saints trying to do well, although several have been cut off since I left. It is the true church, the gospel is true, the work grows, but through harsh ruling on the part of their officers they suffer themselves to be cut off, and I fear that too much of it is done." Doubtless that is true, Bro. Cornish, and a little more care and some more patience would save some that are severed. It takes kindness, patience and long waiting sometimes, but it pays richly in some cases.

Bro. William Bradbury, Providence, Rhode Island, gives a good account of that branch. About twenty-five earnest and honest ones have been added to them by baptism since last spring. They all express their joy in the truth, its power and blessing being such as they never experienced before. Brn. Bradbury, C. N. Brown and others are laboring for the conversion of those who seek truth. Bro. Bradbury has preached in a park where hundreds of people resort to hear different speakers on the Sabbath day. By this means numbers have been led to investigate.

The Boone county *Republican*, a large and sensible county paper, published at Boone, Iowa, comes to us in exchange for the *Herald*. The number for November 19th, contains an excellent editorial reference to us and our work.

Bro. J. Waltenbaugh writing from Bevier, Mo., mentions the labors of Brn. Bozarth and Griffiths there; and thinks good has been done by them. Except some local division they are doing well there.

Those wishing to communicate with Bro. Mark H. Forscutt, will please bear in mind that until further notice his address will be Box 50, Plano, Kendall county, Illinois, care Herald Office.

The *Home Mirror* published at Longmont, Colorado, for November, is sent us. It is a readable little sheet published as an advertisement of the mining interests of Colorado.

Bro. Joseph Dewsnup is out in the North Manchester *Chronicle*, England, in an article headed, "Mormonism in Manchester," in which the faith is ably defended. In the same copy, September 27th, the Epitome is published, under the caption "Anti-polygamic Mormons." Good.

Sr. Sarah A. Rose, of Graysville, Ohio, writes a long and encouraging letter to the *HERALD* dated November 15th, in which she expresses great gratitude for the instruction the *HERALD* contains from time to time.

We thank the following brethren and friends for newspapers received: Joseph Hamner, C. C. Reynolds, T. R. Hawkins, Abner Vernon, Wm. Hawkins, James Caffall, and some one unknown for a copy of the *Free Press* of London, Ontario,

Bro. B. A. Atwell, writes that at Fall River, Wilson county, Kansas, a town on the St. Louis and San Francisco railway, there is a good location for a lumber yard and furniture store. He also thinks that a good locality for Saints to settle and spread the gospel.

WE have received several copies of the Salt Lake *Tribune* sent us by the kindness of Mr. James T. Cobb, containing communications to that paper concerning the situation in Utah, and the best methods of meeting the issues there. One of these communications in the number for Sunday, October 12th, is a smart reminder to John Taylor, to "be not too bold;" under the caption of "Polygamy doomed." Yes, it has been "doomed" from the first.

We thank brother Cobb for these papers; also for his strenuous efforts to develop the latent devilry which he believes to be hidden in all "Mormonism." He is evidently the author of some of the articles in the *Tribune* sent us, and which we read with interest.

In a late copy of the Salt Lake *Tribune* the following sharp editorial appears:

"The heirs of Joseph Smith deceased, by his wife, Eliza R. Snow, will hear of something to their advantage by calling at this office."

The *Tribune* ought to have added "posthumous heirs by proxy need not apply."

THE BURLINGTON "HAWKEYE."

WE clip the following from the *Hawkeye*, published at Burlington, Iowa, whose friendly and just words of defense we have copied before this, and now we have the pleasure again to record like good words from it concerning the Reorganized Church, and the doctrine of polygamy as not being a part of the true and original faith of the Latter Day Saints, and only becoming a belief and practice when they were corrupted by leaders who proved false to their trusts:

MORMONISM AND POLYGAMY.

The Morning Sun *Sentinel* has the following;

"The interview published in Saturday's *Hawkeye*, of a *Sun* reporter with John Taylor, Brigham Young's successor, contained information contrary to the oft repeated assertions of our favorite paper, the *Hawkeye*. That paper has several times held forth the idea that polygamy was not a part of the religion of the Latter Day Saints; but only the practice of certain branches of that denomination. Mr. Taylor says that polygamy was a part of revelation, and that Joe Smith did not specially teach it because he had sufficient other important principles to inculcate, and necessarily left polygamy to be taught by his followers. We thus are led to believe that it is one of the inherent, important points of the Mormon religion."

THE HAWKEYE, of course, is not responsible for the statements of Mr. Taylor to a reporter of another paper. But the present writer, (who is not and never will be a Latter Day Saint, and is very much afraid that he will never be a saint of any kind), has taken pains to investigate this matter a little; and he is satisfied that THE HAWKEYE tells the truth in regard to it. He knows that the son of Joe Smith, Joseph Smith, jr., now a resident of Plano, Illinois, and the head of the Mormon church outside of Utah, not only repudiates, but abhors the doctrine of polygamy. He knows that the church of that faith in Burlington is composed of good citizens, estimable men and women, most of whom live in wedlock, and all of whom have a holy horror of polygamy. The present husband of Joe Smith's widow once said to us: "I know that woman. No man could believe in polygamy and live with her." The truth is, Brigham Young was the father of that sinful

thing. We have been told by men who were, in the old time, fathers in the Mormon faith, that the question was raised in the early time, in Nauvoo, and that Smith always set his face, his counsel, and his hand, as firm as flint against it.

"THE GUIDING STAR."

WE are compelled to withdraw our recommendation of the above paper published by Kafroth & Co., Pennsylvania. One of our brethren subscribed, and was intending to canvass for it, but finding in a copy a part of a sermon in which the Book of Mormon is spoken of in a manner derogatory to its true character, and to the dissatisfaction of the Saints who have seen it,—dissatisfactory because unjust and untrue,—he sends it to us, and we herewith notify our readers of the fact, so that we need not be blamed should any hereafter subscribe and likewise be dissatisfied.

QUESTIONS AND ANSWERS.

Question.—Is a confession made to a branch, in writing, legal and proper, and can a member be restored to fellowship, by such a course, without personally appearing before the branch?"

Answer.—We consider a well authenticated confession in writing, of the genuineness of which there is no doubt, and which can be filed with the clerk and entered upon the Branch records, one of the strongest that could be made; and any one so confessing could be properly restored to fellowship; such a confession we believe to be as good all other things being equal as if the confession were made in person, made in good faith.

Q.—Why is it the minutes of the Pacific Slope Mission Conferences are delayed so long in publishing? The Saints here are interested as to what was done there, and when the report reaches them much of the interest is lost. P. C. B.

A.—We can not say. We publish them as soon as possible after they are received; and are not responsible for delay.

NEWS SUMMARY.

(Prepared expressly for the Herald.)

Nov. 16th.—In the war between Chili and Peru the navy of the former has had the best of it in a recent conflict on the sea, two Chilean ironclads having attacked the Peruvian man-of-war, the *Huascar*, and, with their guns, made a wreck of her, killing three commanders in succession and wounding two others, and killing and wounding a large number of the men, all of them fighting to the bitter end of the conflict, when the Chileans were successful in boarding the historic vessel of the Peruvians and taking possession of her as their prize.

There are rumors of an alliance between Russia and Turkey for defensive purposes. The following dispatch from London shows what England's reason was for sending her fleet into Turkish waters recently: "Sir Austin Layard, British Ambassador to Turkey, has been instructed to hold no further communication with the Porte regarding Asia Minor, but to send for a British fleet, so that it may anchor in Turkish waters. Subsequent proceedings will depend upon whether the Turks proceed to the fulfillment of their promises."

17th.—A grain-laden steamer on Lake Erie was struck by a heavy squall of wind and capsized, going down into deep water suddenly. Of the eight men in the crew six went down with her. The captain and one man escaped after a hard battle with the wind and waves.

The Cuban insurgents are raiding various portions of the island, their numbers increasing, and their depredations upon the lives and property of

the people becoming greater daily. Government forces have left Havana for the field of operation and more troops are to be sent from Spain.

The Turkish Ambassador at London denies that there is any alliance between his country and Russia, or any understanding preparatory to one.

Germany believes that Russia is concentrating troops near her frontier and she feels nervous about it.

18th.—A dispatch from Dublin announces that incendiarism and agrarian outrages are increasing throughout Ireland. The Irish National Convention has adopted an amended program, contemplating the power or right of self government for Ireland, with nominal franchise qualifications, and increasing the system of country borough representation. British troops are under orders to proceed to Ireland. A disturbance has occurred in connection with the land rent agitation. A number of tenants having paid their rent as usual were made subjects of a threatening demonstration by the anti-renters.

A revolution has broken out in the state of Chihuahua, Mexico, against the Mexican government. The Mexican Congress has approved the contract for putting a cable across the Gulf of Mexico to the United States. In the State of Yucatan civil difficulties have arisen. The Mexican government has apparently instructed Gen. Palomina to intervene in the elections in that State. Gov. Ancona immediately organized a force of 1,500 men to oppose such intervention, and occupied the Heights of Merida. Gen. Palomina asked for new instructions from the Federal Government and reinforcements, which left Vera Cruz on the 5th inst. The local opponents of Gov. Ancona joined the Federal troops.

In France the beet crop is even worse than was anticipated, and the price of sugar has risen. Many refineries have come to a standstill, and nearly all are likely to be stopped by the end of December. The quality of the crop is inferior and the quantity deficient.

At Calcutta, India, the inquiry into the Ameer's connection with the massacre of the British embassy at Cabul has begun, and at Cabul forty-nine Afghans have been hanged for complicity in the affair. Further trouble is anticipated by the British in Afghanistan. One insurrection is already being incited by one of the Kahns.

Five chiefs of the insurgent bands of Cuba have surrendered, but others hold out still.

A dispatch from Pesh says the distress in Montenegro is very great. One-sixth of the population is almost starving. The present supplies of food will only last until the end of January. There has been severe fighting on the Turkish frontier near Bresovitz. The latter place was completely plundered by a body of 500 Anants.

When the news of the capture of the *Huascar* reached Peru there was a riotous demonstration by the Peruvians against their government, and consequently the cabinet resigned.

19th.—On Lake Ontario, during a heavy storm, a fleet of tugs and scows went down, and twelve of the thirty-one persons on them were drowned.

By an explosion of gas in a railroad tunnel in California thirty Chinamen were instantly killed, the engines and works were also destroyed. Oil exists thereabouts, and a vein runs through the soil where the tunnel is. Several lives had been lost by previous smaller explosions.

Yesterday was the last day of Gen. Grant's visit to Chicago.

After two years of short-time the spinning mills at Kirkcaldy, Scotland, have begun work on full time. All the power loom manufacturers of linen are also in motion once more, as not for three years before.

Smyrna reports a splendid fruit crop. Ten million killograms of figs have arrived there from the interior, the greater part of which will be sent to Europe and America.

Preparations are being made to hold monster land-reform and anti-rent meetings in all the counties of Ireland.

A dispatch from Valparaiso says the Chileans hope to completely repair the captured Peruvian iron-clad *Huascar* in two weeks.

Russia is discussing the ways and means for the construction of volunteer cruisers, in view of

the attitude of England towards Russia. A Russian paper says, "Every day and every hour the conviction deepens that a great struggle is soon to break out."

An Austrian squadron is cruising in the Mediterranean.

20th.—Gen. Grant and wife arrived at their home in Galena, Illinois, last evening.

The heaviest fall of snow in that section for years occurred at Augusta, Georgia. It snowed over three hours steadily.

Yesterday the steamer Algeria, from Liverpool, reached New York with \$1,653,000 in specie on board. On the same day the steamer Gallert brought \$800,000 in French gold coin.

21st.—The storm of the 19th on Lake Michigan was a severe one, and the result to the shipping was disastrous, and suffering among various crews was great. The East shore of the lake is reported as being lined with wrecks of schooners and boats. On Lake Huron wind, rain and snow storms caused like damages to steamers and schooners, some being sunk out in the lake and numbers of lives were lost. Some destruction also on Lakes Erie and Ontario, vessels and barges going down or running ashore amid blinding storms of snow and wind.

The Irish land troubles are becoming alarmingly prominent. Messrs Davitt, Daly and Killen for speeches made in Sligo county, have been arrested by the British officials by order of the government and there is a great commotion about it. Indignation meetings are being held and flaming posters are put up. The government is taking precautions to prevent an uprising by the Irish. Those arrested will be held for conspiracy as well as for sedition. The Irish organized societies protest against the arrests.

22d.—An immense indignation meeting was held in Dublin, Ireland, last night, about the arrest of Davitt, Daly and Killen, and the British government was denounced. The excitement increases. Troops on Irish soil have been ordered to concentrate in Sligo county, and infantry and dragoons at Manchester, England, are ordered to be prepared to start. An Irishman in Sligo county, who had paid his rent, was dragged from his bed by a party and beaten, and a piece of one of his ears was cut off by them.

The court of inquiry as to the complicity of the Ex-Ameer of Afghanistan in the massacre of the English embassy at Cabul has closed and he was not cleared.

By an explosion of gas at Hamburg, Europe, ten persons were killed.

London dispatches of the 20th report the foundering of the iron steamer *Pallas* from Copenhagen to Amsterdam. Thirty persons lost their lives.

Dennis Kearney, the San Francisco agitator, was arrested in that city on the 20th, upon the charge of attempting to break up a public meeting, and held to bail in the sum of \$200.

At Chicago a Mrs. Buckminster committed suicide by shooting herself in the forehead. She was a confirmed morphine eater, and shot herself because her husband had taken from her her favorite drug.

Winter storms, consisting of wind and snow are just now raging on the British coast, just as predicted some days ago by the American Weather Bureau. Hundreds of vessels put into various ports for shelter, but some were stripped of their canvas before reaching them.

The Sultan of Turkey has informed the British government that the promised reforms in Asiatic Turkey, shall be carried out without delay, but promises are cheap with Turkey.

Over the new French cable messages of congratulation have passed between Presidents Grevy and Hayes.

The scarlet fever is raging at Springfield, Illinois. The board of health there reports over 500 cases in the city. The public schools are to be closed for awhile.

24th.—Numerous meetings were held in England and Ireland on the 22d and 23d, at all of which resolutions were adopted protesting against the arrest of Davitt, Daly and Killen. The three prisoners were arraigned before the magistrates at Sligo, Ireland, yesterday.

At Madrid, Spain, died yesterday the Countess

de Montijo, mother of Eugenie, ex-Empress of France. The latter arrived too late to find her mother alive.

A dispatch received yesterday announces that on November 2d, the Chilean army made a descent on the Peruvian coast and captured the city Pisagua, after a severe engagement. The Peruvians retired inland, followed by the invaders. The loss of life was great.

The government troops in Cuba gained a victory over the insurgents, November 5th, burning their camp and putting them to flight.

In San Domingo the revolutionists defeated the forces of President Guillermo on November 8th, and his cause is considered to be lost. The capital city is besieged.

Advices from Newfoundland tell of a terrible storm on the coast of Labrador, on November 4th. Three schooners went to pieces on the rocks; some lives lost.

The widow of Charles Dickens died on the 22d, at her residence near London.

25th.—The examination of Daly, Killen and Davitt was begun at Sligo, on the 24th, and resulted in Daly being held to bail in the sum of £1,000, the others being remanded for further examination. The Irish members of Parliament petition the government to relieve the distress prevailing in many parts of Ireland, and Lord Beaconsfield has replied favorably.

The Chileans have captured another Peruvian gun-boat, and their land forces have again defeated the Peruvians in a great battle near Iquique.

Because the watch of a freight conductor was fifteen minutes slow, his train was on the passenger train's time, and a collision ensued. Both engines and many cars were wrecked, and seventeen persons were wounded. The accident occurred in Massachusetts, yesterday.

A steamer arrived at New York, yesterday, bringing \$1,300,000 in British gold bars and American gold coin.

26th.—The excitement in Ireland continues. Fire-arms are being purchased by the people, and threatening notes are sent, and minor acts of violence occur. Davitt and Killen were examined yesterday, and the former was held to bail for £500.

By the burning of horse-car stables in New York, over one hundred horses perished in the flames, yesterday morning.

Extensive flouring mills were burned at Oronoco, Minnesota. 30,000 bushels of wheat destroyed. Loss \$60,000. At London, Ontario, some extensive cooper works were burned. Loss \$40,000.

27th.—A riot was attempted in Sligo, Ireland, night before last, and the police were obliged to clear the streets by force. The third prisoner, Killen, is undergoing his examination; no decision yet reached. Last night a mob of 3,000 paraded the streets, overlooked by armed constables to prevent any violence or stone throwing.

28th.—Resolutions expressive of sympathy with the tenant farmers of Ireland and of a desire to afford them assistance in their present need were adopted last evening by the Irish American Club of Chicago.

Dr. Lesseps evidently has no intention of abandoning the Panama Canal scheme, as it is reported that he will start for the Isthmus early next month, and that a brigade of pioneers and engineers has been sent forward to begin the work of cutting the canal.

Advices from the Arctic regions are not encouraging for the success of the expedition of the *Jeannette*, as it is feared the ship will freeze up in the pack-ice and have to be abandoned, with not more than an even chance that in such an event the crew will reach a place of safety. A whaling bark arrived at San Francisco from the Arctic Ocean brought the officers and crew of a bark abandoned in the ice on the 24th of October, and another vessel frozen in near by.

29th.—At the close of Killen's examination at Sligo, Ireland, he refused to give bail and was committed to prison to await his final trial.

The Egyptian troops, commanded by Turkey and her officers are making war against the king of Abyssinia because the latter would not accept certain proposals in negotiation with Turkey.

Indians are depredating in Western Texas.

Thirteen men were killed by them. Then a strong party went out to bury them and while doing so they were fired upon and eighteen of them killed. The Indians were evidently well armed with good rifles.

A portion of the city of Louisville, Kentucky, was laid low by a whirlwind yesterday. Houses were shattered, roofs torn off and a great deal of other damage was done. It was an immense, black cloud, funnel shaped and in five minutes it had done its work and passed by.

The breaking of a seat in a church at Waynesboro, Pennsylvania, caused it to be reported that the floor was giving way, and a panic resulted. The building, including the gallery, was full and the wildest confusion ensued. Everyone tried to escape, the lamps were extinguished during the rush. The railing of the gallery gave way and those above fell on the multitude below, and, in the rush for the doors, the weaker ones and the children were trampled down or otherwise injured, some dangerously so.

Dec. 1st.—The Irish agitators are holding large meetings in England, Ireland and Scotland. A gathering of 50,000 people assembled at Hyde Park, London, yesterday. County Mayo and other parts of Ireland are ablaze with excitement. Messrs Daly and Davitt, out on bail, made speeches at two gatherings.

At Naples, Italy, in an unfinished building where twenty-seven people were dancing, the floors above them gave way and crashed down upon them. Only seven were taken out alive.

2d.—A mass meeting was held in Chicago last evening, in sympathy over the wrongs of unhappy Ireland. Some stirring speeches were made, in which the leaders in Ireland were bid God-speed in their endeavors to secure for her down-trodden natives the ownership of the soil. Graphic pictures were painted of the evils of tenancy-at-will and of landlordism, wherein the Irish at home are crushed. Many leading citizens spoke and letters of sympathy were received and read from Governor Cullom, General Logan, and others.

The White River Utes of Colorado are being examined before the Government Commissioners at Los Pinos, concerning the recent outbreak. On both sides there are fears of treachery, and all parties are armed, Indians and whites. Chief Ouray claims that the Mormons of Utah are trying to stir up the Utes to another outbreak.

Advices from several important points in Ireland indicate that a better feeling is prevailing, and there is reason to believe that the culminating point of the agitation has been passed.

The first session of the Forty-sixth Congress of the United States convened at Washington, yesterday. The chief item of the day was the reading of the annual message of Pres. R. B. Hayes.

3d.—Cardinal Manning, of Ireland, has appointed next Sunday as a day for a general collection for the suffering, and whose appeal states that the indications are that such a period of want and suffering has not been known since the great Irish famine. The British Government seems to keep all the news from Ireland quiet, and the London dispatches say that none is to be had.

By an explosion of fire-damp in a mine in Saxony, seventy or more persons were killed night before last.

4th.—There was an attempt at Moscow, Russia, night before last, to assassinate the Czar by blowing up the train of cars, but the would-be murderers mistook the train and blew up the wrong one, destroying one car and throwing seven others from the track.

Cold weather is reported in Great Britain and on the continent, and snow storms at Rome and Madrid.

A war has broken out in New Calabar, on the western coast of Africa, and the prisoners taken are killed and eaten by their captors. The British naval commander has been urged by the European residents to interfere as it is expected that the outbreak will become general.

15 December 79.

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.

Correspondence.

COLDWATER, Michigan, Nov. 11th, 1879.

Bro. H. A. Stebbins:—The conference for the Michigan District, held at Galien, October 25th, 26th and 27th, was one of the best that was ever held in the district.

The weather was favorable, a good representation, especially from Coldwater and Lawrence, was in attendance, and an excellent spirit was manifested throughout the session.

The business was transacted in a satisfactory manner, and a large and appreciative audience of both Saints and outsiders was present at the preaching services, and they listened with earnest attention to the stirring and telling discourses delivered by Brn. J. Smith and C. Scott, which, taken altogether, were just a little extra. The Saints were confirmed and encouraged, the honest seeker after truth was shown the right way, and the clouds of fog and mist that may have been enveloping some, by reason of having been led along by blind guides, were evidently dispersed in no small degree, as the facts of the faith were presented with fluency, spirit and force. The interest increased with each assembling, until on Sunday evening, when everything seemed to reach high tide, as Joseph seized the iconoclast's hammer and sailed into the modern dogmas, bigotry and inconsistencies of sectarianism—smashing up the theories of men as if all pity had left him. The audience appeared all ears and eyes, and with bated breath they leaned forward to follow the line of thought. The speaker was fresh from the "Sanctum," where the emblem of peace hovers, but now, out to the front, the war spirit, aggressive and defensive, seemed to have seized upon him, and he made such a defense of the truth, as to send confusion into error's whole line, and he shook the pillars of the supposed strongholds. We, the Saints, were happy right under the thunder of the occasion, and are yet confirmed in the opinion that despite the cant, derision, envy and suspicions of the slow to believe what has been written by the prophets," the title of "Little Joseph" will soon be but a thing of history, and the "Lawful heir," by reason of the excellent gifts that God has seen fit to put upon him, will be acknowledged by all Israel as one eminently worthy and fit to succeed his illustrious father to the prophetic office and presidency of the Church of Jesus Christ of Latter Day Saints.

Socially, a more happy, cheerful and contented band rarely meets; at home, on the way, and at church, the most pleasant emotions seemed actively at work, to keep alive the already excellent good feeling possessed, with the view to make each still more happy.

The Galien Saints, aided by a number not identified with the faith, had made ample preparations to receive and care for those from a distance, and did that part of the work with such a generosity and splendid good way, that we only wished we could longer stay.

The prayer and testimony meetings were good. The Spirit of peace, tenderness, hope, confidence, love and trust, imbued the Saints as they worshipped and bore witness to the truth. They felt indeed that they were in the house of God, experiencing heavenly seasons in Christ, as each heart was softened and touched with a gentle glow of the Holy fire, and the Spirit's voice was heard to cheer them on. We were comforted—glad—and felt again to thank the Lord for the renewed gospel of these latter days.

On Wednesday, the 29th, I went to New Troy, and in the evening was blessed while addressing a large audience, and was kindly cared for by Mr and Mrs. Eister. While in the vicinity, I preached also at New Troy and Chickaming, in all, six discourses. At the former place there resides a man who says "Joe Smith" cheated his uncle out of \$500 of borrowed money; and from a neighbor of his uncle's he took \$1800 in the same way. Now the question in my mind is how "Joe" ever got the confidence of these fellows, if he was such a notorious rascal from infancy, as all agree that he was, so as to even meet with a chance to cheat them? How came they to loan him so much money and without any security? It seems, too, that everybody that lived within five

hundred miles of him loaned him money, calculating according to the number that it is said he received from and never returned it. "Joe" must have been the luckiest man that ever lived to have so many friends and sympathizers in his early life, so that he had only to say, "I am in want," and any one of them would hand right over the desired cash, without the least security; perhaps they never thought of that. What wonderful confidence they must have had in the man, knowing, too, at the same time, that he was one of the worst villains in the whole world! My prophecy is that all the fools are not dead yet; and if I could only get into such a nest of "poor devils" as Mother Grundy says swarmed around "Joe," I think that I should be strongly tempted to take in their small change, and—perhaps—buy a rail road, or start a peanut stand.

On Sunday, November 2d, I baptized Bro. Edwin Babcock and sisters Angie Washburn and Mary E. Vanburen, all of matured age and of good repute. Amid snow, hail and cold winds, these three followed the Master into the straight and narrow way. May their faith increase and their joy become full. Thanks to Mr. Nelson for the timely aid rendered us in going to and from the water: and for warm rooms and splendid dinner prepared for all by sister Nelson, together with the excellent aid given by the Davis brothers. Others are believing near Troy and will never be at ease until they find rest in the ark of safety. They may try the mourner's bench, but it will not do. Yours,
W. H. KELLEY.

COVE, Jackson county, Ohio,

November 25th, 1879.

Bro. Joseph:—It has been several months since I troubled you with a communication, so I concluded to write a few lines that the readers of the *Herald* might see what was going on in this region. I came here about eighteen months ago; it was then an entirely new field. I labored about three months and baptized seven, and organized the Jackson branch. During the time I held a discussion with an elder of the Christian order. Soon after I left, Bro. Ells visited this branch, and taught them many useful lessons, which are not forgotten. On the 22d of September my wife and I returned. I have labored since that time in the surrounding country, as I could get opportunities, and have baptized three, making the number ten. I have preached seventeen times; the Lord gave me a requisite measure of the Spirit, and many believe that we teach the truth, but they are slow to obey. I have not met as much open opposition as when here before, although I had a *little twist* with a Rev. Soul Sleeper, on the 7th ult. At the close of my discourse, I gave him liberty to announce his appointments, which he did, and continued by offering some objections to my discourse. He first objected to "the signs following the believer," saying "them that believe" was in the present tense, and must of course mean the Apostles. It was no trouble to put a quietus on him on that point. He then desired me to work a miracle, saying if I did so, "he would believe. I used Matt. 4, with a marked effect, showing the similarity of the gentlemen—sign-seeker and Satan. He was sharp enough to see when he was caught. He then objected to the kingdom of God being set up, upon the earth before Jesus Christ's second advent, and quoted 2nd Tim. 4:1. I took Dan. 2d, and ran the line of those powers represented by the great image, showing that the divisions do exist, and that in the days of these kings would the God of heaven set up a kingdom which should break in pieces all other kingdoms, and it should endure forever. "The last straw broke the camel's back," and he had nothing more to say. There was present quite a large congregation. I left on the next morning, having appointments for the Sabbath. I have heard that during his effort there, that he gave me "thunder," (using the language of my informant). I think it all in place, when we are criticised publicly by the sectarian giants, to sling a few pebbles as near the tender place as we can; it gives us tact, and by practising we become skillful with the sword—it drives off the *scare*, and we learn, if humble, "that we shall not be confounded or put to shame openly."

The Saints here were made glad by a visit from Bro. T. W. Smith; he preached six times, having excellent liberty, and allayed much prejudice. Some have said, "He was the smartest man they ever heard." Well he is worthy of all the good said about him; may the Lord bless him and crown his labors with success.

We expect to remain here a few weeks more, as there are prospects for some new territory to be opened. I think you struck the right "note" on opening new fields, in a late *Herald*. I feel a willingness to be a constant laborer in the field. Please pray for me that I may become strong in the work, and "a workman approved, that needeth not to be ashamed." As ever your brother in the gospel,
L. R. DEVORE.

PHILADELPHIA, Pa., Nov. 24th, 1879.

Bro. Stebbins:—Bro. T. W. Smith reached here last week. I had two more ready for the water on his arrival, and he baptized them yesterday, (Sunday), both of this city. There are two or three more convinced of the truth and I look for them to come forward at no distant day. Bro. Smith will go to Monmouth county, New Jersey on the 27th. Our conference was held here yesterday; I did not attend by reason of the baptisms here. We had a good attendance at the Hall yesterday, both morning and evening to hear Bro. Smith. He preached on the "Book of Mormon" in the morning, and on "Faith in the evening." I see by the *Herald* that the interest in this work is on the increase, which I am pleased to see. I hope it will continue, and that many honest souls may be brought into the bonds of the covenant. Your brother in Christ,
JOSEPH A. STEWART.

VIRGINIA CITY, Montana,

November 2d, 1879.

Bro. Joseph:—I send you an allopathic dose of my pilgrimage up to this point. I left conference October 1st, and went to Harlan thence to Pleasant Ridge; preached on Sunday 5th in company with Bro. Lake who preached in power in the evening under the influence of the Spirit. During the evening I saw in an open vision an angel holding a book, (the Book of Life), point to the book and to a lady in the congregation who gave in her name for baptism. Monday 6th, 7th and 8th, spoke at Leland's Grove; on 12th and 13th at Omaha; 14th 15th, 16th, 17th, 18th, and twice Sunday 19th, at Valley Branch; Monday 20th 21st and 22d at Fremont; 23d and 24th at Elk-horn, returning to Omaha the 25th. Preached there on the 27 and 28th, and by the kind assistance of the brethren and sisters where I had traveled was enabled next day, Wednesday 29th, to take train for Ogden. Laid over twenty-four hours at Cheyenne in a snow storm; arrived at Salt Lake City on Saturday, Nov. 1st. Preached in Seventy's Hall Sunday 2d; then to Little Cottonwood. Preached 4th and 5th and again in Seventy's Hall in the city, Sunday 9th; subject, Celestial Marriage. One or two of the wives of Brigham Young, and one of Joseph Young's wives, and sister of Oliver Cowdery, were present. Several came and shook hands with tears in their eyes, saying that was like old times. Spoke twice and at Ogden in the M. E. Church on the 13th, to the largest congregation ever convened in the building. Elder Hyde, pastor, kindly extended the hospitality of his house, opened and closed my meeting, and his organist and choir kindly assisted. 14th to Three Mile Creek, thence to Malad City; preached there Sunday 16th, and Monday 17th. The brethren there kindly supplying my wants in the shape of under flannel and an over-coat; which I then much needed. Thence to Oneida, when I preached to a congregation styling themselves "Apostates." Thence next day to Soda Springs; preached there on the 21st, and baptized five and held a confirmation and sacrament meeting. The brethren there kindly furnishing me with a buffalo robe, an almost indispensable thing in this extremely cold region. Saturday 22nd, returned to Oneida, then taking train for Terminus. It is 274 miles from Ogden. There I had an invitation from Mr. O'Neal, the principal hotel, to stay over and preach: did so, taking stage for Virginia, Monday 24th, at 2 p.m.; arrived at the Salisbury

Station, at 6 p.m. next day, and had to stay over till 11 a.m. next day, the Helena stage driver having lost himself in the snow storm. Then got to Pass Maria, or Ruby Valley that night, and arrived here yesterday. I preach in the M. E. Church to-night, to-morrow and Sunday; then Monday, Dec. 1st and 2d back nine miles to Ruby Valley; then on to Gallatin Co., to Bozeman City. This will be my next address. I am much encouraged in the prospects of this mission. Your brother in bonds,
E. C. BRAND.

SHENANDOAH, IOWA.

Dear Herald:—I have just been reading a letter from Bro. Gland Rodger. What an inspiring piece it is. How it will cheer those far off Saints, and strengthen them to know they are remembered by so good a man as Bro. Gland. I never saw our brother, but after reading his address to the Australian Saints, I feel quite well acquainted with him. Such blessed words, of faith, love and remembrance will give peace and rest to all who will read. If our brother received the parting tear after a five years' sojourn among those Saints, he certainly deserved it, and I thank our Father for all such, and like a beggar ask for more. With many thanks to brother Gland for his good words, I remain,
E. REDFIELD.

UNCLE William B. Smith, in a letter from his home in Elkader. Clayton county, Iowa, dated November 26th, comments upon our editorial in HERALD for November 15th as follows:

Joseph:—The Herald comes again with its usual amount of interest in defense of the truth, bringing good news of the prosperity of the work in different localities where the gospel is preached in its purity. Thank God, Zion's cause is still onward notwithstanding the accusations of false accusers. I notice that in your reply to these polygamous Mormons your points are well sustained: and are justifiable in truth and righteousness. If it be true that Joseph Smith did teach and practise polygamy contrary to the law of the Church, he was most certainly a transgressor. Nor would his sanction of the doctrine make it a legitimate ordinance in the Church of Christ. In proof that Joseph Smith did teach and practise such a doctrine I should want more reliable testimony than can be had from the polygamous wives of Brigham Young. According to their own testimony they have been too much married. To bear false witness is the natural result of this polygamy system; and it is further to be remembered, that these polygamous Mormons have been well educated in the peculiar and treacherous tactics of apostasy, and placed under the penalties of an endowment oath, consequently, at the command or council of their file leader, these must all fall into line with heel and toe on the mark ready for evangelical duties, of their kind according to the rules laid down in their faith and practice.

In proof of these statements we offer the testimony of Brigham Young, (now dead), as to the lying propensities of his elders and followers.

The following is the testimony of Brigham Young concerning the character of his elders who profess to hold the keys of the Kingdom of God.

Brigham Young said November 9th, 1859, see *Deseret News*, vol. 6, page 291. "Some of the elders seemed to be tripped up in a moment if the wicked can find any fault with the members of this Church; but bless your souls, I would not yet have this people faultless, for the day of separation has not arrived. I have many a time in this stand dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and the most adroit thieves; and any other shade of character that you can mention.

"We can pick out elders in Israel right here who can beat the world at gambling, who can handle the cards, can cut and shuffle them with the smartest rogue on the face of God's footstool. I can produce elders here that can shave the smartest shavers and take their money from them. We can beat the world at any game. We can beat them because we have men here (in gam-

bling hells) that live in the light of the Lord; that have the holy priesthood, and hold the keys of the kingdom of God."

Now, with this evidence concerning the real character of polygamous Mormon elders, who could trust to the testimony of such men or women who are partakers of the same lying spirit; though they should place on file a thousand affidavits? Who could believe them? If men can hold the keys of the kingdom of heaven "in gambling hells;" and the testimony of whisky bloats is to be regarded as *prima facie* evidence that Joseph Smith was a polygamous prophet; then may we conclude that righteousness and truth have fled from the earth; while his majesty, (Satan), who is called the devil, sits in the highest, as well as in the lowest sinks of iniquity on earth, clothed in Divine habilaments,—O, shame! shame! No wonder that men of such faith and doctrine could call Sr. Emma a liar for having told the truth in her last testimony to the world of the true history and character of the prophet Joseph Smith. Sr. Emma was an honest and a faithful wife, as in all my experience I do know and testify.

The testimony of one honest person is more to be relied upon than this whole array of polygamous Mormon evidence.

WILLIAM B. SMITH.

ALPINE, Kent county, Michigan,
November 11th, 1879.

Bro. Henry:—We would be very glad to have an elder come here again to speak to us, for we have not heard a Latter Day Saint preach in almost seven years. The last sermon we heard was Father Norton's funeral sermon. If some good elder will come here and preach he can have a home with us as long as he wishes to stay. I think that some of the people would be glad to hear, for I have been asked a number of times why they dont come. I ask an interest in the prayers of the Saints. From your sister in the faith,
MARY NORTON.

SALT LAKE CITY, Utah,
November 24th, 1879.

Bro. Joseph:—Brn. Luff, Derry, Anthony, Deuel and myself reached here Saturday 8.40 p.m., and friends met us and have cared for us kindly.

Our trip over the mountains was very pleasant. Yesterday we held service in the Seventy's Hall, and the interest manifested was encouraging. We have secured the Institute and will begin services there on the night of the 25th inst, and continue on through the week. We expect to continue our services in the Institute for at least the next six months. The Methodists and Presbyterians at Nephi kindly offer us their churches in which to hold services.

All the missionaries will remain here till after next Sunday, after which Bro. Derry will labor at Ogden, Bro. Deuel at Beaver, Bro. Luff at Provo City, and Bro. Anthony at Logan, Malad, and their vicinities. I will remain here. Our prospects are encouraging.

We shall need a large amount of printed matter. The Church must help us to needed printed matter. It will prove "bread cast upon the waters." Myself and fellow-missionaries will do all we can for this mission, but the Saints must aid by their faith and means. We are all "laborers together with God," and "all victory, honor and glory are brought to pass unto" us by our "diligence, faithfulness and prayers of faith." My address till March 1st will be, box 1046, Salt Lake City, Utah. With highest esteem, yours in Christ,
W. W. BLAIR.

JEFFERSONVILLE, Ill., Nov. 19th, 1879.

I hope the Herald will soon become a weekly. I am satisfied it might be now if the Saints had given it the support they ought. We are still doing a little in this district, but we have no one to devote his entire time to the ministry. If we had a man that could travel and preach throughout the district, I am satisfied there could be a good work done. I pray the Lord to raise up more faithful laborers and open the hearts of the people that they may receive the truth, and the hearts of the Saints that they may better sustain the work.
G. H. HILLIARD.

EDENVILLE, Iowa, Dec. 1st, 1879.

Bro. Joseph:—Opened two new places for preaching east of the Sheridan branch in Poweshiek county. Went there by direction of the Spirit. One was baptized yesterday, a Methodist lady. I continue over this week and during the time hope to baptize more as many are favorable. Bro. Goreham is my only help here. He is young in the work, but determined. Organized a branch in Marion county, a few weeks ago. Left Bro. Stamm with them who is holding up the standard of truth. This branch is a noble band of Saints. Visited the Valley branch, and find them with good desires, but they lack an energetic leader. Since the death of their president (Talley Clark) they have been almost as wandering sheep. I hope God will raise up a man ere long to lead them that will not think it too much of a sacrifice to meet with them every Sabbath. I visited the Des Moines branch and found only four families of Saints there. They had not held meeting for months. Since my visit I understand they are keeping up meetings at Bro. Lloyd's. Yours,
I. N. WHITE.

Dear Herald:—Will you please tell why John, who was considered as great a prophet as ever lived, and was the forerunner of Christ, and of course possessed of the Spirit of God, should be considered less than the least in the kingdom of God? I have seen Mr. Fleetwood's explanation, but do not admire it. If you will enlist some good, able brother in this matter, I have no doubt but hundreds of Latter Day Saints would enjoy it, and it would be a benefit.

Conferences.

St. Louis District.

A conference convened at St. Louis, Missouri, at 9 a.m., on Sunday, October 5th, 1879; Abraham Reese, president; John G. Smith, clerk; C. J. Peat, assistant.

Introductory remarks by Pres. Reese. Elders James Anderson and D. D. Babcock were invited to take part in the conference.

Branch Reports.—St. Louis, last report 253, present number 251; 6 Elders, 6 Priests, 4 Teachers and 2 Deacons; 1 baptized and 3 expelled.

Gravois 53, 1 High Priest, 3 Elders, 2 Priests, 1 Deacon; no changes.

Belleville, last report 74, present number 65, 8 Elders, 3 Priests, 2 Teachers and 2 Deacons; 8 removed by letter, 1 died.

Alma, last report 41, present 57, 3 Elders, 5 Priests, 2 Teachers, 2 Deacons; 8 baptized and 8 received from Belleville Branch.

Cheltenham 30, 4 Elders, 1 Deacon.

Alton 29, 1 High Priest, 4 Elders, 3 Priests, 1 Deacon; no changes.

Caseyville, last report 38, present 40, including 4 Elders, 3 Priests, 2 Teachers, 1 Deacon; 2 baptized, 9 scattered.

Boon's Creek, last report 24, present 20, including 2 Elders, 1 Priest, 1 Teacher; 5 scattering members, 4 removed by letter.

Whearso 18, 2 Elders.

Committee Report: The report of the committee appointed at last conference to draft resolutions appropriate to the occasion of the resignation of President Wm. H. Hazzledine was approved, and the committee was discharged.

(Note.—The report of this committee was incorporated in the minutes of last district conference, and published in the Herald.)

Resolved that hereafter the authorities of branches in this district are requested to send a request to the district conference, if they need and desire any help during the quarter.

That all the elders and priests belonging to this district, not engaged as branch officers, labor in branches, or wherever they can find an opening; if in branches, subject to the request and direction of the branch officers.

That hereafter all the elders and priests of this district report at every quarterly conference, either in person or by letter.

Whereas, it has been reported to this conference that Elder Wm. B. Smith contemplates visiting and laboring in this district this fall and winter, and

in view of the fact that we are not in a financial condition to sustain him if he comes, Resolved that we respectfully request Elder Wm. B. Smith to defer his contemplated trip for the present.

Reports of the spiritual condition of the branches were made as follows: Elder Wm. Anderson reported the St. Louis Branch; Elder Wm. Gittings, the Cheltenham Branch; Elder John Sutton, the Gravois Branch; Elder Geo. Hicklin, the Alma Branch. Whearso Branch is reported in good standing. Boon's Creek Branch is reported in good condition.

Elders George Hicklin, R. D. Cottam, Wm. Still, Wm. Smith and D. D. Babcock reported in person, and A. S. Davison by letter. Priests J. G. Smith and N. N. Cook reported in person.

Elder Wm. Still addressed the Saints before partaking of the sacrament. The Lord's supper was administered by Elders Wm. Smith and R. D. Cottam, and a short time occupied in bearing testimony.

At 7 p. m., preaching by Elders Abraham Reese and Geo. Hicklin.

Adjourned to St. Louis, January 4th, 1880.

North-Eastern Wisconsin District.

A conference was held at Binghamton, Wis., September 27th and 28th, 1879; W. S. Montgomery, president; Joseph Lampert, clerk.

At 2:30 p. m., a prayer and testimony meeting. At 7:30, business meeting.

Resolved that the committee should sell the meeting house if a fair price is offered.

That a committee be appointed to find out the standing of the scattered members of this branch, between now and next conference, and report to the president of the branch.

Joseph Lampert was appointed as the committee. Preaching by Wm. S. Montgomery, then testimony meeting.

Sunday.—At 10:30 a. m., preaching by Wm. S. Montgomery, followed by Wm. Franklin; at 2:30 testimony and sacrament meeting; at 7:30 p. m., preaching by Wm. S. Montgomery.

Adjourned to Binghamton, December 28th and 29th, 1879.

Northern Nebraska District.

A conference was held at Fontanelle, Nebraska, Sept. 11th, 1879; Thos. J. Smith, presiding; H. Nielsen, clerk.

Branch Reports.—Omaha (English), the same as last reported. Omaha (Scandinavian), no changes. Platte Valley 33; 2 baptized, 1 removed by letter. Pleasant Grove 19; 2 baptized, 4 received. Douglas 27; 2 baptized, 8 received.

Elders J. Caffall (baptized 2 in the district), Geo. Derry, Thos. J. Smith, N. Brown (baptized 4), H. Robinson (baptized 5), F. W. Curtis, Thos. Galley, E. Rannie and Ralph Brown reported.

The presidents of branches reported.

Report of Committee.—We your committee authorized to solicit means for the purchase of a horse and wagon for the use of the district, have made no collection thus far, but we have been promised considerable from different parties, and we think there is a good prospect of obtaining sufficient at an early date.

Bro. P. Brown offered to pay \$5. N. Brown offered to furnish the use of a horse until spring. Bro. Jones offered to furnish the use of a horse, how long not said. G. N. Derry offered to furnish one-half set of harness.

The committee was then authorized to purchase the one half set of harness and wagon, according to their best judgment.

The De Soto Branch was declared disorganized, as president T. J. Smith reported that on visiting it, he found the members too much scattered to effect an organization.

A petition from the Pleasant Grove Branch was referred back, with instruction that a branch had a right to ordain a Teacher.

An appeal from G. Medlock, G. Hatt and W. Ballinger was presented. The chair was authorized to appoint a committee to investigate the appeal, and report to conference their opinion about entertaining it. Brn. Curtis, Ogard and Nielsen were appointed said committee.

Missions: N. Brown and H. Robinson to labor

in Sarpy county; and all Elders and Priests whose labors are not needed in their respective branches are requested to labor elsewhere as much as they can.

The committee on appeal reported being in favor of entertaining the appeal, the grounds being well taken. A long debate followed, but it was finally agreed to entertain it.

Afternoon Session.—Resolved that, whereas, the brethren presenting the petition did not attend the Sunday afternoon session, nor give any excuse for not attending, or express a wish to have the matter deferred, we now proceed with the case.

Resolved that a letter from Bro. E. T. Edwards to Bro. T. J. Smith be received as evidence.

That we endorse the decision of the court of Elders.

Bishop's Agent's Report.—"Brought forward \$3.10; received as offerings \$19.85. Paid to Elders \$21.85; to balance due Church \$1.10. H. Neilsen, Agent."

A collection was taken up amounting to \$8. Adjourned to Omaha, January 3d, 1880.

Los Angeles Sub-District.

A conference convened at Newport, Los Angeles county, California, September 7th, 1879; J. F. Burton, presiding; S. L. Crain, assisting; R. R. Dana, clerk; A. E. Jones, Jun., assistant.

At 11 a. m., preaching by S. L. Crain; at 2 p. m., sacrament administered, followed by testimony meeting.

Committee on preparation for the Pacific Slope Conference reported that the most convenient place for said conference would be on Bro. D. L. Harris' grounds. Report accepted.

Committee retained, with instructions to prepare the grounds for the coming conference. Brethren Rice and Bagwell were added to the committee.

Resolved that we sustain, with our faith and prayers, Bro. D. S. Mills, as President of the Pacific Slope Mission.

At 7:30, preaching by J. F. Burton.

Adjourned to meet on call of the president.

Florida District.

A conference was held at Coldwater, Santa Rosa county, Florida, October 4th and 5th, 1879; H. C. Smith, president *pro tem.*; Jas. C. McArthur, clerk.

Reports of officers in person: H. C. Smith of the Seventy; Elders James Calhoun, A. Kennedy, W. W. Squires, John H. Givins Jesse Reader, John Hawkins, Benj. L. West and L. F. West; Priest Thos. Sanders; Teacher John R. Blocker, and Deacon Seaborn Jones, all had labored more or less for the Church. Bro. E. Powell reported by letter.

Branch Reports.—Santa Rosa 26; 2 baptized. Coldwater 50. Other branches were not reported.

The resolution of last conference recommending Bro. L. F. West to the Board of Publication for appointment as their agent was rescinded.

Bro. L. F. West was requested to visit the neighborhood where the evening Star Branch once existed, and decide as to the wisdom and propriety of organizing a branch there.

A motion asking the Alabama District to take action with us to unite the two districts was lost.

The chief objection urged against this resolution was that the territory was too large for any local elder to preside over. Those who spoke against it said they would endorse it, heartily, if it would result in liberating an elder for permanent ministry in the district.

Resolved that we declare the Eureka Branch disorganized.

Whereas the conference has this day declared the Eureka Branch to be disorganized; and, whereas the Church owns a lot and church-building situated in the neighborhood where said branch existed, the deed of which is in the name of Bro. E. Powell, therefore, be it Resolved that we request the president of the district to obtain a deed of said church property from Bro. Powell, one made to the Church; and that he also obtain from Bro. Powell a report of all money received and expended for said Church property; also that he audit the same, and that he receive from Bro. Powell anything which may be in his possession belonging to the Church; and that he make any

arrangements he can for the settlement of whatever may be due on said church property; also that he forward the deed to said church property to the Bishop of the Church.

Preaching Saturday evening, by Jesse Reader; at 11 a. m. and 2 p. m., on Sunday, by H. C. Smith; 7 p. m., by J. H. Givins.

Adjourned to the Hinote Branch, at 10 a. m., January 3d, 1880.

Monday morning after conference closed, Father Odom, an aged brother of eighty years, renewed his membership in the Church by baptism.

Miscellaneous.

Notices.

To the Elders who were elected to membership in the First Quorum of Elders, at the September, 1879, meetings. You will please send to Bro. F. G. Pitt, Plano, Kendall county, Illinois, the full particulars of your ordination, and the sum of ten cents, and your licenses will be forwarded. Yours in Christ, Robert M. Elvin, president.

NEVADA DISTRICT.—The Nevada District Conference will meet at Mottsville, on the 10th and 11th of January, 1880. A cordial invitation is extended to all. It is hoped that every Elder in the district will be present. Abednego Johns, president; T. R. Hawkins, secretary.

BISHOP'S AGENT APPOINTED.—Having been notified by Bro. E. C. Mayhew, clerk of the Southern Indiana District, of the resignation of Bro. Samuel Rector as Bishop's Agent for that district, which was accepted by a conference held November 29th, 1879, in that district, and that by the same body Bro. J. S. Christy was nominated for appointment to succeed Bro. Rector, I hereby so appoint Bro. Christy. Israel L. Rogers, Presiding Bishop.

String Prairie and Nauvoo District.

To the Saints of the String Prairie and Nauvoo District.—There will be Two Days' Meetings as per following places and dates:

Rock Creek, Hancock county, Illinois, December 21st and 22d, 1879.

String Prairie, Lee county, Iowa, December 27th and 28th, 1879.

Farmington, Van Buren county, Iowa, January 24th and 25th, 1880.

Keokuk, Lee county, Iowa, February 7th and 8th, 1880.

Pilot Grove, Hancock county, Illinois, February 21st and 22d, 1880.

All the ministry in the district, who can possibly attend the Two Days' Meeting at String Prairie, Lee county, Iowa, December 27th and 28th, are earnestly requested to be present, as some time during that session there will be a Priesthood Meeting, to take under advisement matters of importance relative to the affairs of the district.

J. A. CRAWFORD, *President.*

NEPHI SNIVELY, *Clerk.*

FARMINGTON, IOWA, Dec. 10th, 1879.

Married.

JETT—HAINES.—At the residence of Elder John Taylor, Hannibal, Missouri, by whom the ceremony was performed, Sunday, November 23d, 1879, Mr. William D. Jett, of Brown county, Kansas, and Sr. Elizabeth Haines, of Hannibal, Missouri. Bro. Taylor adds, "May the desires of these two hearts be ever one."

MANCHESTER—HEVENER.—At the house of Mr. Charles Hatch, Sandwich, Illinois, December 4th, 1879, Bro. Asa Manchester, of Newark, Illinois, and Mrs. Charlotte Hevener, of Plano, Illinois. Ceremony performed by Elder H. A. Stebbins.

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INDEX TO VOL. XXVI.

A	Batten, Hannah	287	Slater, Eli	319	Is Baptism for Remission, &c	291	Order of Enoch Lands.....	352
A Call	Beagle, Mary	95	Slocum, Charles	16	Is Beecher an Atheist.....	260	Order of Enoch Stockholders.....	271, 288
Address, Australian Saints by G. Rodger	Bidamon, Emma (Obituary)	170	Smith, Nancy	112	Is it the End of Times.....	86	Pittsburg District	43
A Defender in Texas	Bird, Benjamin F.	112	Spencer, Emma	352	J		Quorum of Seventy	63
After the Moderns	Black, Mrs. Lucinda	255	Springer, O. P.	191	Jerusalem and the Jews... ..	244	Utah Saints	127, 169
Ancient Epidemics	Bowen, Susan	64	Stiles, Percece	32	Jews and their History... ..	55	S. E. Ohio and W. Virginia	271
Ancient Troy	Bradley, William H.	64	Stoddard, Gwinnie	159	Jews a Quarter Million... ..	300	Spring River District	16, 127
Anti-Polygamy Latter Day Sts.	Briggs, Clermont A.	271	Stone, Livona	368	Jews in Palestine	71, 303	To Amend	224
" Law	Brown, Mary Bell	240	Stone, Nathaniel L.	320	Jews in Power	7	Warning, C. and E. Bishop	367
Assyrian Explorations.....	Bryan, Wm. E.	127	Stuart, James	159	Jews Kick Back	244	West Wisconsin District	16, 176
A Vision	Burnam, Susan	176	Thomas, Edmund	176	John Leland's Examination	166	O	
B	Burrows, Estella A	308	Thomas, Eleanor	272	Offerings	167	Official Resignation	279
Bear and Forbear	Burrows, Lucius O.	308	Thomas, Jessie	336	On Singing	269	Origin of Telescope	103
Before Baptism of the Spirit	Cahoon, H. G.	268	Thomas, William H.	79	Origin of the Mission Grape	374	Origin of the Mormon Bible	127
Bible Revision, The	Cairnes, Rutha Ann Eliza	368	Thomworth, Elizabeth	240	Out of Their Own Mouths	84	P	
Bishop's Report 47, 158, 240, 367	Calkins, Chauncy I.	319	VanBibber, Lavanch	240	Pay the Preacher	101	Personal Reminiscence—E. Larkkey	165
Blair and John Debate.....	Calkins, James M.	112	Wallace, Esther L.	272	Polygamy in Utah	179	Present Duty	257
Board of Publication.....	Candle, Lucretia	271	Wallace, Susan A.	95	Pres. J. Taylor Interviewed	338	Pride	66
Brigham Young's Wives... ..	Cazaly, Elcina	64	Way, Lois Dora	127	Progress at Jerusalem.....	217	Protest Against Pacific Slope Minutes	254
C	Chadwick, Benjamin	368	Wells, John	48	LETTERS.		POETRY.	
Christ's Second Coming... ..	Clark, Celia S.	95	West, Elizabeth	368	Caffall, James	20, 275	A Supplication and Reply	257
Church Fairs	Clark, Tally	112	Wicker, Samuel	112	Davison, G. N.	342	Be What You Seem	357
Church Government	Cooper, George Mrs.	206	Williams, Charles	320	Derry, C.	37, 86, 308	Bro. Alex. H. Smith, To... ..	180
Coming of Christ	Coshaw, Sarah E.	159	Williams, Dinah	95	Ellis, J.	38	Bro. J. H. Lake, To	290
Commemorative Emma Didamon209	Crandall, Marietta	64	Williams, Samuel M.	112	Elvin, Robt. M.	147	Bruised Reed, The	241
Contrast, The	Crock, David	64	Willard, Elizabeth	159	Empoy	4	Come	33
Curiosity, A	Davenport, Delaware	208	Young, Harriet	176	Letters to a Young Pastor	122	Exhortation	81
CONFERENCE.	Delano, Mark B.	368	Zerr, Matilda	272	Life of Joseph the Prophet	181	His Coming is Near	193
—11, 29, 43, 60, 75, 91, 107, 123, 155, 172, 189, 203, 222, 235, 249, 265, 284, 299, 316, 335, 343, 363, 381	Delap, Hannah	16	E		Light on "Some Things," &c	261	I Long For Home	150
CONFERENCES.	Donner, William	271	Elders Quorums, The	270	Liquor Statistics	116	Live by the Gospel	65
Alabama	Drury, Thomas	112	Eternal Life	33	Lost Ten Tribes, The	374	My Creed	116
California, Los Angeles.....	Dyke, Mary Ann	255	Evil Heart of Unbelief, The	161	MARRIAGES.		No Cross No Crown	355
California, Pacific Slope Mission	Erikson, Peter	368	EDITORIAL.		Bell—Hunter	32	O Be Faithful	49
California, Sacramento.....	Evans, Edward William... ..	368	Advenys, Day Fixed	120	Benson—Ridley	368	Pilgrims in this Vale	127
California, San Bernardino	Eyers, Abraham	224	After Death	200	Conover—Curwen	319	Plaint of the Dunning Publisher	374
Canada, Kent and Elgin.....	Fabun, Gideon S.	319	Another View of Mormonism	313	Cook—Brown	64	Praise	96
Canada, London	Ferry, Clarissa J.	308	Book of Rules	143	Crum—Swanson	191	Redemption	261
Colorado	Fry, John	368	Brigham Young's Estate... ..	219	Davies—Jenkins	64	Religious Fanatics	68
England, Birmingham	Fuller, Joseph	320	Canada Affairs	106	Davies—Powell	368	Request Church Sec'y & Recorder	70
England, Manchester	Giles, America	176	Challenge to Utah Elders—J. S. Patterson	248	Deam—Muir	336	Resignation, D. S. Mills... ..	111
Florida	Graves, Sr. G. H.	112	Church Membership	120	Earl—Morrow	303	Resolution, Fall River, Mass	111
General	Graybill, Mary A.	208	Decatur Again	312	Edmunds—Perry	127	Restoration of Priesthood	51
Idaho, Malad	Gray, William	352	Douglas and the Mormons	72	Edwards—Bayless	159	Resurrection	24
Illinois, Kewanee 46, 126, 252, 302	Green, Edward M.	240	Dr. Schaff on Mormonism	296	Eyfield—Ward	287	Revised Scriptures	34
Illinois, N.	Griffith, Judah	208	Editor A Way From Home	168	Gather—Ennis	303	Sacred Scriptures, The.....	199
Illinois, Pittsfield	Hall, Bincy	176	Editorial Items 9, 26, 42, 57, 73, 88, 104, 120, 143, 152, 169, 186, 201, 222, 232, 247, 263, 281, 297, 313, 334, 346, 360, 377	224	Gather—Savary	111	Saints' Advocate Prospectus	175
Indiana, S. 32, 157, 239, 269, 352	Hall, Ida E.	16	Elders Following Each Other	334	Hinders—Paepfergerder... ..	368	Savior, The	303
Illinois, S. E.	Halliday, Abraham	36	Everts' Circular	263, 286	Holt—Carmichael	368	Science and God	359
Iowa, Decatur	Hamilton, Sister Samuel... ..	12	Freedom vs Licence	296	Holt—Ridley	319	Second Coming of Christ, The	49
Iowa, Des Moines 63, 110, 224, 318	Hanna, Henry	208	Greeting	8	Jett—Haines	383	Secret Society	150
Iowa, Eastern	Harrown, John W.	95	Herald Office Affairs	185	Kemp—Gaylord	111	See What You Drink	116
Iowa, Fremont	Hartnell, Mary C.	16	Honest Conviction	168	Lane—Bellamy	48	Signs/Following	2
Iowa, Galland's Grove 63, 127, 302	Hazelton, Charles R.	224	How Is It?	40	Manchester—Heavener	383	Spaulding Story	178
Iowa, Little Sioux 62, 110, 224, 318	Healy, Elizabeth	159	Important From Utah.....	262	McDonald—Hollowell	255	Stepping Stones and Stumbling Blocks	53
Iowa, Pottawattamie 32, 110, 223, 352	Hills, Susan	127	Masonry	186	McDonald—Garner	368	Taylor—Hollister Interview	84
Iowa, String Prairie 46, 158, 252, 319	Hinckley, Clara	112, 176	Mormon Mention	72	Palmer—Wilson	127	Tea Toppers Attention.....	54
Kansas, Central	Hogaboom, Isaac	127	Order of Enoch, An	218	Stebbins—Sallon	318	Telesial World	341
Kansas, N. W.	Holt, Nancy	127	Our Utah Friends	56	Thomas—Kent	303	Ten Virgins, The	198
Kansas, Spring River	Hopner, Wm. S.	176	Pacific Slope Mission	184, 347	Tuller—Webb	352	Testimony of D. Whitmer	6, 341
Missouri, Far West 32, 110, 206, 302	Howell, Joseph	159	Preemption by Polygamous Wives	314	Williams—Allen	79	Tithing	311
Missouri, N. E. 15, 95, 207, 287, 365	Hudson, Laura E.	239	Quarreling in Meeting	168	Wright—Simpson	48	Twin Brothers, The	118
Missouri, Nowaday	Ince, Hannah	239	Questions and Answers 10, 26, 57, 72, 90, 106, 153, 170, 187, 247, 281, 297, 379	64	Zenor—Allen	255	T	
Maine, Eastern	Jarman, Wm. G.	48	Ridiculing the Scriptures	56	NOTICES.		U	
Maine, W.	Jemison, Catharine	336	Romance of Mormonism... ..	280	Bishop's Agents Appointed 47, 254, 271, 287, 367, 363		Universal Sisters, Mission.....	111
Massachusetts	Johnsou, Joseph	271	Saints and the Ministry... ..	262	Colorado District	176	Universal Salvation	98
Michigan and N. Indiana 174, 269	Kemp, Mary A.	16	Special Providence	361	District Clerks	96	V	
Minnesota, N.	Kendall, Milo G.	303	Standing Murder, The.....	246	Eastern Iowa District.....	159	Voice of the People	369
Missouri, Central 62, 126, 253, 366	Kinyon, Sr. W. G.	64	Tea Toppers	106	First & Second Quorum Elders	271	W	
Missouri, Independence 63, 126, 239, 301	Kruse, Kirsten	208	The Latter Day Saints.....	9	First Quorum Elders	367, 383	Wesley, John—His Faith In Prayer	3
Missouri, St. Louis 78, 158, 269, 382	Lake, Oracy A.	239	The Spare Room	9	Fourth Quorum Elders.....	254	What an Elder Hears.....	115
Nebraska, Central 78, 175, 268, 366	Lane, Hannah	111	Things That Perish	8	General Conference	271, 258	What is Fasting?	17
Nebraska, N.	Lane, James	191	Thinking for Yourself.....	153	High Priests' Quorum.....	47, 79	What is Truth?	163, 182, 196
Nebraska, S.	Lees, Temperance A.	111	Truce Breakers	25	Independence Aid Society	271	What Must I Do, &c	273
Nevada	Leonard, Wm.	176	Unwise Preaching	201	John Bardsley and others	79	What People Eat	50
Ohio, S. E. and W. Va. 94, 207, 318	Long, J. G.	64	Utah Affairs	246	Kent and Elgin District 111, 169, 352	352	What Saith the Scriptures	151
Pennsylvania, Philadelphia 32, 95, 206, 302	Madison, James	112	Was Joseph Smith a Methodist	376	London, Ont., Dis't Conference	352	Will of Peter the Great, The	18
Pennsylvania, Pittsburg	Mallett, Bertha Eliza	272	Wrath	344	Maine, Eastern	79, 352	Who are Subjects for Baptism	36
Pennsylvania, Wyoming Valley 15, 110, 207, 302	Manter, Richard J.	64	F		Maine, Western	224	Who are the Lost	268
Utah, Salt Lake	McClintchen, Hanna J.	272	False Representation	275	Michigan District	160, 303	Who Shall Decide	81
Wales, Upper	McIntyre, Samuel	16	Fanaticism in Red River County	180	Nevada District	32, 176, 383	Word of Wisdom	101
Wales, Western	Mears, Elijah	16	Financial System, Defence of	66	N. W. Kansas District.....	239	Work of God, The	231
Wisconsin, N. E.	Messer, Susan E	272	Forty Questions Answered 225, 242	66	G		O	
Wisconsin, W.	Miller, John	239	G		God and Hereafter	358	Offerings	167
D	Miller, Martha	239	God and Hereafter	358	Good	371	Official Resignation	279
Death of the Two Martyrs	Montgomery, Margaret F.	303	Gospel Liberty	118	Gospel Liberty	118	On Singing	269
Divine Calling of Joseph Smith	Montgomery, Sarah A.	179	H		Hansen's Reply to Lenox	227	Origin of Telescope	103
Dream, A	Morgan, Wm. M.	282	Hansen's Reply to Lenox	227	Hebrews, The	87	Origin of the Mission Grape	374
Duty	Moulton, Calvin	48	Hindoo Sermon	374	How Shall I Love	148	Origin of the Mormon Bible	127
Duty and Obedience	Mullinder, Sarah	64	History on Bark	34	How to Get Rich	311	Out of Their Own Mouths	84
Duty to be Discharged.....	Munro, James F.	208	How Shall I Love	148	How Will We Live	372	P	
DEATHS.	Myers, Henry A.	16	H		I		Pay the Preacher	101
OVER TEN YEARS.	Neal, Ann	287	God and Hereafter	358	Immortality of the Soul... ..	305	Personal Reminiscence—E. Larkkey	165
Alexander, Stuart	Nelson, Andrew	368	Good	371	Impressions of Decatur.....	228	Polygamy in Utah	179
Allen, Clara A.	Newcomb, Samuel	368	Gospel Liberty	118	Impressions of Decatur.....	228	Present Duty	257
Arnold, James L.	Oleson, Martin	64	I		Indian Question, The	19	Pres. J. Taylor Interviewed	338
Arrowsmith, Jonathan.....	Orell, Agnes	239	Immortality of the Soul... ..	305	Inspired Translation, Superiority of	353	Pride	66
Babbitt, Erastus	Pierce, Hosea	64	Immutability of God's Law	195	J		Progress at Jerusalem.....	217
Babbitt, Mary	Plaisted, Susan A.	191	Impending Cataclysms.....	36	Is Baptism for Remission, &c	291	Protest Against Pacific Slope Minutes	254
Babbitt, Mary	Potter, John A.	95	Impressions of Decatur.....	228	Is Beecher an Atheist.....	260	POETRY.	
Balling, Jacob	Reese, Wm. W.	176	Inspired Translation, Superiority of	353	Is it the End of Times.....	86	A Supplication and Reply	257
Balling, Lea	Robbins, Henry P.	191	J		Jerusalem and the Jews... ..	244	Be What You Seem	357
Barr, Rebecca	Roberts, Jane	95	Jerusalem and the Jews... ..	244	Jews and their History... ..	55	Bro. Alex. H. Smith, To... ..	180
	Roberts, Sophia	16	Jews a Quarter Million... ..	300	Jews in Palestine	71, 303	Bro. J. H. Lake, To	290
	Robuck, Thomas B.	64	Jews in Power	7	Jews in Palestine	71, 303	Bruised Reed, The	241
	Robuck, William	64	Jews Kick Back	244	John Leland's Examination	166	Come	33
	Rogers Benjamin K,	368	John Leland's Examination	166	K		Exhortation	81
	Rogerson, Edward	48	Keys of Peter, The	193	Keys of Peter, The	193	His Coming is Near	193
	Rush, George McDonald... ..	240	Knowledge is Salvation... ..	52	Knowledge of God	20	I Long For Home	150
	Ryan, Elizabeth	176	Knowledge of God	20	Know Thy Opportunity... ..	310	Live by the Gospel	65
	Scott, Mary J.	48	Know Thy Opportunity... ..	310	L		My Creed	116
	Seddon, John Z.	48	Last Testimony of Emma Smith 289	85	Latest Prophet, The	85	No Cross No Crown	355
	Selle, Sarah Ann	303	Letter Day Saints, The.....	19, 359	Letter Day Saints, The.....	19, 359	O Be Faithful	49
	Shipman, James W.	303	Letter from Utah and Reply—Empoy	4	Letters to a Young Pastor	122	Pilgrims in this Vale	127
	Shumway, Otis	112	Letter from Utah and Reply—Empoy	4	Life of Joseph the Prophet	181	Plaint of the Dunning Publisher	374
			Letter from Utah and Reply—Empoy	4	Light on "Some Things," &c	261	Praise	96
			Letter from Utah and Reply—Empoy	4	Liquor Statistics	116</		